

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

*"The Sword of the Lord and of Gideon"*

VOL. 170

MEADOWS OF DAN, VA., JANUARY 2002

NO. 1

## SIGNS OF THE TIMES

ISSN - 0199 - 0063

Subscription price \$10.00 per year - \$18.00  
two years

Published monthly by  
SIGNS OF THE TIMES

202 Carousel Lane

Meadows of Dan, Va. 24120-4403

Established in 1832

Devoted to the Old Baptist Cause

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SIGNS OF THE TIMES

202 Carousel Lane, Meadows of Dan, Va. 24120-4403

## SONG

*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.*

Newton

## POSTMASTER

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Lillie Cordelle Cobb Eva Elizabeth Harlow	

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 EDITORIAL
 

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 OPPOSITIONS OF SCIENCE  
 FALSELY SO CALLED

*"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning*



Elder J.B. Farmer

*the faith. Grace be with thee. Amen." 1 Timothy 6:20-21.*

**A** Again, I begin to write feeling to be inad-

equated for the task. I know that there are many who are much more capable to set forth their views with clarity than myself. I hope that if any of my brethren are given to see this with more light that they would make it known for the comfort and edification of the people of God.

We see that the inspired apostle has sounded the alarm and has called our attention to things which creep in among His people which are designed to overthrow the faith of His little ones. But thanks be unto God, Jesus said to Peter "*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 also said to Peter and to us, I believe for our comfort and edification, "*upon this rock (Christ Himself) I will build My church, and the gates of hell shall not prevail against it.*" God is well able to keep His church and has done it, and is doing it, and shall continue to do it.

We are made to believe that there have always been those that have opposed the truth from all walks of life. Sometimes the ones who bring the most insidious attacks are those from the very highest ranks of education; who are the most persuasive according to nature. I believe a true natural education may be a good thing but a false one is an abomination. But God is all wise and has pointed out that there are those who are "*ever learning and never able to come to the*

*knowledge of the truth.*” Of course, the reason that one is not able to come to the knowledge of the truth, is because the truth is hidden from the wise and the prudent but is revealed to babes. He also said, *“fear not little flock, for it is your Father’s good pleasure to give you the kingdom.”* It has pleased God to confound the wisdom of the wise. He has chosen the weak things of the world to confound the mighty.

God’s people are admonished to avoid certain things that are advanced by the world. He called them *“profane and vain babblings and oppositions of science falsely so called.”* Now, what is it that the scientific world of knowledge puts forth that fits that description? The main things we are confronted with continually are, the denial of the scriptures as true and, therefore, the denial of God as the Creator of the world and the denial that He is the One who sustains all things. The way they approach this is to first try to discredit the scriptures by saying that they are based on myths and are full of contradictions. (This is not only done in the secular schools but is also common place in the so called religious seminaries.) Then, thinking they have accomplished that goal, they go on to try to eliminate God as the creator using so called scientific data and theories which maintain that things somehow just happened and that there is no wisdom in creation. Next, they try

to discount the Son of God, the Savior Jesus Christ who came into the world as God in the flesh by denying the virgin birth. And then they begin to rail on the children of faith, who believe that God is all in all, as ignorant and naïve and unlearned. Those who walk in the old ways and the old doctrine are the most maligned of all.

It seems that no one believes that the scriptures are the inspired written word of God, without error or contradiction, except the reviled few. These, by the grace of God, are made to be willing to suffer the reproaches of Christ rather than enjoy the pleasures of sin for a season as did faithful Moses. They are made to believe that the scriptures are a faithful witness to the work of God as He has related to and shall relate to His people from eternity before time, through time and in eternity after time.

They are made to see and believe, according to the scriptures, that God spoke the world into existence from nothing. They are made to believe that He made the world and the universe for Himself and that He upholds it and controls it according to the good pleasure of His own will and for the good of His people. And finally, when He is finished with it He will destroy it by fire.

They are made to believe, by faith, that Jesus is the Christ, the Son of the living God by the revelation of the God the Father who is in heaven. They are made to believe

that He was truly born of a virgin and was indeed without sin and was God in the flesh and that He, by the eternal Spirit offered Himself up without spot unto God to redeem all of His people from all their sins and make satisfaction unto God. They are given to believe that He was raised from the grave and now sits at the right hand of the throne of God where he ever liveth to make intercession for the children of God. Also, they believe that He will come again to raise His people in His likeness to ever be with Him.

Many have been laughed to scorn and hated because of their deeply held beliefs and their understanding by faith. We do not have to look far in the scriptures or in experience to see examples of this. Look at Abel, Noah, Lot, Daniel, the prophets and the apostles and Christ Himself to list only a few. It is no wonder that the Lord Jesus Christ said, *"If the world hate you, ye know that it hated me before it hated you."* And *"Blessed are you when all men shall revile you and persecute you and say all manner of evil against you falsely for My name sake."* He also said, *"It must needs be that offenses come, but woe to that man by whom the offence cometh."* We must wait and groan until He comes to manifest His own. *"If we suffer, we shall also reign with Him..."*

Written in love, I hope.

Elder J.B. Farmer  
11-15-2000

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## CORRESPONDENCE

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Editors:

**M**rs. Harlow looked forward each month for the *"Signs of the Times"*. She kept as many as five issues at her side and would read from them daily. She read only from the Bible and the *"Signs of the Times"* until last month when she began to fail.

Enclosed is a print of the obituary and you can use it or edit it for your publication. The pictures was made on her birthday 9-8-01.

Thank you for providing so much pleasure for such a small expense.

A donation in her wonderful memory is included.

In memory

R.W. Forsythe

*See obituary in this issue.*

Editors

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## ARTICLES

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### REPUBLICATION FROM ZION'S LANDMARK

**T**he following timely article on **TERRORISM** is a recent editorial by Elder J. M. Mewborn that was published in the "September-October, 2001" issue of ZION'S LANDMARK. Feeling that it would be of interest to many of our subscribers and readers, we asked for and gladly received his permission for

republication in the SIGNS OF THE TIMES. We are grateful to Elder Mewborn, and appreciate his willingness for republication for the benefit of our readers.

Elder Mewborn asked that we give address and telephone number as follows, to-wit:

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Editors

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## TERRORISM

WHAT IS TERRORISM, WHERE WAS ITS ORIGIN, AND WHEN DID IT BEGIN?

ANSWER: IT BEGAN ABOUT THE YEAR B.C. 1918, IN THE SECOND DISPENSATION OF TIME IN THE HOUSE OF ABRAHAM AND HIS WIFE, SARAH, IN THE LAND OF CANAAN IN WHAT IS KNOWN IN THE WORLD TODAY AS ISRAEL IN THE MIDDLE EAST A.D. 2001.

ISHMAEL, THE ELDEST SON OF ABRAHAM, IS BORN WITH HAGAR, THE HANDMAID OF SARAH, WIFE OF ABRAHAM.

“AND THE ANGEL OF THE LORD SAID UNTO HAGAR, BEHOLD THOU ART WITH CHILD, AND SHALT BEAR A SON, AND SHALT

CALL HIS NAME ISHMAEL.” “AND HE WILL BE A WILD MAN; HIS HAND WILL BE AGAINST EVERY MAN, AND EVERY MAN’S HAND AGAINST HIM; AND HE SHALL DWELL IN THE PRESENCE OF ALL HIS BRETHREN.” Genesis 16:11-12.

ISAAC (SON OF ABRAHAM AND SARAH), ISHMAEL’S HALF BROTHER AND ABRAHAM’S SECOND SON, IS BORN. HAGAR AND ISHMAEL ARE CAST OUT OF ABRAHAM’S HOUSE AT SARAH’S DEMANDS BECAUSE HE (ISHMAEL) MOCKED THEM.

“AND THE LORD VISITED SARAH AS HE HAD SAID, AND THE LORD DID UNTO SARAH AS HE HAD SPOKEN. FOR SARAH CONCEIVED, AND BARE ABRAHAM A SON IN HIS OLD AGE, AT THE SET TIME OF WHICH GOD HAD SPOKEN TO HIM. AND ABRAHAM CALLED THE NAME OF HIS SON THAT WAS BORN UNTO HIM, WHOM SARAH BARE TO HIM, ISAAC.” “AND SARAH SAID, GOD HATH MADE ME TO LAUGH, SO THAT ALL THAT HEAR WILL LAUGH WITH ME. AND SHE SAID, WHO WOULD HAVE SAID UNTO ABRAHAM, THAT SARAH SHOULD HAVE GIVEN CHILDREN SUCK? FOR I HAVE BORN HIM A SON IN HIS OLD AGE AND THE CHILD GREW, AND WAS WEANED: AND ABRAHAM MADE A GREAT FEAST THE SAME DAY THAT ISAAC WAS WEANED.” Genesis 21:1-8.

**- THE CASTING OUT  
INTO THE COLD -  
HAGAR AND ISHMAEL  
BECOME OUTCASTS FROM  
THE HOUSE OF ISRAEL**

**SARAH SEES ISHMAEL MOCKING THE THREE OF THEM, ABRAHAM, ISAAC AND SARAH, AND SHE HAD THEM THROWN OUT.**

**“AND SARAH SAW (ISHMAEL), THE SON OF HAGAR, THE EGYPTIAN, WHICH SHE HAD BORN UNTO ABRAHAM, MOCKING. WHEREFORE SHE SAID UNTO ABRAHAM, CAST OUT THIS BONDWOMAN AND HER SON; FOR THE SON OF THIS BONDWOMAN SHALL NOT BE HEIR WITH MY SON, EVEN WITH ISAAC. AND THE THING WAS VERY GRIEVOUS IN ABRAHAM’S SIGHT, BECAUSE OF HIS SON. AND GOD SAID UNTO ABRAHAM, LET IT NOT BE GRIEVOUS IN THY SIGHT BECAUSE OF THE LAD, AND BECAUSE OF THY BONDWOMAN; IN ALL THAT SARAH HATH SAID UNTO THEE, HEarken UNTO HER VOICE FOR IN ISAAC SHALL THY SEED BE CALLED. AND ALSO OF THE SON OF THE BONDWOMAN WILL I MAKE A NATION, BECAUSE HE IS THY SEED. AND ABRAHAM ROSE UP EARLY IN THE MORNING, AND TOOK BREAD, AND A BOTTLE OF WATER, AND GAVE IT UNTO HAGAR, PUTTING IT ON HER SHOULDER, AND THE CHILD, AND SENT HER AWAY; AND SHE DEPARTED, AND WANDERED IN THE WILDERNESS OF BEERSHEBA.”**  
Genesis 21:9-14.

**THE MERGING OF GOG  
(THE REUBENITES) WITH  
THE HAGARITES AND ISHMAELITES, DESCENDANTS  
OF HAGAR AND HER SON,  
ISHMAEL, THE FORE-  
RUNNERS OF ISLAM**

#### **THE ORIGIN OF “GOG”**

**According to 1st Chronicles Ch. 5 Gog was the grandson of Reuben, the oldest son of Jacob (or Israel). Reuben, the oldest son of Jacob (or Israel) was the eldest of the twelve tribes. Gog’s grandfather, Reuben, the oldest son of Jacob (or Israel), according to Genesis 36:22, “went and laid with Bilhab, his father’s concubine: and Israel (Jacob) heard it.” 1st Chronicles tells us what became of Reuben. “Forasmuch as he defiled his father’s (Jacob’s) bed, his birthright was given unto the sons of Joseph, the son of Israel.” “Dwelling eastward upon entering the wilderness from the River Euphrates, because their cattle were multiplied in the land of Gilead, in the days of Saul,” Gog and his family, who were the descendants of Reuben, “made war with the Hagarites,” the family of Ishmael. Here, they dwelt throughout all the east land of Gilead, territory today that is western Iraq. “They were valiant men, able to bear buckler and sword, and to shoot the bow, and skillful in war, were four and forty thousand seven hundreds and threescore, that went out to war.” 1st Chronicles 5:18. “And they (Gog) were helped against them (the**

Hagarites), who were delivered into their hand, and all that were with them: for they cried to God in the battle, and He was intreated of them; because they put their trust in Him." At that point, according to scripture, God was with Gog, "because the war was of God." 1st Chronicles Ch. 5. "Many fell down, slain, and they took away cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men an hundred thousand." 1st Chronicles 5:21, 22. The Hagarites fell into Gog's hands.

But, listen now, what took place with Gog, the grandson of Reuben, who had defiled his father's (Jacob's) bed. "And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land whom God destroyed before them." "And they were carried away, etc." 1st Chronicles 5:25-26. Here, they (Gog) were visibly separated from the other tribes, to continue with "the gods of the people of the land." Here, he would marry into the camps of the Hagarites (Ishmaelites) where their children, like the Ashdods, "spake half in the speech of the Hagarites, and could not speak in the Jews' language, but according to the language of each people." Going a whoring after the gods of the people of the land, Gog became involved and assimilated with the Hagarites. It was God's purpose not to keep them (Gog), with the other twelve tribes at that point, but in Revelation 20:9, it tells us what Gog

will do to Israel and His saints at the last day in which we are now living. Gog fell and lost his identity with the twelve tribes of Israel in this manner. Gog was of the world, the Anti-Christ. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, GOG and MAGOG, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth! and compassed the camp of the saints about, and the beloved city: (Jerusalem); AND FIRE CAME DOWN FROM GOD OUT OF HEAVEN AND DEVoured THEM." (Revelation 20:7-9.)

#### GOG'S RELIGION, ISLAM COMES INTO PLACE, AND CONTINUES TO THE PRESENT TIME WITH ENMITY AGAINST ISRAEL.

It is according to authentic history, in the year (approximately) of 610 A.D. when God gave the descendants of Ishmael (Gog) a religion. In nature of characteristic, it was monotheistic (the doctrine of belief that there is only one God), the same as God had given Abraham only a few years earlier. Being counterfeit in make up, it compares so favorably in many ways to the same faith, truth and doctrine that God gave Abraham to believe. ISLAM (pronounced IHS luhm or Ihs LAHM) is the name given to the religion preached by the Prophet Muham-

mad in the A.D. 600's. Muhammad was an Arab, a family descendent of Abraham, Ishmael and Gog, who was born in Mecca, Saudi Arabia, about 570 A.D. He believed he had been sent to warn and guide his people and to call them to worship who he called God (ALLAH). All of the Ayatollahs (his priests) in his so-called spiritual sense have descended from him ever since. Muhammad preached there is only one God and that he, Muhammad, was God's messenger. Those who believe in the one God and accept Muhammad as His messenger are called MUSLIMS. Muslim is an Arabic word that means one who submits (to God). Islam is Arabic for submission. Westerners often call Islam Muhammadanism and its followers Muhammadans. Muslims feel these terms give the incorrect impression that Muslims worship Muhammad. Islam is one of the world's largest religions.

Mecca is the holiest city of Islam, the religion of all the Muslims. It lies today in western Saudi Arabia in a dry, barren valley surrounded by desolate hills and mountains.

This city is the birthplace of the Muslim Prophet, Muhammad, the founder of Islam. It also is the site of the Kaaba, the shrine all Muslims face when they pray.

Only Muslims may enter Mecca, which Islam considers to be a sacred city. Islam requires every Muslim everywhere to make the hajj (a pilgrimage to Mecca) at least once in a lifetime if he or she is able to do

so. Muhammad (pronounced moo HAM uhd) was the founder, as stated above, of the Islamic religion. He is called the Prophet of Islam, and his followers are called Muslims. The name Muhammad means Praised One. He was born A.D. 570(?) and died in A.D. 632. All Muslims believe he completed the sacred teachings of such earlier prophets as their forefather, Abraham, including Moses and Jesus. Muslims respect Muhammad, but they do not worship him.

Kaaba, the site of The Great Mosque in Mecca and center of worship for all Muslims, contains the Black Stone, which Muslims believe was sent from Heaven by Allah (God), whom they steadfastly worship.

Today, the largest Muslim communities exist in the Middle East, the birthplace and nativity of Ishmael (and his half brother, Isaac), North Africa, Indonesia, Bangladesh, Pakistan, Afghanistan, India, and Soviet Union. All Muslims are united by the faith of Islam, which forms a common bond of culture among them. From the very start of this religion (which is called "Gog" in the New Testament), they start and carry out to this very moment what is called JIHAD (holy war), which is what we know now as "TERRORISM". Shooting down of airliners, blowing them out of the sky, crashing them into tall, world-high skyscrapers, hijacking airlines and ships at sea, taking over embassies with hostages in foreign lands and

countries are just a few examples of JIHAD (holy war) that fights for and defends the principles of Islamism. This work against Israel today by Saddam Hussein and his cohorts has just begun, and will terminate in the fulfillment of the Prophecy contained in Ezekiel chapters 38, 39 and 40. Let us keep clearly in mind that **TERRORISM —JIHAD (holy war)** had its origin about 4,000 years ago when the scripture defined the nature and characteristics of a man called **ISHMAEL**, “**AND HE WILL BE A WILDMAN: HIS HAND WILL BE AGAINST EVERY MAN, AND EVERY MAN’S HAND AGAINST HIM: AND HE SHALL DWELL IN THE PRESENCE OF ALL HIS BRETHREN.**” Genesis 16:11-12. “**AND HE DWELT IN THE WILDERNESS AND BECAME AN ARCHER.**” Genesis 21:20. From that day until this day with their **JIHAD (holy war)**, they are sharpshooters in the strictest sense of the word against anything and everything which they feel is in their way, and, as prophecy is now bringing it to pass, **ISRAEL** fills that capacity and is their obstacle at this time.

They kidnap, hijack, kill, murder, bludgeon and stone to death anyone in their way, means to accomplish their ends. This hatred involves the United States where Israel is involved with them, and because of the USA’s support in Israel’s behalf as a people and as a nation.

Let us say just a little more about Allah. It is the Arabic name for the Supreme Being of the religion of (Gog) Islam, the religion of the

Ishmaelites, the Hagarites, and all those Middle East countries where the conflict and persecution is now going on against the country called Israel, reestablished there again on May 14, 1948, after a period of 2,000 years in exile, so to speak. The word Allah is a compound of al (the) and llah (god). It denotes the Supreme Being in the Koran, which is to Muslims what the scriptures of the Bible are to those who believe in Christ and the Jews. Muslims regularly repeat in their worship of Allah the creed: “There is no god but Allah; and Muhammad is the Apostle of Allah.” This is always said as a part of their worship during their meeting periods when called from the minaret, (high, pointed tower) situated in the cities and towns where they live, and are called to worship in the Mosque, the same thing known among us as church buildings, meeting houses, etc.

Both Israel on the one hand, and the Arab Nations (Syria, Iraq, Jordan and Iran), on the other hand, are today claiming land rights or ownership in what was known as the Land of Canaan, 4,000 years ago (and today known as Lebanon or Palestine) from their forefather (or forebear) Abraham, for this same number of years. Confusion over these land rights and privileges between these two nations, Israel and Islam (or Gog), brings on this “enmity” with their respective religions being diametrically opposed to each other. Their passions and feelings become greatly violent, living together in the

Gaza Strip and West Bank areas, at times resulting on an average of about each month when open warfare, killings, kidnappings, murder and bloodshed, and all manner of violence, is made manifest constantly.

It is important to note that the nations which support and embrace the religion of Muhammad, called ISLAM, MUSLIM, MUHAMMADANISM, have always remained in one area, stationary, intact, per se, through the 4,000 years since its beginning (pointing to the older son in the narrative of the Prodigal Son), while the nation called ISRAEL from the time of Abraham, Isaac and Jacob (or Israel) has changed its locales six different times, (pointing to the younger son's experience in the narrative of the Prodigal Son). The Muslims, descendants of Ishmael, have remained on the same land site for the past 4,000 years. This land area is today known as Iraq, Iran, Syria, Palestine, Egypt, Jordan and many more. But this has not been the experience of the descendants of Abraham through Isaac, Jacob (or Israel) and Israel's twelve sons and their tribes respectively.

First Abraham went from the Ur of the Chaldees to Canaan. Then, his grandson, Jacob (or Israel) with his twelve sons traveled by reason of the famine in the land of Canaan to Egypt when Joseph was sold by his brothers into slavery, where they remained for four hundred years. God had told Abraham many years

before, "Know of a surety that thy seed, shall be a stranger in a land that is not theirs, and shall serve them (the Egyptians); and they shall afflict them four hundred years." Genesis 15:13. Please notice in this promise, God did not include Ishmael and Esau as His seed. He makes no mention of them. He was, however, referring to Israel (or Jacob) and his seed, the twelve sons (or tribes). Then followed the Exodus, their deliverance from the Egyptian bondage when they returned with Moses and Aaron back into Canaan again, through the wilderness, their old homestead, given to Abraham by God several hundred of years previously. Afterwards came the time when the 10 northern tribes split away from the two tribes of Benjamin and Judah in the south. Then came the time in 587 or 586 B.C., when the Babylonians conquered the southern kingdom of Judah (Canaan), destroyed the temple in Jerusalem, and carried many of them back to Babylonia as prisoners, during the exile. Then in 539 B.C., King Cyrus of Persia (now Iran) conquered Babylonia, and he allowed them (the Jews) to return again to Judah the following year, again back to their old home in Canaan. Then came the appointed time of the first coming of Christ, 2,000 years ago, when "He came unto His own, and His own received him not, etc." John 1:11.

After the crucifixion, death, burial and resurrection of Christ in Jerusalem, after His own (the Jews)

had crucified Him, came the Romans in 10 A.D., who captured many of them, and they were carried, as prisoners, to Rome. At this point began their dissolution, temporarily as a nation, 2,000 years ago, scattered to the four corners of the earth until the German holocaust during World War II when Hitler murdered or killed six million of them in concentration camps, where they were gassed to death with poison gas, starved to death, and many were killed out right by firing squads with guns and rifles. Immediately after the end of World War II in August, 1945, they (the Jews) at once returned to their homeland, the same identical soil that God gave Abraham, about 4,000 years ago, and on May 14, 1948, established ISRAEL again on Canaan's land, when the surrounding Arab nations (Gog or Islam) immediately attacked the new state in the first of several Israeli-Arab wars in 1967 and 1973 with bloodshed continuing in violent manners or ways, including merciless deaths (killings and murders) in countless instances to this very hour and moment of time. So, we have seen the prophecy of God concerning ISRAEL fulfilled in the closing out of this, the third dispensation of time, as we approach the year 2,000 A.D., shortly. (Of the eight million Jews in the world at the beginning of World War II, Hitler killed six million, as indicated, leaving only two million in the world's population at the end of the war. Of the six million Jews who died, it has been said that at least one million

were children.)

These tensions reach back to the enmity that originated in the split-up of the household of Abraham, Sarah, Hagar, Ishmael and Isaac from the very beginning of the second dispensation of time about 4,000 years ago, and is now coming to an end at the close of the third dispensation of time. There is nothing promised in the scriptures beyond the end of the third dispensation of time. Search the scriptures, and you will see. It does not seem that so many people do not sense, nor are they aware of what is impending in this unavoidable crisis of Biblical prophecy. I have been burdened to write and attempt to explain what I see and feel is now coming to pass, for all of it, every bit of it, is Biblically (or scripturally) related in the fulfillment of prophecy and the coming, final day. It all began in the morning of time in the Garden of Eden, in present day Iraq, and it is all ending up there.

**ARE THE PROPHECIES CONTAINED IN EZEKIEL 39:11-16 AND REVELATION 11:7-10 ABOUT TO BE FULFILLED? IF NOT, WHEN?**

**EZEKIEL 39:11-16.**

“And it shall come to pass in that day, that I will give unto GOG a place there of graves IN ISRAEL, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury GOG and all his mul-

itude: and they shall call it The Valley of Hamongog.

“And seven months shall the HOUSE of ISRAEL be burying of them, that they may cleanse the land.

“Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord GOD.

“And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of the seven months shall they search.

“And the passengers that pass through the land, when any seeth a man’s bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamongog. And also the name of the city shall be Hamonah. Thus shall they cleanse the land.”

#### REVELATION 11:6-10.

“These have power to shut heaven, that it rain not in the days of prophecy: and have power over waters to turn them to blood, and to smite the earth with plagues, as often as they will.”

“And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them and kill them.

“And their dead bodies shall lie in the street of the great city (Jerusalem), which spiritually is called Sodom and Egypt, where also our Lord was crucified.

“And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

“And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

“And after three and an half days the Spirit of life from God entered into them, (Israel), and they stood upon their feet; and great fear fell upon them which saw them.”

These prophecies, given to the prophet, Ezekiel, about 2,500 years ago, and to the apostle, John, in the Isle of Patmos about 2,000 years ago, portray and describe the horrific, awful scene that shall take place in the land of Israel at the culmination of the present conflict now transpiring there. (What the world saw on September 11, 2001, in the destruction of the World Trade Center towers in lower Manhattan, New York (City) will be a drop in the bucket by comparison.) Knowing that the prevailing, current encounter between the Arab (Muslim-Islamic) world with the nation of Israel has been continuously ongoing without any cessation or let up since the year 1948, when the State of Israel was redeclared after a dormant 2,000 year period, has constantly worsened with the perpetual failure, over and over again, of countless peace initiatives between

these two peoples who descended from (1st) Abraham, Isaac and Jacob, and (2nd) Abraham, Ishmael and his descendants (Ishmael married an Egyptian by whom he had 12 sons and one daughter) who now make up the Arab-Muslim-Islamic world lends positive credence to the determined efforts by these enemies of Israel to completely destroy and annihilate them as a people and nation.

There can be no mistake that the scriptural reference from Ezekiel 39:11, "The East of the Sea", has unmistakable reference to that land area known today as Israel, east of the Mediterranean Sea. Herein is located those places commonly heard throughout all worldwide news broadcasts on a daily basis, the Gaza Strip, the West Bank, Bethlehem, Hebron and northern Israel, where these areas will be turned into a massive cemetery (or graveyard) with the stench of dead, rotting bodies so great that it will stop the noses of everyone. So many people will die from the administration of these weapons of mass destruction, to-wit: germ, (or bacteriological), chemical and nuclear warfare, that seven months (only a figurative time description) will be required in burying them.

Employees of secular companies and business corporations, doing business in the area, scripturally described as "men of continual employment" (Ezekiel 39:14) will have to be severed (stopped) from their work to bury the dead corpses

and rotting human bodies and animals with the passengers visiting there at that time "to cleanse the land." The specified Biblical time required, "at the end of seven months", is a figurative, time description only required to bury this huge number of dead bodies. The residue of those corpses, unable to be buried at the time of death due to the excessive number, will consume into bones and skeletons. Then, the buriers will place a sign (flag or marker) by them to return for "the buriers to bury it," at a later time.

The old city of Jerusalem will not escape. "These (the enemies of Israel) shall have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood (poisoning our pure water supplies), and to smite the earth with PLAGUES bacteriological, germ and chemical warfare), as often as they will." (Revelation 11:6). In Jerusalem "their dead bodies shall lie in the street of the great city" "where our Lord was crucified." (Revelation 11:8.) As in the cases of the Gaza Strip, the West Bank, Hebron, Bethlehem and northern Israel, the dead bodies shall lie in the streets due to the excessive number dying there at the time, and Gog (Islam) today shall rejoice and make merry over them.

The good news is that Israel will survive this terrible, awful onslaught as recorded in Ezekiel 39:29, "for I have poured out my Spirit upon the

House of Israel,” and from Revelation 11:11, “and after three days and an half the Spirit of Life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.” (See Revelation 11:11.)

**SADDAM HUSSEIN PROPOSES  
THE COMPLETE DESTRUCTION  
AND ANNIHILATION OF THE  
STATE OF ISRAEL**

Still in power a decade after a U.S.-led war destroyed much of his country’s military and U.S.-backed sanctions crippled its economy, Iraqi President Saddam Hussein called on Wednesday, January 17, 2001, for Iraq to regain its place of prominence in the Arab world, and linked his country’s travails and troubles with the Palestinian conflict with Israel.

In a taped, televised speech, Saddam appealed for Arabs to unite against foreign influence in the Middle East—including the liberation of all Palestinian lands from “the river to the sea” — an allusion to Israel’s destruction and complete annihilation.

“After the immortal Mother of All Battles, and after the children, youth and the aged of Palestine, men and women, have faced the weapons of the United States and Zionism (the Jews) with stones... can fear find its way into the heart of any Arab?”, the Iraqi president said. His address mingled religious imagery about the United States and other “followers

of Satan” with prideful language about Iran’s and his regime’s — durability.

“The missiles and bombs of aggression hit everything material and suitable as targets for their weapons,” Saddam said of the massive allied air bombardment that began 10 years ago, (in 1991), on Wednesday and it continued until land forces pushed Iraqi invaders out of Kuwait.

Despite this punishment, and the economic sanctions, which followed, “Iraq has remained, the people have remained, the army has remained,” the Iraqi leader said. (End of quote).

Likewise, will still be found today in the charter of the Palestine Liberation Organization headed by Yassir Arafat and its Fatah organization, that “Israel has no right to exist, and there is cause for complete vanquishment of this nation from the face of the earth.” (End of quote).

I am listing and describing below the names of biological weapons that now exist that pose possible administration upon the people of Israel, as well as the United States of America and Great Britain, when properly dispensed, will create a scenario equivalent to those given and described in Ezekiel 39:11 and Revelation 11. The first is:

**(THE FIRST PLAGUE - Rev.11:6)  
ANTHRAX (A CURRENTLY  
USED BIOLOGICAL WEAPON)  
Anthrax is a severe infectious**

disease of human beings and of many animals. It is caused by a bacterium, the *Bacillus anthracis*. In people the disease starts as a carbuncle in the skin. But the germs also may be inhaled and infect the lungs. First symptoms are chills, fever, dysentery and convulsions, all flu-like symptoms, and hardly distinguishable at first from it. Death is early on when it reaches the lungs. Many historians today believe that anthrax was the fifth Plague of Egypt mentioned in the Bible in Exodus 9:3 as Murrain. God commanded Moses to tell Pharaoh "it thou refuse to let my people go that they may serve Me" "there shall be a very grievous Murrain." "And all the cattle of Egypt died." If this be true, anthrax has been here over 3,500 years, and is now killing people October 31, 2001, in New York, Florida and New Jersey by the hands of Gog and his terrorism.

**OTHER POTENTIAL BIOLOGICAL WEAPONS (OR PLAGUES - Rev. 11:6) NOW CAUSING CONCERN BY OUR FEDERAL GOVERNMENT OF THE U.S.A., KNOWN TO BEING PURSUED BY THE CURRENT IRAQI REGIME AND SADDAM HUSSEIN.**

### **SMALLPOX**

There is no proven treatment, and the virus could race through a population before anybody realized it had been released. A recent simulation suggested that if terrorists infected 3,000 people in the Oklahoma bombing, it would grow into

hundreds of thousands nationwide within 12 days. Smallpox is highly contagious.

After an incubation period of about 12 days — a time lag that would delay recognition of an attack — an infected person would notice high fever, fatigue and aches in the head and back. A rash would follow, eventually forming pus-filled, crusty lesions. Scabs would fall off after about three or four weeks. The USA's Department of Health and Human Services said on Tuesday, November 6, 2001, that a contract was in the making to purchase enough Smallpox vaccine to inoculate every American citizen. This would cost 1.9 billion dollars, the amount of the bioterrorism budget.

Most people would recover; maybe 30 percent would die.

### **PLAGUE**

The very word inspires fear. There's no vaccine to prevent pneumonic plague, but several antibiotics are effective if given within a day of symptoms appearing.

The most common natural plague is bubonic, from the bite of infected fleas. Experts say terrorists most likely would put the bacteria into an aerosol (spray apparatus) to be inhaled, causing the pneumonic variety.

The first signs would show up one to six days after inhaling the bacteria. Victims would suffer fever, headache, weakness and coughing up blood. Pneumonia would progress over two to four days and

could kill; the fatality rate in untreated people would be very high.

### HEMORRHAGIC FEVER

The Ebola virus is the best-known germ that causes this, killing 50 percent to 90 percent of people who fall ill. There is no proven treatment and no vaccine.

Symptoms vary. Two days to three weeks after exposure, victims can get sudden fevers, headaches and muscle aches. They may also have nausea, vomiting, diarrhea, chest pain, cough and internal and external bleeding.

The virus can spread through contact with blood or secretions.

A similar disease is caused by Marburg virus, which also has no known cure or vaccine. Another is Lassa fever! which can be treated early on with an antiviral drug.

### BOTULISM

The botulinum toxin is the most poisonous substance known. Even the survivors would need prolonged intensive care. Doctors can counter a poisoning with antitoxin, but it has to be given quickly.

The toxin attacks the nervous system. It's produced by a bacterium, the same substance that causes about 200 cases of natural botulism every year in the United States, such as in food poisoning.

Exposed people would typically begin to feel symptoms within 12 to 72 hours. They would notice blurred vision, difficulty in speaking, droopy eyelids and muscle weakness that

progresses from the shoulders down. Paralysis could make them stop breathing.

### TULAREMIA

The tularemia bacterium is one of the most infectious known. It is treatable with antibiotics. Untreated, it could progress to respiratory failure, shock and death.

Many victims would get a fever within three days to two weeks. Chills, headache and general weakness also would appear. At first, it might look like an outbreak of flu.

Tularemia doesn't spread from person to person.

### THE EMERGENCE OF OSAMA BIN LADEN IN THE WORLD OF TERRORISM; WHO IS HE?

Osama Bin Laden is now reported to be the most notorious advocate of a very potent, powerful strain of militant Islam that has been gaining popularity in the Muslim world for 30 years. He and his followers, extremists, want to reestablish the golden age of Muslim domination. "They regard their Taliban as a model for Islamic rule." Al Qaeda, the international organization for all terrorists world-wide, that is operated by Bin Laden's Taliban in Afghanistan, are committed to the destruction of Israel, America, and all allies who support the former.

Bin Laden is personally enraged by the American military present in Saudi Arabia. When the United States went to Saudi Arabia's de-

fense, after Iraq invaded Kuwait in 1990, he considered this the "greatest possible desecration" to the Islamic homeland. He is accused of being the sponsor of the bombing of our military facilities in Saudi Arabia, as well as the Embassies in Kenya, Tanzania, the destruction of the two World Trade Center Towers in New York City on September 11, 2001, as well as the current germ (biological warfare) of Anthrax in the USA at this time.

He hates the Jews, and he hates America for its support of Israel, the same as Saddam Hussein of Iraq and Yasser Arafat of Palestine (Israel). Bin Laden has no army bases to attack, and no air force or navy to engage in battle. They communicate over the Internet, so destroying their communications will be difficult. They operate in small cells or groups. They blend in well, going about their daily activities, while planning havoc. In a traditional war, the enemy wears uniforms, stands behind a flag, and operates units and instruments of war. They have none of these. They operate in small bands or individuals, strike quickly, then run and hide, sacrificing their own lives for their cause. They are fanatics. 4,000 years have not changed their disposition, manners, habits, occupation, government, or dress.

We close this article as we began with the Angel's, (Gabriel's) description to Abraham of his son Ishmael in Genesis 16:11-12,

"And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren." (How true this is today!)

There can be no better words to be found anywhere today that better describe the activities of Saddam Hussein, Yasser Arafat and Osama bin Laden, the direct, lineal descendants of Ishmael's mother, Hagar, the Egyptian handmaid of Sarah, wife of Abraham, as well as from Ishmael's wife, who also was an Egyptian. (See Genesis 21:21.) Absolute predestination is the fulfillment of Divine prophecy, and these things of which I have endeavored to write about in this article were foretold by the prophets and apostles thousands of years ago. There will never be any reconciliation between these two families, Israel and Islam, according to scripture. Will this crisis terminate in "The Valley of Hamongog," (Ezekiel 39:11, 15, 16) and "Armageddon," (Revelation 16:16.)?

The God of one is real, and the god of the other is false.

J. M. Mewborn

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#### ***ECCLESIA TES 8:6-7.***

*Because to every purpose there is time and judgment, therefore the misery of man is great upon him.*

*For he knoweth not that which shall be: for who can tell him when it shall be?*

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*VOICES OF THE PAST*

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**PRIDE IS HUMBLLED**  
*Republished from*  
**Spiritual Law Counsel**

**T**he following incident is told as part of the unwritten traditional history of Elder John Leland:

During the latter part of his life Elder Leland traveled much over the country on preaching tours, on foot. On one occasion he had been warmly solicited in writing, by a widow lady, to visit the part of old Virginia in which she lived and preach, telling him to set his time and her house was at his service, both as a place of abode and also a place to hold his meeting. Mr. Leland replied to her by setting a day that he would preach at her residence at ten o'clock a.m. The lady was a wealthy planter, in Appomattox valley. She regarded herself as *one* of the most pious and exemplary persons to be found anywhere. She had been raised in the high circles of life and knew nothing about poverty, nor had ever associated with laboring classes. She was about thirty-five years of age and had been a widow two years, but knew nothing of the privations commonly attending the life of the widowed mother. She took much pains to appear pious, and her chief object in inviting Mr. Leland to preach at her house was, that she might make a display of wealth, and thus have the applause of her asso-

ciates; not only to show her wealth, but her piety as well; so she went to great trouble and expense in preparing for the meeting. The appointment had been spread far and near, pressing solicitations had been sent to numerous friends to attend the meeting no expense or pains had been spared, not only to have the best and finest of everything, but to have everything in the very best of style.

On the evening preceeding the meeting several carriages had already arrived, to be in good time, and enjoy the hospitality of the hostess. About sunset Mr. Leland came up to the mansion on foot. The day was quite warm and dusty when he made his appearance. The walk had caused a free perspiration, which ran down his cheeks making roads in dust which had settled on his face during his day's work. He walked up to the door of the large stone mansion, and his rap was answered by a black servant, of whom he inquired for the landlady, the servant ran down the broad carpeted hall to a door, from which proceeded the sound of talking and laughing. In a very short time a lady, richly attired, made her appearance, walking briskly and lightly toward the door where Mr. Leland was standing. He had a fair view of her person, and at once read in her physiognomy and deportment something of her leading traits for character.

His intention had been to introduce himself, but before he had time

to speak, or before she was near enough for him to address her, she spoke in rather a harsh tone:

"Old man, what do you want here? I have *nothing* for beggars.

Mr. Leland, in a very soft and unassuming tone, said, "Please excuse me madam; I do not wish to beg for money, I am very tired from a long walk, and called to know if you would do me the kindness to allow me to stay under your roof during the night."

Viewing him hastily from head to foot, She very postively answered "No: I have company now, and tomorrow the Rev. Mr. Leland is to preach at my house; so I cannot take in poor stragglers."

Well, said Mr. Leland, I am too much fatigued to travel further tonight, will you allow me to stay in one of those cabins? Pointing to a row of negro houses, iust outside of the mansion yard.

After a moment or two of reflection she said, "Yes you may stay there with the negroes if you want to."

He bowed a very polite thank you, and turned toward the row of huts.

He proceeded to the furtherest one from the mansion before he found anyone to whom he could speak, to ask permission to stay, but came at last to the smallest, but neatest of all the huts, where he found seated at the door an old negress, who was fanning herself with the wing of a fowl. He spoke to

her very gentle. "Good evening aunty."

His greeting was answered with, "Good evenin' mosta."

"Well aunty, said he, I have came to ask a very uncommon favor of you,"

"Bless de Lord, mosta, what can dat be, fo' please God, I'se got nuffin to give anyone?"

"I am very tired from walking all day, I called at the house of your mistress. But she says she has no room for me in this great house. I am too fatigued to go further, and so I have come to see if you can allow me a shelter in your house.

"Bless de Lord, mosta I got no commodation for anyone; but 'fore a fellow mortal shall stay out doo's I lets 'em stay in my cabin so, ef da can put up wid my plain hut. Uncle Ben be in drectly, den he keep ye company while I fixes you sumpen to eat, for you looks as do you had not eat a morsel for a long time," at the same time pointing to a three-legged stool by the side of the door, saying, "set down dar and rest yourself, for you looks so wore out."

Mr. Leland took the seat as directed, saying at the same time, "I am sorry that I am compelled to put you to so much trouble as I have no money to pay you."

"Please God, mosta, Aunt Dilsey never charges anyone yit for sich 'commodations as I could give 'em; for God knows its poor enuff at best.

You say, mosta, you call on missus at de house dar, and she

can't take you in? Well you must cuse her, for she's looking for a mighty heap o' company tomorrow; dar's a great man to be dar tomorrow, what's gwin preach in her house, an a good manv folks done come a'ready an' heap mo' comin' tomorrow; so missus is mighty busy fixin ' for 'em. But here's Uncle Ben she continued, as an old gray headed negro came around the corner of the cabin, muttering to himself about the carelessness of some other negroes.

This old couple. Uncle Ben and Aunt Dilsey, as they were familiarly called by all who knew them, both black and white, were an old couple who, from age, had for a long time lived in a small but snug cabin at the far end of the row of huts occupied by the younger and more active slaves.

Although Uncle Ben was not required to do any labor, yet he voluntarily took a kind of supervision over the farm, stock, etc. When he saw Mr. Leland he stopped short and gave him a scrutinizing look, when Aunt Dilsey spoke, saying:

Uncle Ben, don't stare your eyes out at a stranger; dis ole gentleman was out traveling', and come to stay in our cabin, kase missus she can't let him stay dar, as she's got a heap o' company now."

"Well, said Uncle Ben, we's commanded dat if a stranger comes along we's got to take him in an give him sich as we got to set before him.

While Aunt Dilsey was preparing supper Mr. Leland learned much about the lady of the mansion from Uncle Ben; he learned, among other things, that they were a very religious family, but the hostess had been raised in the city of Richmond, and had imbibed all the fashionable ideas of religion, with but little of its true principles, and none of its humility. Soon after Mr. Leland had finished a very good, coarse supper, he told his host that he was very much fatigued from a very long day's walk, and would like to retire for the night and that he felt like he wished to return thanks to his Creator for the blessings of the day, and invoke his protection through the night; that if he would annoy them he would retire to some place out of doors,

"Bless God, said the old folks at the same time, we allers like prayin in our house, and neber goes to bed "thout one of us tries to pray."

Mr. Leland then took an old, wellworn Bible out of his little bundle, and read in a very solemn tone the one hundred and second Psalm. During the reading two blacks often said in a low voice, "Amen, bress de Lord." When the Psalm was ended Mr. Leland fell upon his knees, and poured out his feelings in such an outburst of reverential eloquence as was ever equaled, and never surpassed by mortal lips. His host and hostess were so affected by his reading and

prayer that they could do no more or say no more than to fix their eyes on their guest, as though they felt that he was something more than a mortal man. He retired to a clean little pallet in one corner of the cabin, where he soon fell asleep. When morning came he was up early. Aunt Dilsey soon had him a good repast, after which he seated himself to read telling hostess that he felt too much fatigued to travel, and if she was willing he would rest there until afternoon anyway, and then if he felt better he would go on his way.

Aunt Dilsey said. "Yes, mosta., stay jist as long as you want to; we be glade to have you be with us a fort-night, if you can put up with our fare."

Mr. Leland seated himself under a shady tree in the cabin yard, and with his Bible, waiting to see what the finality would be.

About nine o'clock everything was in hustle at the stone mansion; the servants were called in to dress in their very best. Carriages began to arrive by the dozens until the hall and every part of the large and elegant building was crowded to overflowing, but to their dismay no preacher had made his appearance, for the last carriage that came in sight had been scanned to get a glimpse of the minister. No one in the large congregation had ever seen him, but all had heard of him. So everyone was full of anxious expectation, supposing that when he

came he would be drawn by two or four fine horses, driven by a servant in livery.

Ten o'clock passed, half past ten, eleven o'clock was announced by the clock on the wall, and no minister.

The company had by this time became restless, and were about to disperse, when Aunt Dilsey went to her mistress and said.

"Bress de Lord, missus, why don't you git dat ole man who stayed in our cabin last night to come to de door and pray 'fore de folks all go home; he prayed in our cabin las' night and dis mornin', 'fore God, in all my born days I nebber heard sich prayin' afore. He's sittin' right dar now, under de tall pine tree; and as de preacher's not cum, if you'll let him pray, I'll go right now and fetch him down."

The lady consulted with some of the company, the matter was talked of among the congregation when it was agreed to have the old straggler as they called him, come and pray before the congregation broke up.

So Aunt Dilsey went to where Mr. Leland was sitting, and said, 'Mosta, de folks all dispinted 'bout de preacher comin'; he am not cum, and da wants you to go down an' pray for 'em fore da all brakes up. Mosta I wants you to pray jis' like you did las' night.'

Mr. Leland walked down to the front door and standing on the steps, repeated a short hymn by memory, sang and then engaged in

prayer: by the time his prayer was ended all eyes were fixed upon him with amazement.

He then remarked that as there seemed to be a disappointment, that if it would not be assuming too much, he would talk to them a few minutes, and as a foundation or starting-point, he would read a short passage from the word of truth, which they would find by reference to the thirteenth chapter and second verse of Hebrews: "Be not forgetful to entertain strangers: for there by some have entertained angels unawares." When he had spoke for twenty or thirty minutes the hostess, who had refused him the hospitality of her house the evening before, became so deeply affected that she ran and fell prostrate at the feet of Mr. Leland, and would, if he allowed her to do so, have washed his feet with her tears and wiped them with the hair of her head. It was said that she was so overcome and affected that from that time forward she was a changed and different woman so much so that she threw off all her finery and ornamental dressing, and became an humble and plain Christian. Though she was a professor before, her whole deportment underwent a complete change. Her house became a place of divine worship where she delighted in making all, no matter how plain or how poor, as happy as kind attention could make them; in fact, it was said that if

preference had to be given to any, it was always in favor of the poor and needy.

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*PSALM 33:1-5.*

*REJOICE in the LORD, O ye righteous: for praise is comely for the upright.*

*Praise the LORD with harp: sing unto him with the psaltery and an instrument of ten strings.*

*Sing unto him a new song; play skilfully with a loud noise.*

*For the word of the LORD is right; and all his works are done in truth.*

*He loveth righteousness and judgment: the earth is full of the goodness of the Lord.*

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*CONTRIBUTIONS*

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Frank Searce, VA.....	2.00
Ruby & Walton Dyer, VA .....	2.00
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Gray Hall, AL .....	7.00
Bill Poindexter, VA .....	5.00
George Blalock, NC.....	2.00

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**OBITUARIES**


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**MEMORIAL FOR  
LILLIE CORDELLE COBB**

**O**n August 16, 2000, at the age of 93, God in his infinite wisdom called our dear sister in Christ to her heavenly home. She passed away at Maplewood Nursing Home in Reidsville, NC where she had been a resident for several years.

In recent months there has been a lot of sickness in our Church family, and a number of our dear Dan River church members have gone to be with their Lord and Savior. It is with much sadness that I attempt to write this obituary of yet another member.

Sister Cobb was a kind and gentle person and loved her church and church family dearly. When she was able, she attended church regularly, but for a long while due to her physical condition was unable to do so.

Sister Cobb was born on July 16, 1907 in Rockingham County, NC. She was one of twelve children born to Irvin Cobb and Annie McKinney Cobb. Her early life was spent on the family farm.

Sister Cobb lived in Rockingham County her entire life. She was never married but was really devoted to her natural family. She wanted to be sure above everything

else that family members were cared for adequately.

For years Sister Cobb was employed by Leinwand's Department Store in Reidsville and retired from this firm.

Sister Cobb joined Dan River Primitive Baptist Church November 26, 1944 and was active and at each meeting until her health became a factor. She had great compassion and love for her brothers and sisters in Christ, and was a devout believer in the doctrine of salvation by grace.

The funeral service for Sister Cobb was conducted at 2:00 PM August 18 2000 in the City Funeral home Chapel, Reidsville, NC with Elder Kenneth Key her pastor officiating. She was laid to rest in the Dan River church cemetery to await the coming of our Lord.

Survivors are brothers: Eugene R. Cobb, Robert Edward Cobb. Leonard Curtis Cobb, J. Brooks Cobb, and a sister, Ethel C. Shreve.

May God bless and be with this lovely family.

Written by request of  
Dan River Church  
John Collie Nov. 2001

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**ST. MATTHEW 5:10.**

*Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.*



**EVA ELIZABETH HARLOW**

**G**ra veside services for Eva Elizabeth Harlow, 105, Kilgore, are scheduled for Tuesday, 2:00 P.M. at Rose Hill Cemetery with the Rev. James F. Craver officiating. Mrs. Harlow died Sunday night at her home. She was devoutly religious in the Baptist faith and read her bible daily for as long as she was able.

She is preceded in death by her husband Hela Andon, Mar. 6, 1949 and her daughter Martha Louise, July 16, 1995.

She was born Sept. 8, 1896, in Hopkins County, Texas near Como to Isaac and Martha Jane (Kenne-mer) Humphrey. She married Hela Andan Harlow of Pickton, Tx. July 7, 1912 and gave birth to a daughter, Martha Louise, Feb. 26, 1915. In 1945 the Harlows moved from Ath-

ens. Tx. to Kilgore, Tx. to be near their daughter.

Her survivors include nieces Martha Lou Jones and Jean Weeks.

Nephews C.L. Wilson, Dan Wilson, Charles F. Humphrey, Billy G. Humphrey and their progeny who span four generations.

She is also survived by her daughter's friend Bob Forsythe who has tended to and nursed her with assistance from LifeCare Home Nursing and LifeCare Hospice, since 1995.

If desired, donations may be made to:

Friends of LifeCare  
Hospice Foundation  
2020 Bill Owens Parkway,  
Suite 100  
Longview, Tx 75604

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**ST. JOHN, 15:1-4.**

*I am the true vine, and my Father is the husbandman.*

*Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.*

*Now ye are clean through the word which I have spoken unto you.*

*Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.*

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

*"The Sword of the Lord and of Gideon"*

VOL. 170

MEADOWS OF DAN, VA., FEBRUARY 2002

NO. 2

## SIGNS OF THE TIMES

ISSN - 0199 - 0063

Subscription price \$10.00 per year - \$18.00  
two years

Published monthly by  
SIGNS OF THE TIMES

202 Carousel Lane

Meadows of Dan, Va. 24120-4403

Established in 1832

Devoted to the Old Baptist Cause

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SIGNS OF THE TIMES

202 Carousel Lane, Meadows of Dan, Va. 24120-4403

## SONG

*To Christ, the Lord, let every tongue  
Its noblest tribute bring:  
When he's the subject of the song,  
Who can refuse to sing?*

*Survey the beauties of his face,  
And on his glories dwell;  
Think of the wonders of his grace,  
And all his triumphs tell.*

*Majestic sweetness sits enthroned  
Upon his awful brow;  
His head with radiant glories crowned,  
His lips with grace o'erflow.*

*No mortal can with him compare  
Among the sons of men:  
Fairer he is than all the fair  
That fill the heavenly train.*

*To him I owe life, and breath,  
And all the joys I have:  
He makes me triumph over death,  
And saves me from the grave.*

*To heaven, the place of his abode,  
He brings my weary feet;  
Shows me the glories of my God,  
And makes my joys complete.*

*Stennett.*

## POSTMASTER

Please send address changes to:

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**EDITORIAL**


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*Comfort ye, comfort ye my people, saith your God, speak ye comfortably unto 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. (Isa. Chap 40, vs. 1)*



Elder R. H. Campbell

**T**he above scripture was written by Isaiah the prophet when Israel was under the mosiacal law, everything was legal, an eye for an

eye and a tooth for a tooth. There was no room for mercy nor tolerance, the law was written on the tables of stone and any infraction of the law brought the prescribed penalty, required by the law, for the offender. They lived in the constant fear of breaking the law and suffering the wrath of God because of these offenses, so the above scripture would not be referring to that particular period of time. Israel realized, from experience, their inability to keep the terms of the law, and therefore they lived under the constant pressure to keep all of the ordinances, and when you consider the vanity which man was created subject to, the weaknesses of the flesh and the perfection that was required of them, you could understand why there was no comfort under the law. The law, when present, does nothing for an individual as long as the terms of it are met, but just transgress any of the specific commandments and the full penalty is assessed without mercy, or compassion.

There was no comfort or peace in living under these terms and conditions, and yet, the prophet who lived in that time is writing of a time, somewhere in the future, when this law of sin and death would not be a threat unto them anymore, the warfare that they were waging would be accomplished for them and their iniquity would be atoned for in a way that the sacrifice of bullocks and goats could never do. He is writing

of a time when the law of the liberty of life in the Messiah would come and all of the pressures of the law of sin and death, that they are so familiar with, would have no more dominion over them. Then they could live without the fear of the consequences of breaking the law, and it would indeed be a time of comfort unto them.

The natural man is made to wonder how that the prophet, who only knew life in times such as these, could make such a prophecy. He had no prior knowledge, or experience from which he could draw to write of the time of which he is prophesying; but he is speaking as did all of the prophets, by the inspiration of the Holy Ghost, and his words are sure and certain. The apostle Peter explains it this way, (2 Peter Chap 1, vs. 21) *“For the prophesy came not in old times by the will of man: but holy men of God spake as they were moved by the Holy Ghost.”* It takes the inspiration of the Holy Ghost, in the day and age of which the prophet was speaking, for his children in that day, to understand these prophecies and they understand and believe them, because they have experienced them. It is as a “gospel song” that I heard the other day which said, “Amazing Grace was just a song, until applied to me.” Now just think about that for a moment. I wonder if the author of that song fully realized the truth of the sentiment contained in that song. It is only when one is given knowledge of these things being

applied to them, that they take on a new and very special meaning to them, and they praise Him from whom all blessings flow for this unspeakable, and unexpected gift.

The apostle Peter also wrote, concerning the prophets who prophesied of the glories that were to be revealed in that day, that day being the day of Jesus Christ, (1 Peter Chap 1, vs. 10-11) *“Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto us: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified before hand the sufferings of Christ, and the glory that should follow.”* This indicates that the communication is between the children of God in different ages, but the line of communication is via the Holy Ghost. It is not the natural wisdom of man in one age, to the natural wisdom of man in another age; but rather from an inspired writer, under the law, to the inspired reader in the gospel generation. The nation of Israel, as a people, did not recognize the Messiah when he came although the prophets had given them enumerable evidences of what he would do when he came. They were looking with their natural eyes, for a natural restoration of the glory of Israel as it had been in former days, not by the eyes of faith, and therefore they could not see the truth, even when it was right there before them. They were still wresting the

scriptures, engraved on the tables of stone which was directed to the natural man, and they missed completely the inspired spiritual truth contained in the prophecies because to understand them required a discerning Spirit, and this is something which the man in the flesh does not possess. These truths do not conform to the laws of nature, which are the only laws and the only reasoning powers that the natural man has.

Jesus came, under the law, to redeem them that were under the law, making the only sacrifice that could atone for their sins, under the law, and then took the law out of the way so that it had no more dominion over those who were born of the Spirit, in the days following. When the apostle Paul wrote. (Rom. Chap 8, vs. 3) *"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."* He is saying, that Jesus condemned sin, as a characteristic of the fleshly man, and thereafter it had no more dominion over the new creature in Christ who was born again, and who could see and understand the things of the spiritual kingdom because of the faith received, as a gift of God. Sin is still very much a characteristic of the

fleshly creature, but this is not the ones to whom the scriptures are addressed under the new covenant.

The new covenant is addressed to those to whom the apostle Paul is writing in (Heb. Chap. 8, vs 10) *"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know me, from the least to the greatest."* This new covenant is with the ones into whose hearts and minds the Lord has placed the law of the Spirit of life in Christ Jesus, and to no one else. There are only two manner of people in this world since the beginning of time: those who were chosen in Christ Jesus, before the foundation of the world, and those who were not. Man in nature may be in any of the churches or denominations that exist in the world, but salvation is strictly by the election of grace; and these and these alone are members of the Church of Christ, that mystical body which was predestinated unto the adoption of children in Christ according to the good pleasure of his will.

These blessed individuals are the ones who have been given the gift of faith, the ones to whom the

comfort, of which Isaiah is referring to in the above scripture is given, when he says, cry unto Jerusalem that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins. There will be no more striving under the law, in order to receive the blessings promised by the law, to avoid the wrath of a just and holy God; they instead are blessed to rest from their labors and are given an earnest expectation that their warfare has indeed been accomplished and their iniquity has been pardoned.

O' the joy and peace that floods the heart and soul of these little ones when they first begin to realize this truth and the enormous implications of what has been done for them. They search the scriptures daily for more evidence in the travels of those who have been so blessed, in times past, and compare them with their experiences and weep for joy many times, when the scriptures, or a brother or sister relates their experience and tell them things that they have told no one, but which agree perfectly with their own travels. There is indeed a rest when as they are given to believe that everything that is required for their salvation has already been done, and cannot be altered or in any way changed.

Jesus begins to tell the apostles of these things, as he reveals unto them the things of the spiritual kingdom of heaven, which is at hand, and begins to reveal the days of which Isaiah is prophesying, (John

Chap 14 vs. 16-17) *"And I will pray the Father, and he shall give you another comforter, that he may abide with you forever; even the Spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you and shall be in you."*

This was after they had observed the communion service, and the washing of the disciples feet, which was Jesus's last official act prior to his death; and when he was on the cross, just before he died he said, it is finished. He is referring to his own sacrifice, the official seal of the terms of both the old and the new covenants. Under the old covenant, his death atoned for the sins of his elect, and under the new covenant he took the law out of the way so that they do not live, under a law of sin and death, but rather, the law of the liberty of life which has made them free from the law of sin and death.

He begins to stress the spirituality of this new covenant, which is not as the old covenant, to the natural man, but rather to the new Creature in Christ, and as Paul later wrote when he spake of the new covenant, he said God would put the law into their minds and write them in their heart, and they would no longer need a priest or anyone else to teach them the things of this new covenant, they would be reconciled unto God by the indwelling of the Spirit in their hearts.

Jesus went on to say, (John Chap 14, vs. 26-27) *“But the comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have shown you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.”* Surely this is the message of comfort that Isaiah was referring to in the subject scripture, when he says speak ye comfortably unto Jerusalem, cry unto her that her warfare is accomplished, Jesus is telling them to not be troubled or afraid, but rather trust in him by the inspiration of the Holy Ghost.

This was all said and done immediately after the apostles had observed the Passover with Jesus and he had washed their feet, (signifying a cleansing of their way, their feet representing the path that they were to follow in the future). He ceased to talk of the past, the time under the law and the strife contained in the keeping of the law and concentrated his remarks on the future, the day of grace, when they would be free from the mosiacial law of bondage. He no longer directed his teaching to the past, but rather began to tell them of the new covenant and all that it would mean to them.

Jesus, told the apostles, (Matt. Chap 14, vs. 6) *“I am the way, the*

*truth, and the life; no man cometh unto the Father, but by me.”* And then again, God, confirmed this same truth in (Matt. Chap 17, vs 4-5) *“Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, this is my beloved Son, in whom I am well pleased, hear ye him.”* In other words, Jesus then and God now, is telling them to forget about the past and begin looking to the future, because the prophecies of the old testament are being fulfilled in your lifetime, and as it is written in (vs 8,) it says that after this vision, on the mount of transfiguration, when they lifted up their eyes, they saw no man, save Jesus only. The time of the law and prophets had passed and they were commanded to look unto Jesus for salvation, in time and in eternity.

Jesus said, (John Chap 14, vs. 16-17) *“And I will pray the Father, and He shall give you another comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.”* This is the beginning of the new cov-

enant era, the time in which the Holy Ghost came on the scene as the reigning entity of the Godhead, the time in which it would indwell man and would lead them, in a manner that it had not done previously. Of course; God the Father sent Jesus Christ into the world, and then Jesus sent the Holy Ghost but the presence of them all are experienced, under the new covenant, in the lives of the saints of God via the Holy Ghost; as is recorded in Jesus's own words, (John Chap 8, vs. 37-38-39) (vs,37) *"In the last day, that great day of the feast, Jesus stood and cried saying, If any man thirst, let him come unto me and drink. (vs,38) He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (vs,39) But this spake of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet crucified."* or, (Joel Chap. 2, vs 28) *"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions and the Apostle Peter said, speaking of this being fulfilled on the day of Pentecost,"* (Acts Chap 2, vs 16), *"But this is that which was spoken by the prophet Joel:"* and again, Paul said, (Rom. chap 8, vs. 14) *"For as*

*many as are lead by the Spirit of God, they are the sons of God."*

You will notice that in the old testament when the Jews were lead or directed by the spirit, the word spirit is always lower case letters, but in the New Testament, the word Spirit begins with a capital letter whenever it is referring to the, Holy Spirit, as an entity, not as a spirit from God. A spirit from God dealt with the Jews under the law, gave Samson Strength, Solomon wisdom and Daniel the ability to interpret dreams etc, but it did not indwell them as it is to do now, and beginning on the day of Pentecost. The, Holy Spirit, is that which quickens the children of God and makes them a new creature in Christ; it becomes part of them and is never taken from them in this life and is reunited with them again in the resurrection.

This is why Paul wrote in (John Chap 8, vs. 1) *"There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit."* Sin still has dominion over the old man, as Paul testified, (Rom. Chap 7, vs. 16 and 22-23) (16) *"For that which I do I allow not: for what I would, that I do not, but what I hate, that I do. (22-23), 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."* The old man is

still with him and is still subject to the law of sin and death, but the new man delights in the law of God which is written in his heart. With this cross to bear, Paul cries, "*O wretched man that I am who shall deliver me from this body of death? I thank God through Jesus Christ our Lord. So then with my mind (the new man) I myself serve the law of God; but with the flesh (the old man) the law of sin.*" He realizes the two entities within his being and his faith is that the law of God will prevail and deliver him, from the law of sin and death, at the appointed time.

There is certainly comfort and peace when one is made to realize that he is in this condition as described by the apostle Paul: it does not mean that he will have no troubles in this life, in the flesh, but in the Spirit he could say, even with all of the tribulation that Jesus told his disciples they would have, (Rom Chap 8, vs 28) "*And we know that all things work together for good to them that love God, to them who are called according to his purpose.*" They may struggle with the affairs of this life, but there is an inner peace that causes them to be reconciled to these afflictions, lay aside every weight and the sin which doth so easily beset them, and run with patience the race that is set before them, looking unto Jesus the author and finisher of their faith. Looking unto Jesus in hope (earnest expectation) as Paul says (Rom.

Chap 8, vs. 19) waiting for the manifestation of the sons of God. This inner peace and strength overshadows the natural frustrations and afflictions that they experience in life; and so much so that they are not worthy to even be compared to the joys that are experienced in the heart in the knowledge of the inheritance that is theirs to anticipate.

We believe that God is indeed blessing all of his children, in this day and age with this comfort and peace, those who are of that chosen generation, that royal priesthood, that holy people and that peculiar people, that they are made to marvel and wonder at the glory of it all render honor and praise to him who hath called them out of darkness into his marvelous light. As John said, (1 John Chap. 3, vs 3) "*And every man that hath this hope in him purifieth himself, even as he is pure.*"

The Holy Ghost, which indwells them and which reveals these things unto them, cannot fail for it carries with it all of the authority and integrity of the Godhead. In this knowledge the saints have a comfort and peace, and a strong consolation, who have fled for refuge to lay hold on the hope that has been set before them and is an anchor to their soul, both sure and steadfast and enters into that within the veil; whither the forerunner is entered for them, even Jesus their high priest. The man in nature does not have this hope, in the flesh everything is fear-

ful and uncertain, and you can certainly see why, just by looking around you, there is no safety in the world according to nature. But to those who do know Him who is in control of all things, and whose faith makes them to believe that he is working all things together for their good, know and love him, whom they have not seen, naturally, but have seen by the eye of faith which is the substance of their hope for life and for salvation.

There is comfort indeed and peace indeed, to those who have experienced the realization that their warfare has been accomplished, and their iniquities have been pardoned, and she has received double for all their sins.

In bonds of love;  
Elder Richard H. Campbell

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### NOTICE

For the first time in seventeen years we find it necessary to increase the subscription rates for the "Signs of the Times". Beginning March 1, 2002 the rates will be \$15.00 for one year and \$25.00 for two years, please respond accordingly.

Editors

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### *CORRESPONDENCE*

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Jan. 15, 2002

Dear Elder Key,

I am a subscriber to the Signs of the Times. Many of my friends and brethren also subscribe to it. I enjoy reading it very much.

I am enclosing a copy of my wife's obituary, who passed away Nov. 19, 2001. If you think it is worthy to be published in The Signs, I will greatly appreciate it.

May God richly bless you and the other editors of the Signs.

In bonds of love I hope,  
Elder W.M. Freeman

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### *ST. JOHN 15:24-27*

*If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.*

*But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.*

*But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:*

*And ye also shall bear witness, because ye have been with me from the beginning.*

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**VOICES OF THE PAST**


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**CORRESPONDENCE.**

TOUCHET, Wash., Nov., 1911.

**D**EAR BRETHREN EDITORS:-  
My mind has been exercised of late upon the loving-kindness of our covenant-keeping God, and upon the wonders of his grace as manifested in the vessels of mercy.

Tonight my mind seems to have been carried, as was the mind of John upon the isle of Patmos, when he was blessed to behold the wonders of divine grace, and to hear and understand the glories of the Alpha and the Omega. Some of these wonders which come to my mind I would like to tell to the tempest-tossed souls, not because they do not know them, but because they do know them.

First, I want to say that we must know the truth before we can tell the truth, and if we have not the discernment between truth and error, one is as good to us as the other. If we have no vision to discern, the night is to us as bright as the day. Jesus in all his teaching ever said, *"Watch," "Take heed,"* and the apostles ever admonished the saints to watchfulness, and to take heed to the doctrine, and to continue in the things which they had been taught. Now my mind has been called to the doctrine of our God and Savior. There are as many doctrines

in the world as there are lords and gods, and the apostle tells us that there are many. Moses said that His doctrine should drop as the rain, and his speech distill as the dew upon the tender grass.

We look for the fulfillment of all such declarations and promises, and when we see them demonstrated the effect in us is as the rain and dew upon the tender herb.

The people of God are described in the word as an afflicted and poor people. The doctrine of God has distilled as the dew in their hearts and minds; this they know and because of this they are made to cry for mercy and to say, *"By the grace of God I am what I am."* Now, being helpless people, they are the characters in whom God displays his strength. I could tonight, if time and space would permit, bring an innumerable cloud of witnesses in whom God has shown and is showing his power, but in the mouth of two or three witnesses every word shall be established. To Abraham and Sarah the promise was made, and so far as nature was concerned there could be no hope of its fulfillment, but the doctrine of God to them was, It shall be, and so, barren though Sarah was, when the fullness of time had come the doctrine began to drop as the rain, and the barren became fruitful, and in the extremity of that seed in Egypt we see the doctrine of God led them safely from under the yoke.

In the affliction of Job, so that he became a reproach to his wife to

the extent that she bade him curse God and die, the doctrine of God was displayed, and Job could say, "Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil?" And Job also said, "*When he hath tried me, I shall come forth as gold.*" These expressions were the fruit of the doctrine of God. Jesus said, By their fruit ye shall know them. But let us notice a little further in Job's case. I feel tonight how applicable is this lesson to ourselves. It seems to me that in order to know Job and his afflictions, we must be partakers of the sufferings of Christ.

While his friends professed to know more of the suffering of Job and of its cause than did Job himself, their own speech betrayed them. Let us notice what they told Job of the cause of his affliction.

Even now when souls are afflicted and clothed with sackcloth, similar things are said to them. O dear brethren, do you know what the plague of that dread disease is? How true the words of Job, My complaint is bitter; my stroke is heavier than my groaning. Today, when it seemed that I could not bear my stroke any longer, my mind was called back to this wonderful display of the doctrine of God. Job's friends told him to change his course of life and become acquainted with God, and thereby good should come to him. It seems to me that if our brethren who advocate "*conditional*

*time salvation*" had felt the stroke as Job did, they could not say any longer that God has given us eternal salvation and then left us to accept or reject here the joys of that salvation. Job said of his friends that they were miserable comforters, and the Lord said that they had not spoken the thing that was right concerning him as his servant Job had.

Notice what they promised Job if he would only turn his course. It was silver and gold and prosperity in this life, and many such things. I do not think, more, I know that these things did not distress Job at that time. His soul, his heart, was afflicted. What is all the gold of Ophir, and the cattle upon a thousand hills, to the soul that is afflicted it is all vanity and vexation of spirit. We are not purchased with such corruptible things as silver and gold, but with the precious blood of Christ. So Job could say, "*O that I knew where I might find him!*" and, like Job, how we long for him, and we go forward, and he is not there, and backward, and we fail to find him, and on the left and the right, where he doth work, and we cannot find him.

*"Like one alone I seem to be;  
O is there any one like me?"*

Yes, dear soul, Job was like you. Daniel in the den of lions is your brother. The poor man that fell among thieves is a near kinsman, and upon such the doctrine of God doth drop as the rain and distill as

the dew, to the extent that it publishes the name of the Lord; it declares that he is of one mind, and none can turn him. What his soul desires, that he does; he rules in the army of heaven and among the inhabitants of the earth. He it is who has created us in Christ Jesus unto good works, which he before ordained that we should walk in them. Bless his holy name for all his promises. While in this life we shall have tribulation, but in him we shall have peace. He said, "*Peace I leave with you, my peace I give unto you.*" How sweet to rest in the glorious doctrine of God our Savior. He is a very present help in every time of need. I feel that his doctrine is distilling in my soul tonight while I am bound here, as it were, in prison, and cannot meet with his dear saints. I know and feel that the day is close at hand when I will be released and be permitted to meet and dwell with the dear saints, and see Jesus as he is and be like him. This hope is predicated upon the grace of a merciful God. It seems most strange to me to hear one who claims to be an Old School Baptist say, O do not preach so much doctrine, but teach and exhort to practical godliness. But what is practical godliness. It is the fruit of the Spirit.

Jesus said, The Spirit shall take of the things of mine, and show them unto you. He shall guide you in the way of all truth. They are led by the Spirit of God. Practical christianity is the result of this leading of the

Spirit. This is what Moses called the doctrine which should drop as the rain and distill as the dew, and out of the dropping of the doctrine grows up every virtue of practical godliness. And without me," said Jesus, "*ye can do nothing.*" So he is the Rock, and his work is perfect. Let us now notice the publican. Let us see his contrite and helpless spirit, and hear the fervent prayer that fell from his lips. He could not so much as lift his eyes to heaven. Is this your condition? Then you can fellowship him.

You can sup with him and he with you, and if so, you can testify to the doctrine of God; for his doctrine is that they who hunger and thirst after righteousness shall be filled, and they that seek shall find.

Therefore a word to the character in the way of exhortation is profitable. Such exhortation is fraught with the doctrine of God. To such ones I would say, "*Be of good cheer.*" As the servant of Abraham began to bedeck Rebecca with the jewels of his master, so we, when we find the Rebeccas, draw from the storehouse of doctrine the precious promises of God, and apply them experimentally, and such an one will answer as did Rebecca, I will go. Hence the ability of the will and the strength to go are of the Spirit manifest in the experience of the souls of his chosen ones. Praise him, O my soul. Praise him with all thy powers. This is practical godliness.

Next I will notice the man who

went from Jerusalem to Jericho, who fell among thieves, and they stripped him, and wounded him and left him half dead. Where is there an exhortation aside from the doctrine that would help this poor man is no exception to the rest of the children of God; he was only a representative character. The priest and Levite both saw him and passed by. They were as powerless to help or comfort him as were Job's friends to do him good. All they had to offer for relief was obedience to the law. The law could indeed show him how foolish he was for transgressing, but there was no aid in it for his wounds. So the priest and Levite passed by. Hence all our hope for relief through the deeds of the law perished from us in time of need.

But when the doctrine of God began to fall as the gentle rain there was refreshing indeed. The good Samaritan in the parable was provided with grace and truth, and he had compassion; he poured in the doctrine (oil) and dressed the wounds in his tender mercy, and placed the poor man upon his own beast, representing the sovereignty of God, and took him to the inn, which I think represents the church, and bade them care for him, and promised that he would pay all the cost. We all often wonder how the church can bear with us. There is but one cause, and that is, Jesus pays for all the trouble of his people. *"If we walk in the light, as he is in the light, we have fellowship one*

*with another, and the Word of Jesus Christ his Son cleanseth us from all sin,"* It is a sad thing to see church members become negligent about attending stated meetings, and we feel sad, yet there is nothing that we can do to help them. I do not condemn my brethren as some do, but my sympathy goes out to such, for I know that they are in a cold and lifeless state, and I know that the doctrine of God is the only thing that can reach such a case.

Nothing but a shower of divine grace can revive the withered plants. When I can feel and realize that all things work together for good to them that are called, and who are taught of God, whether at home or abroad, whether on the land or on the sea, or even in the flames, then I know that nothing can harm them. The doctrine is the shield. *"I, I am thy God, and will still give thee aid."* Even down to old age all his people shall prove his sovereign love. It is not all who are good and obedient, but all his people. They are his workmanship, created in Christ Jesus unto good works, which is before ordained that they should walk in them. I believe that all these characters whom I have named were working in these good works, while clothed in sackcloth and sitting in dust and ashes; while in the den of lions or in the fiery furnace; while so humiliated that they could not look up to heaven, and while falling among thieves. Some of our breth-

ren say that our God predestinated all the good things, but that with the evil things he has had nothing to do. They say that all the good things work together for good to the saints but that evil things do not, and they claim to be wise enough to tell what is good and what is evil. Paul said, *“No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.”* I believe that our God never has failed to exercise one of his when he has chosen so to do. I must close. This is the first I have tried to write for a long time, and this letter must show to you the unsettled condition that my mind has been in for a long time. May peace, mercy and truth rest upon the household of faith for Christ’s sake. Pray for me. If a saint and the least of all.

Your brother,  
J. T. BARNES.

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**PROVERBS 23:24-26.**

*The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him.*

*Thy father and thy mother shall be glad, and she that bare thee shall rejoice.*

*My son, give me thine heart, and let thine eyes observe my ways.*

## CHURCHES AND ASSOCIATIONS

**B**rother J. P. Baker, of Moody, Ark., some little time ago wrote us, asking us some questions which he desired answered through the SIGNS concerning the relations between churches and associations. His letter was dated Nov. 18th, 1911. Our brother does not speak of any trouble over this matter in his section, but asks for information, and because he desires our views upon the questions which he proposes. We are aware that in some sections of the country there have been differences with regard to the questions which our brother has propounded, and in what we may write now we do not desire to attempt taking part in controversy in any particular section of the country which may exist between churches or brethren. We ought in any such case not to attempt resolving their difficulties, but still it seems right to speak in a general way, and to strive to present some general principles with regard to this matter.

First, we will say that churches, as we know from the Scriptures, were commanded to be organized, for the glory of God and the advantage of the children of God, in the localities where they may live. The apostles of the Lamb who went forth at his command and under the guidance of the Holy Spirit, everywhere that they found believers, established churches, and, in the order established among those churches,

we find pastors and deacons and elders named, each of them having certain duties assigned to them, and we read in all the epistles, except those addressed to individuals, that they were written to the church in such and such a place, or to the churches in a certain portion of the country. The epistles were not addressed to individuals, but to the church, as, for instance, at Rome, or Corinth, or Ephesus, or the churches in Galatia, Asia, etc. But we do not need to argue for the establishment of churches from the Scriptures, no one among our people will dispute this truth.

Second, it seems manifest that there could not have been such bodies of the people of God as associations until after the organization of churches. It is further true that in all the New Testament we do not find any example of or any command for churches to organize themselves into associations, or in any other general body. Associations are not commanded of the Lord, as churches are commanded of him, in the Scriptures. This certainly must be admitted by all, yet this is not saying that general assemblies of the brethren from different parts of the country, whether they are called associations or by some other name, are wrong or displeasing to God. There are many things which are not specially commanded which yet are not contrary to the spirit or the letter of the word. There is nothing said, for instance, whether the Lord's supper shall be observed

once a year or every day in the year, this is left to the convenience of the churches. Whether the churches shall meet for worship from day to day, or once a week, or once a month, must be left to the judgment of each church. No rule is laid down in the Bible concerning this, save the exhortation of the apostle: "*Not forsaking the assembling of yourselves together, as the manner of some is.*" It is manifest that there must be some places appointed for meeting for the worship of God, or for attending to the affairs of the churches, but that also is left to the wisdom and convenience of the different churches.

Third, there are many references in the New Testament to correspondence among brethren and churches. The epistles themselves, all of them, show that letters were written by the ministers of the Lord to the different churches, and in those letters messages were sent from different families, individuals and churches to other individuals and churches. Letters of commendation were given to some as they went among other churches, and there were conferences among brethren over disputed questions, which are named at least once in the New Testament. It would seem to be only that which ought to be expected, that brethren in one section of the country should desire to hear of the welfare of those in other places. The time was one of sore trials, persecutions and distresses. Those who loved God and their breth-

ren in Christ would greatly long after all others of like precious faith. It would be only reasonable to suppose that means would be taken by which they should hear from each other as often as possible, for the edification, comfort and encouragement of all. This would not only not be wrong, but it would command the blessing of God; his own Spirit in their hearts would lead them to this desire for mutual helpfulness among all who love God. This correspondence was both by letter and by messengers. Sometimes messengers carried letters from one place to another.

The subject matter of these letters is named at least once by the apostle. It was that there might be a general contribution among all the churches to the poor saints which were at Jerusalem, and in all such communications mutual love would come forth expressions of good will and of desire for the mercies of God to be upon those to whom they wrote.

There would also be a stirring up of the pure mind of the writer to speak of the glorious salvation of the Lord, with all the principles of doctrine involved in that salvation. That this was so, a careful reading of the New Testament will at once show.

Fourth, it is easy to see how, after a time, it would seem good to all those who had been profited and edified by this correspondence that they should establish means of keeping up this correspondence

statedly or regularly, and first churches in some one section of country would make this arrangement among themselves, and then these clusters of churches would desire and establish a similar correspondence with other clusters of churches, and to the name "association there can be no objection. The word simply means that there is an associating together of those of like precious faith. The brethren in any one church who walk in love are associated together it is conceivable that this associating of brethren in churches might be perverted to wrong ends, so the association of churches may be perverted from its proper design to evil, but this is to be guarded against, whether in churches or in associations. We are not to throw church organizations aside because evil may spring up among them. So it is not needful that associations be rejected because acme one makes them a medium of wrong. It is only needful to be watchful unto prayer lest evil should creep into either churches or associations.

Fifth, the example of the apostles and early churches justifies correspondence among brethren and churches distant from each other, but this is what is justified by the example of the early churches, or by any teaching of the apostles Churches are not subordinate to associations, but associations are the creatures of the churches. Associations are not made up of gatherings of the churches, as churches,

even though all members of the churches be present in their gatherings, but the churches send messages and messengers to meet other messages and messengers from other churches at an appointed time and place, and all that these messengers have any right to is to report what they have been bidden to report by the church that sent them, and to receive the reports from other churches, sent also by their messengers. They cannot transact any business outside of this that can be binding upon their churches. Some question may arise while these brethren are together for discussion, and some messenger may have a decided view concerning it, and may so express himself, but it may be that not one among the church where he belongs thinks about this matter as he does, and so his words and actions cannot bind his church at home. His home church may have expressed their mind, and may have required him to lay their judgment before the rest, but this is as far as he can go. The only reason why messengers of the churches when met together have any right to appoint another such meeting next year, or next month, or at any future time, is that they have the mind of their churches, that this is advisable to be done. The agreement to meet next year is not the agreement of the special messengers met together, but the expression by them of the mind of the churches of which they are messengers. So justly fearful

have our brethren been of seeming to bestow any authority upon associational gatherings to act for the churches, or in a sly way to bind the churches, that one of such meetings here in the east refused to call her annual meeting an association, but gave it the name of "The Corresponding Meeting of Virginia."

Sixth, with these somewhat lengthy general reflections, we will proceed to notice the special questions of our brother.

His first question is, "Can a church exist separate from associations, unions, conferences, advisory councils, &c." We reply that churches must have been in existence before they could appoint any such meetings, and there is no law in Zion to compel the appointment of such bodies as named by our brother.

Churches are not under any rightful compulsion to enter an association in the first place, neither are they under compulsion to remain members of such bodies if they deem it unadvisable to continue there. Of course we need not say that if any church anywhere desires to withdraw from any association she should be very careful lest her withdrawal be misunderstood to imply a want of fellowship for the rest of the churches.

His second question is, "If so, is there anywhere in the United States any churches who are thus made free by the law of the Spirit of life in Christ, and who by his order

keep house for him, each church being free and independent!" There are churches of which we have knowledge that are not members of any association, or which are not in correspondence with such meetings. We will name one instance within our personal knowledge. The body of churches formerly known as the Chemung Association, located mainly in the State of New York, by mutual consent many years ago dissolved their associational union. These churches are in full fellowship with each other and with the churches making up other associations, to the present day. We are informed that in the south there are quite a number of churches in different places who are not united with any association, and who yet are in full union and fellowship with churches which do belong to such bodies.

His third question is, "Can a church be organized free from all others on apostolic truth alone or must it be the work of men!" It seems that the churches spoken of in the New Testament were set in order by the apostles, each one in its own locality. We do not read that members of the first church, that at Jerusalem, were called upon to help organize other churches. It seems clear to us that if in some part of the world, hundreds of miles away from any organized church, a body of men and women become believers in the Lord Jesus Christ, they have a right to unite together in one body,

to appoint their pastor and deacons, and to set up their keeping of the house of the Lord in that place without any consultation with any church. As we have understood the custom of calling for messengers from other churches to sit with them in council, when such a body desires to be found walking in the order of the gospel as a church, did not arise out of the idea that it was essential to their right standing as a church, but rather that they might show to other churches that they were in fellowship with the truth, and so have the loving countenance of the churches. But no messengers may be called from other churches, and still this body of people would be a church of Jesus Christ. But if the right feeling exists among them they will want the confidence and regard of their fellow churches. Our brother next asks, "Is the church at Jerusalem to be regarded as the pattern of all gospel churches!" This is the substance of his question. There is not the slightest doubt in our mind that the first gospel church ever organized on earth is the exact pattern by which all the churches of Christ are to be measured. Surely our heavenly Father would not have left this first church unguided by his Spirit when they were organized as a church, and we can follow no safer guide. No other church helped to establish this first church evidently, and it is nowhere said that this church claimed a right to superintend the formation of other churches.

In conclusion, the suggestion with which our brother closes his letter is most certainly true, viz., that there is no warrant for presbyteries, associations, synods, advisory councils, or organic unions of any kind among churches, to claim authority over the churches, either in insisting that they cannot be organized as gospel churches without their help, or that afterwards such bodies have any dominion over them. These have long been our views with regard to these questions, and we will leave them for the consideration of all who may read them.

Elder Chick

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**PSALM 19:1-5.**

*The heavens declare the glory of God; and firmament sheweth his handywork.*

*Day unto day uttereth speech, and night unto night sheweth knowledge.*

*There is no speech nor language, where their voice is not heard.*

*Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,*

*Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.*

**W**HEN God worketh in us to will, and has not yet worked in us to do, we are in a sad, desolate, self-loathing condition. Our desires then are to do that which is good and absolutely free from selfishness and sin, but "how to perform that which is good we find not." It may give us a little rest from trouble to know that the apostle Paul expressed the same condition concerning himself, but it will not drive the trouble away. The things that we would do, that we have a desire for, we do not think we have any right to do. "We would but cannot pray;" "we would but cannot repent." We feel not merely that we cannot say the words of prayer, but the words, in our mouth, would not be prayers. It seems that it is not our right to pray; it is not our right and privilege to repent; it does not belong to us to be baptized. We have no right to the promises and commands and blessings of the gospel. These things belong to the Lord's people. But when the Lord "*works in us to do,*" then we realize a sacred mystery. We have done these things, and yet have not done them. They have been done in and for us. We take the works of Jesus as ours; we walk in them; they are wrought in us, and it now becomes a blessed privilege to work them out, to manifest them openly in our walk and conversation.

How wonderfully the apostle here comes along the road we have trodden, reminds us of our "conso-

lation in Christ" in past days, of our comfort of love and of the mercies of God, and before we are aware we seem to be telling ourselves how we ought to be of one mind, seek the things of others, and not our own, and so manifest in what we say and do the mind that was in Christ Jesus, which the same apostle says we have. (1 Cor. ii. 16.) The humility of the mind of Christ is spoken of as it is manifest in his coming under the law, making himself of no reputation, and becoming obedient to all its demands against his people, even to the shameful death of the cross. Then his exaltation above every name, so that everything in heaven and in earth and under the earth bows the knee in acknowledging allegiance to his name and obedience to his will.

What power the sun has in the heavens, and what power the heavens have over the earth. Oh, that this great, broad, high atmosphere of the truth of God might come down to me and enfold me, and enlighten and enrich my soul with its holy power. Oh, that my thoughts and desires might continually reach up into the infinite depths of those gospel heavens, even to the Sun of Righteousness, whose circuit is from one end of the heavens to the other, and whose heat and light reach throughout its whole extent. My desire is that those heavenly powers and blessings might so control this earthly nature of mine that holy things may grow out of it, and

be manifest in my life; that the corn and the wine and the oil might come forth from the depths of my soul, where God, I hope, has sowed them, and so the life and blessings of Jesus be manifest in my mortal flesh; that I might have the assurance that God is working in me to will and to do, and so feel it my blessed privilege to work out in my daily life and walk my own salvation so graciously wrought in me, and so render obedience to his holy will.

What wonderful control the heavens have over the earth, which lies so helplessly, so quietly, so passively and obediently under their power. What precious fruits are brought forth out of the earth's bosom by the Sun, which has his tabernacle in them. As the earth lies under that glorious heavenly control, and is responsive to it, so the Lord's people, the new earth, lie under the power of Jesus, "whose glory covers the heavens." "He comes down upon them like rain, and as showers that water the earth." Then his sunshine warms them into sweet obedience, and the plants of his grace are put forth, and the flowers appear on the earth, and the precious fruits of the Spirit are perfected.

And they are ready to "do all things without murmurings and disputings," working out their salvation with fear and trembling. There certainly are times when this vile, rebellious nature of ours is held under control by the Spirit, and we

have a little rest from its troublesome disputings and murmurings. Much of our time we are mourning and worrying because we are so vile, or else because we cannot have our own way. With some this sad, rebellious winter state of the soul seems to continue much of their time. But there are times when they can feel that this command is upon this unruly nature: *“The Lord is in his holy temple; let all the earth keep silence before him.”*

MAY, 1905.  
Elder Silas H. Durand

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*CONTRIBUTIONS*

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FOR NOVEMBER 2001

Grover Plybon, VA .....	2.00
Deveta Wade, WV .....	2.00
Tommy Middleton, NC .....	2.00
Grace Locke, KY .....	5.00
Kenneth Thompson, VA .....	2.00
Beulah Stuart, PA .....	5.00
Buford Thompson, VA .....	2.00
Elder W.M. Freeman, NC .....	2.00
Charles Pratt, NC .....	2.00
Marvin Curnutt, TX .....	7.00
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Angie Cox, NC .....	2.00
Jennye Osborne, MD .....	7.00
Velma Terral, TX .....	2.00
Elder Marvin Brumfield, VA .....	2.00
Noel Lavinder, VA .....	7.00

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*OBITUARIES*

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EDITH SMITH BROWN

**S**ister Edith Smith Brown was born April 23, 1910, departed this life May 4, 2001.

She was preceded in death by her husband Brother Willie Lester Brown, one daughter Bernice, three sons Forrest, Burton, and Tommy Brown, three sisters Izona, Hilda, and Esterline, four brothers Alfred, Woodrow, Kiel and Leonard Smith.

She is survived by two sisters Mary Smith Brown, Maurine Smith Manning, eighteen grandchildren, thirty great grandchildren, seventeen great great grandchildren, ten step grandchildren, five step great grandchildren.

Sister Edith joined Bethel Primitive Baptist Church June 1, 1940 was faithful to attend, her health did not permit her to attend in her last years.

She was always smiling and firm in her faith, not failing to let it be known. Her trust was in the Lord a precious Mother to all.

Her funeral was conducted at Lynch Funeral Home, Rocky Mount, VA by her Pastor Elder Junior Conner, with burial in Franklin Memorial Park Cemetery, Franklin County, VA.

Written by request  
Elsie Poindexter, Clerk

## SARA GREEN FREEMAN

**O**ur dear sister, Sara Green Freeman, was called to her eternal rest on November 19, 2001. After services conducted by Elder Paul Clark, Elder Bobby Daughtry and Elder Virgil Davis, she was laid to rest on November 23, 2001 at Floral Garden Park Cemetery in High Point, North Carolina. She is survived by her loving husband and our precious pastor, Elder W. M. Freeman, along with two sisters and several nieces and nephews.

Sister Sara was 88 years old at her death. She was born October 16, 1913, the oldest daughter of Henry M. and Pearl Benten Green. She loved to share the many happy memories of her childhood in Union County. Sister Sara married William Mack Freeman on November 26, 1938. They were blessed to share a long and happy union together for nearly 63 years.

Given a hope in Christ, she and Brother Mack united with the church at Pine Meeting House in Davidson County in June 1948 and were baptized together on that second Sunday. She and Brother Mack were charter members of Mt. Shepherd Primitive Baptist Church which was organized in Randolph County on November 30, 1958. Sister Sara was a faithful member of Mt. Shepherd for over 42 years. She was blessed to stand firm in her belief in the doctrine of salvation by grace for all that time. In her later years, failing eyesight and other health problems did

not hinder her from attending the meetings. She enjoyed the preaching and fellowship and singing those songs that she knew by heart. She always greeted you with an embrace and her quick wit left you with a smile.

Sister Sara was a faithful supporter of Brother Mack as he has served as a deacon and Elder in the church. As it says in Proverbs 31: 10-12, *"Who can find a virtuous woman? For her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life."* And in Proverbs 12:4, *"A virtuous woman is a crown to her husband."* These verses describe Sister Sara in her walk as a loving and constant companion to Brother Mack. She was blessed to travel with him many miles as he filled his Appointments at churches in corresponding associations and visited in the homes of the brothers and sisters.

Our hearts are saddened by the loss of our precious sister and we will miss her so much in our little meetings at Mt. Shepherd, but we rejoice to know that she is now, as she ever has been, in the hands of a loving, eternal, unchangeable God.

Submitted by Sister Beth Edmondson at request of Mt. Shepherd Primitive Baptist Church in conference, Dec. 8, 2001,

Elder W.M. Freeman, Moderator  
Deacon W. I. Atkinson, Clerk

**ELDER CLARENCE  
MOSES HAYGOOD**

**O**n the Lord's Day, October 21<sup>st</sup>, 2001, Elder Clarence Moses Haygood was called to come home. He and his wife, Bernice, were attending the Buttiehatchie/Hopewell Association in Alabama and he had preached the previous day in church and had spoken some that night in the house of Brother and Sister Kenneth Evans. He looked forward to attending the meeting Sunday morning, but was instead called up to a meeting that will never break up and to an assembly that will never witness a tearful good-bye.

Elder Haygood was born September 6<sup>th</sup>, 1921 in Mountain Air, New Mexico and from an early age showed signs of a saving work of grace upon his heart. Even while just a boy, it grieved him that he didn't have a Bible he could call his own, so at the age of nine he entered into an agreement with his father that if his father would grant him four acres to use to raise a crop of pinto beans, the proceeds from the sale of these beans could go towards the purchase of a Bible. This nine-year-old boy then planted the four-acre crop, got down on his knees, and begged the Lord to bless it. The good Lord poured forth His blessings and a bumper crop was later harvested which more than provided for the purchase of a Bible he could lay his hands on, and call his very own. This may help explain how that when later called to preach, he liked to enter the

stand carrying his own Bible.

At the age of nineteen, Elder Haygood was ordained to the full work of the ministry and over the years traveled countless miles to serve the various churches under his charge. Anyone having the pleasure of traveling with Elder Haygood soon discovered that he didn't wait until they got to the meeting to start preaching. He would preach all the way down to and back from the meeting and time and mileage seemed to fly by. Elder Haygood's gift of what is termed "fireside preaching" was appreciated as much if not more so than his preaching from the stand. In both cases he delighted to proclaim the merits of his beloved Saviour and the truth as it is in Christ Jesus. He shunned not to declare the whole counsel of God and faithfully exhorted and admonished as directed by God's Word. A faithful representation of God's Word was far more important to him than being popular or making a name for himself.

Elder Haygood was called upon to suffer many hardships and crosses in life. In all this he felt God's grace to help in time of need. Part of God's grace he recognized in the form of a loving and sympathetic wife and also in the form of four devoted children all of whom it was his pleasure to baptize.

Being a follower of the One who declared, "*Suffer little children to come unto me and forbid them not.*" Elder Haygood was very attentive towards children and young people. He was full of encourage-

ment and obviously concerned about their welfare. He was also blessed with a heart for the aged and infirm and was very faithful in his visits to hospitals and nursing homes. On one occasion upon leaving a nursing home he was particularly tired and somewhat depressed until the words came to him "*Inasmuch as you have done it unto the least of these my little ones you have done it unto me.*" Sudden strength came with these words and he was enabled to go on his way, rejoicing.

Elders David Harrell and Jimmy Hamrick jointly conducted his funeral and we trust God was glorified as the Lord who both gave and took away one whom we loved and one who gave so many proofs of having loved us.

Elder Haygood is survived by his loving wife of 60 years, Bernice Haygood of Sulphur Springs, TX; sons and daughters-in-law, Raymond and Charlotte Haygood of Sulphur Springs, TX and Dale and Debbie Haygood of Saltillo, TX; daughters and sons-in-law Janis and Mike Willis of Mt. Vernon, TX and Ann and Robert Rector of Mt. Pleasant, TX; 11 grandchildren and 8 great grandchildren.

It was Elder Haygood's wish to have his body buried near the body of his yoke-brother of many years, Elder Joe Hamrick, at Hopewell Cemetery. Elder Haygood often concluded his prayers with a reference to the resurrection beseeching the Lord as follows, "And in the glorious resurrection, raise us, own us, and crown us in that upper and bet-

*ter kingdom where there will be no more tears, no more pain, or sorrow and where the praise will be more perfectly thine."*

Written by one who loved him,  
Jimmy Hamrick

---

### GRACIE THURMAN JOHNSON

Sister Gracie Thurmon Johnson was born August 6, 1912 - departed this life October 12, 2000. Her children at her bedside.

She was preceded in death by her husband Deacon Claude Albert Johnson a son Melvin Claude, 3 brothers and 6 sisters, her parents Bruce and Missy Perdue Thurman.

She is survived by a daughter Shelby Brooks, two sons Kenneth and Albert Johnson, five grandchildren, eight great grandchildren.

Sister Gracie joined Bethel Primitive Baptist Church October 2, 1943. We at Bethel Church miss her but feel our loss is her eternal gain.

She enjoyed her church and faithful to attend as long as her health permitted. There are never words to express the loss of our loved ones.

Her funeral was conducted at Lynch Funeral Home, Rocky Mount, VA by her Pastor Elder Junior Conner and Elder Lane Carter, with burial in Franklin Memorial Park, Franklin County, Va.

May (He) who doeth all things well make us reconciled in our loss.

Written by request,  
Elsie Poindexter, Clerk

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

*"The Sword of the Lord and of Gideon"*

VOL. 170

MEADOWS OF DAN, VA., MARCH 2002

NO. 3

## SIGNS OF THE TIMES

ISSN - 0199 - 0063

Subscription price \$15.00 per year - \$25.00  
two years

Published monthly by  
SIGNS OF THE TIMES  
202 Carousel Lane

Meadows of Dan, Va. 24120-4403

Established in 1832

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SIGNS OF THE TIMES

202 Carousel Lane, Meadows of Dan, Va. 24120-4403

## *"THERE WILL ALWAYS BE GOD"*

*They cannot shell His temple,  
nor dynamite His throne;  
They cannot bomb His city,  
nor rob Him of His own.*

*They cannot take Him captive,  
nor strike Him deaf nor blind,  
Nor starve Him to surrender,  
nor make Him change His mind.*

*They cannot cause Him panic,  
nor cut off His supplies,  
They cannot take His kingdom,  
nor hurt him with their lies.*

*Though all the world be shattered,  
His truth remains the same,  
His righteous laws still potent,  
And "Father" still His name.*

*Though we face war and struggle,  
And feel their guard and rod.  
We know above confusion there  
Always will be God!*

*Anonymous*

*Sent in by Darline Shipman*

## POSTMASTER

Please send address changes to:

Signs of the Times  
202 Carousel Lane  
Meadows of Dan, Va 24120-4403

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 Irene Lillard Scott Minter

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EDITORIAL

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St. John 6: 37-39

*“All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I am come down from heaven, not to do mine own will, but the will of him that sent me. And this is the will of him that sent me, that of all which he hath given me I should lose nothing but raise it up again at the last day.”*



Elder C. C. Wilbanks

**T**he entire covenant of grace which the three-in-one God, (God the Father, God the Son and God the Holy Ghost), of heaven and earth made before the world was, is enclosed in these three verses. If we had no other scriptures, but were blessed to believe these, they are all that we would need. But all of the holy scriptures are profitable unto us while we remain here in the flesh, for we read. *“All scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be thoroughly furnished unto all good works.”* Regardless of what the wisdom of man teaches, the holy scriptures are not for the entire world: they are for *“the man of God.”* *“The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, for they are spiritually discerned.”* Until one has been born again of the Holy Spirit he cannot discern the things that are spiritual. He must be born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. In the flesh all men are born dead in trespasses and sin, and we know that any thing that is dead can do nothing. Death is the state of being separated from something, and

when our fleshly progenitor Adam partook of the forbidden fruit he died: for God had said, *"In the day thou eatest thereof thou shalt surely die."* God cannot lie, therefore we know that Adam died; not a corporeal death, but he was separated from his standing with God. He fell from his upright and sinless state into a state of sin and condemnation, and because all of his posterity was in him they also fell, and they shall remain separated from God until the appointed time of their regeneration or new birth. No man has ever had anything to do with his fleshly birth; neither can he have any thing to do concerning his spiritual birth. *"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."* Who are those who are born of the Spirit? Are they not the ones chosen in Christ before the foundation of the world? We read *Eph. 1:3-4: "Blessed be the God and Father of our Lord Jesus Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."* It was not according to the choosing of man but according to the good pleasure of God's will that

he chose us in Christ before the world was spoken into existence. The wisdom of the world will deny this, saying, How could God choose us before we existed? But known unto God are all his works from the beginning of the world, and he hath said, *"I am God and I change not."* We read *Psalms 139:15-16, "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, being yet unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."* Fleshly wisdom cannot truly understand this scripture, but the prophet was given to write this concerning body of Christ. Paul tells us that we are members of his body. of his flesh, and of his bones. Christ is the head of the church which is his body, and if we be what we hope to be then are we his body, and our names will be found written in the book of life. If our names are not found written there we shall be cast into the lake of fire prepared for the devil and his angels.

As Jesus declared, he came to do the will of the Father. Can anyone dare say that he failed to do it? Jesus said in his prayer to his Father in the 17th chapter of St. John, *"I have finished the work which thou gavest me to do," and as he hung on the cross, "It is finished."*

In his Godhead Christ could not die, therefore he must become incarnate; for without the shedding of blood there is no remission of sin. *“Forasmuch then as the children were 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”* He did not take on him the nature of angels, but the seed of Abraham. And 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.

The ultimate purpose of the work which Christ came into this low ground of sin and sorrow was to save his people from their sins; but there was much more that he did to comfort, heal, and teach them. Even when a boy of twelve years he was found of his mother in the temple teaching the doctors and he said unto her, *“How is it that ye sought me? Wist ye not that I must be about my Father’s business?”* What an amazing question this must have been to all who heard it. Jesus went about the land healing the sick, causing the lame to walk, opening the eyes of the blind and preaching the gospel to the poor. And he abundantly showed his mighty power by raising the dead. The people could find no fault in the miracles that he did, yet they desired to kill him because many of the miracles that he

performed were done on the Sabbath days: and even more so when he said, *“My Father worketh hitherto and I work,”* showing that he was the Son of God and equal with God. Jesus also said, *“For as the Father raiseth up the dead, and quickeneth them; even so the Son of man quickeneth whom he will.”* Not only did Jesus raise up some who had died a corporal death, but he also quickens into life his children who are dead in sins; even as many as the Father hath given him. He said, *“Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.”* Many have heard his voice, and there shall be many more before his glorious return: not one of his children shall be left behind. Jesus said, *“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.”* The world knows what it is to pass from life unto death, but none know what is to pass from death unto life. Neither do they know what it is to truly believe on the just and holy and living God: for if we believe, it is given to us from above to do so. *“Unto you it is given in the behalf of Jesus Christ, not only to believe on him, but to also suffer for his sake.”*

The children of God are called sheep, and Jesus said of them, *"I am the good shepherd, and I know my sheep, and am known of mine."* But when he was speaking to unbelievers he told them, *"But ye believe not, because ye are not my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."* The eternal life that Jesus gives his sheep has ever been theirs. It had no beginning and it shall never end: for this is the meaning of eternal. The life that Jesus gives was in him before the world was, but is now made manifest by a new birth. A birth never gives life, for the life must be present before the birth, Christ is that life. He is the way, the truth, and the life. In him we live and move and have our being. This is a great mystery, *"Even the mystery which hath been hid from ages and generations, but is now made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory."* In his prayer to the Father he prayed for them that shall believe, *"That they all may be one; as thou, Father, art in me, and I in thee, that they may be one in us: that the world may believe that thou hast sent me. And the*

*glory which thou gavest me I have given them: that they may be one, even as we are one: I in them, thou in me, that they may be made perfect in one."*

Oh, how sweet and joyous it is when we are given from time to time to feel that we have a blessed hope in Christ, and yet how dark and dreary when he turns away from us for a moment. But he has promised that he will never leave us nor forsake us, and all of his promises are sure. A short time before he was to return to the Father he gave this very precious promise: *"I will pray the Father, and he shall give you another comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you"* *"But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."* What a gracious promise this is! How sweet it is to feel his presence from time to time! Praise his holy name! Without his promises how desolate and forsaken we would feel to be. But he has left us his peace, peace that the world can know nothing about. *"Peace I leave with you, my peace I give unto you: not as the world*

*giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.*" This is a commandment that we cannot carry out of ourselves, but when he speaks it is with power; it is done. Without him we can do nothing, but through him which strenghteneth us we can do all things. Jesus stood as a Lamb slain from the foundation of the world, and when our Saviour hung on the tree of the cross he commended his spirit into the hands of his Father and gave up the ghost. Yet at that moment our salvation was not yet complete, for he was not risen from the grave, and he must rise for our justification. But Jesus Christ did rise: *"Who was delivered for our offences, and was raised again for our justification. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."* Had he not risen we would still be dead in our sins; but Christ Jesus was the perfect sacrifice acceptable unto God, and by his sacrifice he hath perfected forever them that are sanctified. When Jesus Christ died for his bride she died in him. He did the suffering, bleeding and dying, for her sins were charged unto him as her husband and he must pay the debt that God's holy justice demanded. She was in him when he died, for she was chosen in him before the foundation of the world, that she should be holy and without blame before him in love. She can never be separated from him. The

chosen children of God are the bride of Christ, and in him they live, and move and have their being. We read Isa. 63:9, *"In all their afflictions 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."* When Christ Jesus was buried, his bride was buried in him, and when he arose she arose in him. *"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into his death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin."*

Jesus said to Martha, *"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."* Jesus is the first resurrection and he was the first resurrected from the dead. *"On the third day he broke the bands of death, for it was not possible that he should be holden of it. This was the first*

*resurrection: blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign a thousand years.*" Those who have no part in the first resurrection and whose names are not found in the book of life will be cast into the lake of fire with death and hell, which is the second death.

Beloved brethren, our Lord and Saviour is coming again to receive his bride and present her before his Father holy and blameless. Blessed are the ones who will hear him say, *"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."* This is my hope, and I trust that it is yours. I need and desire your prayers of faith.

Eld. C.C. Wilbanks

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**ST. JOHN, 15:20-23.**

*Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.*

*But all these things will they do unto you for my name's sake, because they know not him that sent me.*

*If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.*

*He that hateth me hateth my Father also.*

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**ARTICLES**

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**PROPHET, PRIEST, AND KING**

**S**ince Christ is Prophet, Priest, and King to His people, the Lord willing, I will try to write a little of what I believe about all three. Christ as our Redeemer fulfilled the offices of Prophet, Priest and King in His humanity as well as being the Son of God. He was just as much so while He sojourned here as He still is while seated on the right hand of His father.

**PROPHET**

The word prophet, taken literally, means a spokesman for God. He is not only God's spokesman but the prophet is also the interpreter of God's will. Christ Himself as God's Prophet stated, *"For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day (John 6.38)."* Those that were given Him were the ones chosen in Christ before the foundation of the world.

The prophets in the Old Testament were to speak the actual words of God. The Lord told Moses in prophecy of Christ, *"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his*

*mouth; and he shall speak unto them all that I shall command him (Deuteronomy 18:18).*" As the priests represented the people before God, so do the prophets represent God to the people.

"And the LORD spake unto Moses face to face, as a man speaketh unto his friend (Exodus 33:11)." The prophecies of Moses and the prophets pointed to the more sure word of prophecy, Jesus Christ. They were not witness to themselves but of things to be. The fulfillment of their prophecies was in Christ.

#### PRIEST

The word priest in the Greek language means sacred or holy. In the New Testament, it indicates one consecrated to holy matters. His Priesthood, which was set up and fixed in His covenant of grace and the eternal decrees of God, was and is effective throughout all ages toward God's elect.

The atonement of Christ was just as effective before His death on the cross as it is after. With one offering, Himself, He hath perfected forever those given Him in covenant love before the world began. "*For by one offering He hath perfected forever them that are sanctified (Hebrews 10:14).*"

*"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 a high priest for ever after the order of Meichisedec (Hebrews 6:19), "who is even at the right hand of God, who also He maketh intercession for the saints according to the will of God (Romans 8:27)."*

#### KING

As Christ is King of Kings and Lord of Lords, He is the sovereign ruler over God's kingdom. The Scriptures teach, "*For He spake, and it was done: He commanded, and it stood fast (Psalm 33:9).*" He works and none can hinder; "*He is in one mind, and who can turn him? and what his soul desireth, even that he doeth (Job 23:13).*"

The book of Daniel states, "And 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 (Daniel 2:44). "*The Scriptures teach that "the kingdom of God is within you," and it is "Christ in you, the hope of glory (Colossians 1:27). "righteousness, and princes shall rule in judgment."*

His purpose in coming into this world was to save the people of His kingdom from their sins, to defeat their enemies, to do away with Satan and his powers, and to deliver His people from bondage. 1 Corinthians 15:24-26 tells us, "*Then*

*cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." "O death, where is thy sting? O grave, where is thy victory (verse 55)?"*

Isaiah the Prophet tells us that *"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. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this Isaiah 9:6)."*

The Scriptures speak of Christ as our Elder Brother. The prosperity of the children of His kingdom is brought about by this God of old who hath sworn, saying, *"Surely as I have thought so shall it stand (Isaiah 14:24)."*

To me, this blessed truth is a self-imposed obligation of God upon Himself to save those He has chosen for Himself.

Regards,  
Elder G. R. Smith

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## VOICES OF THE PAST

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DELMAR, Del., Dec. 2

**D**EAR BRETHREN - I enclose thoughts for publication in the Signs, if you deem them worthy, upon the following Scripture: *"And, lo, the angel of the Lord came upon them, and the glory of Lord shone round about them: an were sore afraid."* Luke ii. 9. I feel my weakness and inability to write upon such a wonderful subject, and hesitate to make the attempt, but I am impressed to write a few lines once more for the consideration of the readers of the SIGNS. I have had some very pleasant thoughts upon this subject, and will present such views as I trust the Lord has given me. There are so many things connected with this subject that time and space would fail me to take them all up, even were my mind led to do so. In the first place, we have the record of the way in which what should come to pass was shown to the virgin Mary. But did she understand what was meant by the mysterious things said unto her by the angel? She no more understood that mysteries of the wonderful things than the child of God now does when the angel of the Lord appears unto him and shows to him for the first time that there is a Savior born into the world. Does the carnal mind today understand how it was possible for the virgin Mary to conceive and

bring forth a son? Carnal men did not then, and neither do they now, nor can they ever understand these things. We must be brought from nature's darkness into God's marvelous light before we can see that star which guided the wise men of the east, or the shepherds, which I have under consideration, to the place where the young child lay. We are told that Elizabeth conceived when she was past age, and bare a son, and his name was John. Ye are also told that he should go before the Savior to prepare the way. He was the voice of one crying in the wilderness. These are, all of them, things which we should notice particularly. It is said that John was filled with the Holy Ghost from his mother's womb, and that when Mary, the mother of Jesus, came unto her cousin Elizabeth, the child, John leaped in his mother's womb for joy. Do we not here have the evidence that one can be made to feel the power of that salvation which none save God's elect can know anything about, even thoughts before they are born into this world? And is not this evidence that there was given Christ, or in the Spirit of Christ, even before he was born into the world, in the form of sinful flesh, to cause one to rejoice? We are told that the angel of the Lord appeared unto Mary, and said unto her that she should call his name Jesus, because he should save his people from their sins. Let us notice here, it was not all men, but "*his people.*" Let us

bear in mind at all times that the Lord, through patriarchs, prophets and apostles, was speaking to his people, let them be many or few, great or small, old or young, Jew or Gentile. Let us also bear in mind that they were all sinners, for we are told that they are conceived in sin and shapen in iniquity. He who says that he has no sin is a liar, and the truth is not in him. If we say that we are born into this world without sin, we would surely need no Savior, therefore Christ could have done nothing for us at all, hence could have no claim upon us. But it is said that he came to save his people from their sins. If, then, we have no sin, we have no Savior; but Jesus said, "*I came not to call the righteous, but sinners to repentance.*" It would be impossible for one to repent of that of which he was not guilty. There is no such thing as one being born and living in this world without sin.

We are told in the verse preceding the text that there were in the same country (that is, the country of Joseph and Mary and of Bethlehem in Judea,) shepherds keeping watch over their flock by night. Just here we say a few words in connection with the word "night." If we notice carefully, the word is used many times in the Scriptures, and while in those types and shadows it no doubt was often night literally, yet it is used often, at least, with a typical meaning, applying to our experience, and is figurative of

those dark seasons that we, as well as the people of God in all ages, have been called to pass through. When Christ withdrew his presence from his disciples it was always night to them indeed. So is it with you and with me, and with all whom God has called by his grace. If it has ever pleased the Lord to shine forth upon them, when he withdraws his presence it is like the sun setting in the west. Very many times there is a starless sky, and with the poet we are made to cry, *"It is midnight in my soul."*

*"While shepherds watched their flocks by night,  
All seated on the ground,  
The angel of the Lord came down,  
And glory shone around."*

*"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them."*

What a wonderful revelation, dear readers. Do you remember when you were in the dark watches of the night, feeling that you were without hope and without God in the world, having no Savior, and when the angel appeared to you and the glory of the Lord shone round about you, and the star in the east was seen to guide you where the Savior was born, was it not wonderful? Is not this star typical of the faith which is given to the Lord's people, which points or leads them to Christ?

*"And they were sore afraid."* Dear, trembling child of God, do you not well remember how sore afraid you were when you were made to cry, with Saul of Tarsus, Lord, what wilt thou have me to do? The angel said, "Fear not: for, behold, I bring you glad tidings of great joy. \* \* \* For unto you is born this day, in the city of David, a Savior, which is Christ the Lord." Then to you was given that faith which leads to the place where the young child lay, and you were made to rejoice with joy unspeakable and full of glory. Then we are told, *"Suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, glory to God in the highest, and on earth, peace, good will toward men."* What a wonderful throng! It is a multitude that no man can number; they are chosen out of all nations, kindreds and tongues under heaven. We are accused of being narrow-minded, but we do not limit God's power. We believe that he will save to the uttermost all that come unto him by Christ. We believe that we believe that he is able, as said before to make a child leap for joy even before it is born into the world. We believe that he saved the thief on the cross, even in his last moments. It matters not at what age, or in what part of the earth his people are, they are sure of that glory which was shown to the shepherds at the very moment he appointed before the foundation of the world. We believe

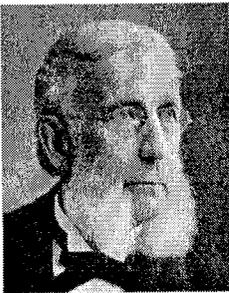
in no chance work, but that God works all things after the counsel of his own will; he does all his pleasure. If we ask the question why God does thus and so, the answer must be, *“Even so, Father: for so it seemed good in thy sight.”*

I am making this too lengthy, yet I have barely sketched a few thoughts in connection with the subject, and now will leave them for your consideration. I hope they may stir up your pure minds by way of remembrance, and that you may be able to look more deeply into the subject than I have been able to do.

May the blessing of God rest upon all who love his appearing, is the prayer of your brother in hope of a blessed eternity,

John L. Hastings.

### WHY OUGHT CHRIST TO HAVE SUFFERED?



Elder Silas H. Durand

**T**o the two apostles who were on the way to Emmaus Jesus said, *“Ought not Christ to have suffered these things, and to enter into his glory?”* And the same night, in his interview with his apostles, he said, *“Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day.”*- Luke xxiv. 46. But why ought he to have suf-

fered? It is enough to set at rest every question to know that it is according to the eternal counsel and purpose of God, and that *“thus it is written.”* This is a sufficient reason why the Just should suffer for the unjust. In his person and character as a man he was holy, harmless, undefiled and separate from sinners. Earthly wisdom cannot see why such a man can be justly devoted to death for any one, and especially for sinful and unjust men; but neither can the wisdom of the natural man understand or receive any of the things of God; they are only discerned by the Spirit of God. (I Cor. ii.) But the Lord has been pleased to show to the faith of his people how the claims of eternal justice are regarded and satisfied by the coming of Christ in the likeness of sinful flesh, and in his suffering and death. To this end Christ is presented in three relationships to his people:

Shepherd, Husband, Head, in each of which there are claims and responsibilities which figuratively represent the claims of his people upon him, as established and laid upon him by the eternal justice of God, according to his eternal purpose, which he purposed in himself before the world began.

To this mystery of God's will the dear Savior refers when he asks, *“Ought not Christ to have suffered these things?”* The contemplation of each of these relationships will show us why it behoved

Christ to suffer. The name, Christ, which he uses here, intimates the reason. it signifies "anointed," and presents him in connection with his people. It applies more particularly to the relationship of Head and body. *"As the body is one, and hath many members, and these members are one body, so also is Christ."* Christ is *"Head over all things to the church, which is his body, the fullness of him that filleth all in all."* The apostle Peter also used this name, Christ, when he said he hath once suffered for our sins, the just for the unjust, that he might bring us to God. He is just not only in his essential character as the mighty God, the everlasting Father and the Prince of Peace, but also as well in his humiliation as the servant, with all the sins of his people upon him, making himself of no reputation in the sight of the holy law of God, and becoming obedient even unto death. Justice required all this, and in this it was the suffering of the just for the unjust.

Take the first of these relationships, the Shepherd and the sheep. This takes us back into the eternity before the world began. *"All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."*—*Isa. liii.*

When did the people of God go astray? When Adam fell. *"By one man's disobedience many were made sinners."* Upon what prin-

ciple of justice could the iniquity of these sheep be laid upon Christ? Only because they were his before they went astray in Adam. A flock of sheep have trespassed and are held for the damage. One looks at them and asks, How much is the damage? The reply is, One hundred dollars. I will pay it and take the sheep. Were they yours before they went astray? No. Then the law will not allow you to take them, not if you offered a thousand times the damage. Another says, I will pay the damage and take them. Were they yours before they went astray? Yes, they were mine. Then not only you can, but you must. The law holds you responsible for them. Therefore, *"Ought not Christ to have suffered these things?"* They were his before the foundation of the world, and under this figure he presents himself as responsible for their trespass. There can be no right of redemption in any one except the one who owned the person or thing to be redeemed before it needed redemption. Upon the principle of eternal election alone can there be one sinner of Adam's fallen race redeemed. One who denies the doctrine of election denies the only ground of hope for a poor sinner. If they were not chosen in Christ before the foundation of the world, then they can never be holy and without blame before him in love. (Eph. i. 4.)

When Jesus appeared under the law he appeared as the Shepherd of his sheep. He said, *"I lay down my life for the sheep."* The sword of

justice awoke against the Shepherd, and when he was smitten the stroke of justice satisfied the just judgments of God against every one of the sheep, even to the last of the little ones. (Zech. xiii. 7.) And Jesus says that he will seek them all out, and gather them from all the places whither they have been scattered in the cloudy and dark day.

The relation of husband and wife is another figure used to show why Christ ought to have suffered these things. Adam was made in the image or likeness of Christ; he is the figure or image of him that was to come. *"In the day that God created man, in the likeness of God made he him; male and female created he them, and blessed them, and called their name Adam in the day when they were created."* When the Lord had taken a rib from Adam's side, and had made that rib a woman, and had brought her unto the man, Adam said, *"This is now bone of my bones, and flesh of my flesh."* When the tempter came to Eve she was deceived, and transgressed. The man was not deceived, but for the love he had for her he followed her and was with her in the transgression. He must go to her and be with her, for they were one. Then the Lord said, *"The man is become as one of us, to know good and evil."*

Now the image or figure is fully manifested, and Adam is shown to be the figure of Christ. The church is regarded here and elsewhere in

the Scriptures as the bride of Christ, in a mystical and legal sense, before the world began. She fell in Adam; Christ followed her and was made of a woman, made under the law, that he might take her debt upon him and pay it by his death. Adam could not bring his wife back from under the law, but Christ, the heavenly Husband, could. He had power to lay down his life, and power to take it again. This was the washing of regeneration, when he went down into the ocean of death to wash away her sins, she being buried with him by baptism into death, and then coming up from that washing, he is *"declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead."* And when it is declared concerning Christ, *"Thou art my Son, this day have I begotten thee,"* it is also true of all his people who inherit in him the resurrection of the dead, that they are the children of God, being the children of the resurrection. (Luke xx. 35, 36.)

The apostle says, *"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."*-Eph. v.25-27. Thus the relation of Husband and wife shows why Christ ought to

have suffered these things and to enter into his glory. He entered into his glory when he ascended up on high, and when his people are brought one by one to see and feel the truth of salvation by grace, they behold his glory. (John xvii. 24.)

This unity of Christ and the church is more perfectly illustrated in one particular, by the figure of Head and body. The apostle says to the Ephesian church that the God of our Lord Jesus Christ, the Father of glory, gave Christ *"to be head over all things to the church, which is his body, the fulness of him that filleth all in all."*-Eph. i. 22, 23. And to the Colossians he says, *"And he is the head of the body, the church."*

This wonderful figure seems intended to show how, according to the principles of eternal justice, the iniquities of his people could be and were laid upon him. It is necessary, in order to show this particular kind of responsibility of Christ for the sins of the church which brought them under condemnation and death, to consider that he must have been regarded in this relationship to them as Head and body before the world began. Therefore the Spirit of Christ in the psalmist says, *"My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in*

*continuance were fashioned, when as yet there were none of them."*-Psalms cxxxix. 15, 16.

This shows that he and his body must be one in death. Therefore the apostle says: *"We thus judge, that if one died for all, then were all dead."*-2 Cor. v.14. That is, if he died for them in such a way as to atone for their sins, he must have died in such a relationship to them in a legal and mystical sense, that when he died the law regarded them as having died in him. So the apostle says again, *"If we be dead with Christ, we believe that we shall also live with him."*-Rom. vi. 8. And again, *"We are buried with him by baptism into death."* Then it follows that we are raised up together with him. In many ways the apostles dwell upon this figure of the Head and body, as showing how the death of Christ satisfies the law for all of his people, who were chosen and as showing how they are quickened together with him and raised up together. Because of this oneness of Head and body, this eternal, vital unity, he is to all his people the resurrection and the life. They all inherit in him the resurrection of the dead, and *"are the children of God, being the children of the resurrection."* The apostle says, *"We are members of his body, of his flesh, and of his bones."* This wonderfully close relationship, or oneness, shows why Christ ought to have suffered these things, and to enter into his glory; why it behooved

him to suffer thus, and that repentance and remission of sins should he preached in his name.

When the fullness of this glorious and precious truth is experienced by us, then we are one with him, as he is one with the Father. He is our life, and when Christ, who is our life, shall appear, then we shall appear with him in glory.

Elder Silas H. Durand  
April 12, 1907.

---

SOUTH HAMPTON, PA., Oct. 24, 1911.

**D**ear Cousin: - I was glad to hear from you, and will try to do as you requested : tell you a few things the Lord has done for me. I should have answered your letter sooner, but did not seem able to write, and I now hope you will excuse all of my mistakes, for, as you know, I never had much of an education, and may not be able to make plain my feelings, as I do not know just how to express them. In writing to your mother I feel that she never sees mistakes in my writing, for I feel that she loves me, she has always been so good and kind to me. You spoke of my writing you of my experience; I hardly know how, as for day and date I cannot give them. To begin, the first I ever thought of the dear Savior was at the deathbed of my father; while he seemed unconscious of earthly surroundings, he seemed to see and talk of heav-

enly things, things that were beautiful, and the sight I then witnessed as the breath left his body is something that I can scarcely describe, for I do not know how to make you see it as I saw it. It was as a great light so brilliant, like no other light I ever saw; it was only for an instant, like the opening and shutting of a door, as going from darkness into a great light; it was so beautiful, the sight I have never forgotten, and often a feeling of longing for something better in this life would come over me, a feeling of homesickness that I could not describe, a longing for something, I knew not what. I once wrote to my sister of my feelings, and she wrote me, telling where to find rest for the weary soul, but the feeling would pass away, and I would go on the same, only worse if anything; then again I would think, I will try going to meeting, but could not find what I sought; then I would think, I will just have a good time and forget it all, but all the time a feeling of unrest was there. At one time your mother was staying with me, and I kept her up talking to me half of the night. I often wondered what were a christian's feelings; they must be of great happiness and of love, which I knew I did not then have, but which I now hope I feel. One morning as I was driving along the road ( a road I had often traveled before ) I looked over the hills, and a feeling came over me, How wonderful, how beautiful; I thought I never saw it so before. A feeling of gladness came

over me, and I wanted to call out for everyone to see all the beautiful things that God had given us, that I must sing aloud; I, who could not sing a note, must sing, *"Praise God, from whom all blessings flow."* I cannot tell how happy I felt. Then time passed on, and I seemed to forget. One day a minister called to see me; he talked to me, and I told him I was not happy nor satisfied with the way I was living. He then prayed for me, but I was not satisfied, I was still wanting something, and my cry was for the Lord to have mercy and direct my steps and give me the rest I desired. Soon after, the great trial came, the dear child whom I so loved was taken away, and I thought I could not bear it, but the dear Savior gave me strength and comforted me. I prayed to the dear Lord that I might know and understand and feel his love within my heart, and I longed to know that the dear child was happy, and prayed that God in his mercy, and if it were his will, might let me know it were so. I felt that God answered my prayer. One day there came to me a feeling as if she was hovering near me, as if I only had to turn, put out my hand and touch her, she was so near. O, she seemed so happy that I could hardly believe she was not there; and again, soon after, she appeared to me in a dream; she came to my bedside, and I cried out to her O Bessie, how could you leave me! and her words to me were, Mother, God made it easy for me to go. Then I said to her, how could you

leave Frank! Again she spoke and said, Poor Frank, I am so happy, I could not come back. Then she vanished, and I awoke with the feeling that the Lord had answered my prayer I could not grieve for her any more, but I then saw myself a great sinner as I never saw it before. I sought the Bible and tried to read, but I could only cry, Lord, have mercy. One night these words came to me as if spoken: *"Come unto me, all ye that labor and are heavy laden."* I felt that I was indeed weary and heavy laden, and O how I longed for rest. I wrote to your mother, and she told me to read the third chapter of John, eighth verse. I read, and thought, Can it be? After those words, *"Come unto me, all ye that labor and are heavy laden, and I will give you rest,"* I thought I would like to hear Elder Durand speak from them some day, and to my surprise he read them for a text. I thought your mother must have told him of my desire. Some time afterward these words came to me: *"Do I love the Lord or no! Am I his, or : am I not?"* I did not know where these were to be found, so I went to mother and asked her. She gave me the hymn, and for days I kept asking myself: *"Do I love the Lord or no? Am I his, or am I not!"* Then a feeling of happiness came to me with these words: *"The Lord is my shepherd ; I shall not want."* It seemed as if I were singing them in my heart night and day; my first thoughts in the morning

were those words. One night, while trying to pray, and could not, I heard these words: *"In my Father's house there are many mansions: if it were not so, I would have told you. I go to prepare a place for you."* I went to meeting on the following Sunday, and Elder Durand spoke to me and told me he wanted to come down and see me. All that week I watched and waited for him, but he did not come. I then wrote to your mother, telling her of some of my feelings, and she advised me to go before the church and tell them my story. I thought I could not, but prayed for the Lord to direct me and give me strength, for there was a great weight bearing me down. I went to the Thursday meeting, in August, and Elder Durand asked me if I had anything to tell. I said, No, and the weight seemed heavier than before. On Friday I saw Elder Durand coming, and I said to mother, He need not come, for I will not say anything; but almost before I knew it I was telling him of my hope, and the things the Lord had done for me, and after that I felt much happier than I had for a long time. I went to the church meeting and told my story, and was received by the church. I came home feeling as if a great burden had been lifted from me, still I had doubts and fears that I might be deceived and was deceiving others, but on Sunday morning it seemed as if doubts and fears had left me, and that I truly had found peace and rest after the storm. It was as if a great storm had been raging for

days, and after the storm light had broken in and all was peace and sunshine. Sunday morning Elder Durand asked me how I was feeling, but I could not tell him it was as if I had no more doubts, no more fears; all was peace and rest, rest in the Savior's love; I cannot describe it. Some time after I was again asked how I was feeling, if I have any doubts. I went home thinking to myself was the peace I felt not right? And I was worried for days about it. At last I thought, I will search the Bible and see if I can find anything to comfort me. I opened it at random not knowing of any particular place to look, and the first words I saw were: *"Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."* O what comfort I found what more proof did I need of the Savior's love than that?

Dear cousin, I fear you will find many faults in this, for I do not quite understand how to express myself; if you find it too tiresome throw it in the fire and it will be all right. Remember me to cousin Ella. My love to all. Your unworthy sister, if I dare call myself a sister,

Viola T. Kulp.

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**Romans 8:24**

*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?*

Laurel, Md., Oct. 10, 1911.

**D**ear Brother McClanahan:- Your kind and thoughtful letter to one who is unworthy of the love and esteem of saints was received a few days after my return home, having filled appointments at Philippi, Indian Creek Meadow Run and Maple Creek after leaving Pocatalico Association. I was kept away from home just one month from the time I started, and I want to say that I feel though unmeriting the least of God's blessings, I was sustained by him who has promised to be with his poor, trembling servants always, even unto the end of the world, and as is said in Job, I will be with thee in six troubles, yea, and in the seventh I will not forsake thee.

When faith is in lively exercise I feel that I can appropriate this exceedingly great and precious promise to myself, and exclaim in the language of the psalmist, "*Bless the Lord, O my soul; and all that is within me, bless his holy name,*" that in the end he will give me that degree of grace we call dying grace, which he withholds until we are surrounded by the seventh trouble which is death, the end and completion of all the tribulation through which we are called to pass in this world, furnace of affliction, by which all the works of the flesh are finally consumed, that we may come out at last as gold tried in the fire. And now my dear brother, as we are passing through the storms of mortality, if we could not by faith divine appro-

priate the sweet and blessed words of the apostle Paul, "*All things work together for the good to them that love God, to them who are the called according to his purpose*" we would be as a ship upon the mighty deep without anchor, being tossed upon the surging billows with nothing to hold the vessel. Thank God this is not a world of chance; God is the Sovereign of the whole universe, working all things after the counsel of his own will, and for the good of them that love him, who are the called according to his purpose, and for his own glory. Hence the Scriptures declare God doeth his will in the army of heaven and among the inhabitants of the earth, and none can hinder. Pontius Pilate, in his pride and ignorance of God's predestination, said to Jesus, Know you not that I have power to release you or to crucify you? But our blessed Lord's reply was, "*Thou couldst have no power at all against me, except it were given thee from above,*" nor could the Roman soldiers have any power at all to arrest Jesus until it was given them, for when they first attempted to make the arrest they fell upon their faces as dead men, thus demonstrating creature weakness and absolute impotency without the purpose and consent of Jehovah.

Now let us examine the words of the apostle Peter in reference to God's unbounded and sovereign predestination in the control and government of the universe, of all

creatures, both in heaven and earth  
*“Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.”* Hence we conclude that our dear Lord could not have been crucified and slain had not the power been given Pilate to pronounce the sentence of death, and also the power from above been given the Jews and Gentiles to crucify him. Jesus, the eternal Son of God, is the center and soul of the universe. He is that wisdom by which the natural house (the universe), including all creatures, was made, and he is also that wisdom of which Solomon speaks in the ninth chapter, first verse, of Proverbs, where he declares, *“Wisdom hath builded her house, she hath hewn out her seven pillars.”* Hence we conclude the house of which Solomon speaks is the spiritual temple, the church of God, and as He is the author of the house, he is also the author of the seven pillars, or essential supports of the house, the seven cardinal principles of the doctrine of God our Savior. Now we find that wisdom is concerned in all matters pertaining both to the natural house and also to the spiritual house, that predestination, the first pillar or support of the church, is founded on the attributes of Deity, infinite wisdom, omniscience, omnipresence, omnipotence, immutability, love and eternity, and each of these seven attributes is God essentially and efficiently. God is love, he

is also wisdom, then may we not say,

*“How firm a foundation, ye saints of the Lord,*

*Is laid for your faith in his excellent word:*

*What more can he say, than to you he hath said,*

*You who unto Jesus for refuge have fled?”*

My dear brother, see the great and good results in the predestination of God concerning Joseph and his brethren. See also the great and good results in the predestination of God in the destruction of Pharaoh and his hosts. The creatures meant it for evil, but God meant it for good. Creatures are under law but God is above all law. Hence creatures as men and angels could violate law, but he Creator, being above all and the efficient cause of all law for the government of the universe and of all creatures, cannot therefore, violate any law. When man kills he violates law and must suffer the penalty, but when God kills or slays he violates no law, and since he is infinite in all his attributes he cannot do wrong, nor is he answerable to any of his creatures, and as all rational creature are predestinarians in all that they do, shall we not then ascribe this right and privilege to our Creator?

*“Chained to his throne a volume lies,*

*With all the fates of men,*

*With every angel’s form and size,*

*Drawn by the eternal pen.”*

And more, my precious brother, I do believe and feel that predestination is one exceedingly strong and glorious pillar that is supporting you, and will support you to the end of your earthly pilgrimage. I feel by faith that you can adopt the language of the poet and say,

*“Death and dangers round me fly,*

*Till he bids I cannot die;*

*Not a single shaft shall hit,*

*Till the God of love sees fit.”*

Dear brother, God only knows how much I have missed you and your dear family since my return home. I often think of the sweet and pleasant moments spent at your house in company with you and your family and dear Elder Jones of Indiana, and other brethren of the household of faith. I became greatly attached to your yoke-fellow and soldier of the cross, Elder J. T. Jones. I consider him an able and fearless defender of the doctrine of God our Savior, and hope to meet him again at Pocatlico Association. And you, my precious brother, God will restore, I hope and believe, to your common health, and bring back to sight your blind and afflicted eye, that it may gaze upon the beautiful hills of West Virginia, the loved faces of wife and daughter, and upon the dear faces and form of saints whom you love so well. Enclosed find five dollars as a little contribution which wife and I send you to help to defray your expenses at the hospital. I have written to some of our brethren and sisters

stating your financial condition, also the greatly afflicted state of your eyes, and requested them to send such contributions as they may feel able to make to Elder J. W. McClanahan, Lanham, West Virginia, and I hope that our people and friends will respond to this call, for I do know that you have labored faithfully in your Master's vineyard and worn yourself out in the cause of the Baptists. Wife and I send love and greetings to you and family. And now may the grace of the Lord Jesus Christ be with you all. Amen.

Samuel L. Thompson.

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#### REVELATION 7:15.

*Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.*

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### MEETINGS

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#### STAUNTON RIVER UNION

**T**he Staunton River Union will convene the Lord willing the 5th Sunday and Saturday before in March 2002. Song service begins at 10:00 a.m.

An invitation is extended to all our ministers, brethren and friends.

Peggy Wells - Clerk

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**CONTRIBUTIONS**

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FOR JANUARY 2002

Dale Richards, TX.....	\$50.00
Guy Holley, VA.....	2.00
Cline Chandler, NC.....	2.00
Everett Goodman, AL.....	7.00
W. L. Knight, NC.....	7.00
Clara Oakes, VA.....	2.00
T.E. Hall, NC.....	2.00
Marjorie Cook, TN.....	2.00
Anne Pearson, MI.....	12.00
Claudis Tucker, LA.....	2.00
John Ballard, TX.....	12.00
Walter Wilson, CA.....	7.00
Gradie Strader, NC.....	2.00
Sarah Barker, VA.....	7.00
Milton Houston, NC.....	2.00
Bruce Barron, LA.....	5.00
Whitney Mobley, NC.....	20.00
Eld. J.A. Foreman, NC.....	2.00
M.L. Richardson, FL.....	7.00

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**OBITUARIES**

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**EDITH SMITH BROWN**

**S**ister Edith Smith Brown born April 23, 1910 - departed this life May 4, 2001 at the home of her daughter. Her children & grandchildren gave her loving care.

She was preceded in death by her husband Brother Willie Lester Brown - one daughter Bernice - three sons Forest, Brenton and Tommy

Brown - three sisters Izona Hildo and Esterline - four brothers Alfred, Woodrow, Kiel and Leonard Smith. She is survived by two daughters Marie and Shirley and Alvie Mitchell four sons Alfred, Perry, Edwin and J.C. Brown, two sisters Mary Smith Brown, Maxine Smith Manning, - eighteen grandchildren, thirty great grandchildren - seventeen great great grandchildren - ten step grandchildren, five step great great grandchildren.

Sister Edith joined Bethel Primitive Baptist Church June 1, 1940 - was faithful to attend - her health did not permit her to attend in her last years.

She was always smiling and firm in her faith - not failing to let it be known her trust was in the Lord - a precious mother to all.

Her funeral was conducted at Lynch Funeral Home Rocky Mt., Va. by her Pastor Elder Junior Conner with burial in Franklin County, Va.

Written by request  
Elsie Poindexter, Clerk

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**SISTER LINDA JOYCE HATCHETT**

**O**ur dear Sister Linda Joyce Hatchett went to be with her Lord and Savior on Saturday, December 16, 2000. She was born July 22, 1942 in Frederick, Oklahoma. She married Jerald Hatchett in Oklahoma City on July 21, 1963. To this

union God blessed them with two daughters, Kern Owen and Janet Hernandez, and one son, Keith Hatchett, and eight grandchildren. She is also survived by her mother and two sisters.

She was a devoted wife, mother and grandmother. She dearly loved her family, her natural family and her spiritual family. She loved having church meetings in her home and despite severe health problems attended meetings elsewhere when she was able. When her pain was almost unbearable, she would say, *"but God's Grace is sufficient for us and we must wait upon the Lord."*

Her funeral was conducted December 20, 2000 at Vondel Smith Funeral Home in Oklahoma City by her pastor Elder C.C. Morris preceded by a eulogy from her cousin Jerry Dale Couch. Her granddaughter, Courtney Camacho, sang Amazing Grace.

Interment was at Resthaven Memory Gardens, Oklahoma City, Oklahoma. She was laid to rest beneath a beautiful mound of flowers to await the Second Coming of her Lord and final resurrection.

The Church requests that three copies of this resolution be made: One for the family, one for the Church records, and one to be published in the Signs of the Times.

This done by order of conference at our July meeting.

Elder C.C. Morris, Moderator  
Charles Hatchett, Church Clerk

## NINA BELLE MCLAWHORN

**G**od in his infinite wisdom has seen fit to call home my aunt Nina Belle McLawhorn. She passed from this life February 25, 2001

She was born August 21, 1906 to the late Alexander and Ida Susan McLawhorn.

Beside her parents, she was preceded in death by a brother Robert Lee McLawhorn, and two sisters, Maidline Dorman and Lowenia Tripp.

She is survived by one sister Mabel McLawhorn one brother William E. McLawhorn and several nieces and nephews.

She united with Hancocks Primitive Baptist Church in February 1928, and served as clerk protem for many years. Later she served as clerk, a position she held until her death.

She was gentle, kind, of a loving nature and faithful member to her church as long as she was able to attend. Her health deteriorated and she spent her last year in a nursing home.

She not only attended her own church faithfully, she also visited many others of the same faith and order. She enjoyed being with the brothers and sisters of her own church as well as with the other churches she visited.

She was a firm believer of the doctrine of predestination of all

things by a Sovereign God and that salvation is by grace and grace alone.

She will be truly missed by her family and all that knew and loved her, however our loss is her eternal gain.

Her funeral was conducted at Farmer's Funeral Home by her pastor Elder Joe Sawyer. Her body was laid to rest in Evergreen Memorial Gardens at Grifton to await the second coming of Christ.

Written by request of Hancock's Church.

Written by her Niece  
Frances Tripp

IRENE LILLARD SCOTT MINTER  
February 18, 1902 -  
June 27, 2001

It is with much humbleness that I attempt to write the obituary of a beloved sister in Christ, neighbor and friend, Irene Lillard Scott Minter.

I lived within 2 miles of Sister Irene for fifty years. She was highly esteemed by her neighbors and friends. We all loved and respected her and she was good and kind to everyone, always ready to lend a helping hand in time of need. We all miss her but our loss is her eternal gain.

Sister Irene joined Dan River Primitive Baptist Church on March 10, 1963, and was baptized by her

pastor, Elder David Spangler. She was a dedicated member, attending her meeting and meetings at other churches as long as she was able. Surely we can say with David in Psalms Chapter 34, verse 19, "*Many are the afflictions of the righteous, but the Lord delivereth him out of them all.*" Sister Irene surely had many afflictions, but we believe she is now asleep in Jesus awaiting His second coming.

Sister Irene was born on February 18, 1902 and died on June 27, 2001 making her stay on this earth 99 years. She was preceded in death by her husbands, James O. Scott and Boyd Minter, and a daughter, Millie Shumate. She is survived by two daughters, Brownie Toler and Inez Baynes, as well as 10 grandchildren, 12 great-grandchildren and 3 great-great grandchildren. Also surviving are two sisters, Julia James of Reidsville, North Carolina and Sadie Caner of Ruffin, North Carolina.

Her funeral was held at Dan River Primitive Baptist Church at 11:00 a.m. on June 30, 2001, and was attended by many friends and loved ones. The funeral service was conducted by Elder Kenneth R. Key. Interment was in the church cemetery there to await the second coming of our Lord, to awaken in His likeness where there will be no more heartache, pain or sorrow, to ever be with the Lord.

Written by one who loved her,  
Gracie Strader

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

*"The Sword of the Lord and of Gideon"*

VOL. 170

MEADOWS OF DAN, VA., APRIL 2002

NO. 4

## SIGNS OF THE TIMES

ISSN - 0199 - 0063

Subscription price \$15.00 per year - \$25.00  
two years

Published monthly by  
SIGNS OF THE TIMES

202 Carousel Lane  
Meadows of Dan, Va. 24120-4403  
Established in 1832  
Devoted to the Old Baptist Cause

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SIGNS OF THE TIMES

202 Carousel Lane, Meadows of Dan, Va. 24120-4403

### "MY CROSS"

By Amos R. Wells

*God laid upon my back a grievous load  
A heavy cross to bear along the road.  
I staggered on, till lo, one weary day  
An angry lion leaped across my way.  
I prayed to God, and swift, at His command  
The cross became a weapon in my hand.  
It slew my raging enemy, and then  
It leaped upon my back, a cross again.*

*I faltered many a league, until at length  
Groaning, I fell and found no further  
strength.*

*I cried "O God I am so weak and lame"  
And swift the cross a winged staff became.  
It swept me on until I retrieved my loss  
Then leaped upon my back again, a cross.  
I reached a desert, on its burning track  
I still preserved the cross upon my back.*

*No shade was there, and in the burning sun  
I sank me down and thought my day was  
done.*

*But God's grace works many a sweet  
surprise  
The cross became a tree before my eyes.  
I slept, awoke and had the strength of ten,  
Then felt the cross upon my back again.*

*And thus through all my days, from that to  
this,  
The cross, my burden, has become my bliss;  
Nor shall I ever lay my burden down,  
For God shall one day make my cross my  
crown.*

### POSTMASTER

Please send address changes to:

Signs of the Times  
202 Carousel Lane  
Meadows of Dan, Va 24120-4403

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Clyde Odell Johnson	
Raymond Lucus	
Posey Lee Poindexter	
Ira C. "Pete" Strader	

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 EDITORIAL
 

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*"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Luke 24: 39.*



Elder J.B. Farmer

I must again acknowledge the weakness of all flesh and express my desire that the God of heaven and earth will keep me in the faith as this is being written. We are taught that all see through a glass darkly and only know in part, which makes us to depend upon Him for light and under-

standing and causes us to fear and tremble. We are commanded to rightly divide the word of truth, which means, to me, to not handle the word deceitfully but to explain it with as much light as we are given. I also believe that this fear causes us to remain silent about those things which are unclear or doubtful in our own minds. Also, I must say that all men are fallible and none should be heeded except as they are kept in the doctrine of our Lord and Savior Jesus Christ. In the end our God will be praised and His people will be comforted and edified.

Jesus had lain down His life for His friends, was buried and was raised after three days according to His word and the word of prophecy. When Mary Magdalene and Joanna and Mary the mother of James came to the sepulcher, they were told by the two men in shining garments that Jesus was risen. They came and told these things to the apostles *"and their words seemed to them as idle tales, and they believed them not."* After Jesus had appeared to some in the way, they came to Jerusalem and told the eleven and others these things. *"And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? And why do these thoughts arise in your hearts? Behold my hands and*

*my feet, that it is myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. An while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it and, did eat before them."*

Now, we see that none believed, neither could believe that He was actually raised from the dead until he revealed Himself unto them. This is the way it has ever been. *"No man knoweth the Son but the Father, neither knoweth any man the Father, save the Son, and he to whomsoever the son will reveal Him."* When Jesus unexpectedly and at once stood in their midst, they were terrified and thought they had seen a ghost. This is the best the flesh can do since it is faithless. However, Jesus did not leave them in that faithless condition with doubts and fears and misunderstandings. But He appeared to them, at that time, to show them that He, Himself was risen from the dead and was not a ghost. They had to know that it was Jesus, Himself who was raised in a recognizable body which could be seen and handled. Jesus showed Himself in the ways which He did after His resurrection, not to confound us, but rather that all His own would be comforted and

would be given to understand enough about the resurrection to sustain our hope here in this evil world. He showed that He was not raised a spirit or a ghost but that He had a substantial body of flesh and bones. Now, we know from the scriptures, *"that flesh and blood cannot inherit the kingdom of God."* Flesh and blood here, I believe, refers to the natural body while *"flesh and bones"* spoken of by the risen Lord refers to His spiritual body.

I believe that some of us, myself included, in times past, may have stumbled at this point, thinking that Jesus somehow came forth in a natural body and that He was changed later when He ascended into heaven. He, according to the scriptures, was the firstborn of all that sleep. He was the example for all who would follow Him in the regeneration. His resurrection must have been, in essence, what ours also will be. It seems to me that it was impossible that He could come forth from the grave in a natural body because a natural body is subject to death and He had just gotten the victory over death. If it was not a natural body that He arose with, it must have been a spiritual body. Then, how is it possible for a spiritual body to have flesh and bones? The inspired apostle, speaking of the relation of the spiritual church with its spiritual head, even Christ, said, *"For we are members of his body, of his flesh and of his*

*bones.” Ephesians 5:30.* This is a great mystery which can only be received by faith. Jesus, in a resurrected spiritual body, manifested Himself in a way that He would be known by His little ones; that is, in a body with spiritual flesh and spiritual bones. It was not possible for Him to appear in the fullness of His glory at that time because the fullness of His glory would have consumed them and all flesh together. We know that no man, in his natural flesh, has ever seen God and lived. Only when the saints are changed and given spiritual bodies will they be enabled to stand in the presence of Him in all His glory.

Many have speculated about what kind of body the saints will come forth with in the resurrection of life. The apostle called all who do such, fools, since all speculation about spiritual things is foolishness. What we are given to know about the resurrection is contained in the scriptures and may only be known by revelation. So then, what does the inspired apostle tell us about the resurrected body? First, we are told that it is a quickened or living body. It is a celestial or heavenly body. It is raised in incorruption and therefore can never perish. It is raised in glory or honor. It is raised in power, therefore, is not subject to any of the forces of this world of vanity. It is a spiritual body, yet not a ghost which Jesus abundantly showed to His disciples in the above account. It is an immortal body and so is not subject to death.

I cannot escape the conclusion that Jesus was raised a living, heavenly, incorruptible, glorified, powerful, spiritual and immortal body. He had power to appear in any form which pleased Him and even to appear and to disappear at will. He could appear in a substantial body as he did with His disciples at Jerusalem or in flaming fire as He will at His glorious coming. In that substantial body, he manifested Himself in times past to His apostles and disciples as a spiritual man with spiritual flesh and spiritual bones showing that it was He, Himself who was raised from the grave. In our time, we are given to see by the eye of faith, the risen Christ as a spiritual man, as they did, and are also given to see, as they were, a faint view of His glory which is to come. But when He comes, every eye shall behold Him in all His glory and in the fullness of His power and majesty. Both those who have died and have been buried and those who are alive and remain at His coming shall see Him; both the righteous and the wicked.

Jesus said, *“Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”* John 5:29. The inspired apostle Paul said, *“And to you who are troubled rest with us, when the Lord Jesus shall be*

*revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.”* 2 Thessalonians 1:7-10. And finally, the holy apostle John said, *“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.”* 1 John 3:3-4.

This was written in love, I hope.

Elder J. B. Farmer  
11-21-2000

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**ST. MATTHEW 5:10.**

*Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.*

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**CORRESPONDENCE**

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Nov. 30, 2001

Elder Wm. Hale Terry,

**D**ear Brother in Christ Jesus I hope,

Enclosed is check for two years subscription for Signs which I'm thankful to the Lord that I receive each month and if not deceived is a blessing to read, I'm still able to read the Bible, Signs and The Remnant. But my hearing is bad, but feel this is supposed to be, all for a purpose. I'm still able to live by myself and do cooking, keep my apt. etc. Had my 93rd birthday yesterday, 11-29-01. So thankful to the Lord for his goodness and mercy to me.

One in hope,  
Ellen M. Sellars  
3050 N. Gold Star Dr.  
Long Beach, CA 90810

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August 18, 1997

Dear Brother Blair:

**I**f our Beloved Lord, who first loved me and blessed me with a multitude of mercies beginning when I had no thought or regard for Him, will help, I shall attempt finally a reply to your letter of June 9th. I often find myself weak and tardy in doing things as I ought.

We live in a desolate and wilderness area lacking that number of "counsellors" that assures us of "safety" in any advice or opinion that might be offered, therefore I must urge you to search your own heart and mind where God has written his laws, search the written Word for revelation, and read sound articles and sermons of writers and witnesses known to have been faithful.

In addition to the Signs of the Times, which I support in the capacity of a lay trustee, other publications may edify and give much comfort. One that I subscribe to is the Gospel Standard, published by the Strict Baptists in England. They observe closed communion (hence the name Strict) and confess the doctrine that I believe which is substantially that of the Baptist (London) Confession of 1689. In contrast to our Primitive or Old School Baptists the Gospel Standard Strict Baptists attempt to conform in deeds and practice to verse 28, Chapter 12 of 1st Corinthians notably in areas of helps, governments, and teachers. A copy of the August issue is enclosed, (Three Gospel Standard Churches are in the USA; at Grand Rapids, Mich., Sheboygan, Wisc., and at Choteau, Mont.)

Continuing with thoughts about secret orders I note that Boaz (a type of Christ) said to Ruth (a type of the Church) "Go not to glean in another field...", Ruth 2:8. After rebirth the sons of God shall not and will not

rend themselves apart from the gospel field of our Lord Jesus to go gleaning in the carnal fields of nature.

R.H. Pittman, a publisher and conditionalist minister, included in his book the two brief articles on secret orders. I've enclosed a copy. Dear Brother you write that the Lord has not called you to preach or even be a deacon. According to Peter you are to be a "lively stone" begotten unto a "lively hope" which persuades me that church members are not to be passive. Can it be that the Lord has called you to be a watchman unto spiritual Israel - see Ezekiel 3:17-21 and again at 33:7-19. If so, and the warning has been given, is it not proper for the watchman to cease warning so as to redeem his time for more profitable spiritual exercises, Eph. 5:16; Col. 4:5? These scriptures, among others including Ez. Ch. 34 and Jer. 7:8-16, have been in my thoughts. Can you explain them to me?

The low state of religion in these evil days prompts my concern for our nation as well as for the church. Will I see the prophesy of Amos, Chapter 8, unfold, especially verses 11-13. In our own situation we travel great distances to assemble with brethren of like mind. Our membership is with the Dan River Church in North Carolina just south of Danville, Virginia a six hour drive one-way. In Maryland, its three hours or more depending on beach traffic to visit in and near Salisbury

on the Eastern Shore. Throughout the Northeast and the Mid-Atlantic states the Lord according to His purpose has been closing our churches for well over 75 years.

We have no record of your brother preaching at either Black Rock or at Ebenezer in Baltimore. There is a conditionalist congregation at Mt. Carmel about 30 miles northeast of Baltimore where he might have visited.

Black Rock had members from 1828 to 1972; Ebenezer from 1821 to 1981. Desolation has spread across our land (also in some other denominations as well). The clever foxes prophesied in the scriptures occupy some of our pleasant places, some have been given to historical societies, some stand abandoned and a few have been sold. So when we have an opportunity we visit the Staunton, Pigg, and Smith River Associations and some of the churches in the Roanoke, Greensboro, and Durham region. So, subtract 300 miles from the trip to the church I attend.

Should we despair over the state of religion? There are ample warnings in the New Testament Epistles and the Revelation. But Jesus has said that we should have no thought for tomorrow and Paul has written "Rejoice evermore, Pray without ceasing, In every thing give thanks: for this is the will of God in Christ Jesus concerning you. "Quench not the Spirit"! I fear that I miss the mark in all respects. I pray

that God give me a true spirit of prayer and thanksgiving for indeed I have so much to be thankful for, for hither-to the Lord hath helped me. Things that I know - I do know that the Lord has been my Keeper, my Protector, and my Salvation (Saviour) all the days of my life.

He gives me the breath of life; He feeds me with the fruits of His creation; He feeds me occasionally with spiritual food and drink that brings a measure of understanding that calms and soothes my soul. To save my body of clay from physical injury or death He has intervened on many occasions when Death has cast his shadow upon me. He has intervened to give me an escape from congregations of unbelievers, false professors and preachers. Sometimes He intervenes to dispose of the wicked schemes of my evil heart. With all of these blessings and mercies He does leave a thorn in my side, indeed at times it seems there are thorns in my feet as well.

Should I pray and give thanks to the Lord? Oh yes, for that would be to His glory. Should I rejoice evermore? Only if it is in Him, His grace, and His righteousness. Let us pray that He guide us in paths that glorify His graces of love and mercy and that spare us of conduct that glorifies His justice, His wrath, and His vengeance.

Dear Brother, may the Lord keep you in remembrance of His righteousness, may He guide you in every endeavor, may He comfort you

and give you great joy in being submissive to His will.

With hope and Love,  
An unworthy one  
Eugene F. Osborne

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## ARTICLES

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From the Gospel Standard  
Sent in by  
Brother Eugene Osborne

### THE NEEDS OF OUR CHURCHES

**A**n address given by J.K. Popham in 1907 to "a meeting of Strict Baptists." If these things needed to be said then, how much more so 95 years later!

We are not told the nature of the meeting or where it was held, but in Mr. Popham's biography we are told that in 1907 he spoke in London and Nottingham for a movement seeking closer communion between the northern and southern churches.

Men, brethren and fathers, we are met in the name of the Father, and of the Son, and of the Holy Ghost; or, if we are not, our meeting must be in vain. We are met as representing, more or less, a small body of professed believers in the Lord Jesus Christ, and in the great doctrines which He has left us in the Scriptures, which are of everlasting importance.

Let me ask you ... to unite with me in attempting at least to give God

thanks that we are not met today to dig, and where we dig to lay a foundation. The Being of God - a Personal God; the doctrine of the Trinity; the eternal Sonship of Christ; the personality of the Holy Ghost; the truth of that marvellously sad and yet universally influential fact, as revealed in Genesis of our fall in Adam; the utter depravity of our nature - its blindness, and deadness and ignorance; the election of a family in Christ whom God would have, and will have; the coming of the Son of God in our nature, to be for them a substitute; His death - vicarious death; His resurrection and glorious ascension into heaven; His presence and intercession at the right hand of the Father; the descent of the Holy Ghost to each redeemed person in God's appointed time, to give each one what is promised - a new heart and a right spirit; to call each with an effectual calling, and to bring each one to some particular, personal acquaintance with the Person of Christ; the final perseverance of every one; the entrance of every one ultimately into heaven; - these. I take it, are truths which we all believe. And believing them, as we trust, by the Spirit's teaching, we are anxious to conserve them.

We are met in the interests of the churches with which we stand connected, and which in some degree and manner we represent. We are now, notwithstanding our possession of the truths which I have named to you in brief, a body of

people with many decaying causes amongst us - this is, I think without dispute with a ministry which has but very little evidence in it of being under the particular anointing of the Holy Ghost - and no ministerial friend present. I think, will attribute anything personal to this observation; it is a general observation - with hearers of a gadding spirit, little unction on them, much indistinctness in experience.

These are things which, I say again, are before us; at least, some of us. And I can but think, were we more deeply impressed with a sense of our condition as a body of professors. we should be much more disposed to turn each one aside, like Hezekiah to the wall, feeling our own running sores and sore boil, and pour us out, as helped, a prayer to God. Our state, I think, calls for this. I would not say anything about my own personal case, to obtrude it on your attention at all, beyond what I have said to you about our state generally, which has been out of a heavy feeling that is not new to me today. And while I speak to you, I am not a little conscious of the very great responsibility, and I think I may say equally of the very great honour, that you have put upon me in asking me to speak.

I would make a few remarks from a word you will find in the 85th Psalm: *"Wilt Thou not revive us again: that Thy people may rejoice in Thee?"*

First, with respect to the minis-

try, because that is usually the first to be revived in reviving the life of the church in this world. The ministry of the gospel is a divine ordinance. It derives its life from the Lord, who calls men to exercise it. Its efficacy is from His presence (Matt. 28. 19.20); its light from Him, to show men that the way to God is by the blood of Christ (Rev. 1.20; Eph. 2.1 3). Many ministers are present: with their personal experiences I am unacquainted. But I probably speak the inmost feeling of most, if not all of them, and join myself with them, when I say it will be our mercy if we are helped to prefer this petition with respect to our ministry: *"Wilt Thou not revive us again?"* That it is low, the churches give only too much evidence; for the pew will always more or less accurately reflect the pulpit. Hearers will reflect the ministry they sit under. Whether any of you, my ministerial brethren, take it as a mark of divine displeasure with us, as a body of people that the ministry is so lacking the divine blessing, I do not know. Personally I do so take it. The Lord has for some time past taken from us the ancient and the honorable, the counsellor and the eloquent orator. And we who are left have not their spirit, knowledge and power. If you take our unacquaintedness with the Scriptures. Our lack of entering in to the spirit and walking in the power of them, our lack of communion with God, and therefore our not receiving distinct communi-

cations from Him with which to go to our various congregations, I think you will arrive at an accurate conception of what state the ministry is in.

And again, if you take the state of our congregations, the few apparently who are called by grace; the painful indistinctness of those cases where there is some hope that God is at work; the lack of a knowledge of God and His law, of their particular transgressions of His law; the lack of deliverances wrought by manifestations of Christ, of distinct dealings between God and souls; and, further, if you regard the decaying state of most, perhaps, of our congregations, I think, again, you will have some evidence, clear, painful and indisputable, of the feeble condition of the ministry.

*“Wilt Thou not revive us again?”* - revive the ministry. And how seriously we need to be revived in regard to pastors. I would speak no disparaging word of any man who is called by the Holy Ghost and separated unto the gospel to go here and there, and speak in the name of God. But I do think you cannot have taken particular notice of the New Testament constitution of a church, and not have observed that its constitution is wrapt up with the settlement of a pastor. Pastors are promised (Jer. 3.15); they are one of the gifts of Christ as ascended, for the “perfecting of the saints” (Eph. 4. 8-16). If you regard the seven churches that once were in Asia as typical

churches of Christ in the world, you must take their entire constitution - each church had its “angel.”

This is a very solemn consideration for us as a body of people why it is that the Lord has withdrawn pastors, taking them away by death, and has not given us others to succeed them for the most part. Why it is that we are thus destitute of what is so emphatically a gospel institution is a very solemn matter, and may well form a very serious inquiry on our part. And were we blessed with grace to go before the Lord as a people, as congregations, as individuals, and seek to know from Him why it is, I think myself if He answered us, we should hear from Him this: *“Hast thou not procured this unto thyself?”* Many churches now destitute of this great gift of a pastor would find themselves, as thus answered, in the dust, and the places would become Bochim (Judges 2.4, *margin*), and fervent petitions would ascend to God that He would supply this lack which is so serious. This would be the beginning of a revival. Therefore, my brethren, let me in the first place seek to impress you with this - the revival we stand in need of as a body of people. the renewal of the gift of pastors.

Again, *“Wilt Thou not revive”* the ministry with respect to unction? Unction has been defined as authority, and I think it a good definition: it is the authority of the Holy Spirit. Where unction is, effects follow.

Two effects: the quickening of the dead and the edification of the saints, building them up on their most holy faith. If these two things are evidences of unction on any ministry, who will be able I would speak it tenderly as having such sorrowful cause to complain of myself - to lift up his head, and say he had much unction? No minister need want, need ever seek for more authority in a church, a greater place in the consciences and affections of his people, than that which unction will get for him. And if he does not get authority by unction, he gets, if he gets anything, what is not worth having. Where unction is in the ministry, the people receive the Word. It enters. Therefore may the Lord give us who speak in His name a great revival in this, a mighty increase where it is, and bestow it where it apparently is not, that the Word may multiply (2 Chron. 20.20; Ezra 6.14; Acts 6.7; 12.24; 19.20).

*“Wilt Thou not revive us”* in the ministry, in the next place, in regard to acquaintedness with the Scriptures? I do not mean, of course, the mere reading, but rather the knowledge of them, a reception of them by faith, and a close prayerful study of them. We ought to have, if we have not, critical congregations. At times I have said to my people, *“I do wish you to be very critical.”* By that I do not mean as to the form of sentences and sermons, but as to the doctrine, the spirit of the ministry - whether the

minister has had any intercourse with God about, and over, his sermon; whether there is that in it which commends it to the hearers as having been obtained by prayer and study, and supplication for them - whether it answers to Paul's ministry (1 Thes. 1. 5.9, 10). My brethren, I do not know how some of you may be feeling about this but I, at this later day of my life, find exceedingly heavy thoughts as to my own personal case. I am convinced in my conscience of not having paid that attention to it, and the spirit of it, and the mind of the Spirit in it, which would have become me as one professing to be called to deal with men's souls, and to represent to them what the will of God is.

*“Wilt Thou not revive us in that particular? Let me exhort you who speak in God's name: do get as close to the Scriptures as you can, and seek the mind of the Holy Ghost therein; that, receiving communications of that kind in answer to prayer from God, you may go to the various congregations to which you in God's providence are sent with a “Thus saith the Lord:” “Wilt Thou not revive the ministry”* in another regard; that of a tender, affectionate, solicitous spirit in the ministers respecting their churches and congregations? Paul could say that he was as a tender nurse among the Thessalonians (2.7); that he was jealous over the Corinthians (1 Cor 11. 2) And I can but believe that one

who is rightly influenced by God separated unto the gospel of Jesus Christ, and set over a church and congregation, will in some degree have this spirit. He will have a solicitous care, a tender regard, an affection for his people. If he sees them gadding in their spirits, he will be wounded. If he sees them hard, if he sees inconsistencies in them, that will be his affliction. "*Who is offended,*" and a good minister does not burn? The apostle's complaint in his day was a serious one: All seek their own, not the things that are Jesus Christ's." God knows how nearly it may be applied to us; and how truly, how generally. It is not for me to make the application. There was but one case of the right kind - that disinterested, warm-hearted kind, that he could then speak of (Phil. 2.20). May such a word (as verse 21) not apply to us, for Christ's sake!

"*Wilt Thou not revive*" the ministry in regard to fruits and effects, the mighty workings of God by it? Churches must decay if they are not replenished. Zion is to be replenished with converts. Weak churches are a source of trouble. If God were to work mightily by ministers, people would have more distinct dealings with Him, and then their ideas of truth, their experiences, would be more distinct, and that would mean their requirements as to the pulpits would be greater and more distinct. It would not then be enough that a minister should be summed up as a

"good man" and that he should be regarded, with that presumption in his favour, as one who speaks the truth. No; they would want something more! A weak experience calls for a weak ministry, and a weak ministry in its turn begets weakness in the church. Hence there is weakness all round. But if God should come and revive us mightily by causing to be more effectual in our ministries, that would quickly more or less be seen in the experiences of our hearers.

I do not know that my ministerial brethren would at all wish me to apologize for speaking to them thus plainly. I think you will agree with me that these things are found upon all our skirts, and not by diligent search (Jer. 2.34). There they are. Can you go about our poor churches, can you see their decay, can you look at the people whose bones are sticking out where once they were covered with flesh, can you see the desolation. can you behold little churches that are like houses divided and not able to stand steadily, and not think there is a very grievous declension, and that for some cause God has a controversy with us as a body of people? I say not these things censoriously. If there is one man to whom I preach these things, he stands here. May the Lord look upon us in His infinite kindness, and revive the ministry among us.

But to speak a little to the Lord's people generally. "*Wilt*

*Thou not revive us*" as a people in regard to prayer? "*Restraining prayer, one says, "we cease to fight."* And I cannot but believe that one of the first symptoms - not seen perhaps, hardly discovered - of a declension in any persons or churches is in this particular Prayer declines. Dealings with God, distinct and close and constant, decline. Probably every person here who fears God will have to make confession that, at least in some regard, he is guilty in this. But prayer is God's gift. It is promised: and if there is a breach of the promise in any measure, it is for chastening or judgment. There is a great and solemn reason for it. It will be unspeakably solemn if it is in judgment, according to Isaiah 6.9, 10. Yet even in that sad event there is a remnant preserved and to be revived. Thus we may plead the promise by Christ himself: "*I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications.*" Following that and connected with it is this; "*And they shall look upon Me whom they have pierced:*"

Brethren, prayer restrained, we are lean; are as a city without walls, whose gates are broken down; are exposed to attacks from all quarters; we flee before the pursuer as men that have no strength; there are no exploits done by us according to that Scripture: "*The people who do know their God shall be strong,*

*and do exploits:*" We obtain no promise; get no distinct light from heaven; are as people walking in the dark, not knowing at what we stumble. We greatly need then this prayer for revival. Of all things that the churches need, there seems to be none greater at this particular time than this the pouring out upon us of the Spirit of grace and supplications." Following we would go to God, we should make confession of our sad case, we should gain His ear. As a child who has had its parents' ear, but having given some offence gets the father's ear closed, feels pain until he recovers his regard, so he who has had prayer and has lost it. must realize himself miserable until he finds it again poured upon him.

"*Wilt Thou not revive us again*" in regard to our hearing? I speak now of people who are in the habit of hearing. You go to hear, but how? How do you go to hear? Ministers may be blameable. I have blamed them; I have blamed myself. Now I come to the hearers. How do you go? What do you go with? Probably full vessels perhaps full of conceit of yourselves. Perhaps full of some vanity, of business, or of other things. There may be covetousness, a big idol set up in your mind. A covetous man, you know, is an idolater; whatever he may think himself to be God says he is an idolater. Now you get this condition with these various things in your minds, the minister preaches and

you say it is all death to you. You have got the death; you take it with you. You perhaps hurt, too, somebody by whose side you sit, by a word you drop, or in some way you communicate your deathliness to your neighbour.

*“Wilt thou not revive”* the hearers in the spirit or hearing? How? By pouring fresh life into their souls from Thy fullness, whereby their want of Thee would be revived. Go then, tell the Lord your sad case in secret, and then look for an open answer in the ministry, if God has given you a minister, one whom He has sent to you. If you have no case probably you will get one by a hard blow, by a piercing sword from the ministry. Or if you have a case, you are warranted to go and look for some communication from God through the ministry. *“Wilt Thou not revive us again”* in regard to the spirit of hearing?

Once more. *“Wilt Thou not revive us again”* in regard to our congregations? How many of them are decaying! I speak not now immediately of any cause that may be assigned; the decay is seen in us as a body of people. But now, who can turn the thing? Who is able to cause the people to come flying as doves to their windows (Isa. 60.8)? *“In the multitude of people is the king’s honour,”* and an increase of usefulness and strength to a church and congregation will be here. I do not mean that strength lies merely in the number, but what are you to do if

you have no people? Where is the cause likely to go, if the numbers are continually decaying? Then we need the Lord in this particular. We cannot trim the truth, at least, I trust we never shall. May 2 Cor. 13. 8 be true of us as a body. We do not want to make the services attractive to the senses, so as thereby to draw people in. God forbid we should do that’. But we do need that in His great mercy He should remove the causes of decay, and kindly revive us. Men may mockingly say, *“What do these feeble Jews? Will they fortify themselves? Will they revive the stones out of the heaps of the rubbish which are burned?”* Notwithstanding:, may we go on asking the Lord to revive our causes as to numbers. It is pleasant to ministers to prophesy upon the thick boughs, or to many hearers.

*“Wilt Thou not revive”* a spirit of union in the churches, according to Christ’s prayer (John 17. 2 1)? that there may not be the distance there often is between those who hold the same truths, and hope one day to be in the same heaven, and cast their crowns, their individual crowns, at the feet of the same Lord. There ought not to be the distance and the shyness of which we have, alas, to complain. When you have allowed for all the differences that must necessarily exist in different localities, and when men are widely separated, there ought to be closer union than there is, among those

who profess the grand, the distinguishing, the imperishable doctrines of sovereign grace, as we profess them, as we believe they have once for all been delivered to us. May we then in our spirits turn to Almighty God, confessing our sinfulness. and that we have justly incurred His displeasure, and call upon Him mightily as one man that He would most mercifully return to the thousands of Israel, that He would arise with the ark of His strength and enter into His rest. Zion is His resting-place. He says, "*Here will I dwell, for I have desired it.*" Alas, we may fear lest our sins have provoked Him to break the bands of brotherhood (Zach. 11. 14).

May we then be truly, deeply, properly affected by our state as a body of people: so affected by it as to get into the dust, lying as low as we can, and crying mightily, as in the language of the text:

*"Wilt thou not revive us again?"* even by returning to us according to Zach. 1. 16.

Let me just mention the sequel, the most pleasant and precious effect: "*That Thy people may rejoice in Thee.*" We believe in a personal God. May we thank Him that we do. The vague, the foolish, the altogether erroneous view of the immanence of God as permeating the whole of creation so as to make God creation and creation God, we reprobate and abhor with all our souls. We believe in a personal God. We believe that this God is know-

able: that man may know Him. He came, the second Person in the Trinity, Jesus Christ, that He might make God known; as He said, "I speak to the world those things which I have heard of Him. I do nothing of Myself but as My Father hath taught Me, I speak these things" (John 8.26, 28). And moreover, Jesus Christ, very God and very man, is to be known, is made known by the Spirit (John 16.14). How else can you rejoice in Him? If you know Him not, can you rejoice in Him? If He comes down to you, if by the Spirit He commands the heavens and skies to pour down righteousness upon us, and we perceive Him in those mighty acts of His grace and love. We shall know Him. And so knowing Him, rejoice in Him as our All in all.

"That Thy people may rejoice in" - not ideas; not, I will venture to say, in correct notions: not in a visible worship, however true and simple; not in numbers, however great; not in a ministry, however beautiful (Isa. 52.7), taken alone. No, but in God Himself discovering Himself as a quickening Spirit to us, speaking, teaching, communicating to our souls of His own goodness. fullness, mercy, precious blood and justifying righteousness.

I will add: "*Wilt Thou not revive us*" as a people in our brotherly love and union and communion, that we may in our corporate capacity rejoice in Thee, and in Thy return to us and Thy abiding presence and glory in and among us? Amen.

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## VOICES OF THE PAST

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*“Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” – Hebrews viii. 25.*

**I**f the gracious Lord did not live to make intercession for us, he could hardly be said to save us to the uttermost. But as he ever lives at God’s right hand and is ever interceding, ever presenting the perfume of his acceptable mediation, this gives us a certain pledge of his love, his pity, and his power. Is not this very encouraging to all who come unto God by him? and may we not say, “Such are we O Lord; we do come, we daily come to thee by Jesus Christ? And do we not need all the encouragement that God may give us out of it? for we often sink very low through temptation and trial and the manifold afflictions of the way. How blessed, then, it is if you can only trace this mark of grace in your soul when others seem almost lost out of sight. If you know anything of internal work, you know this whether you have come, whether you are coming to God by Jesus Christ. It is very simple, yet very expressive. Have you come as an outcast? have you come as ready to perish? for these are expressly spoken of as coming in that day when the great trumpet is blown,

the great and glorious trumpet of the gospel, for its jubilee notes are sounded specially for them, Have you come in faith? have you come in hope? have you come in love? and have you found any measure of acceptance and approbation in your own bosom? “Yes,” say some, “with all my doubts, fears, and questioning, I can answer your question with an honest heart and a firm front, that I have come to God by Jesus Christ, and have felt the blessedness of so doing.” When you have known something or will know something about the uttermost; and the more you know about the uttermost, the more you will prize salvation by grace, the more you will cleave to the Son of God, the more you will hang upon his finished work, and the more you will look unto him who has so kindly said, *“Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else.”*

Elder J. C. Philpot

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*“That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.” - Romans V.21.*

**T**his is the mercy for mourning saints who are sighing and groaning under a body of sin and death, that God has decreed that grace not only may reign, but that it

must reign. Were it left to us, we could no more rescue ourselves from the dominion of sin than the children of Israel could deliver themselves from the house of Egyptian bondage. But they sighed and groaned by reason of the bondage, and their cry came up unto God. He had respect unto his covenant, and looked upon them and delivered them (Exodus ii. 23-25). So God has determined on behalf of his people that sin shall not be their eternal ruin; that it shall not plunge them into me after crime, until it casts them at last into the grief of endless woe, but that grace *“shall reign through righteousness unto eternal life.”* But it must reign here as well as hereafter, for by its reign here its eternal triumph is secured. It must then subdue our proud hearts, and never cease to sway its peaceful sceptre over them until it has secured in them absolute and unconditional victory. Now this is what every Sincere child of God most earnestly longs to feel and realise. He longs to embrace Jesus and be embraced by him in the arms of love and affection. As the hymn says,

*“But now subdued by sovereign grace,*

*My spirit longs for thy embrace.”*

He hates sin, though it daily, hourly, momentarily works in him, and is ever seeking to regain its former mastery; he abhors that cruel tyrant who set him to do his vilest drudg-

ery, deceived and deluded him by a thousand lying promises, dragged him again and again into captivity, and but for Sovereign grace would have sealed his eternal destruction. Subdued by the sceptre of mercy, he longs for the dominion of grace over every faculty of his soul and every member of his body. “O,” he says, *“let grace reign and rule in my breast; let it not suffer any sin to have dominion over me; let it tame every unruly desire, and bring into captivity every thought to the obedience of Christ !”* Thus, he who truly fears God looks to grace, and to grace only, not merely to save, but to sanctify; not only to pardon sin, but to subdue it; not only to secure him an inheritance among the saints in light, but to make him meet for it.

Elder J.C. Philpot

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## SECRET SOCIETIES

Primitive or Old School Baptists oppose secret institutions of the world; so did Jesus. He said: *“I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.”—Jno. 18:20.*

They believe good works should shine out before men and not be shut up within a lodge, that God, and not the institutions of men, be glorified.

*MEETINGS*

**STAUNTON RIVER UNION**

**T**he Staunton River Union will convene the Lord willing the 5th Sunday and Saturday before in March 2002. Song service begins at 10:00 a.m. at Malmaison Church.

An invitation is extended to all our ministers, brethren and friends.

Peggy Wells - Clerk

**WEST COUNTRY LINE UNION**

**T**he West Country Line Union will convene with Moon's Creek Church the fifth Sunday in March. The church is located about 1/2 mile east of highway 86 between Danville and Yanceyville on Park Springs Road.

Elder Kenneth R. Key, Moderator  
Sue Blalock, Clerk

*Romans 8:23-24*

*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.*

*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?*

*CONTRIBUTIONS*

**FOR DECEMBER 2001**

- Annie Small, NC..... 20.00
- Reed Harper, TX ..... 7.00
- In memory of Linda Joyce Hatchett*
- Jerald Hatchett, OK..... 50.00
- Norma Smith, Va..... 2.00
- Elder John T. Jones, LA ..... 12.00
- Henry McGinnis, KY ..... 2.00
- Charity Dowdy, NC ..... 2.00
- Kenneth Evans, AL..... 2.00
- Tillman Pullig, TX ..... 2.00
- In memory of Eva Elizabeth Harlow*
- R. W. Forsyth, TX ..... 50.00
- Daniel Doss, TN ..... 2.00
- Gayle Phillips, AL ..... 10.00
- Roy Locke, KY ..... 2.00
- George Hyslip, TN ..... 10.00

*OBITUARIES*

**ESSIE PEARL BANE**

Sister Bane, 97, passed from this life on Thursday, February 14, 2002 at the Wyoming Continuous Care Center in New Richmond, West Virginia after a long illness.

She was born on December 17, 1904 in Maben, West Virginia. She was the daughter of the late Henry Burton and Judy Canada Polk. She was a homemaker and a beloved.

faithful member of the Newfound Primitive Baptist Church in Wyoming County, West Virginia.

She was preceded in death by her husband, Fred Bane; a son, Glen Bane; a daughter, Margie Bane; three brothers, Raymond, Estil, and Ernest Polk; and a sister, Laura King.

Survivors include five sons, Zane Bane and his wife, Garnett, of Cowen, Frank Bane of Lynco, Bill Bane and his wife of Chicago, Gene Bane of Lynco, and Kenneth D. Batie and his wife, Nadine, of Oceana; two daughters, Jessie Thompson of Chicago and Edna Bane of Lynco; a sister, Ina Tonoff of Bolt; 15 grandchildren; 24 great-grandchildren; and six great-great-grandchildren.

Services were held Sunday, February 17, 2002 at 1:00 p.m. at the Calfee Funeral Service Chapel at Pineville, West Virginia with Elder J.B. Farmer officiating. Burial was in the McDonald Cemetery, Crouch's Farm near Oceana, West Virginia. Sons and grandsons served as pallbearers.

Sister Bane was dearly beloved by all who knew her. She bore the fruit of the Spirit, which is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. We are taught that a tree is known by its fruit and therefore have much assurance that, bearing that good fruit, she must have been highly blessed of God. She loved to receive the company of the brethren

into her home. She was diligent and faithful to attend her meetings and was present many times when she was in a weakened physical condition. She was given a strong desire to meet together with her brethren and sister's of the church, even after she took up residence in the nursing home. Many times she would say, "If only I could go to church one more time." I hope that as long as I am in this world, I will never forget her beautiful, sweet smile that greeted her loved ones.

She fell asleep peacefully, we trust, in Jesus. She, we are assured, is now in company with that great cloud of witnesses that encompasses the people of God, waiting for the appearance of the Lord, Himself, to raise those who have died in Christ and to change those who are alive and remain at His coming, to be caught up together to meet the Lord in the air. According to the holy scriptures, "*it does not yet appear what we shall be, but we know that when He shall appear, we shall be like Him; for we shall see him as he is.*" May we be comforted by these words. She will be greatly missed but I believe that she is far better off now. Because, as the inspired apostle said, "*To be absent from the body is to be present with the Lord.*"

This was written by one who loved her, I hope in truth.

Elder J.B. Farmer

**OBITUARY OF  
SIS. LENA ADAMS CLARK**

**I**n sorrow yet in humble submission to the will of God, we mark the death of our dear sister in Christ, Lena Adams Clark. Sis. Clark was born in rural Patrick County, Virginia on September 11, 1918, a daughter of the late Bro. George Adams and Sis. Anna Foley Adams.

On December 26, 1936 she was united in marriage to Claude Swanson Clark by Pastor A. E. Estall at Stuart, Va. To their union was born one son, Curtis L. Clark who, together with his own family, was a neighbor and a precious help to his parents. Sis. Clark and her dear husband were both employed by a local furniture company for many years.

Like a number of her friends and neighbors, as a child Sis. Clark was taken by her parents to Goblintown Church, and little by little, the Lord in His mercy instilled in her heart a love for Him, for the church and for His sweet doctrine of salvation by grace. On the 3rd Saturday night in May, 1975 she related to the church a portion of her experience of grace and was gladly received into fellowship. She was baptized the following 1st Sunday in June by the late Elder Bennie Clifton. Not long afterward, she was chosen clerk of the church and served faithfully and well until bodily afflictions rendered her incapable of serving longer, a period of over twenty years.

Sis. Clark and her husband Claude were always very diligent in the care and upkeep of the Goblintown meeting house and grounds. They withheld nothing of heart or hand in their labor of love for the benefit of the church. We will all cherish their memories as long as we survive them.

After suffering a severe stroke and a fall in her home, Sis. Clark was an invalid for the balance of her life. For about the last 24 years, following the death of her husband in 1998, she lived at the Blue Ridge Nursing Home in Stuart. There, she passed from this life on July 14, 2001. Her funeral service was held three days later at Moody Funeral Home in Stuart by her Pastor. Her mortal body was laid to rest in the Ross-Harbour Methodist Church Cemetery, beside the remains of her husband.

In addition to her son Curtis and his wife Anita T. Clark, she was survived by three grandchildren, C. Lee Clark, Jeff L. Clark and Mrs. Lisa C. Luther; six great-grandchildren; three brothers, Noel, Buren and Barney Adams; and two sisters, Mrs. Cecil (Clara) Adams and Mrs. Nolen (Lucille) Koger.

We feel assured that Sis. Clark is now enjoying sweet peace and rest in the Lord, as she waits for the appearing of her Dear Redeemer. May all who loved her, both in na-

ture and in the spirit, be united together in a common desire, "Lord, thy will be done."

It was agreed in our last meeting to prepare three copies of this obituary; One for the church records, one for her family and one to be submitted to the Signs of the Times for publication.

Done by order of Goblintown Church in conference, the 20th day of October, 2001.

Elder John T. Wingfield, Mod.  
Sis. Judy Pendleton, Clerk

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### EUNA R. FLEET

**S**ister Edna Fleet passed away on Thursday, January 31, 2002.

Services were held on February 2, 2002, With Larry W. Osborne officiating. She was buried in Union Grove Cemetery.

She was born October 13, 1904, in Upshur County, Texas.

She is survived by her daughter, Carolyn Fleet of Irving, Texas, eight grandchildren seventeen great grandchildren, no great great grandchildren and a sister, Maye Mathis of Longview, Texas.

Sister Fleet was the widow of Elder W. W. Fleet, who preceded her in death.

At the time of her death, she was a member of Fellowship Primitive Baptist Church in East Mountain, Texas.

Written at the request of Fellowship Primitive Baptist Church by Marvin Curnutt, Church Clerk.

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### IN MEMORY OF OUR BELOVED BROTHER CLYDE ODELL JOHNSON

**O**nce again our hearts are deeply saddened by the removal of a precious brother in Christ from our presence. We feel our loss is his eternal gain. Precious in the sight of the Lord is the death of his saints.

Brother Clyde was born a son of Walter Irving and Cora Powell Johnson on July 22, 1922 and fell asleep in the Lord, October 29, 2001.

He is survived by his dear wife of 54 years, Lucy Melinda Boone Johnson; daughter and son-in-law Melinda Gail and Howard Eugene Huff sons and daughters-in law Carl O. and Anita Johnson: Buren C. and Janet Johnson: grandchildren Chris and wife Georginea Johnson, Bryan Johnson and fiancée Amy, Patrick Johnson, Sarah and Allison Huff: great-granddaughter, Courtney Johnson. He is also survived by two sisters, two brothers, numerous nieces, nephews and many friends.

He served four years in the U.S. Army, 15 months in the heat of the battles of World War II. He was with

one of his comrades, when he stepped on a land mine that blew his right leg off. He fell on Clyde and he helped carry him out to the medics. He was later wounded by shrapnel from an enemy shell, but didn't lose any time from battle and was awarded the Purple Heart. He realized the danger and experienced many trying times, but his faith never wavered.

He joined Bethel Primitive Baptist Church, May 11, 1968, the church later saw a gift in Brother Clyde and he was ordained to the office of deacon, November 5, 1983. He manifested a great love for the church and served faithfully in that gift, as long as he was physically able.

The funeral was conducted at Lynch Funeral Home Chapel in Rocky Mount, Virginia. The writer and Elder W.T. Conner were called upon for the memorial service. His body was laid to rest in Franklin Memorial Park to await the summons from on high.

Elder Junior Conner

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### RAYMOND LUCAS

**T**his is a hard undertaking for me. Needless to say I am weak and deeply saddened by the passing of my brother Raymond. I feel so helpless, unqualified and unworthy for sure. God willing by request, I will try to pen down a brief obituary for Valley View Church, the

church he so much loved. Raymond and I were two of a family of eight children. We were born and grew up on a farm in Montgomery County, Riner, Va. where Raymond lived all of his life. Farming was his Occupation and he enjoyed farming. He and his loving wife of 60 plus years were blessed with a family of two precious children that he adored. He and his wife joined Valley View Primitive Baptist Church the third Sunday in May, 1975 and was baptized on the third Sunday in June, 1975 in Little River by Elder Roy Agee.

In the last few years of his life so much illness, sorrow and grief was added to his pain. God saw fit to remove by death his wife, his only son, a brother, a sister-in-law and he was left alone. Through it all by grace he was made able to endure the pain and to say "*God's will shall be done*". He believed in the "will's" and "shall's" of God. He was truly an inspiration to all who knew him. Raymond Jacob Lucas born March 15, 1910, passed away October 20, 2001, making his stay on earth 91 years 7 months and four days. He leaves to mourn his passing a precious daughter and son-in-law Helen and Harold Eanes, a daughter-in-law, Thelma Lucas, two grand children, seven great grand children, five sisters and a host of friends and relatives. Oh how we miss him!

His funeral was conducted by our Pastor Elder Raymond Goad at Home Funeral Chapel, Christians-

burg, Va. Amazing Grace, his favorite hymn was sung. Major Nathen Lucas, his grandson had penned down and read to the congregation a list of fond and loving memories of his grand-dad. After funeral service his body was taken to Sunset Cemetery in the Lucas plot there to rest till Jesus comes to gather his jewels home. We at Valley View do and will miss his presence with us. May we be given by grace to say and believe our loss is his eternal gain. May love and fellowship dwell with us, now and forever.

Irene (Lucas) Thompson.

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IN MEMORY OF BROTHER  
POSEY LEE POINDEXTER

**I**t is with great sadness, yet with a sense of reconciliation, we bow in humble submission to the Lord's will.

By request of Bethel Primitive Baptist Church, I will attempt to write an obituary of our beloved brother, Posey Lee Poindexter. Brother Posey was born the son of John Calvin and Missouri Holland Poindexter on July 2, 1920 and was called home on June 19, 2001. He was a U.S. Army veteran of World War II, serving from 1942 to 1945, honored to have defended his country in the D-Day Invasion and the Battle of the Bulge: also serving in

England, France, Belgium, Holland, Germany, Poland and Czechoslovakia. He was a member of American Legion Post #6 for 40 years and retired from Lane Company with 25 years of service. He was received as a member of Bethel Primitive Baptist Church in 1961 and ordained a deacon in 1966. I feel he was called and devoted to the Lord by serving the church that he loved. He was faithful and I believe he died in the triumphs of that faith, which is of the Lord.

Brother Posey and Sister Elsie visited many churches far and near and was known for their gift to sing the songs of Zion.

He is survived by his loving and faithful wife of 53 years, Elsie J. Poindexter, who cared for him in a very special way, that only a loving wife could do and was by his side at their home, when he was called away. May the Lord comfort her as only he can do. He is also survived by a host of nieces, nephews, sisters-in-law, brothers-in-law and many special friends.

Funeral services were held at Lynch Funeral Home Chapel on June 22, 2001 by his pastor, Elder Junior Conner (if by grace so called) and Elder W.T. Conner. He was laid to rest at Franklin Memorial Park to await the resurrection.

Humbly submitted,  
Elder Junior Conner, Moderator  
Elsie J. Poindexter, Clerk

**BROTHER IRA C. "PETE" STRADER**

On October 6, 2001 the Lord called home our precious Brother Pete at the age of 82. His funeral was conducted at 3 P.M. on October 9, 2001 by his pastor Elder Kenneth Key. His body was laid to rest in the Danview Cemetery in Eden.

Having been born to the late Arthur and Mary T. Elizabeth Barber Strader, he was a native of Rockingham County. Brother Pete was a retired truck driver of Norman Minter Pure Oil Company as well as an avid farmer. He served his country in World War II as a member of the U.S. Army.

On November 29, 1947 he and Sister Roxie Billings Strader were, joined together in a union truly made in heaven. They were blessed with 54 years of marriage. In addition to Sister Roxie, Brother Pete is survived by a sister, Lorene Strader Tate of Danville, Virginia; a brother, Numa Strader of Ruffin; and a number of nieces and nephews.

Brother Pete was led to ask for a home in Dan River Primitive Baptist Church on September 25, 1982 and was baptized on October 10, 1982 by his former pastor Elder David Spangler. From that time on, he was blessed to walk humbly and softly among his brethren. One of the most special things about Brother Pete was how he greeted his brethren with such love and warmth. He always had a wonderfully warm smile which he shared freely and

which will be greatly missed by those who loved him. Although we truly miss him, we know that the Scriptures say. *"Precious in the sight of the Lord is the death of his saints"* (Psalms 116:15.) I'm sure Brother Pete could witness with the words of the hymn writers:

*"No sorrow be vented that day.  
When Jesus has called me home  
But singing and shouting, let each brother say,  
"He's gone from the evil to come."*

May we all be blessed as, Paul wrote in I Thessalonians 4:13, to "sorrow not even as others which have no hope." Our prayer is that the gracious heavenly Master will fill the void in the life of our dear Sister Roxie with his healing presence and bless her to feel that the eternal God is her refuge and underneath her are the everlasting arms.

Humbly submitted,  
Mary Hawkins

---

**ST. JOHN 15:11-13.**

*These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.*

*This is my commandment, That ye love one another, as I have loved you.*

*Greater love hath no man than this, that a man lay down his life for his friends.*

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

*"The Sword of the Lord and of Gideon"*

VOL. 170

MEADOWS OF DAN, VA., MAY 2002

NO. 5

## SIGNS OF THE TIMES

ISSN - 0199 - 0063

Subscription price \$15.00 per year - \$25.00  
two years

Published monthly by  
SIGNS OF THE TIMES

202 Carousel Lane

Meadows of Dan, Va. 24120-4403

Established in 1832

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SIGNS OF THE TIMES

202 Carousel Lane, Meadows of Dan, Va. 24120-4403

## "ANOTHER GREAT TREE HAS FALLEN"

*It is our sad duty to report the death of Elder Julian Williams, who has served on the staff of "The Signs of the Times" since 1977, and as circulation manager and President since 1979.*

*He was also an able minister and served Malmaison, his home church along with Canaan and Leatherwood Churches, all located near Danville, Va. He also visited other churches in Virginia, North Carolina and Maryland and sister associations throughout the South and Eastern United States.*

*Elder Williams was joyfully received where ever he went. He was known for his plain and bold speaking of the truth as most surely believed among the Lord's people.*

*We hereby bow in humble submission to God's holy will with a precious hope of meeting again where death will never come and all tears will be wiped from our face.*

*Love and best wishes to Sister Mae and her loving family. May God give you all the sufficient grace he has promised.*

*Elder Kenneth R. Key*

## POSTMASTER

Please send address changes to:

Signs of the Times

202 Carousel Lane

Meadows of Dan, Va 24120-4403

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EDITORIAL

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Elder R. H. Campbell

**S**o he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

In the beginning, the day of formation that is, God planted a garden eastward in Eden, and in this garden God planted many trees which were pleasant to the sight and good for food, and in the midst of the garden he planted the tree of life, and the tree of the knowledge of good

and evil, and he placed the man there to dress and keep the garden.. The garden was the perfect environment which God had created for man to dwell; with all of the necessities for a perfect life in the presence of God, He walked, talked and communed with God in perfect peace and harmony with his surroundings.

This was the beginning of the world, as we know it; the days prior to this, were the days of creation and they were only in the mind of God because the things created did not exist, during that period, for God said in the second chapter of Genesis, (*Gen. Chap 2, vs. 4-5*) *“These are the generations of the heavens and of the earth when they were created, in the day that the Lord 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; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.”* Meaning the things created in the first chapter of Genesis had no form or physical substance when God saw everything that he had made and pronounced it very good, he was seeing it in his mind’s eye as we would say. Then began the days of formation in which the things that were created, In the beginning, began to physically take shape, and have an existence in this time world, fulfilling the purposes for which they were created.

The days of creation are referred to in the following scriptures as, before the foundation of the world, because the foundation of the world was when it actually came into existence; it is during this period when God's elect were chosen in Christ, and all things that were predestinated of God were, in fact determined, although they were just as sure and certain to follow as though they already were in existence. These things, which were determined, were as the things created which had no existence in the days of creation, but, in time were made manifest, even so, all of the things predestinated or determined before the foundation of the world will, with the same certainty and surety be manifested in time, precisely as planned, as are all of the other works and attributes of God.

As stated above there was planted in the garden, the tree of the knowledge of good and evil, and this tree was seemingly a very special and unique plant with its own peculiar characteristics, because it was not included with the trees that were pleasant to the sight and good for food, and was not included with the tree of life which was in the midst of the garden, but it was added after the tree of life and, in a manner of speaking, seemingly of less honor in that it was the last one planted. It was, however, a very significant part of God's creation, but it was not included with the naming of the others because its purpose was not for the good of the man whom God had

created, in the same manner as were the other trees and creations.

Man was created upright and innocent, a being in the image of God, with no guile nor deceit in his mouth, because God had pronounced all of his creation good, when he viewed it on the sixth day of creation, and this included the man as he was created, so as formed he was perfect and well pleasing unto God. This tree of the knowledge of good and evil was, in a sense, foreign to the rest of God's creation, which was all for the good and the welfare of man, because this tree was for his downfall. This was all in the plan from the beginning, its purpose for being planted, if you please, and it served its purpose as did all of the other creation that God made, and is also among those, "*all things that work together for good to them that love God*" in the final analysis, because it ultimately makes manifest a definite and eternal distinction between the elect and the non-elect.

This tree was in God's plan in like manner as Judas, the one who betrayed Jesus. Judas was numbered with the twelve, but his being was not for the same purpose as the other apostles; his work was evil, in fact, you might say that Judas's deeds were a typical example of the fruit of the tree of the knowledge of good and evil, in Christ's day; for his presence manifested the results of the eating of the fruit of this tree which man partook in violation of God's command, causing all sin

which occurs to enter the realm of nature. God told the man that he may freely eat of every tree of the garden, but he added, thou shalt not eat of the tree of the knowledge of good and evil, for in the day that thou eatest thereof thou shalt surely die. The command is worded in such a way that it precluded the possibility that they would not partake of it, for it says, for in the day that thou eatest thereof, not if thou eatest thereof, but in the day that thou eatest thereof thou shalt surely die.

All of these things, which resulted from man's partaking of the fruit of the tree of the knowledge of good and evil were just as necessary in the plan of God as all the rest of his creation; but for a different purpose. The purpose in the whole plan of salvation was that God's love, for his chosen generation might be made manifest in his bestowing mercy and grace upon them, and saving them from this state of sin and death that was placed upon them because of their partaking of the forbidden tree; this was shown in the fact that the remedy was prepared before the disease occurred. This he did by first creating the tree of life, an antidote for the malady that came upon all men who were created in his image, but subject to vanity. This procedure separates the elect from the non elect, by revealing his love for the chosen vessels and makes manifest his just and utter condemnation of the wickedness of the serpent and his seed, and his hatred for all evil,

This was all determined before time began, but is made manifest in time, and therefore cannot be changed by anything that occurs in time; as one writer said, (*Psa. 90, vs, 9*) "*We spend our years as a tale that is told.*" already told.

Man did indeed eat of the tree of the knowledge of good and evil, and did indeed die to that state of innocent purity into which he was created. By his partaking of the tree he was separated from God, no longer in his image, given coats of skin, the natural characteristic that he assumed when he died to the life that he had preciousy lived. He was now carnal, at enmity with God and all things spiritual and would forever have remained in that undone and depraved condition unless or until, he is regenerated and brought back to that image in which he was created, which was in the image of God.

Because of sin, judgement was pronounced upon this man, the ground was cursed for his sake and would not yield food unto him, as in the beginning, for God told him that because he had done this, (*Gen. Chap 4, vs. 18-19*) "*Thorns also and thistles shall it bring forth to thee and thou shalt eat the herb of the field: In the sweat of thy face shalt thou eat bread, til thou return unto the ground: for out of it thou wast taken: for dust thou art, and unto dust thou shalt return,*" and he did not say for a short time. God had originally placed man in the garden to dress it and to keep it, but regard-

less of being given the above command, regarding the eating of the fruit of the trees, the only tree of which it is recorded that man ate, was the forbidden tree of the knowledge of good and evil, the only one that he was commanded not to eat. Because of this act of flagrant disobedience, judgement was placed upon the serpent, Eve and Adam, and man were driven from the garden, and placed in the earth under the dominion of the serpent, which was the world of nature, in which the man lives unto this day, an alien from God and the paradise in which he was originally created.

Carnality is the state of death to which God refers when he said, "*For in the day that thou eatest thereof thou shalt surely die*", death being the separation from God and the world into which he was created. Paul said, to be carnally minded is death, and is enmity with God: for it is not subject to the law of God, neither indeed can be. This is all men in nature because this was the judgement that was placed upon them.

Man, as he was now, in nature clothed in those coats of skin, could not partake of the tree of life and therefore God drove him from the garden and placed a Cherubim and a flaming sword at the east in Eden to keep the way of the tree of life, lest he should put forth his hand and partake of the tree of life and live forever. The tree of life is still in existence today, in Christ, but it is not available to all men, it is reserved

for those who were created in the image of God, in the beginning, before the serpent beguiled the woman and before sin entered into the world. It's existence has been demonstrated down through the ages, time and time again, as God raised up servants to lead his children in times of adversity, delivering them from the power and devices of Satan, and through faith subdued kingdoms, wrought righteousness, delivered them from the fiery furnace, stopped the mouth of lions and overcome odds that the man could never overcome. This he did to demonstrate the eternal presence of the tree of life, under the watch care of the Cheruba and the Flaming Sword, and make manifest his everlasting love and sovereignty among his people.

The tree of life was formed for the good of those who were created in the image of God, in the days of creation; those who were commanded to go forth and replenish the earth, have dominion over it and subdue it. In the transgression, judgement was pronounced upon the man and he was driven out of the garden into the natural world and the curse changed the chain of command insofar as man is concerned. He is now, in the flesh, under the dominion of the serpent, the prince of the power of the air, the spirit that works in the children of disobedience, which includes all men in the flesh and are without God and without hope in the world. Although they transgressed, this did not annul the

first commandment of God, that they should go forth and multiply and replenish the earth, because, this all was in the plan, from the beginning. It is in the same manner as the law, which was four hundred and thirty years after the promise to Abram, did not make the promise of none effect, so it is now. God's decrees and commandments stand fast, and must be obeyed, regardless of what may occur in the process of their being executed. To man, it may seem, that the plans are changed by what happens, but this is not so. God speaks and it is done, he commands, and it stands fast regardless of the devices or efforts of main principalities, powers or any other creature, and he is of the same mind yesterday, today and forever. The tree of life was the assurance that all of the elect would be kept by the power of God although they were under the dominion of the serpent in the flesh.

Isaiah spoke of the way of the tree of life, in this manner, (*Isa. Chap 35, vs 8-10*) "*And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring man, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: And the ransomed of the Lord shall return, and come to Zion with songs and everlast-*

*ing joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.*" This highway, even as the way of the tree of life, is not something that is visible to the eye of the man in nature, yet it is as present with the elect as the things that are visible to him. It is a highway that has no places to enter or exit, the redeemed are placed there and the only destination is the gate of heaven. It is even as is recorded in (*Job Chap 28, vs. 7-8*) "*There is a path which no foul knoweth, and which the vulture's eye hath not seen: The lion's whelp hath not trodden it, nor the fierce lion passed by it.*" The creatures of this world, including man, have no right or claim to the way of the tree of life, nor the way of holiness, nor this path which is unknown to the vultures eye and the beasts of the earth; but by the mercy and grace of God the ransomed of the Lord shall walk there and shall finally come to Zion with songs and everlasting joy upon their heads. This is in spite of the pitfalls and afflictions that may abide them in their journey here in time. The way of the tree of life, or way of holiness, are but different descriptions of the way in which God displays his sovereignty over all of his creation, by his caring for Israel, under the law and in the gospel day in spite of their carnal nature, and the enmity that the natural man has toward him and all of his ways.

God chose a man, Abram, of all the men who were upon the face of the earth, at that time, told him to leave his home, his kindred: and go into a country that he would show him, and he would be a great nation and that all nations of the earth would be blessed in him, and he would be with him in all that he did, Thus began the nation of Israel, God's chosen people, the Lord's portion, those spoken of by Moses in the song that he taught the children of Israel to sing just before his death, *Deut. Chap 32, vs. 8-90.* *"When the Most High divided unto the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance."* A people, chosen of God and reserved unto himself, those whom he formed for himself, whom he loved with an everlasting love and whom he draws unto him with loving-kindness. These are the ones for whom, the way of the tree of life and the highway of holiness are reserved and it is just as sure and certain to be their heritage as the fact that there is a God; for the integrity of the Godhead is behind the promise.

God was making manifest the way of the tree of life, in the salvation of Israel, when he called Moses to lead the children out of Egyptian bondage, representative of the bond of flesh which he must dwell in this

world, into the land of Canaan, a land flowing with milk and honey, an earthly type of the garden of Eden, a paradise on earth where God would dwell with them and would be their God and they would be his people. Just as in the garden, the people rebelled and would turn back from following in his ways, but he never left them nor forsook them completely, he would punish them, for their sins, and bring them back into their land again. You would think that they would learn to obey, but man is a stiff necked and rebellious creature, in nature, and will insist on going his own way as long as he can. It is only because of the longsuffering of God that they were not destroyed in the garden, and only because of his abounding love, grace and mercy that they are continuing unto this day. The way of the tree of life is their assurance, that God's plan of salvation from the beginning, will be sure and certain to every child of grace, chosen in Christ before the world began, This is all according to the promise made to Abraham that his spiritual lineage all down through time would be blessed in him. Peter referred to them as the chosen generation, the royal priesthood, the holy nation, and peculiar people: that they should show forth the praises of him who hath called them out of nature's darkness into his marvelous light, which is the way of the tree of life.

Saul of Tarsus was a living example of God's bringing of the man in nature into the spiritual realm, and

he said that his experience was a pattern to them that should thereafter believe on Jesus unto eternal life. They do not direct their own steps, cannot explain the reasons for their being called, other than as Paul said, *"it is by the grace of God that I am what I am"*. Saul would have bound the disciples in Damascus, instead of preaching the gospel to them, but by the power of God, utilizing the way of the tree of life, the apostle Paul arrived in Damascus a preacher of righteousness, no longer a persecuter and injurious to the cause. None will ever fail to be brought into the fold, and none so brought in, shall ever fail away and lose that goodly heritage of which David spoke, because it has been reserved for them in heaven from before the foundation of the world.

Jesus Christ the immaculate son of God is the tree of life incarnate, he came the way, the truth and the life and said that *"no man cometh unto the Father but by me."* The is the way that the tree of life is manifested in this day; for man to see the kingdom of heaven, he must be born again, and for man to be born again Jesus must have died and taken away the law of sin and death, which was imposed upon man because of sin, that they may have boldness to enter into the holiest by his blood, Jesus told his disciples, when he was with them, after the Passover feast and just before he was delivered unto the mob, *(John Chap 14, vs. 16-18)* *"And I*

*will pray the Father and he shall give you another comforter, that he may abide with you forever; even the word of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."* This promise was fulfilled on the day of Pentecost when the Spirit came down and sat upon them and they were filled with the Holy Ghost; they began to speak with other tongues as the spirit gave them utterance. This was when the tree of life again became available to the household of faith directly, fulfilling the promise of Jesus which he made unto his disciples when he said, *(Math. Chap 17, vs. 19)* *"I give unto you the keys of the kingdom of heaven and whatsoever thou shall bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."* This was not a gift to the apostles, but rather a gift to the church by the power of the Holy Ghost, which was given unto them on the day of Pentecost and they went forth declaring these wonderful works of God, binding those who were given ears to hear, Oh, the beauty and the glory of these wonderful promises that have been left on record for those who have been given eyes to see, ears to hear and hearts to understand and believe these beautiful truths. These are the ones to whom the entire word of God is addressed,

and they stand in awe that such a wretch, as they feel themselves to be, could be heirs to such a grand and glorious legacy. May the riches of God's grace be with all of the heirs of promise constantly reminding them of the earnest of the inheritance which is laid up in heaven for them awaiting the completion of God's work in their lives.

In bonds of love,  
Richard H. Campbell

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*CORRESPONDENCE*

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Dear Brother Key.

**T**he Church at Laurel Ridge voted to call a Presbytery to look into the qualification of Brother Samuel Lilly as a gospel minister, and to lay hands on him if found qualified.

The Lord willing this meeting is to be on Saturday before the fifth Sunday in June which will be June 29 - 2002 Service starting at 10-A.M

We also want to have services the next day which will be fifth Sunday in June , that will be the Lord willing, on June 30<sup>th</sup>.

Hope you can come and we would like for you to announce this at your meetings if you will. Thank you and hope to see you there.

Done by order of the Church,  
while in conference Mar. 16, 2002.

Elder Leonard J. Brammer Pastor.  
G.W. Conner, Clerk.

Bryan, Texas  
2-9-2002

Dear Elder Terry:

**I**t is time to renew my subscription, I would hate to miss a copy.

Through the goodness of Sister Audrey Hamrick I get sermons on tape, otherwise I rely on The Signs for my preaching, there is no church here.

May there always be a Signs of the Times for all who love the truth.

Unworthy,  
Inez Gerner

March 13, 2002

Elder Wm. Hale Terry

**I** was baptized in Aug. 1973 by Elders David Spangler and Ben Preston in Lake Mayfield, Mossyrock, WA. during the last days that the Primitive Baptist Church existed there. My mother was Josie Shearer Mitchell, a lifelong member of the Yakima, WA (Naches branch) of the church.

Since my residence is 70 miles from Mossyrock, I have had to establish myself with a good Bible believing church here in Olympia, Wa.

My Sister, Minnie Cunningham, of Portland is the only remaining and living member that I know in this area; and she sent me a years subscription to the Signs last year. I had

been so hungry to read those good sermons you publish.

Please establish my renewal for 1 year with the enclosed check. I am 93 years old, but active.

Sincerely,  
Alma Coate-Wilson

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511 Tennessee St.  
Salem, Va. 24153  
March 8, 2002

Elder Kenneth Key  
721 Willard Street  
Greensboro, N.C. 27405

Dear Brother Key,

I am sending this letter to you for your consideration and if seen fit, for publication in the Signs. Several Brothers and Sisters have asked me about my religious experience. I replied that if I had any experience it was contained in hymn 418 of the Goble Hymn Book. Some have said they would like to see me write my experience for others to read. I felt at that time I didn't have the ability to collect my thoughts and feelings in a way that would be of benefit to anyone else. Recently I have asked God to direct my mind, heart, and hands, that I might fulfill their request.

First I would like to say that the beliefs that I now treasure and the hope within my breast of eternal life, is not the result of the works or persuasion of any man or woman, but is by the Grace and Mercy of Al-

mighty God. I hope I am thankful that God placed me in a family of God-fearing fathers and mothers, that had been given a love of Salvation by Grace through Election and Predestination.

Both sets of grandparents were members of Old Bell Spur Primitive Baptist Church in Patrick County, Virginia. In the early 1930's there was a division among the members. My father's parents stayed with Old Bell Spur and my mother's parents went with what is now known as New Bell Spur Primitive Baptist Church in Carroll County. My parents attended regularly throughout their 97 years as long as health permitted. They never felt worthy to ask for a home with the church, although they had been given many dreams to prove their worthiness was in Jesus Christ.

I attended along with them in the early years but somewhere in my teens my rebellious behavior began to show and fully manifested its self in my twenties. I enjoyed the company of my peers and was easily persuaded in ways that I was not taught at home.

I felt to be just as good as anyone and better than most. But little did I know the depth of the fall that I would endure.

*There is a period known to God  
When all his sheep redeemed by  
blood*

*Shalt leave the hateful ways of  
sin,*

*Turn to the fold and enter in.*

I knew the things I was doing and saying, the places I frequented and the company I kept, was not the right way for someone of my upbringing to be conducting their life. I thought I would get my fill of the world then change my ways and live a decent life. But I could not change my thoughts or steps any more than a leopard could its spots or an Ethiopian could change the color of his skin.

*At peace with hell, with God at war,  
In sins dark maze they wander far,  
Indulge their lust and still go on  
As far from God as sheep can run.*

There was no interest in the church or the things that be of God. All my interest, time, and wages was wasted on the follies of my youth. Although I had attained legal adult age, my actions did not prove to be that of a mature person. I delighted in drinking, dancing, and partying with persons of questionable character, trying to impress them with my foolishness.

*But see how heav'n's indulgent care  
Attends their wand'rings here  
and there,  
Still near at hand, where'er they stray,  
With piercing thorns to hedge  
their way.*

The protecting hand of God was ever with me. Not that I noticed or cared. There was many times in my

life that I put my self and others at great risk of injury or even death, never thinking what the outcome or consequences might be. After being arrested and placed in jail for driving drunk, I had to call my parents to go my bail. I realized that I had disappointed and disgraced them with my self-centered, worldly desires. The shame cause me to change for a while but gradually I went back to my old ways.

*When wisdom calls they stop  
their ear,  
And headlong urge the mad career;  
Judgements nor mercies  
ne'er can sway Their roving feet  
to wisdom's way.*

My sainted parents tried to reason with me and get me to see the errors of my ways. I would not hear them. I thought they had never enjoyed life and was living a hundred years behind the times. My reasoning said it was ok for me to enjoy my life style, everyone was doing it. But that proved to be untrue. It was that everyone I chose to run with was doing it.

The responsibilities of marriage and children didn't completely change my behavior. In my early thirties a change began to occur within me that I didn't understand. The desire for drinking and dancing was taken from me. I was made to feel very uncomfortable to be round those places and the people who took part therein.

*Glory to God-they ne'er shall rove  
Beyond the limits of his love;  
Fenced with Jehovah's "shalls"  
and "wills",  
Firm as the everlasting hills.*

I was trying to hold on to a way that I had enjoyed for many years, but my feet were being directed to a different path that I had not known before. I had attended most of the different denominations but never found anything of substance that appealed to me.

The Primitive Baptist Church and its members began to have a different meaning, one of importance. I remembered scenes from my childhood of the dear old Saint shedding tears, showing love one for the other, while enjoying the preached word of God. I didn't understand as a child what the congregation was experiencing, but I was beginning to have a desire for the same.

Having attended Primitive Baptist churches in Virginia and North Carolina with my parents, I visited many of them again to see where I would find the love of God being preached and manifested by the Church. There were several where I saw evidence of this, but I was drawn more to New Dan River Church at Vesta, Va., where my uncle Ben Clifton was pastor and his wife aunt Edrie were members. It seemed there was a degree of love that flowed among the members and to the congregation that I didn't find everywhere. I was blessed to hear many sermons preached that touched my

heart and conscience, reminds me to realize the magnitude of my sinful past. I knew that others could see through me I tried not to show my feelings but the tears came to my eyes when singing and shaking hands. I felt condemned. Why would God be merciful to such a wretch as I? Having lived such a ungodly life, I deserved to be cast into outer darkness. But I longed for the sweet fellowship that I saw there.

I didn't have anything to offer the Church except my sinful self; I could not go forward or tell my feelings. I am not sure how long I was in this condition, but when Brother Donald and Sister Thelma Scott was baptized in August of 1974, my wife remarked that she wished she could be as happy as they were. She asked me if I would go forward with her and ask for a home with the church. I could not set there, I felt I had to go. We asked for a home, was received, and baptized by Elder Clifton in September. What a wonderful day that was. I felt truly blest to be a member in what I believed was a planting of God's hand. In July of 1975 the Church elected me as clerk of New Dan River Church. I have attempted to serve in that capacity to this day with the abilities that God has given me.

My life was not to remain this joyous for long. In less than two years problems arose that I didn't know how to deal with, much less solve. My wife's younger brother was found dead in an accident, after being missing for a week. She

felt that she had contributed to his death by going over her mother's wishes and permitting him to buy a motorcycle. I could not console her in her grief. She began to lose interest in the church and in me as a husband. I was not as exciting to her as I was in my wild days. The more I tried to reason with her about our problems the more determined she was for them not to be worked out. For the next four years we lived in a marriage where the only thing we had in common was our children and the bed we slept in. We could not have a kind word for the other. She filed for divorce when she was unable to run me from our home.

I felt to be such a failure, as a husband as a father, as a member of the Church. After the divorce I was in a state of unbelief. I knew not where to turn. I tried to beg God for guidance and comfort. I was made to suffer alone through the next two years. Just going through the motions of living. It seemed the spirit had gone out of my life. I went to work, came home, went to Church, and visited my family. Peace would not come to my troubled soul. I saw myself as a deceiver. I never dreamed when I joined the Church that I would be facing such difficulties in life. Later I would realize that we have to walk the path that has been set before us.

I was surprised when it happened. My life was going to suddenly change. Previously, I had resolved myself to not get involved

with anyone since I viewed myself such a failure. I now know God was working both ends toward the middle and I knew nothing about what was taking place. One day I received a letter that was signed "a secret admirer". I had no idea who had sent it. About a month later I discovered it was a clerk where I bought groceries and gas. We were strangely drawn to each other. I had never had a relationship like this. I had a desire to be needed and appreciated for who and what I was. She had come from an abusive, loveless marriage, with three children who needed a loving, dependable father. After a year we were married and had moved to Salem, Va., where we have lived since 1982. A year later I adopted her son who was five years old. Her two daughters didn't want to be adopted. The children grew to love and respect me, and I them, as if I were their natural father. Although my wife hasn't been given the same religious beliefs that I have, we love and respect each others God given qualities. She has never kept me from attending Church or visiting the brethren. I have never insisted that she go with me. I cannot give anyone the desire to attend the same Church as I or believe the same things that I do.

I have been led to believe the problems of my past, my moving to this area, meeting the many Brothers and Sisters of like precious faith, have been directed by God's will.

There was a strong Christian love that developed for them that remains to this day. I have had the pleasure of many wonderful visits in their homes. At least I have attempted to offer prayer. I hope God gave me words of comfort to utter in their behalf I know not how to pray or what to pray for unless it be given of God. For I believe True Prayer originates in Heaven and comes down to his children, who are begging for grace and mercy, and returns to heaven from where it came.

*The appointed time rolls on  
apace*

*Not to propose, but call by  
grace,*

*To change the heart, renew  
the will,*

*And turn their feet to Zion's  
hill.*

I have been given a love for the fellowship of Brothers and Sisters Like Precious Faith in and out of our correspondence. I hope this love will remain with me the remaining days of my life True love, given of God, cannot be hid. It will shine to the Glory of God who gave it, for God is Love.

An unworthy brother,  
James L. Shelor

## RECIPE FOR MAKING COMMUNION BREAD

**A**bout one-half cup of Plain (not self rising) flour. Sift into a small bowl, and add only just enough cold water to barely moisten the flour. The dough needs to be STIFF. At first it will hardly cling together but, after kneading, the dough gets smoother, and almost "Shiny".

Knead until perfectly smooth, sometimes until you hear the dough begin to "crack", (too much kneading will cause the dough to "blister").

Make out in four small biscuits and roll about as thin as ordinary pie crust, turning round and round to keep it shapely.

Check off with wheel pastry cutter or a dull knife into 3/4 inch squares, which makes it easier for breaking; prick rather closely with fork and bake in NOT too quick an oven. Sit right by oven to watch. The bread is nicest when baked to a deep cream shade.

The cakes may be cut square or in banquet cracker shape, if you prefer, or little round cakes as our mother used to do.

If it should be necessary to make the bread a day or so ahead, by putting it in oven a moment till hope, it will be as fresh and crisp as if freshly baked.

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*ARTICLES*

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EXPERIENCE

**D**ear readers, Having been asked several times about writing, I'll attempt at this time to write some of what I believe to be the dealings of the Lord with me.

May we quote, as a base to meditate upon, "*who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,...*" (2 Timothy 1:9) what precious language to the child that seeks something, he knows not what it is, but surely feels deep in his heart, that if he does not find some evidence or assurance of God's mercy to one like himself he is lost forever.

Let me start by stating, that while in the army during World War II, being in a foreign country nearly a year and now in combat with the enemy, I was made to realize that only some power unseen of natural man was able to bring me home to my dear family again.

This was, I believe, God's way to bring me to see my final destruction naturally speaking, without His interceding. Thus, thinking my first true prayer to God to be, "*O Lord save me or I perish.*" Many times thereafter, this silent prayer came in

my heart, and each time I came through safely from the battle we were in but was never able to thank Him enough. Seemingly I was given the assurance some way, that my life would be spared to return home. In all this why, when so many of my buddies were falling daily, and they better than I, was this mercy bestowed on me. Now, I can say, not according to our works but according to His own purpose and grace.

The war ended and He brought me home, yet for many years thereafter the thought of religion was least in my mind as I enjoyed the ways of the world. I attended church, but only from habit or felt duty to my parents.

About this time, or shortly before, my brother in the flesh was brought to join the church, something seemed to stir me inwardly, and at his baptism it was hard for me to control my emotions. For the next seven months the Bible seemed to be my best companion and though most of it was a sealed book to me, I read most of my spare time, even many times hoping to read rather than have friends visit. This was much comfort, as I was searching for some assurance that there was any hope for one as wicked and sinful as I. Surely I felt to be one that was different from anybody else and a misfit in the world. Lost and rightly so, doomed to destruction as was the world in which I had had all my pleasure and put my trust. As I read farther and

farther trying to find a character such as I, the book was completed without me recognizing one.

During these months I was anxious to go hear preaching and even though my loneliness still existed, many sermons fitted my case as I was made to rejoice that there was hope for sinners through the merits of Christ.

When I offered to the church at Malmaison, which I believed was about the dearest place on earth, my plan to relate my hope to them left my mind, only to say "I love you people and want a home with you, if you will have me." This is all I could say now, though many years later, I am still a sinner and my planned expressions fail to come forth.

Through all the above condemnations, trials, and burdens, my dear companion sensed my sorrow as many times, though an adult, I cried for deliverance. She would suggest I talk with others in the church, but I just could not, still she was much comfort to me at all times.

After uniting with the church and being so relieved, happy and made to rejoice so often, I thought never would I be so burdened again and to that extent, I have not, but soon there seemed some what a vacuum still, that I cannot explain.

About two years later our church erected a new building and while several of us worked with the carpenters to complete it, I had strange thoughts I will never forget as we came to the pulpit, something would impress me as we stood and

worked there, to think and fear I should stand here some day. Hard as I tried to dismiss the thought, it never would completely go away, even as I would say to myself, I could and would not.

In the meanwhile, a group was asked to go from our church to sing for a dear minister unable to attend regular service. Before arriving I was as sure as we are of anything in the future that I would be called upon to offer prayer, which I was by someone. For some reason I was given utterance to my amazement and satisfaction and seemingly to all there, though my first attempt in a public way. This also stayed with me as have many dreams on different occasions.

Eleven years after joining the church and not having told even my wife of my thoughts and many dreams of standing before the Lord's people, this one stood out vividly. Dreaming of being with Brother Spangler at church and having him announce I would speak after him. These things I tried so hard to forget and at times thought I had, only to have them return, but I dared not tell anyone of them.

I believe I fought hardest to keep from speaking my feelings publicly praising God for His wonderful work when my daughter of 14 years asked for a home in our church and was received.

A few weeks later, Burnell, who I spoke of earlier, asked if I ever thought of speaking in public. This was as great a shock as ever oc-

curred in my life, not having mentioned my experiences to anyone. We embraced a few minutes, to cry and I believe rejoice as I told him this was on my mind almost daily, but to just wait before telling anyone.

He, being impressed to ask and tell our pastor, did so, as I was asked the next meeting by Elder Tench to take part in the service, if so impressed. My first speaking was of very few words nervously expressed as I thought my burden and expectation was to just speak my experiences of His mercy to me just this one time. After this once, I supposed I would be rid of this desire but am still attempting to speak.

While I yet wish and long for greater assurance and evidences of this salvation and holy calling of God, I feel His grace has and will be sufficient.

We go wandering, many times with cast down feelings, pondering if our speaking is feeding the "flock" but we also experience times of uplifting as I had this joy recently. This was to be called to serve as pastor of Canaan Church and falling on the exact day seven years from the time I was ordained to the ministry,

These things dear ones make us go His way rejoicing when touched within by that power from above, yet feeling so unworthy of the love shown us by you, His people.

Yet our testimony will be, *"not according to our works, but according to His own purpose and grace which was given us in*

*Christ Jesus before the world began,"* so all events have, do, and will work together to accomplish that which He pleases.

Hesitantly written,  
(Elder) Julian Williams

---



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#### ELDER JULIAN P. WILLIAMS

**M**y dear brother in the flesh, and I trust in the spirit of Christ, died March 14, 2002 at the age of 81 years. He had expectation of his death several months beforehand and was, I believe, reconciled to leave this world of sickness and pain to be carried to eternal bliss with his God.

Jule, as we family members called him, was the most timid of our family of seven children. He would have never spoken in public but he was made to proclaim the Gospel of Christ for 32 years. I could feel that I witnessed a miracle each time he spoke as my brother was too weak and humble to present himself in a public speaking way. My Mother saw in a vision years before he was called to preach that one of her sons was to be a minister. She never told of it until after he began speaking.

While in battle during World War II, he was spared when a shell exploded while he and another were down in a fox hole. His buddy was killed instantly by shell fragments and Julian was not injured. Their bodies were touching and he was

sure that he was to die as he was covered with blood. He knew not if his blood or his buddy's until later. I relate this to tell of his being preserved by the grace of God to fulfill his call to the ministry over thirty years later.

I do not praise my brother for speaking to the saints as he was enabled to do so boldly and sweetly. I praise our Lord for his gift and was told by many brethren that he was blessed to preach so beautifully in a short time of speaking. He was blessed to preach a doctrine of a God that made all things-spoke it into existence-saw the end from the beginning and that the weak sinful flesh cannot resist or help an all powerful, merciful God accomplish his purpose in all things, past, present and future.

I believe that our brother is in the paradise of God and that his spirit has returned to God who gave it awaiting that Glorious return of Christ when his body will be raised a spiritual body and that soul and body will forever praise his God in a continual way not possible while speaking as God's mouthpiece here on earth. Before he died, he remarked that *"it's time to see Jesus"*. His last sermon was on March 3, 2002. His text was Matthew 18:1-4.

May we ever praise God and not the subjects of His grace regardless of their station while in this life. I loved him greatly-much more than I can express to the reader. We were blessed to be

natural children together, fellow members of Malmaison Church, fellow deacons and journey together as brethren for our entire life. Praise God for what we had together and I try to pray for submission to God that he has been taken from us.

From one that loved him,  
Burnell Williams

---

### SPIRITUAL UNITY

*"He that hath an ear, let him hear what the Spirit saith unto the churches."*

**T**hese words of our blessed Lord are found seven times in the book of Revelation. Surely this emphasizes that each of God's little ones (the only one with a hearing ear) has much to gain spiritually from what the Spirit says unto each of the churches. This is true even though each message dealt with specific circumstances prevailing in that particular church. Only two of the seven churches, Smyrna and Philadelphia, were spared words of censure. This is a sobering statistic. It is refreshing however to note that before saying anything negative about three of the other five churches, our Lord began with what was positive about them. He first encourages and confirms, then brings up what is amiss. Only to the churches of Sardis and Laodicea, does our Lord have basically nothing good to say. Evidently, what these two churches needed was a

sudden jolt of bad news to wake them from their slumbers. They had declined so far.

What a stark contrast we find when we compare the churches of Smyrna and Philadelphia with those of Sardis and Laodicea. Yet these four churches are included together among the seven churches of Asia. The churches of Smyrna and Philadelphia were not instructed by our Lord to exclude the churches of Sardis and Laodicea. Isn't that strange?

Anytime a plain passage of Scripture presents special difficulty, a red warning flag should wave in the mind of a believing reader. For those of us who delight in the beautiful truth that Jesus Christ is the head of the church and supplies her every need, such a difficulty presents itself in the second and third chapters of Revelation. The difficulty can be expressed in the form of the following questions:

How is it that five of the seven churches are worthy of censure from our Lord and Saviour when He Himself is their chief shepherd?

If He is their true head, how could He allow them to get into this deplorable condition to begin with?

Do not His censures cast a bad reflection upon His own care for them? To the last question, we would answer with an emphatic God forbid! On the contrary, His censures are indeed a reflection of His care and love for them. "*As many as I love, I rebuke and chasten*",

*Revelation 3:19*. The love and care of a shepherd is much more vividly portrayed by his willingness to hazard his own safety in seeking the erring sheep, whose wandering nature led it astray, and in returning it safely to the fold, rather than by perpetually penning the sheep up. God's dear children need to be taught again and again how dependent they are upon Christ. As soon as they think they can focus on something other than Him and still prosper, they sink as rapidly as Peter did in the waves. Any present confusion and disorder among God's churches are to be attributed directly to God's erring children, "*For God is not the author of confusion, but of peace as in all the churches of the saints*", *1 Corinthians 14:33*. The truth of God's sovereignty and His absolute control over all things ensures that He does have a purpose worthy of Himself for the present confusion and that He will overrule it for good in His own time and way. Therefore, since there is no real difficulty in fervently believing that and are in harmony with our Lord's loving care for His churches, any difficulty remaining may be due to our reluctance to assume the responsibility so obviously implied in those chapters. The censures prove we are responsible and to a degree held accountable. This is how that red warning flag should be interpreted. There is nothing wrong with Scripture, there is nothing wrong with our

Lord's love and care, but there is something very wrong with us. God Himself graciously provides what is the responsible and proper response to His love and care. *"As many as I love, I rebuke and chasten. Be zealous, therefore, and repent"*, Revelation 3:19. Oh, that the Holy Spirit would burn these words into our hearts and drive us to Him for the spirit of repentance and reconciliation. We would then confess whatever role we may have even unconsciously had in the present confusion and be more ready to forgive and forget any offences against us. We would become more aware of the fact that we need each other and have much to gain from even the least esteemed of God's little ones.

One of the amazing things about Revelation 2 and 3 is that it shows how much error a church can contain and yet still retain the golden candlestick, denominating it as a true church. However, persisting in flagrant error after repeated warnings from our Lord obviously can result in the removal of the candlestick. For example, the church at Ephesus was charged with having left their first love. Christ said, *"Remember therefore from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly and remove thy candlestick out of his place, except thou repent."* Only

when the candlesticks are removed do the declarations of nonfellowship appear to be in good order. The big question is: What churches still have their candlesticks and what churches do not?

Our forefathers in the faith felt led to adopt articles of faith, which reflected fundamental doctrines embraced by a true church. Obvious liberty was attached to the article on foot washing which some churches chose to include. It is heartbreaking to realize how many churches love these articles and are yet divided from other churches loving the same articles. To put it in more personal terms, it is heart wrenching to see churches which truly love our Lord and Saviour Jesus Christ and rejoice at the very mention of His name unable to enjoy sweet fellowship with churches that do likewise.

What makes our Lord and Saviour Jesus Christ so precious to His people? Surely, it is nothing less than the work of the Holy Spirit. Any melting of the heart while meditating on His love displayed on the cross is directly due to the Spirit's sweet and mysterious influence. It is my prayer that the same Spirit, who has made Christ so precious to His true churches, will make these same churches more precious to each other. May the Spirit reveal that they have too much in common to be satisfied with anything less than a sincere effort to get together. I am

far from the first to express such feelings. Many in Texas are expressing them. Many across this country are expressing them.

I believe I have conducted more funerals in the last six months than in the previous six years. Though not mourning as those that have no hope, nevertheless many tears have flowed. Losing such precious brothers and sisters in Christ often feels overwhelming. Many of God's people have also recently had the same experience. Your heart hurts. Oh that the Lord would undertake for us and introduce us to brothers and sisters in Christ we never knew we had simply because they were on what had been deemed the wrong side of the tracks. Oh, what joy would then follow!

We acknowledge once again total dependence upon the Spirit of Almighty God. *"All is vain unless the Spirit of the Holy One comes down."* Without His blessings, any effort towards unity will only end in even more division. He must be our Guide. He must receive all credit for whatever progress is made. I cannot help but believe that He is already at work and that His sweet influence is even now being felt as more and more of God's dear children yearn to be enabled to say, Behold how good and how pleasant it is for brethren to dwell together in unity." Psalm 133:1

My prayer is that those who disagree with me will find that it constitutes a loving difference. May God grant the spiritual showers we all long for.

In dependence upon Him,  
Elder Jimmy Hamrick

---

*ST. JOHN, 15: 26-27*

*But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:*

*And ye also shall bear witness, because ye have been with me from the beginning.*

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*MEETINGS*

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**GLENWOOD CHURCH**

**G**lenwood Church, Princeton, WV, announces a Saturday meeting, June 29, 2002, starting at 10:00. Those coming by way of I-77 take exit 9. Turn left onto 460W. Go 5 miles, turn right onto 19N, then immediately left on Glenwood Park Road, 1112 miles to the church on the left.

Those coming by way of 460, follow the same directions from the I-77 / 460 intersection.

**WEST COUNTRY LINE UNION**

**T**he West Country Line Union will convene at Dan River Church on the fifth Sunday in June.

The church is located on highway #700 between Eden and Danville.

We welcome all lovers of the truth to be with us. We especially invite all ministers of our faith and order. Song service begins at 10:00 a.m.

Elder Kenneth R. Key, Moderator  
 Brother Allen Carroll, Clerk

**CONTRIBUTIONS**

**FOR FEBRUARY 2002**

Bettie Adams, VA .....	2.00
Beatrice Miller, NC .....	2.00
Ilene Clifton, VA .....	2.00
Burnell Williams, VA .....	7.00
Patsy Mitchell, TX.....	2.00
Carmen Abernathy, NC.....	12.00
Walter Hill, NC.....	5.00
Roxie Strader, NC.....	5.00
Eld. Mark Terry, VA .....	7.00
James Geisendorfer, WI.....	2.00
Eld. Carl Terry, VA .....	2.00
John Collie, NC.....	2.00
Robert Thomas, AR.....	15.00
Floyd Oakley, AR.....	2.00
Inez Gearner, TX.....	5.00
Mrs. Bennie Clifton, VA .....	2.00
Carole Cruise, VA .....	7.00
Herbert Dodson, Va.....	2.00

Bruce Smith, VA .....	7.00
L. C. Hornsby, GA .....	2.00
Phil Pittman, TX.....	7.00
Steve Everett, VA .....	7.00
Evelyn Ferguson, FL.....	32.00
Elsie Poindexter, VA .....	2.00
Donald Arrington, NC .....	2.00

**ST. JOHN, 15: 8-9.**

*Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.*

*As the Father hath loved me, so have I loved you: continue ye in my love.*

**OBITUARIES**

**SISTER VELMA DALTON**

**W**ith profound sadness we the children of Velma Brumfield Dalton wish to submit the obituary of our mother, who passed away November 3, 2001, at Gretna Health Care Center, Gretna, VA.

She was born August 6, 1913, daughter of John and Eliza Brumfield, was married to Ira Lee Dalton August 31, 1929. They were married for 69 years and from that union came four children Atha, Glenwood, Judy and Brenda, 6 grandchildren, 8 great grandchildren and 1 great great grandchild.

She was predeceased in death by her parents, 8 brothers, 2 sisters, daughter Brenda and her husband.

Mama united with Weatherford Primitive Baptist Church May 25, 1958 and was baptized June 22, 1958.

She was a devoted member for 43 years. She often spoke to us of times when she was a small child and went to Weatherford with her Mama and Papa riding in a wagon or buggy when the weather permitted.

We remember when we were children going with Mama and Daddy to the association and the 5<sup>th</sup> Sunday services and gathering with our kin to eat lunch on the grounds. What wonderful memories.

Her services were held at Weatherford Primitive Baptist Church on November 6, 2001 at 2 o'clock with burial in the Church Cemetery. Elder Raymond Goad and Elder Marvin Brumfield (her nephew) conducted the services.

With a heavy heart we her children and grandchildren bid our mother and grandmother a sad farewell and with joy we hope to be with her and daddy again in their heavenly home.

In loving memory!  
By Her Family

Elder Raymond Goad - Moderator  
Elder Marvin Brumfield Assistant  
Moderator  
Pam Betterton - Clerk

## DEACON WILFORD G. PARSONS

As it has been pleasing to our merciful Heavenly Father to remove from our midst and carry him to rest in Jesus, our dear Brother in Christ, Deacon Wilford G. Parsons, we will attempt by the grace and mercy of God to write an obituary of this faithful servant.

Brother Parsons was born April 19, 1928, and was the youngest of 16 children to Brother Cager Grant and Sister Bessie Lee Scarce Parsons. Both of whom were members of Old Mountain Primitive Baptist Church. Brother Wilford's father was a deacon at Old Mountain. Brother Wilford departed this life February 9, 2002, peacefully at his home in Danville. He is survived by his devoted wife of 52 years, Sister Cindy Underwood Parsons; one sister Mrs. Ruth Parsons Motley; and a number of nieces and nephews. Brother and Sister Parsons were united in marriage, June 10, 1949, Elder Raymond Payne officiating.

Brother Parsons was a veteran having served in the Marine Corps during the Korean War. He then became employed by Dan River Mills in the sheet metal shop where he later became supervisor. He retired after 45 years service.

Brother Wilford and Sister Cindy were given a sweet hope in Christ Jesus and a desire to be baptized. They were received into the fellowship of Long Branch Primitive Baptist Church. October 6, 1956, and

were baptized the following day by Elder J. G. L. Hash. On May 2, 1959, Brother Parsons and Brother Amos Hash were ordained deacons at Long Branch by a presbytery of nine elders and nineteen deacons. Brother Parsons was elected clerk of Long Branch. November 4, 1961, which office he served faithfully until his death. He was elected clerk for the Smith River Association in the 1992 session, and each year thereafter, and was very efficient in that office also. He served on the preaching committee in the association for many years as well

Brother Parsons demonstrated to us all, his love for the Lord and His dear people. His humbleness, kindness, and generosity were displayed in many ways. He was firm in the faith and loved the doctrine of God our Saviour, that salvation is by grace alone. Brother and Sister Parsons loved to entertain the many brethren, friends, and relatives in the schoolhouse which they purchased and remodeled. They took company from the association and the church for many years, showing their love for God's children. He loved to sing the old hymns of Zion being blessed with an able singing voice. We cherish those precious times that the Lord blessed us with.

He spoke often of the goodness and mercy of his Lord and Saviour that had been so gracious to him all the days of his life. We certainly believe that we can say about Brother

Parsons in his service as a deacon, For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. (1 Tim. 3:13;.

Brother Parsons loved his dear wife and was as devoted in his care for her as much as any one we have ever known. May it be the will of God to reconcile her, the church, the family, and friends that the great loss we all feel is his eternal gain. This much esteemed brother has ceased from all his labors and trials and is entered into that sweet rest in Christ Jesus.

Funeral services were conducted by his pastor, Elder Carl Terry, and by Elder Mark Terry at Swicegood Funeral Home Chapel. His body was laid to rest in the mausoleum in the Danville Memorial Gardens, Danville, Va., to await the Resurrection when Christ shall appear in power and great glory with healing in his wings. Then all the ransomed church shall hear Him say, *"Come Ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."*

In hope of eternal life  
Mark I. Terry

Done by order of Long Branch  
Church in conference,  
April 6, 2002

Carl E. Terry, Moderator.  
Mark Terry, Clerk.

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

*"The Sword of the Lord and of Gideon"*

VOL. 170

MEADOWS OF DAN, VA., JUNE 2002

NO. 6

## SIGNS OF THE TIMES

ISSN - 0199 - 0063

Subscription price \$15.00 per year - \$25.00  
two years

Published monthly by  
SIGNS OF THE TIMES

202 Carousel Lane

Meadows of Dan, Va. 24120-4403

Established in 1832

Devoted to the Old Baptist Cause

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SIGNS OF THE TIMES

202 Carousel Lane, Meadows of Dan, Va. 24120-4403

## SONG

*With joy let each afflicted saint  
This cheering truth behold,  
That when he's tried he shall not  
faint,  
But shall come forth as gold.*

*This privilege, dear Lord, I plead,  
Nor am I here too bold,  
That from the fire as thou hast said,  
I may come forth as gold.*

*What though the furnace burns on  
high,  
Still to this truth I'll hold;  
'Tis but designed my soul to try -  
I shall come forth as gold.*

*Herein his wisdom and his love  
Will God to me unfold;  
And from the furnace I shall prove,  
He'll bring me forth as gold.*

*Thus will I sing his praises here,  
Whose mercies are of old;  
And when in glory I appear,  
I shall appear as gold.*

*Parkinson's Col.*

## POSTMASTER

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Signs of the Times  
202 Carousel Lane  
Meadows of Dan, Va 24120-4403

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EDITORIAL

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HEAR YE HIM



Elder C. C. Wilbanks

Jesus took three of his disciples up into a high mountain and was transfigured before them, and there appeared unto them Moses and Elias. Not knowing what he was saying, Peter desired to build three tabernacles; one for Jesus, one for Moses, and one for Elias. But, *“While he yet spake, behold a bright cloud overshadowed them: and, behold, a voice out of*

*the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.”*

Hear ye him. Many people would have us believe this to be an invitation, that God is pleading for us to open our hearts and let Jesus come in and save us: just open your ears and hear and answer his call and everything will be great for your soul. I have no stones to throw at those people, for I was one among them in time past, and many of them are still my friends; but their doctrine is a false doctrine, and there is not a speck of truth in it. If God must plead with puny man in this way, and we have the power to accept or reject his call, then we have no need whatsoever for a Saviour; for we have the power within ourselves to save ourselves; for if we have the power to reject his calling and salvation then we also have the power to keep him from casting us into everlasting condemnation and hell. But, *“Thy people shall be willing in the day of thy power.”* If his people are not now willing, and if this is not the day of his power, please advise us as to when this will be. We will note the scripture says, *“Thy people.”* These are the ones to whom and for whom the scriptures are written, and not to the world at large. These are the children chosen in Christ before the foundation of the world. Jesus prayed, *“Holy Father, keep through thine own name those whom thou hast given me, that*

*they may be one, as we are one. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scriptures might be fulfilled."*

When Jesus shed his precious blood on the cross of Calvary for the sins of his fallen people, the debt was fully paid, God's justice was satisfied and their salvation was secured forever. *"For by one offering he hath perfected forever them that are sanctified."*

Hear ye him. Before the coming of Christ, the Jewish people had only the law and the prophets. Moses represented the law, for by him it was given to the people; and Elias represented the holy prophets of God. The Jews were unable to keep God's holy laws: but under the law they were required to make sacrificial offerings for sins yearly; which made none of them perfect; for if the blood of sheep, bulls, goats, doves, etc. could have accomplished this there would have been no need for Jesus to have suffered. Those sacrifices were only emblems or types of the perfect sacrifice that was to come. The law could make nothing perfect, but the bringing in of a better covenant did; Jesus Christ being that better covenant. He kept the law, and fulfilled it to a jot and a tittle, blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nail-

ing it to his cross. By this he broke down the wall of partition between the Jews and the Gentiles: for until that time the Gentiles were without hope, and without God in the world. Not only did he fulfill the law, but all the prophecies of old that were written in the holy scriptures by God's holy prophets and in the Psalms. Now that Jesus was come, there was not further need of handwritten ordinances nor the prophets, therefore they were taken away. They did not just die and fade away. Remember that Moses, being the embodiment of the law, was buried of God that he was found no more; and Elias, representing the holy prophets, was taken away in a chariot of fire in a whirlwind. These were taken away of God for they were no longer in force or needed. Christ is the end of the law for every one that believeth, and he is our Prophet, Priest and King. It is he that we must now hear. *"God, who at sundry times and in divers manners spake in time past to the fathers by the prophets, hath in these last days spoken to us by His Son."*

Hear ye him. He who hath an ear to hear let him hear. All men have natural ears, though some be naturally deaf. When Jesus was on earth he made the blind to see, the deaf to hear, the lame to walk, and the poor had the gospel preached unto them. And even now is Christ performing these same miracles for his bride, his church, in a spiritual man-

ner. Yet for those who are blind but say, *"We see," their sins remaineth; the deaf hear not, for they are not his sheep; the lame walk not in the way of righteousness, for they hear not the voice behind them saying, "This is the way. Walk ye in it;"* and they do not hear the gospel, for they are not poor in spirit, but rich in self-righteousness, and the gospel is foolishness unto them. Some of the Pharisees said unto Jesus, *"Are we also blind? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sins remaineth."* (Jn.9:40-41). Certain of the Jews said unto Jesus, *How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, "I told you, and you believed not, because ye are not my sheep, as I said unto you. My sheep hear my voice, and I know them and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."* (Jn.10:24-28). *"Enter ye in at the strait gate: for wide is the gate and broad is the way which leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth to life, and few there be that find it."* (Matt.7:13-14). Left to themselves, all men would enter at the wide gate and walk the broad road to destruc-

tion: but God's children are blessed to hear that voice behind them saying, *"This is the way. Walk ye in it, when ye turn to the right hand, and when ye turn to the left."* (Isa.30:21). There are also those poor deluded souls who believe their works will get them, as well as others who are enticed to follow them, to heaven. These are the ones who are rich in self-righteousness, and are not poor in spirit nor broken-hearted. *"They profess to know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate."* (Titus 1:16). *"Many shall say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? in thy name done many wonderful works?"* But how did Jesus answer their boasts of self-righteousness? *"And then will I profess unto them, I never knew you: depart from me ye that work iniquity."* (Matt.7:22-23).

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. How then does one hear the beloved Son, for all we are natural men of flesh and blood, descendants of our progenitor Adam, who fell into a state of condemnation and death by his transgression of God's holy law, and all of his posterity fell with him? Therefore all of us were at some time dead

in trespasses and sin and were the children of wrath even as others. Since natural man cannot receive the things of the Spirit of God, there must be a new birth, a spiritual birth: *"Ye must be born again."* Every child of God has an everlasting life: this life being in Christ, but it is not made manifest until a man is born again. *"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."* (Jn.5:24). Everyone with a sound, natural mind understands that we must pass from life to death in this world, but there are few who understand the passing from death unto life; for they do not know they are spiritually dead. Jesus is the Way, the Truth and the Life, and he gives life to as many as the Father hath given him. Though they be dead when their Lord speaks to them, they hear and live. *"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."* (Jn.5:24). The dead cannot go forth seeking Christ, neither can they reject a sovereign call; *"for in him we live and move, and have our being; as certain also of your own poets have said, For we are also his offspring."* *"Without me (Christ) ye can do nothing."* But, *"I can do all things through Christ who strengtheneth me."*

*(Phil.4:13.)*

Hear ye him. Jesus spake many parables to the people, but only unto his disciples did he expound them. His disciples asked him why, and he answered, *"Because it is given unto you to know the mysteries of the kingdom of heaven, but unto them it is not given."* We find here a division of the people: to his disciples an understanding was given, but unto all others it is not given. *"Therefore speak I to them in parables: because they seeing see not, and hearing they hear not, neither do they understand."* We cannot understand these parables, other than the ones expounded in the scriptures, until they are revealed unto us by the Holy Spirit. Blessed are your eyes, for they see: and your ears, for they hear: if you are the sons of God, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. You will always hear him, though you may feel much of the time that you do not: *"For in a dream, in a vision of the night, when sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instructions, that he may withdraw man from his purpose, and hide pride from man."* (Job 33:15-17). Though a man may believe that he is working all things according to his own purpose, he is in truth fulfilling God's will and purpose; for God worketh all things after the counsel of his

own will. Did he not say, *"I have spoken it, I will also bring it to pass; I have purposed it, I will also do it?"* If we be the chosen children of God we will keep his commandments, *"for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."* Truly, if we love him and keep his commandments we are born of God: *"for love is of God, and everyone that loveth is born of God and knoweth God."* And Jesus promised, *"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."* (Jn.14:23). Jesus also 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. I and my Father are one."* Oh, how comforting it is to feel his glorious presence from time to time, even if it is only for a few moments.

Submitted in love to all who have heard the voice of the blessed Son of God.

Eld. C. C. Wilbanks

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## CORRESPONDENCE

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1217 Dinwiddie Ave.  
Richmond, VA 23229  
April 5, 2002

My dear Elder Terry,

**P**lease renew Signs another year for me. I'm an old keeper. I have many old Signs and at Times will pull out a "year" and read cover to cover for two or more months. I read the obituaries too, although I never knew some. Last year I saw Sister Peggy Osborne and told her I had recently read her Mother's obituary. I hope the dear Lord shall be pleased to continue the blessing of Signs to many little ones.

We in Staunton River love to have you, and others, visit us.

I fear we will miss Elder Julian Williams for some time. We are cast down but not destroyed.

We lift our eyes to God who sent His only begotten Son into the world to save sinners. May we be reminded that *"God shall supply all our need according to his riches in glory by Christ Jesus."*

With love I hope,  
Reidy Pickral

**ST. JOHN, 15:5-7.**

*I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*

*If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.*

*If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.*

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## ARTICLES

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Elder Key,

Mrs. Rodger Dodson interviewed 9 D-Day Veterans from our area and Elder Julian Williams was one of them. This is what he had to say about that experience. I thought it might be interesting to the readers.

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### JULIAN R. WILLIAMS

**F**rom his home near Keeling, Julian was drafted into the army 14 September 1942. placed in the 2nd Division, 123rd Infantry, Company L, he sailed for Europe in late 1943.

Near the time of the invasion he & his fellow soldiers were addressed by General George S. Patton and also by General Omar Bradley. Leaving Swansea Wales, he was transferred to an LST. He landed on Omaha Beach on D-Day+2 and the signs of a fierce battle were everywhere. He says the bodies, both German and Allied were piled like cordwood." Making their way inland from the beachhead, they fought to near St. Lo where he was hit by shrapnel, fracturing his jaw and earning him a Purple Heart. He spent a month in an English hospital before being sent back to the front lines - He recalls that he spent 15 days without washing his hands. Julian says that the soldiers could be called "forced heroes." None of them would have volunteered to fight; but, once there, they did the very best job that they could. He had a buddy in the foxhole with him killed while he was untouched.

Back in the States, he married the former Mae Marshal in 1953, raised a family and eventually took over his father's farm. He lives there now, at age 80, living on the homeplace where he was born. His life can be seen as a serene circle.

D-Day June 6, 1944  
The Climactic Battle of W.W.II

I have been asked to write of my experience and my coming to the Primitive Baptists. I do so, not to draw attention to myself but to give all the glory to the ONE and only GOD for His goodness, mercy, and grace towards an unworthy creature as I.

My name is Samuel Alan Lilly and my only wife for over 23 years is Patricia Grace Fezell Lilly. We have two daughters, Amanda Clare 20 years old, and Tara Elizabeth 18 years old. We have lived in Vinton for over 17 years. My membership is at Laurel Ridge Primitive Baptist Church.

I am the Service Director at Royal Chevrolet Oldsmobile Cadillac in Lynchburg, Virginia. I have been employed there for more than 10 years and I oversee the business operations of the Service, Body and Collision, and Parts Centers.

My father is Elder David H. Lilly and my mother is Amma Jean Frazier Lilly of Nimitz, West Virginia. Dad has been a Primitive Baptist Elder for more than 43 years. Our only sister is Madonna Kay Lilly Gwinn of Pulaski, Virginia.

Growing up we all travelled with Dad and Mom to Primitive Baptist meetings there in West Virginia and as far away as Virginia and Kentucky. Sometimes when Mom had to stay home with one of the sick children, then I would go to church with dad anyway. When Dad and Mom would go to visit church members and other Elders and their families,

I would tag along. There's many of these people and experiences that I won't forget.

Mom and Dad named me Samuel. In 1 Samuel 1:20, Hannah,"... bare a son, and called his name Samuel, saying, because I have asked him of the Lord." Strong's Concordance gives the definition of the name Samuel as, "heard of GOD". They told me when I was young that they named me Samuel because they hoped that the LORD would use me. As I was growing up I didn't care much for my name or for their hope I would be used of the LORD.

The spring that I turned thirteen and on Easter Sunday I decided that I wouldn't go to church anymore and most of all I wouldn't darken the door of another Primitive Baptist Church. That was me, planning and scheming about what I was going to do and what I wanted to be.

Six years later on a cold January night, I found out that my plans didn't amount to anything. For weeks I had felt the conviction of the Holy Spirit. I was restless and not knowing what to do. I was driving home on this particularly night and noticed how unusual it was that I had met only one or two other vehicles on the road and how that the night looked as bright as day with the moon's light reflecting on the snow that blanketed the mountains, the countryside, and the road. I could see into the distance as far that night as I could if it were daylight.

There was a fear that came over me on that trip home, none like I ever had before I could see myself as the sinner that I was, without any hope, and I could see my condition as a dark contrast to the brightness of that night. I cried out to GOD for deliverance, not knowing what to plead but my own sinful condition, in need of a SAVIOR.

I felt a warmth in that car. The heater hadn't been working for months, but I distinctly felt a warmth. I reached down and felt the cold air still blowing from the vents. I was aware of another presence with me, so I turned on the interior light, but saw nobody else. Then it was revealed to me that the warmth and presence wasn't in the car, but in me, *"... and we will come unto him, and make our abode with him."*, *John 14:23*, and *2 Corinthians 5:17*, *"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new."*

Within a few days I bought my first Bible and began reading. I could not bring myself to believe the doctrine and the truths that the Primitive Baptists held to. I didn't think that it could possibly be right because it wasn't popular. I felt that if the majority of all the churches taught that man could accept or deny Christ as their Savior, then they must be right, the majority just had to be right, but that was according to my own reasoning and not the

truth. I didn't believe that I accepted Christ, I knew that something happened and my sinful burden had been lifted and now there was a joy that I couldn't express. I noticed that my experience wasn't the same as others described theirs and it made we wonder often if I was a child of God. I did understand one thing for sure, GOD's *"... holy calling, not according to our works, but according to his own purpose and grace ..."* wasn't according to my own planning and scheming or of my purpose, but according to HIS, *"... which was given us in Christ Jesus before the world began."*, *2 Timothy 1:9*.

Patricia and I moved with our two young daughters to Vinton in October 1984. We went looking for a church and found a nice friendly Independent Baptist Church (as they like to be called) nearby. We quickly made friends with another family attending there. Patricia and I asked for church membership and I was baptized there in the spring of 1987. I was hungry for the truth and was continually asking the Pastor questions. He wasn't much help and may have known it, but for whatever reason he asked me to teach the adult Sunday School Class. It was during the next three years that I taught and studied the Bible that the doctrines of grace and election were revealed to me. I couldn't believe that this could be the truth, there must be some mistake, for if it were then surely the majority and the popu-

lar crowd would endorse it, so I thought it must be wrong and I was mistaken to believe it.

It was during these same three years that the Pastor and one of the Deacons had asked me on different occasions if I thought the LORD had called me to preach. I told them no, that I wasn't a preacher, but I did fear that HE may indeed be calling me.

In 1990 Patricia and I could see that we weren't growing with the church and we needed to be fed, we were starving. I also figured that I needed to be somewhere else with the popular crowd and just sit down and listen to somebody else preach the Bible and all the grace, election and predestination would go away or they would shed a better light on it. We started attending a very large Independent Baptist Church (as they liked to be called too) in Roanoke that seemed to have everything. For five years we attended there, lost among the hundreds of faces, but still in need. We figured that it was probably best if we ask for a home there and then we would feel more a part of them.

As a family we asked for a home among this large congregation of people and saw both of our daughters baptized. Surely we thought, this is the place and the people and we will grow here. The next thing I knew they asked me to take over one of their many adult Sunday School Classes. I did so willingly, hoping that this would be good for them and us. The class I taught enjoyed the

indepth verse by verse studies that we had. But, why was I so miserable? I would sit through the preaching services and listen to all their programs and go home feeling cheated, frustrated, and spiritually thirsty and hungry.

Finally, after weeks of studying and trying to avoid the doctrine of election, I was confronted with it when I knew that I had to tell the truth about the verse in Matthew 20:16 and the 15 verses before it,"... for many be called, but few chosen." The Pastor heard that I was going to talk about this scripture and election and hurriedly arranged a meeting with me, him, and another of the Pastors. He wanted to know what I believed and I how I planned on handling this scripture. I told him I believed in GOD's elective grace and HIS sovereign will over man and not man's will over GOD's. He told me that what I believed was wrong and I mustn't present this scripture in the light of GOD's predestination of the salvation of an elect people. He said this doctrine was against what the church believed and held to and that salvation was for any and everybody. They asked me what I was going to do, I told them that I would skip over this scripture and I wouldn't discuss this doctrine any further as long as I could find a way around it, (after all this wasn't the popular thing).

Soon, there were others who made it known to the Pastor and me, that they believed the same doctrine

that I did and they told the Pastor that they wanted to hear more about. He set up a series of special classes to talk about this doctrine and did his best to tear down the foundations of these truths and by publicly calling those who believed such things to be "stupid".

In April 1998 our Sunday School Class was asked if we could meet for two consecutive Sundays at Friendship Manor. There was a special event (program) going on and the people who normally met with those people couldn't be there. We told them that we would. The First Sunday morning we attended, only half of our class showed up. As the time grew nearer for the meeting to start I became very uneasy, because I wasn't sure what kind of meeting that this would be. We met in the center of where two hallways converged and people came from different directions. Some of them walked, some with canes and walkers, some in wheel chairs, and some on cots were wheeled in until the area of those crossroads were filled. We sang and sang. Some couldn't sing, others may have only moved their lips, others may have strained with weak voices, some in tune and some not, and some with voices that were happy and others with voices hoarse with age. The room filled with the joyous sound of their voices in praise to the Almighty. I tried to keep up, but my eyes were filling with tears so that I couldn't see the

pages, and my voice was straining as I was overcome with emotion. It had been a long time since I had seen such true worship and praise in voice and song to our Lord.

When they stopped singing I realized that those dear people were there to have church. It wasn't a program but a real meeting that they were expecting. I'll never forget their looks of hope. I wasn't prepared, the only thing that had been on my mind and reading was Luke 24:13-32, about the two on the road to Emmaus. I don't remember everything that I said, but I do remember the spiritual hunger that was upon their faces and my burden to go back. We went back the second week and I couldn't wait to get there. The blessing was the same as before, hearing their voices singing and their desire to worship our Lord. After returning the second time I knew that I wouldn't be the same again, not only by this experience, but now I had a heavy burden pressed upon me.

I asked the Lord about this burden, I asked Him if He was calling me to preach. He gave me His answer before I was finished asking, "Why do you wait." I was afraid to wait. I told my family that I believed that God had called me to preach and I must go. They asked where to? I said where there are those who believe and love the same truths and doctrines as He has given me to believe.

We had told the church we were leaving, The Pastor and different ones asked if we were going to the Primitive Baptists. My wife and I were both angered at the very thought that we would go among the Primitive Baptists. Where did that question come from, why would they say something like that? I wasn't fond of the Primitive Baptists, I told my wife and children of my promise to never return to their meetings. I had repeatedly over the years spoke ill of them. Now I feel as though I have disappointed my family and broken my promise.

We found another church. A church that called themselves Reformed Baptists. They said that they believed the same doctrines of grace, election and predestination. They said that they believed in a Sovereign GOD and of HIS foreknowledge of all things. But we found that it wasn't what they talked about or preached. It was easier for them to talk about the writings of a man than the Bible. It was also surprising that men's writings were quoted as often as scripture and seemed to have a greater importance.

I had told the Pastor when we first met about the LORD calling me to preach. He didn't seem interested then or two more times later when I reminded him of the burden I believed that I had to preach. The third and last time he told me that if indeed the LORD had called me, then others would see it too. I thought that I understood what he said, but how

would anyone ever know of this calling besides me?

His response troubled me, I asked the LORD if HE really called me or was I deceived. This matter weighed heavy upon my mind and heart. The next Sunday, Patricia and I somehow arrived early for the evening meeting. There may have been one or two other vehicles in the parking lot but we didn't see anybody around. I went to the restroom first and was washing my hands, when out of the corner of my eye I saw the top of the head of a little boy walk past me. The top of his little head was about even or a little lower than the counter top. He spoke from behind me, "*Are you preaching tonight?*", he asked. I said, "No.". Then he said, "*Well, then are you a preacher?*". I said, "No.". Then there was a short pause and he said, "*You sure look like one.*". I was finished, I dried my hands and looked in the mirror, I looked the same. I started out the door and took a quick look behind me and I saw nobody. Shortly thereafter, it occurred to me, GOD had heard me, HE sent somebody, whether natural or supernatural, HE sent one in the form of a little boy to tell me what he saw. He saw a preacher.

Since my first speaking among the Primitive Baptists my oldest brother, Gary, told me that he always knew that I would be a preacher and several of my close friends that have stuck with me over

the years have said that they knew it too. They all said that they had seen it in me long before I acknowledged the LORD's call.

Once again we had to tell a church that we must leave. We didn't know where we would go this time either. We were asked again, "Are you going to the Primitive Baptists?". I first said no, then I realized it wasn't for me to say, it never has been for me to say, so then I replied, "*If that's where HE sends us we will go.*" A month went by and I told Patricia that we have to find a church. I went looking and somehow found a church that I had forgotten about.

For some unusual reason we stopped in a snow storm in front of this church just about five years prior. We were taking a man home that I knew, because he couldn't get home during the storm, and after dropping him off I turned up this street and there was a big church building. I stopped in front of it and my wife asked me why were we stopping. I said, "*Look it's a Primitive Baptist Church*", then she said. "But why did we stop, you've seen churches before?", "Yes I know", I said, "*I don't know why I stopped.*". That was Roanoke Church and over the course of a year we had similar situations where our attention was drawn to Rocky Mount Church and Little Creek Church and we couldn't understand why.

I had come across Roanoke Church again, and there were people

there. I cannot describe the joy that I felt. I stopped this time to talk and ask them to have the Pastor call me. Elder Brammer and I talked for awhile and I told him some of my journey. He asked me to come to the next meeting, which I believe was the first Sunday in November. After visiting Laurel Ridge, Rocky Mount, Basham, and Knob Churches I knew that the Lord had brought me among the right people. They had been made to love the same Jesus, Prince of Peace, King of Kings, Lord of Lords, and the Almighty God. They had been given understanding of the same truths, and doctrines by His Holy Spirit, and they believed that they were given faith to believe that they had been redeemed by His distinguishing, unconditional, and irresistible Grace through the Blood of His only Begotten Son, Jesus Christ. He has given me a love for them, the same love they have shown towards me, the same love He has given us to love all of His people no matter where they are.

The Saturday before the third Sunday meeting at Laurel Ridge was my 43rd birthday, in April of 2000. It was a restless day and night. That night I had a dream of a Church and a congregation. The congregation was asking me over and over to come to them. They asked me to please come in and for whatever reason I was hesitant. They turned and looked at an older white haired man and asked, "*Is he coming, why*

*won't he come?"*. He looked at me, his face was gentle and full of love, and said, *"Come son, they're asking for you, they want you to come on in. Won't you please come and be with us, I've been waiting for you?"*. I remember that I stepped just inside the door opening and there was a peace and satisfaction that I never had known.

The next morning I asked for a home at Laurel Ridge Church and immediately I felt that peace and satisfaction that I had never known before. The next third Sunday on May 21st, 2000 I was baptized at Laurel Ridge. This was also my first time to speak publicly among the Primitive Baptists. That spring I turned 43 years old, it had been 30 years ago in the spring that I said what I would and wouldn't do. It wasn't for me to say what I wasn't going to do, and where I was going, and what I was to be. Moses tried to help the children of Israel but found that he couldn't unless the LORD was in it. The LORD put him 40 years on the back side of the desert and then he used him, in GOD's way to lead those children out of bondage. GOD always went before them and HE promised Moses, *"My presence shall go with thee, and I will give thee rest."* And Moses said, *"If thy presence go not with me, carry us up not hence."* Exodus 33:14,15. I don't want to go if HE doesn't go before me too.

I am not a Moses but after 30 years I understand that the LORD foreknew me, HE predestinated me,

HE formed me, and HE called me. All of my hope and joy is in HIM. I have been speaking among our churches of correspondence for over a year now. There hasn't been a time that I haven't stood before HIS people and been reminded that HE and HE alone is to receive all the glory and praise, and this man as well as all men, are to take none to themselves.

In Praise to our Lord  
and Bonds of Love to  
His people,  
Samuel Lilly

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### VOICES OF THE PAST

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"I KNOW YOU NOT"  
(Matthew xxv. 12.)

These words were spoken by the Bridegroom to the five foolish virgins in the parable. He and the five wise virgins had gone in together to the marriage, and the door was shut. Afterward the foolish virgins, who had been away buying oil, came to the door, "saying, Lord, Lord, open unto us. But He answered and said, Verily, I say unto you, I know you not."

Different opinions concerning the true application of this parable have been expressed by brethren who do not differ in any degree concerning the truth of salvation, and who in discussing this or any other spiritual subject do not depart from the doctrine of grace. Yet I believe

there is a power and comfort in every parable which comes to us only through a right understanding of it.

The view has been entertained by brethren whom I most highly esteem for their clear mindedness in the truth, that the five foolish virgins represent Christians who have been neglectful of gospel duties, and who are punished by being denied admittance for a time into the joys of their Lord. While I believe that every child of God who sows to his flesh shall of the flesh reap corruption, and that those Christians who neglect this great salvation shall not escape the just recompense of reward (Heb. ii. 1-3,) yet there are questions in my mind as to whether this parable is intended to show this distinction between the obedient and disobedient Christian.

The principal thought now in my mind is the language at the head of this article. Is this ever the language of the Bridegroom to any of those who have been manifested as true members of the gospel church, which is His bride? Does Jesus speak thus to his people after He has given them the sweet assurance that He has loved them with an everlasting love? No matter how far astray they may have gone, no matter how disobedient they may have been, when he has given them grace to return in sorrow and true repentance, humbly begging to be received again into his favor, does he ever say to them, "*Verily, I say unto you, I know you not?*" Does he not always receive all of his re-

turning prodigals graciously, mercifully, lovingly?

I have thought that the door which was opened to the Bridegroom and the wise virgins, and was closed to the foolish virgins, was the same as that spoken of in Luke xiii. 25, which evidently represents the separation between the legal and the gospel character: "*Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are depart from me, all ye workers of iniquity.*" Abraham and Isaac and Jacob are in this kingdom of God, and so are all the prophets; these to whom he says, "*I know you not,*" were also in that same kingdom, in its legal state, but now they are thrust out; there is no place for them in the kingdom of God in its gospel state. (Luke xiii. 28.)

By the legal character I mean the one, now as well as in the former dispensation, who depends upon some work done by himself, or upon

some reason existing in himself, for entrance into the favor of God; and by the gospel character I mean the one whose only hope is that Jesus died for him, and that he passed with the Bridegroom from under the condemnation of the law into the kingdom of his grace and glory.

Those who shall seek to enter in and shall not be able, are those who seek righteousness, not by faith, but, as it were, by the works of the law. (Romans ix. 32.)

All of those who are referred to in parables, and other forms of teaching in the New Testament, as legal, worldly, carnal professors, are presented for the admonition of the Lord's people, and also for their assurance and comfort, to show them the real difference between a fleshly and a spiritual hope. Thus the people of God are often tried by questionings in their own souls as to whether they are not stony ground, thorny ground, or wayside hearers; or dissatisfied laborers, wanting more wages than was given to those who have worked less; or laborers in the legal field, contented with that work, like the elder son, and jealous of those who confess to having no good works, and yet claim that Jesus loves them; or like those who are knocking for entrance into the Lord's favor because of some merit they possess. The legal professor is not troubled with such doubts and questionings, but the Christian is, and in all the dear Savior's teaching the living soul is made to feel the powerful but ten-

der and loving admonition: "*Take heed therefore how ye hear;*" "*Strive to enter in at the strait gate;*" "*Give diligence to make your calling and election sure.*"

This parable seems to present a proper sleeping time. No reproof is suggested because the virgins all slumbered and slept. It was night, the right time to sleep. But I do not understand how this could be applied to the gospel church; no time is allowed there for sleeping. The exhortation is, "*Let us not sleep, as do others.*" Some may sleep, but it is disapproved of. Those who sleep are reproved. But here they all slept, and there is no word against it. The Bridegroom tarried; he had not yet come, therefore, it seems to me, the legal dispensation must be intended here. The virgins had gone forth to meet the Bridegroom. This would answer to the whole nation of Israel. They were promised the coming of the Savior, and they, as a nation, were all waiting for him, though not all waiting in faith. They were all recognized as heirs of that promise. "*To them belonged the promises,*" and in this sense, as concerning the flesh, of which Christ was to come, the whole of Israel were as virgins waiting for the Bridegroom. It was a night dispensation, and they all slumbered and slept. They were all, apparently, alike. There was no way to tell which of them had oil in their vessels till the time should come to light their lamps. There was no way to distinguish between the righteous

and the wicked while they were all under that fleshly covenant; all asleep. But when the Bridegroom was announced, when the gospel dispensation was ushered in, then they could discern. (Mal. iii. 18.)

The midnight is the turning point between two days. The announcement that the Bridegroom is coming is an assurance that the legal dispensation is at an end, and that the gospel morning has come. *"Behold, the Bridegroom cometh; go ye out to meet him."* *"Repent, for the kingdom of heaven is at hand."* Now all are awake, and in the opening of gospel light all Israel is seen.

But now also the difference is seen between the wise and the foolish, between the legal and the gospel character, between him that serveth God and him that serveth him not. The wise have the required oil for light, and they go in with the Bridegroom. He goes in but once to the marriage. There is no other going into the marriage. When Jesus arose from the dead and entered into his glory, he shut the door between the legal and the gospel dispensation, and it is never to be opened again.

The Jews who are only Jews outwardly are now made manifest by not being ready to go in with the Bridegroom to the marriage, but seeking entrance on their own account. The wise virgins had oil with them because they were wise. The taking of oil did not make them wise, but was an evidence of true wisdom.

Whatever the oil may represent, it was the gift of God. Grace had been given them. They had received that life which "is the gift of God," and "is the light of men." Theirs was that circumcision which is "of the heart, in the spirit, and not in the letter; whose praise is not of men. but of God."

They represent, according to my understanding, those through all time who are Jews inwardly, not because of any merit in them or their works, but because of electing love and saving grace. These all go in with Jesus. To the end of time, as they are called by grace, they will all see that their entrance was in that one entrance of Jesus.

The other five took no oil, because they were foolish. They had no oil. The lamps they had would not give gospel light. They did not see the Bridegroom at all. When they did come and ask for admission it was upon the legal plea of merit in themselves. They represent the Jews after the flesh. The Lord says to them: I have no pleasure in you, neither will I accept an offering at your hands. (Mal. i. 10.) Those whom I understand the foolish virgins to represent seek to enter in by the works of the law today as well as when Jesus was in the flesh. To them he says: *"I know you not, whence ye are: depart from me, all ye workers of iniquity."* Would he say that to those whom he has called by his grace, and whom he loves?

How often I have feared that to me the dear Savior would say had already said, "I know you not." What searching of heart this fear has caused me much searching of the word to see if there I could find any support for my hope that he was my Savior; what prayers and cries unto God for evidences of his love and favor. It has seemed sometimes that I had to cry, with Jonah, "I am cast out of thy sight," but I have still felt to look again toward his holy temple. If he should say to me, "*I know you not;*" "*Depart from me,*" I could not feel to argue the case with him, could not show him any reason why he should open the door to such as I felt myself to be; not worthy of the least favorable notice from him. But O how this questioning, and this longing for his love and presence, have caused me to take heed how I heard, and to plead with him to "show me a token for good," to manifest himself as mine, and to guide me with his eye. Such deep soul-troubles are still mine at times, and many a dark night my soul is crying unto God, and thirsting for him. And so far the sweet answer has come, though it has at times appeared long delayed. The answer has never been to open the door, but to show it to me already open; to show me that I had been privileged to go in WITH the Bridegroom; to show me that I was accepted, not because of any kind of merit in me, but "accepted IN the Beloved."

MAY 5, 1905.

Elder Silas H. Durand

### "FIRST TRUSTED TN CHRIST"

*"THAT we should be to the praise of His glory who first trusted in Christ."-Ephesians i. 12.*

NEW YERNON, N.Y., April 15, 1840.

**B**ROTHER BUTTS has called on us to give our views upon the the above passage; and particularly as to who first trusted in Christ. We are aware that it is the opinion of some brethren that Paul designed to be understood that we should be to the praise of the glory of God, and that God the Father was the first that trusted in Christ. That the whole responsibility of redemption was rested upon and sustained by Christ as the head of the church, and that too before any of His elect were brought experimentally to trust in Him, is a most glorious and heart cheering truth, and that the whole economy of grace shall eventually redound to the praise of the glory of God is equally certain and cheering to saints who cease not to cry, "*Not unto us Not unto us, O God; but unto thy name give all the glory.*" Nevertheless the meaning of the text at the head of these remarks is in our opinion obviously to show that we, viz : the primitive saints, who were the first that trusted in Christ after His revelation in the flesh, and that their experience was ordained to the praise of God's glory. In this chapter the inspired apostle shows that the whole church

was chosen in Christ before the foundation of the world, predestinated to the adoption of children and all to the praise of the glory of God's grace, wherein he hath made us acceptable in the beloved. The purpose of that grace is also considered-viz:

"That in the fullness of the dispensation of times, he might gather together in one all things in Christ. That all who were thus chosen in Him had a spiritual life given and secured to them in Him before all time, should in time, be brought experimentally into union with the mystical body of Christ, and enjoyment of that divine inheritance of life and glory mentioned in the preceding verse. "In whom we have received an inheritance, being predestinated," &c. But who had at that time received their inheritance experimentally upon the principle of this divine purpose and grace given them in Christ Jesus before the world was? Certainly the apostles and primitive church. The manifest reception of their inheritance brought them to trust in Christ, as a kind of first fruits unto God. These were therefore the first who, in the sense of the subject, had trusted in Christ. The above views are evidently sustained by the subjoined remark of the apostle: In whom ye also trusted after that ye heard, &c. While Hebrew disciples were the first brought in to the gospel kingdom, these Ephesian Gentiles were afterwards brought into the enjoyment of the same inherit-

ance. Even as this gospel was to be preached into all the world, beginning at Jerusalem, "To the Jews first, then also to the Gentiles " and all, that the reelected family may be to the praise of God's glory, by being made holy and without blame before Him in love.

Indeed the whole connection is in harmony with the view we have taken of the text. After having shown that the trust and confidence of the first disciples were to them an inheritance based upon and proceeding from their being chosen in Christ before the foundation of the world, and predestinated to the adoption of children ; upon their revelation as children, is made manifest their heirship to the inheritance by which they were brought to trust in Christ. Also the experience of these Ephesians, after they had heard the word of life, the gospel of their salvation, and were sealed with the Holy Spirit of promise, was an earnest of their inheritance; not the procuring cause of it, but the earnest or evidence of it, until the redemption of all the purchased possession unto the praise of His glory. Wherefore, says the apostle, I also, after I heard of your faith (or trust) in the Lord Jesus Christ, and love unto all the saints, cease not to give thanks, making mention of you in my prayers.

The doctrine of the gospel, although in the opinion of arminians tending to licentiousness, to all who are brought to trust in Christ, exerts an influence on their life and con-

versation, bringing them into conformity to the divine image. Who that has thus received their inheritance as set forth in this chapter, that does not find his heart and soul drawn out with Paul, after holiness, with ardent desire to bear the image of that blessed Savior through whom they are made acceptable.

*“Such beauties in my Savior shine,  
I would transcribe and make them mine.”*

Elder Gilbert Beebe

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**MEETINGS**

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**PAYNES CREEK CHURCH**

**T**he annual July 4th meeting will be held the Lord willing this year at Paynes Creek Church which is located near Mile post 150 on the Blue Ridge Parkway. This meeting has been held in the past at Pine Creek Church. We invite our Brothers, Sisters, and Elders to be with us.

Elder William Hale Terry

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**ST. JOHN, 15:8.**

*Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.*

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**CONTRIBUTIONS**

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**FOR MARCH 2002**

- Elder Richard Campbell - TN .25.00
- Bernice Haygood - TX - In memory of Elder C. M. Haygood ..... 50.00
- Maxey Deip - VA ..... 5.00
- Mavis Beacham - NC ..... 5.00
- Carl Little - AR ..... 2.00
- James Geisendorfer - WI ..... 2.00
- Dan Anders - AL ..... 5.00
- Mary Phillips - AL ..... 5.00
- J.A. Lamben-Ga. .... 5.00
- Betty Lovitte- NC ..... 2.00
- Leola Meador - NC ..... 5.00
- Ora Nichols - VA ..... 2.00

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**OBITUARIES**

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**BROTHER S. GREY INGRAM**

**O**ur dear, beloved brother in Christ, S. Grey Ingram passed away, Thursday, February 14,2002. He was born September 7,1911, the son of the late Lehi Ingram and the late Dora Young Ingram. He was also preceded in death by his wife, Clyde Jones Ingram and two brothers, Gale and Elbyrne Ingram.

Surviving are his daughter, Betty Jane Ingram of Henry and her special friend, John Army; one brother and two sisters-in-law, Archie and Vera Ingram, and Louise Ingram all of Ferrum; One niece and three nephews, Jeanette and Garland Hall, John and Dorothy Ingram, Lloyd and Beulah Ingram, and Leon and Susan Ingram; Special cousins and friends, Lelia France, Estelle Jones, Jerry and Trudy Cooper, Charlie and Virginia Lewis and many dear friends and neighbors.

Brother Grey was a faithful member of Republican Primitive Baptist church where he served as deacon and clerk for many years. On October 22, 1995, he asked to be relieved of his duties as clerk because of his difficulty in hearing. He served the church well.

He dearly loved the church and many times would drive there and eat his lunch while sitting on the steps. He told me lots of times that it made him feel so good just to be on the church grounds. Although, Brother Grey lived 90 years, the time seemed short.

His funeral was conducted at 2:00 pm, Sunday, February 17<sup>th</sup>, in Flora Funeral Chapel with Elder Junior Conner, Elder W.T. Conner, and Elder Lane Carter officiating.

Brother Grey was laid to rest beside his wife, Clyde, in Franklin Memorial Park.

May God Bless and comfort his loving daughter.

Written by request of Republican Primitive Baptist Church.

by: Sister Ada V. Beeghly  
Elder Junior Conner, Moderator  
Brother Guy Holley, Clerk

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#### BROTHER PAUL W. JONES

In memory of our beloved brother in Christ, Paul W. Jones, who passed away, Monday, September 10, 2001, at the age of 85. He was born April 8, 1918, the son of the late Henry Jones and the late Florence Ingram Jones. He was also preceded in death by a sister, Mabel Ramsey.

He is survived by his loving wife of 85 years, Estelle Ingram Jones, a loving daughter and son-in-law, Trudy and Jerry Cooper all of Henry; two sisters, Irene Ramsey and Iva Via both of Rocky Mount; two brothers-in-law and three sisters-in-law, Buford and Grace Ingram, H.D. and Rena Lou Ingram, and Marcella Ingram, all of Ferrum; also three step-grandchildren and five step-great grandchildren.

Brother Paul was a farmer and a retired school bus driver in

Franklin County. He loved the children and was loved and respected by them and their parents. He was a wonderful neighbor and is greatly missed.

He served well as deacon of Republican Primitive Baptist Church and was always willing to help and support the church in any way he could.

The funeral services were conducted from Flora Funeral Chapel at 2:00 pm Thursday, September 13<sup>th</sup>, by Elder Junior Conner, Elder W.T. Conner, and Elder Lane Carter. He was laid to rest at Roselawn Burial Park.

May God Bless his dear family.

Written by request of Republican  
Primitive Baptist Church

by: Sister Ada V. Beeghly  
Elder Junior Conner, Moderator  
Brother Guy Halley, Clerk

Opha Robinson Parks

*"Precious in the sight of the  
Lord is the death of His saints."  
(Psalms 116:15)*

**O**n March 8, 2002 the Lord called home (Miss O.C.) Opha Robinson Parks at the age of 88 years. She was born on May 25, 1913 at Haile, La.

She is survived by her daughter: Patsy Lankford and husband Bodie of Haile, La.

Grandchildren: Sam and Mary Lankford of Sinton, Tx., Ron and Mary Lankford of Groveton, Tx; Don and Brenda Lankford of Carlsbad, New Mexico; and Catherline and Dan Gainey of Colorado City, Tx; 10 Great-Grandchildren: Cody Lankford, Kelly Lankford, Crystal Lankford Antley, Quenton Bo Lankford, Jonathan Lankford, Nikki Lankford, Zac Lankford, Ryan Gainey, Derek Gainey and Dillon Gainey.

Mrs. Parks was a believer of the Primitive Baptists and attended Union Church near Linville, La. and in her early years heard Elder Woody Smith (who died June 1933) and the late Elder R. W. Rhodes.

After Mrs. Parks married Ollie Parks, they lived in Spencer, La. and later in Delhi, La. Later they moved to Sinton, Tx (South Tx.) and traveled about 200 miles once a month to a church in Stockdale, Tx (near San Antonio, Tx) to hear the late Elder Gerald Shipman Preach.

Mr. and Mrs. Parks traveled many places to be with others of our belief. They visited churches in Texas, Ark., La., Alabama, North Carolina and Va. and had many visitors in their home over the years. They always look forward to the meetings, and to having and preparing for company in their home.

The funeral services was conducted by the writer and written at the request of Patsy, her only daughter.

W. W. Hudson, Jr.

**MURIEL MCKINNEY STRADER**

**I**t is with much sorrow and sadness that I write the obituary of our dear sister in Christ, Muriel McKinney Strader, who passed away at Annie Penn Hospital in Reidsville, North Carolina on December 23, 2001. She was 92 years old.

Sister Muriel was born August 1, 1909 in Pittslnvania County, Virginia. She was not only my sister in Christ, but my natural sister also, as she was one of seven children born to our parents, the late Elder Sam and Lena Dix McKinney. She was married to Arthur Weldon Strader who predeceased her.

On September 12, 1982, she joined Dan River Primitive Baptist Church. She loved her church and church family, and was a firm believer in the doctrine of grace. We believe she is now asleep in Jesus awaiting his Second Corning.

Funeral services were conducted at Dan River Primitive Baptist Church on December 27, 2001 by her pastor, Elder Kenneth R. Key. Her body was laid to rest in the church cemetery.

She is survived to two sons, Harry D. Strader of Miami, Florida, Wallace W. Strader of Knightdale, North Carolina, daughters Mary Strader, Travis and Frances Strader Willis of Danville, Virginia, Florine Strader Lillard of Greensboro, North Carolina, eleven grandchildren, fourteen great grandchildren and

three great- great grandchildren. Other survivors are sisters Connie Page and Kathleen Powell of Ruffin, North Carolina. She is also survived by a niece, Viola Johnson Hill, whose mother died when she was two weeks old, and was raised by her grandparents, Elder and Mrs. Sam M. McKinney

Written by her sister,  
Connie M. Page

**ECCLESIA TES 8:6-7.**

*Because to every purpose there is time and judgment, therefore the misery of man is great upon him.*

*For he knoweth not that which shall be: for who can tell him when it shall be?*

**ELDER JULIAN R. WILLIAMS**

**G**od in His infinite wisdom has called home another father in Israel, Elder Julian Williams. May God give us grace to say "Thy will not ours be done".

Words seem to fail me when I try to describe how I felt about our dearly beloved pastor. He touched our lives in a very special way. Elder Key said at his funeral "a great tree has fallen" and that is so true.

"The righteous are as Bold as a lion" He was blessed to be bold in

setting fourth the truth as it is in Christ Jesus. Believing in the absolute sovereignty of God our Savior, not swaying to the left nor right.

He was blessed to be Meek, *“The meek will he teach his way; and the meek will he guide in judgment.”* These are some of the attributes of a man lead by the Spirit of God, as we feel he surely was.

Elder Williams was born March 4, 1921 in Pittsylvania County, Va. and passed from this life March 14, 2002, after a brief illness and 5 days in Danville Regional Medical Center. He was the son of Deacon Floyd Williams and Sister Martha “Mattie” Butcher Williams. He united with Malmaison Primitive Baptist Church March 1958, was ordained Deacon July 1960, and ordained to the ministry Nov. 1970. Served as co-pastor with Elder O.K. Tench since Dec. 1970 and as our pastor since Elder Tench’s death in June 1991. He also served Canaan and Leatherwood Primitive Baptist Churches and Forest Grove in Maryland. He was appointed each year from 1983-2001 as Moderator of the Staunton River Association. He was editor of the “Signs of the Times”.

He was drafted into the United States Army in World War II, where he was wounded and awarded the Purple Heart.

Survivors include his wife, Sister Mae Williams, a daughter, Sister Joyce Pittman, and her husband Brother Phil Pittman of Longview, Texas, 2 sons Michael Williams of

Raleigh, N.C., Larry Williams and his wife Bessie of Roanoke, Va., 4 grandchildren David, Karen, and Brian Pittman and Emily Williams, 2 sisters, Sister Naomi W. Houser of Keeling, Thelma W. Hunt of Danville, 3 brothers, Brother Burnell Williams of Blairs, Garland Williams of South Boston and Wendell Williams of Athens, Ga. One brother, Leland Williams predeceased him.

The funeral was held at Wrenn-Yeatts Westover Chapel with Elders Raymond Goad, Kenneth Key, C.B. Davis and Marvin Brumfield officiating. There were also 12 other ministers in attendance. Interment was in Williams Family Cemetery at Keeling, Va.

Elder Williams was a modest man and would not wish for us to praise him, but we praise God for what He gave him to impart to us. We feel our precious brother is now resting in the paradise of God, awaiting the glorious resurrection of the saints, then to awake in His likeness to be forever satisfied in a world that has no end.

Humbly submitted by  
one who truly loved him  
I trust for Christ Sake  
Peggy Wells

P.S.

I was asked by Sister Geneva Searce of Canaan Church to say that their sentiments for Elder Williams were the same as those of Malmaison membership.

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

*"The Sword of the Lord and of Gideon"*

VOL. 170

MEADOWS OF DAN, VA., JULY 2002

NO. 7

## SIGNS OF THE TIMES

ISSN - 0199 - 0063

Subscription price \$15.00 per year - \$25.00  
two years

Published monthly by  
SIGNS OF THE TIMES

202 Carousel Lane

Meadows of Dan, Va. 24120-4403

Established in 1832

Devoted to the Old Baptist Cause

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SIGNS OF THE TIMES

202 Carousel Lane, Meadows of Dan, Va. 24120-4403

## SONG

*Permit me, Lord, to seek thy face,  
Obedient to thy call;  
To seek the presence of thy grace,  
My strength, my life, my all.*

*All I can wish is thine to give;  
My God, I ask thy love;  
That greatest boon I can receive;  
That bliss of heaven above.*

*To heaven my restless heart aspires;  
Oh! for a quickening ray,  
To animate my faint desires,  
And cheer the tiresome way.*

*While sin and Satan join their art  
To keep me from my Lord,  
Dear Saviour, guard my trembling  
heart,  
And guide me by thy word.*

*My Guardian, my almighty Friend,  
On thee my soul would rest;  
On thee alone my hopes depend;  
In thee I'm ever blest.*

*Mrs. Steele.*

## POSTMASTER

Please send address changes to:

Signs of the Times

202 Carousel Lane

Meadows of Dan, Va 24120-4403

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*EDITORIAL*


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February 20, 2002

Dear Elder Key:

The following is an excerpt from a letter I wrote to Elder Chapell last September. He requested that I send the portion of it which relates to my understanding of the law, in to the "Signs." This I am doing, I hope in love and in response to his request. You may do with it whatever you please.

Elder J.B. Farmer

September 18, 2001

Dear Elder Chapell:



Elder J. B. Farmer

It was good to receive your kind letter today. I also believe, as you indicated, that we were blessed of God in our association last month. How precious it is to see the brethren being made to dwell together in unity and peace. To me, it is a little foretaste of heaven which is to come.

I am gladly submitting to your request for me to set forth the understanding I have been given of the law of God as it relates to the children of God both before and after their being given an understanding of the truth of the gospel. As you know, this is a great and deep mystery, as are all the things of God, and will remain so to us, unless it has pleased Him to reveal any of His things to us. It is my hope that I will be kept in the truth by the Spirit, which is life, and not be left to the carnal mind, which is death.

First, to me, the law is good and righteous and holy according to the scriptures and according to the teaching of the Spirit. Second it appears to me to be unchangeable and eternal because it is spiritual and it was given by the unchangeable, eternal God. If then, there seems to be a difference between

the law before enlightenment and after enlightenment, to me, the difference is in the understanding of the ones who have it in view. This seeming difference is, to me, caused by the change in the one looking at it. If he is a child of God, he sees it, at first, according to the letter of it and then later, by grace, he is given to see the spirit of it.

When we were first acquainted with the law, did we not approve it well by the letter? Was it not as the fruit of the tree of knowledge of good and evil? Did it not appear as good for food and pleasant to the eyes and to be that which would make one wise? Did we not at one time agree that murder, adultery, lying, stealing and such things were wrong and that they who did such things were the proper subjects of the wrath of God? When we saw only the letter of it, we saw clearly that others who were transgressing the commandments of God were evil people and should suffer for it. When viewing it by the letter, we saw that we were not outwardly transgressing this law and were proud of the fact, much like the Pharisees of old. We were alive to our own supposed righteousness.

But then, when the spirit of the law was revealed in us, we were killed to our own righteousness and made to see that it was we, ourselves, that were the transgressors. God promised that *"in the day that thou eatest thereof thou shalt surely die."* Is not this what the

inspired apostle meant when he said, *"I was alive without the law once: but when the commandment came, sin revived, and I died"*? Is not this what he meant when he said, *"the commandment which was ordained to life, I found to be unto death."*? You may have noted that *"was ordained"* was inserted by the translators. I believe that the true sense of this passage is this; the commandment which Paul thought, by the carnal mind, to be unto life, he found, by the spiritual mind, to be unto death.

Do we not know by sad experience how dreadful this righteous and holy law appeared to us when we were made to examine ourselves by it? According to the scriptures, *by the law is the knowledge of sin and, the law is the ministration of death.* His law was written in the hearts of His people and placed in their minds. If we are His, He has shined His light in our minds and hearts to show us the true meaning and purpose of His law. We were made to see that we have hated others which is the essence of murder. We have lusted, we have been untrue and unfaithful in many ways, which in many cases, no one knew but ourselves. In horror of horrors, we were made to see that it is we, ourselves, that are guilty and worthy of the penalty of our transgressions, which is death.

The law is also the schoolmaster which brings us to Christ. Apart

from the knowledge of the spiritual law and the understanding of its curse, one would never view himself as a sinner. He would perceive no need of salvation or for a Savior. He would continue on as the Pharisee and be glad that he was not a sinner as others. But when the true law is revealed, the child of grace is taught that he, himself, is condemned and is gone forever according to the flesh, and he sees no remedy for himself. He is brought to the place and experience of the publican. After he is brought to the end of his efforts and is made to see his hopelessness in the flesh, in mercy and love, Christ is revealed. *“Christ is the end of the law for righteousness to every one that believeth.”* Then, the certain dread of deserved destruction is replaced in us by God, with a hope in the merciful, finished work of Christ. *“Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.”* Thanks be unto God.

Here is my response to your first questions. I believe that God’s law is spiritual, eternal and unchangeable. It seems, to me, that the law which God gave, remains in the heart and mind of the child of God, but when the light shines upon it, he views it in truth. By the law, he is made to see himself as the chief of sinners. He is made to see that the law is righteous and holy, and that no flesh is justified by the keeping

of the law since all have sinned and come short of the glory of God. He is made to see the purpose of the law in bringing God’s little ones to see the exceeding sinfulness of sin and is made to have no confidence in the flesh. He is made to see that Christ satisfied the justice of God in paying the penalty of the law by becoming the perfect sacrifice. He is made to see that he is no longer under the curse of the law since Christ fulfilled it by taking the curse to Himself. He is made to understand that he is dead to the law by the body of Christ, that the law no longer has dominion over him. He is made to understand, with the apostle, that all things are lawful unto him but that all things are not expedient. He is made to see that he is no longer under the law but rather under grace.

To me, the remaining purpose of the law of God, to the enlightened child of God, is to keep him aware of the sinfulness of the flesh. He is made to see, by the spiritual law, that the sin that abides in his flesh is a messenger of Satan, to buffet him, that he should not be exalted above measure. As already mentioned, it is the law which gives the knowledge of sin. Because that law is in his heart and mind, he is enabled to examine himself whether he is in the faith. He is, by this spiritual law, made to see the flesh for what it is, corrupt. The blessed apostle was given to say, *“O wretched man that I am, who*

*shall deliver me from the body of this death?"*

I think I must also relate briefly to the ceremonial law. The ceremonial law, to me, is that which governed the ancient priestly service and the tabernacle and temple along with the many sacrifices and offerings and holy days and such things as practiced in the old testament days, and to some extent even to this day. The ceremonial law, I believe, was given as a figure or symbol of the true tabernacle which God pitched and not man. It seems, to me, to have pointed to and prefigured Christ and the church, which is the spiritual kingdom of God. It has served God's purpose and therefore has been set aside by Him. There is no need of the figure, after the true has come. Of course there are some who still try to observe certain elements of the ceremonial law. They prove by doing so that they have not been given to see the spiritual kingdom. It appears to me that the ceremonial law is of no force or use, since the prophesy of it has been fulfilled.

You pose the question, "*What benefit does the natural man of the flesh gain by the forgiveness of sin?*" To me, flesh is always flesh and is always corrupt. It appears to me, that the only benefit that the natural man receives from the Spirit while he is on this earth, is that he is bound and mortified by the Spirit, and not able to do the things he would do if not subdued.

The benefit would seem to be that the natural man is restrained from many of the corruptions of the flesh. His body is made to be the temple of the Holy Spirit. We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us. The eternal benefit, as you mentioned, and as I also believe, is the resurrection of the corrupt, weak, natural, mortal, dishonorable body to an incorrupt, powerful, spiritual, immortal, glorious body at the coming of Christ. According to the scriptures, this is unto both them that have died in Christ and the ones in Him that shall be alive and remain at His coming.

We are looking forward to seeing you and the other faithful brethren next month at the Soldier Creek yearly meeting, the Lord willing. Until then, please greet all the brethren for us in Kentucky and Tennessee and other parts. We are hoping to see you and the others then.

This was written in love and in hope of eternal life. Please forgive all mistakes.

Elder J. B. Farmer

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## 2 CORINTHIANS 6:16.

*And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.*

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**VOICES OF THE PAST**


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TRANSCRIBED AND EDITED  
 SERMON OF ELDER JOE HAMRICK  
 PREACHED AT SMYRNA CHURCH ( LA)

### II CORINTHIANS CHAPTER 3

**A**s the brother was speaking of the well being too deep for sinners to draw that water of eternal life it brought my attention to the third chapter of II Corinthians. I believe where God sends a minister forth to preach the gospel and He sends them forth, because we certainly find in the tenth chapter of Romans where it says, And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

Now if a person that has not had the experiences of a child of God I would like to ask you how he can go to a university or seminary and learn from man how to preach to people who have experienced the dealings of the Holy Spirit in their hearts and souls? It is impossible to do that unless that man has been through the fire . You don 't go through the fire unless you go to the university that God creates for His ministers.

My dear ones, the apostle Paul experienced both of these. He experienced high learning from men and he was preaching that which he learned of men. But how dissatisfy-

ing to God's people and how he hated God's people for loving this wonderful doctrine. He hated them to the extent that he cast both men and women into prison. Ah, but later on when he was schooled by that heavenly Father he took an about face. Did he not? That which he thought was right he found to be nothing but trash, nothing that God's people could feast upon. So then later on he made it very plain as to where the doctrine he preached came from. He said, "*I certify unto you, brethren that the gospel which was preached of me was not after man. For I neither received it of man neither was I taught it, but by the revelation of Jesus Christ.*" So now he had been schooled by that heavenly Father and now he was sent forth.

So then I ask you again, how can they preach except they be sent by almighty God? But remember this one thing, that where God qualifies and sends forth one minister the devil follows behind with about a hundred. Yes, I believe God's ministers are out numbered by about a hundred to one and maybe more. It may even go up unto the thousands. Yesterday the brother was so wonderfully gifted to bring out these false prophets concerning the devil also. He has three loaves too, just the same as the three loaves that represent the true God and the true Saviour and the true Holy Spirit. The devil is going to have three loaves and he is going to make them look

just as much like the loaves of the living God as he possibly can. Ah, but there is a difference in those loaves, look at the first loaf concerning God the Father. False prophets make him a weak creature, they make him to have power in this regard to look in the future to see if man will do good or not. Then if he does he includes him and he writes his name in the Lamb's Book of Life. But that name can fall out of the Lamb's Book of Life. You have to do certain duties in order for it to stay there, so you see then that this god that the devil is bringing forth is a weak creature. He doesn't know the way of salvation actually.

This Lord and Saviour Jesus Christ that he brings forth in this second loaf, oh how weak he is. He is not a saviour that came down here and said he shall save his people from their sins; but he is a saviour that comes down here and gives everybody an opportunity. He wants you to come forth in this second loaf, he wants you to give your heart to him but unless you are willing he can 't do anything about it. That is the loaf that the devil puts forth, but God's people don't eat of that loaf because it is not satisfying to them.

And that third loaf my dear ones, which is of the Holy Spirit, the people themselves take this loaf as themselves because they tell you they don 't need the Holy Spirit that they are not dead and they believe exactly what the devil said back in the garden of Eden when the devil

told Eve that God knoweth that in the day thou eatest thereof thou shall not surely die, but thou shall become as God knowing good and evil. So the people then that put themselves here in this third loaf, they think they are not dead, that they can accept Christ and come to Christ anytime they so desire, and that they are not dead in trespasses and in sin as the scripture teaches and our own experiences tells us at one time.

Now I want you to notice the third chapter of II Corinthians. In this chapter you notice at the beginning there were certain false prophets that needed a recommendation, a written letter, to take with them to the different churches to recommend them to the people. The apostle Paul is bringing this out, "*Ye are our epistle written in our hearts, known and read of all men*" and he says in the third verse, "*For as much as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, ...*". If God sends forth His ministers and qualifies them to preach the gospel of Jesus Christ with power, not in word only, but in power and in the Holy Spirit and in much assurance they don't need a letter of recommendation because their gift is going to make way for them among God's people and that is what the apostle Paul here is speaking of. "*Written not with ink, but with the Spirit of the living God; not in tables of*

*stone, but in fleshly tables of the heart." And such trust have we through Christ to God-ward; Not that we are sufficient of ourselves ...*". Oh no, he knew that and I believe that if we be God called ministers we realize it too. "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; and I believe we are taught that. If a person thinks otherwise it does not take God very long to dress him down and let him know where the power comes from.

*"Who also hath made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious."* And I want you to pay attention here now. *"If the ministration of death,"* This is referring to the mortal law. *"But if the ministration of death written and engraven in stones,"* You know when Moses was with the Lord upon mount Sinai that the Lord wrote these laws with His finger upon stone known as the ten commandments *"But if the ministration of death written and engraven in stones was glorious."* Now look at that word glorious and keep that in mind. *"So that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away."* How shall not the ministration of the spirit

be rather glorious? For if the ministration of condemnation be glory.

Now if the law and if the condemnation of that law be glorious, *"much more doth the ministration of righteousness exceed in glory."*

Now we come down to the eleventh verse and here is what I want us to begin to think about. "For if that which is done away was glorious", which was the law," much more that which remaineth is glorious... And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished." Now if you read back in the 34th Ch. of Exodus you will find where Moses went upon the mountain of Sinai and there met God and you know of all that took place there, the thundering and lightning and the mountain quaked. Moses said that he exceedingly feared and quaked. That was showing the wrath of the law. Notice that when Moses came down off the mount his face shown with such brightness they could see his face shine from afar off. Moses came near unto them and what did they do, what did Moses do? He put a veil over his face because of the shining feature that was upon his face. Now this veil which was put upon his face seems to me was a type and figure of the law.

Now the Israelites could not look and see the glory of Jesus Christ because of the law. They trusted in the law and they went about to try to fulfill the law. In other

words there was blindness that came over their hearts. In the temple there you know the curtain that separated the Holy from the Most Holy place was hung. It was four pieces of cloth because it speaks of it as being blue and purple and scarlet and fine linen. So we have four here pulling together and making something that it would be impossible for the natural eye to penetrate. But when the Lord and Saviour came forth from the grave this curtain did what? It rent from top to bottom and it made a way then to Almighty God.

There are many coverings over faces and hearts of the people when they are in the unregenerate state before being born again of the Spirit of God. We have these coverings one on top of the other so that we cannot see the beauty, we cannot see the glory of Jesus Christ. We cannot see it because of the veil upon our hearts. We can't penetrate those veils when we are dead in trespasses and sins. Let's look at the veils that are over our hearts. The first veil then that I might say is over our heart is that of ignorance, yes, ignorance. What does ignorance mean? It means darkness. We are ignorant to the things of Almighty God my dear ones. We are in complete darkness. With this cover we can't see our ignorance, we can't see the way of salvation. No, no, we can't see that. We are ignorant to the truths of Almighty God. We are ignorant to the inward dealings of the Holy Spirit in turning us around and

then pouring us from vessel to vessel. We know nothing of those experiences because we are ignorant of them. Because of our ignorance there are coverings over our eyes and hearts and our hearts can not be a partaker of the things of the Spirit of God. So don't you see then that it is impossible.

And you know the Scripture says that darkness covered the whole earth and gross darkness the people. This gross darkness then is because of these veils being over our hearts and our minds that we cannot see the glory of our Lord and Saviour Jesus Christ. We can't see that my dear ones, so we have a covering over our hearts and over our souls and this is not the only covering that we have. We also have the covering of unbelief. Yes, that is there too we can't believe in the things of God. You know the people saw Jesus when He brought forth so many wonderful miracles. He called Lazarus to come forth from the tomb. There were people there that saw this and He gave sight to the blind and many people saw and they knew he was blind from his youth and yet they saw that Jesus brought sight to this man and how He cured the lame that he could walk again and how He gave hearing to the deaf and yet my dear ones because of unbelief they couldn't accept Him as the Messiah. You might say, well if I had been there I would have accepted Him as the great Messiah. But you wouldn't have my dear ones

because it takes something more than flesh and blood to accept these things. Peter brought out what it takes to accept this when Jesus asked him whom do ye say that I am. He said thou art the Christ the Son of the living God. He said it from his heart, he said it because he believed it. There was given him faith to believe that Jesus was the Son of the living God and he brought it out in boldness. What did Jesus say to him? He said blessed art thou Simon Barjona for flesh and blood hath not revealed it unto thee but my Father which is in heaven. So when divine revelation comes my dear ones and when that old belief is carried away, it is carried away by the power of God for as long as it is there we can't believe upon Jesus Christ. We might think we do but we believe on that kind of Christ that is in that second loaf that the devil puts there. Christ that wants to do things, that's an antichrist not the real Christ. We might be given to believe in an antichrist if we are given any belief at all. If we are not given to believe in the real Christ then it has to be an antichrist that we are given to believe in.

There are coverings then of ignorance and of unbelief and of self-righteousness. Oh, that covering of self-righteousness is something is it not? Oh how we cling to our own self-righteousness, how we cling to it as long as we possibly can. That is a part of this old flesh and we don't want to give it up because the

flesh produces self righteousness and we are going to cling on to it as long as we possibly can. People will fight for it because that is all they have. This self-righteousness enables them to do things that would assure them of their eternal salvation. So they are not going to get rid of it. This old self-righteousness has to be torn away. When it is there it acts as a covering, it acts as covering that we cannot see the glory in the face of Jesus Christ.

There also is pride. Pride is a covering that covers us up. You might not be able to point to pride as a covering. I believe we have pride toward many things that we do not want to cut loose from. So it takes the power of Almighty God. And there is enmity against God and there is the enmity against the truth of God. It is such strong enmity in our hearts and this is a covering over our eyes and over our hearts that we cannot penetrate the glorious doctrine of our Lord and Saviour Jesus Christ. We can't do it and we can't believe on it. I don't care how hard we might try we can't believe from the heart the true doctrine of our Lord and Saviour Jesus Christ not when the scripture says, "*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.*"

So don't you see how these people are; yet everybody is in this state including God's people my

dear ones. They are in this state and they have all these coverings over them and how in this world can you penetrate those coverings. You can't do it, it is absolutely impossible. Don't you see you can no more do it than you can go down and get water out of this deep well without anything to get it with. You just simply can not do it because my dear ones it is hidden from you. Gross darkness has covered His people so they are in this ignorance and they are in this darkness. But you know when it comes time and for each of God's children there is going to be a time the Holy Spirit begins to blow upon a little of this. He blows a little corner off here. He blows a little corner of this covering off.

You know the Holy Spirit is likened unto the wind. For it says "*The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell from whence it cometh, and whither it goeth; so is everyone that is born of the Spirit.*" So that when that wind begins to blow on all these old coverings over our hearts and over our minds and it blows off a little bit of corner here do you know what's going to happen then? Oh, you begin to see a little bit through this hole. You don't see the fullness of it. No, you don't see that at all but you see just enough to bring a little fear into your heart, a little fear into your soul. This covering had everything hid and you believed in this self-righteousness and you had con-

fidence in the flesh but now you have just enough light here to shine in that you began to doubt; you began to wonder am I mistaken. You had plenty confidence at one time in yourself but now you began to wonder my dear ones. Your confidence began to fade because the fear starts coming into your heart and into your soul, a fear that you might not be right, a fear that you might be on the wrong track my dear ones. You hate to give it up and you are going to stay with it just as long as you can. But I'll tell you the bigger that hole becomes and the more you are given to see the more you are going to have this fear.

You know this fear is a wonderful thing. Yes it's a wonderful thing to have fear because scripture speaks of it as the beginning of knowledge. So this fear then gives you doubts about all these other things you had so much confidence in at one time. So this fear is the beginning of knowledge that these things aren't perfect. Now you begin to see them come down just a little bit. Has this been your experience along this line that this fear began to creep into your heart and soul and cause you some concern? Oh you had a great desire to read more and find out more because you weren't safe any longer with your refuge that you felt you were riding to highest of heavens on. It was beginning to crumble underneath you just a little bit. You didn't feel safe upon it any more so my dear ones

you began to look and began to read and you began to search and you began to want to hear more and more concerning the things of Almighty God.

Now I want to bring in the glory of these two ministrations here. Concerning the first one it says, "Moses for the glory of his countenance which glory was to be done away:... For even that which was made glorious..." So we see one glory here being done away with to pave the way for another which is far more glorious. So we see the law here, we see the law coming in and why was the law pronounced to be glorious? Because my dear ones it did something that was absolutely necessary to take place in your heart and soul. That's the reason it is glorious and it is glorious because it came from Almighty God and it is holy. It was a divine law but my dear ones when it began to come into your heart and soul it did something to you. Oh it wasn't glorious to you but it was a glorious thing for you because it did something for you that was absolutely necessary in the experiences of a child of God. And what is that my dear ones? It brought you down. The apostle Paul said I was alive once without the law. Oh yes, he went about, he did not have any worries but he said when the commandment came sin revived and I died and I tell you my dear ones right here when the Holy Spirit begins to blow here upon your heart then the fear comes in. You see God's just

and holy law. You see God's holy law, "*thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength... and Thou shalt love thy neighbor as thyself.*" You realize that you can't do this. No, you can't do it because you can't love God with all your heart and all your soul and all your mind because if your heart is like mine it is ninety-five percent of the time upon the things of this world away from the things of God. How in this world can you fulfill that law? You can't do it; it's impossible. What did James say concerning this? He says, "*For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.*" What does the law say to you? It curses you, does it not? It is the ministration of death and condemnation.

It is a fiery law and the glory part of it is that it brings you down to see yourself as you actually are. It brings you down to nothing; it strips you of everything you had confidence in toward your own salvation and it leaves you naked and empty handed at the foot of Jesus Christ. You say if it is not by grace then I am lost and I am justly lost because I know my sins. When Jesus puts the sheep on His right hand and the goats on His left hand and says go ye cursed into everlasting punishment prepared for the devil and his angels I can see myself there on His left hand because

I am guilty of everything that anybody could be guilty of. I am as the apostle Paul said, the chief of sinners. So that's the way you feel and you feel like if God's justice would rain down upon your head it would send you to the very depths of hell. But there is something else that is pointed out here. Now that the veil is going to be taken off your face and you are going to see the glory that's in Jesus Christ. Yes that's where the glory is for God's people It is in Jesus Christ. We must be brought down to nothing in ourselves first before we can see the glory in Jesus Christ. When the veil is taken off our face, it will not be all taken off, it will be taken enough off that we will see as through a glass darkened. We can see the glory of Jesus Christ to the extent that we realize if we have any salvation that it is going to be in our Lord and Saviour Jesus Christ. Then isn't that a wonderful thing that the Holy Spirit has come along and He has paved the way for it says you hath He quickened who were dead in trespasses and sin. Yes, from whom He has blown these coverings away who were completely covered in unbelief, ignorance, darkness, in pride, in self-righteousness and all these coverings that were over your hearts.

Bless be unto God that our Lord and Savior Jesus Christ came down here upon earth to pay the price for His people. We find in Matthew where it says when the angel was speaking to Joseph... in a dream,

saying, "*Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.*" And you know He did not come to call the righteous but He came to call sinners and those are the ones that feel to be sinners and the others feel to be righteous. If we did not have these coverings blown away from us by the power of the Holy Spirit we would feel to be righteous. We would have confidence in our own self-righteousness. We would have confidence in everything; but when the Holy Spirit blows them away we are those sinners and felt to be sinners and those are the ones that Jesus Christ came down here to save. He came not to call the righteous but came to call sinners unto His glorious kingdom. He does everything for poor unworthy sinners who are made to feel themselves as sinners and not just to speak as being sinners but to feel themselves as being sinners. That's what counts my dear ones and I trust that each and everyone of us here have been made to feel ourselves as poor unworthy sinners, sick of ourselves sick of our sins, sick of ourselves from the crown of our heads to the soles of our feet as Job was sick with sores.

All those sores represented sins and we feel our sins from the crown of our heads to the very soles of our

feet but we have a great physician. Yes, He came not to minister unto the whole but to the sick. Those that are sick of themselves, those that are sick of their sins, those that are sick of themselves because they cannot do the things they would but seem to get around to doing those things that they hate. They are sick of these things but remember Jesus came down to minister unto the sick and not to the whole. He didn't come to minister to the self-righteous. He didn't come to those still buried in unbelief He didn't come to minister unto those. He came to minister unto the sick and those that are heavy laden, those that feel the burden of their own sins because did not He say, come unto me all ye that labor and are heavy laden and I will give you rest. Yes, you have rest in Christ Jesus. There is no rest in this world for you. No, there is no rest for one of His little ones passing through this world because this world is nothing but a wilderness for God's people. It is a desert land. For that which is born of the Spirit of God there is nothing pleasing to it As far as the old flesh is concerned yes, it is still pleasing to the old flesh. But, thanks be unto God we are not in the flesh but in the Spirit, if so be the Spirit of God dwelleth in us.

I would like to turn for just a moment to the seventh chapter of Romans and read just a verse or two. It is wonderful not to be under this law. Ye are no longer under the law. Why, because Jesus Christ fulfilled the

law for His people. Now I want you to notice the first verse of chapter seven of Romans. The apostle Paul is speaking here "*Know ye not, brethren, (for I speak to them that know the law,)*". Who is it that knows the law? The ones that the law comes to them and acts as a schoolmaster to teach them of their evil condition; to act as a schoolmaster to bring them unto Christ Yes, that's the glory of the law, but if the law has any glory in it , it is to bring us down to nothing and the greatest glory of all is having a way unto salvation where Jesus says "*I am the way' the truth' and the life: no man cometh unto the Father but by me.*" He is that way don't you see, that's why this glory here outshines the glory of the other. The letter killeth but the spirit giveth life. The law puts you in prison but the gospel opens the doors of the prison and frees you. Yes it frees you from being in bondage to that law. That is why there is so much more glory pronounced in the gospel by the apostle Paul than in the glory of the law. "*Know ye not brethren, (for I speak to them that know the law,)*". Those that have had some experience of being brought down dead inwardly speaking ." .. I speak to them that know the law, how that the law hath dominion over a man as long as he liveth?" As long as we have these curtains of unbelief, self-righteousness, and ignorance, and all those things before us we know nothing

about the law. But when the Holy Spirit begins to blow there and fear comes into our hearts and knowledge of the law begins to come into our hearts and souls that we can't fulfill it, then we know something about the law in that respect. "For the woman which hath an husband is bound," now this is spiritually speaking and not naturally speaking,

For the woman which hath an husband is bound by the law to her husband so 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," now what do we mean here by husband, in a figurative sense we are married to the law. The law is our first husband. We come under the law. We are married to that law and as long as we remain married to that law it is going to curse us and we are going to everlasting hell. How is the way to become separated from that law? It is this death I have just been speaking of. We must die under this law, just as Jesus died under the law. We find scripture saying when the fullness of time had come God sent forth His son made of a woman, made under the law, to redeem them that were under the law. Jesus was made under the law then, He experienced the killing letter and we must experience it if we be in Christ Jesus, we must experience that death to some degree too. It is not a natural death I am speaking of but it is a death to those things that we

once believed in and once cherished. We must die to those things. We must be brought down inwardly to nothing, unable to do anything. We must be brought down as the apostle Paul said, Oh wretched man that I am who shall deliver me from the body of this death. This is the death I am speaking of. But let me tell you, we cannot go below God's everlasting hands. We can't go below His everlasting arms. We think that we go low, low but His arms are always there to lift us up, if we be cast down we are lifted up again by Almighty God.

*"So then if, while her husband liveth, she be married to another man, she shall be called an adulteress."* You know these people that claim they belong to Jesus Christ and have never been killed by the law. What is that? That is adultery. You have two husbands; you have adultery. Let me tell you that is spiritual adultery. Such a one will never enter into heaven. *"But if her husband be dead then she is free from that law so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ that ye should be married to another."* We have become dead to the law by the body of Christ that we should be married to another even to Him who is raised from the dead, Jesus Christ, that we should bring forth fruits unto God.

Let's look now at the glory as it is in Christ Jesus. Oh what a won-

derful glory that is. We have been under this law and been under sin and have seen glory in it, yes there was glory in it to bring us to our senses you might say. But the glory now that shined on Moses' face and the veil has been taken away by the Holy Spirit to the extent now that we can see the glory of Christ and then we say Jesus Christ, it is all Jesus Christ. All my hope is in Jesus Christ, a risen Saviour. That's what shines to us, that risen Saviour He's the one that shines. He's the one we look to and not to any thing else. Our hope is in a risen Saviour. If Jesus had remained dead in the tomb, how cut off our hope would be, as the apostle Paul said, "*If in this life only we have hope in Christ we would be of all men most miserable.*" But our hope is in a risen Saviour and our hope goes on with Him into glory. This second glory here as the apostle Paul is speaking about in this third chapter oh how it does outshine the first glory. They are both important, they are both necessary, but oh how it excels that of the first glory. May God bless the truth and pardon any error.

Elder Joe Hamrick

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**JOHN 14:18.**

*I will not leave you comfortless: I will come to you.*

## STEPHEN - HIS TESTIMONY AND DEATH.

**G**od has chosen his people in a furnace of affliction, and it is his pleasure that the faith which he has given to his saints shall be tried. In the world he has ordained that they shall have tribulation, but in him they shall have peace. In the case of Stephen, as recorded in Acts vii., we have a clear and striking illustration of the depravity of poor, fallen man, and the violent opposition of the human heart in its unsubdued state to the religion of our Lord Jesus Christ, and a pleasing exemplification of the power of that faith of which Jesus Christ is the author and finisher, in its triumph over persecution, pain and death. It may be profitable for us who are so prone to brood over our real or imaginary troubles, to carefully review the faithful record of the sufferings of the primitive disciples of our Lord, and among the long catalogue given in the Scriptures we may pause a moment and consider the case of Stephen.

This man of God was, in himself considered, compassed with the same infirmities which are common to all men, he was equally as dependent on God for that grace which made him to differ from those who madly sought to take his life. But in proportion to the amount of grace manifested to the children of God, and the development of the faith of Jesus Christ in them, they have al-

ways, from the days of Cain to the present time, had to encounter the rage and fury of their enemies. This opposition and persecution has in all ages been chiefly from those who have stood high in religious profession, and those who were so much enraged against Stephen were exceedingly zealous in the defense of their religion against what they regarded as heresy in the preaching of Stephen. Even Saul, who was soon to become an apostle of Jesus, was at this time engaged with the multitude in their murderous designs; for he had not yet breathed out all the slaughter that rankled in his heart against the followers of the Lamb. But Stephen, being filled with the Holy Ghost, was well qualified for the emergency, both to testify with boldness, and patiently to suffer all the violence they could heap upon him. He evinced no disposition to yield to the popular clamor of the Jews, nor was he intimidated by their cruelty.

To all those who are in this day reproached and persecuted for the testimony of the truth, there is much instruction and comfort in the subject under consideration. When the exasperated multitude and the counsel were cut to the heart, and gnashed upon Stephen with their teeth, for having faithfully declared to them the truth, he looked steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. This heavenly vision of God and the Lamb was

enough to fill his heart with rapture, while a shower of stones were pelting his poor, dying body. In the ecstasy of that vision he exclaimed, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. The coast was clear, the heavenly portals wide displayed, the glory of that heavenly world drew forth his ardent spirit for its immortal flight. "*Lord Jesus, receive my spirit!*" he cried, and kneeled down and prayed that the sin of his murderers might not be laid to their charge, and then he fell asleep. Though it may not be our privilege in our afflictions, trials and persecutions, to see the heavens opened, and the glory of God and the Lamb, as Stephen saw it at that time, yet the faith of Jesus Christ in us looks within the veil; and by it we are enabled to look upon the things which are not seen, and, in our measure, we are permitted to realize the same consolation. Not with our mortal eyes, but by the light of the knowledge of the glory of God which shines in the face of Jesus Christ, do we behold the blissful regions of unclouded day, and with the happy martyr, expand our pinions for the immortal flight.

May we who are called by grace, to be engaged in the same cause, to experience in measure the same conflicts, to suffer the same opposition from the world, the flesh and the devil and at times to experience the same victories, may we bear in mind the case of the devoted ser-

vant of our Lord and Master. It will be profitable for us to remember that in the hour of his severest sufferings he looked steadfastly into heaven. The eye of his faith rested on the glory of God, and he saw Jesus standing on the right hand of God. Where else can we when all earthly comforts fail, when nature sinks, and the earthly house of our tabernacle is dissolving? Earth has no comforts for such an hour. How blessed then to be like Stephen, so filled with the Holy Spirit that we may look on the things which are not seen, the things which are eternal; and not only to look, but like him, to look steadfastly. Not even the violence of the infuriated mob, nor the cruel beating of a shower of stones, could divert his eyes from the mark of the prize of his high calling. The glory of God appears through the dim vista of intervening sufferings, his overruling providence, his all-sustaining grace and the trial of the faith, patience and hope of his children shall result in the declarative glory of God and the Lamb.

When the man of God saw Jesus, as the Son of man, standing on the right hand of God, he saw him in his mediatorial character, as having once endured the cross, once suffered in the flesh, once endured the contradiction of sinners against himself; and as having in the time of his incarnation, endured even the hiding of his Father's presence, for a season, but now he is seen as the risen and the glorified Redeemer, on the right hand of God, the represen-

tative of all his children. As the first fruits of them that slept, he has risen and gone up with a shout, and his position at the right hand of God as the representative and embodiment of all his spiritual members, is the certain pledge that where he is, there they shall also be.

This view of the complete triumph of the dear Redeemer, and his exaltation far above all heavens, not only inspires the suffering saints with the assurance that they shall shortly reign with him in glory, but seeing him as he is, has a transforming power on them; they are made more fully to display his image, and display that humility, meekness, patience and long-suffering, as well as that firmness and unshaken confidence in God, which was so gloriously exemplified in him in the days of his flesh. Thus Stephen, instead of fretting, murmuring or despairing exulted in the glory that was to follow his sufferings; but like his divine Lord and Master, his last prayer was that the sin of his enemies in stoning him to death, might not be laid to their charge. O that we, who at the present age profess to be the disciples of the crucified, risen and exalted Jesus, may be so filled with the Spirit of our God, and so sustained by his abounding grace, that we may give the same evidence that we have learned of him who was meek and lowly; that we may endure hardness as good soldiers of the cross; looking unto Jesus, (as Stephen did), the author and finisher of our faith, who for the joy that was set before him,

endured the cross, despised the shame, and is now on the right hand of God. May we consider him that endured such contradiction of sinners against himself lest we be wearied and faint in our minds. May patience have its perfect work, and when we have suffered awhile, according to the will of God, may we lay off our armor and fall asleep as Stephen did, with heaven, and God, and Christ in full view.

Middletown, N.Y., July 1, 1854.

Elder Gilbert Beebe

February, 1944

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

**S**hoes are an important part of the travelers equipment. Not many would undertake a long journey without them. Whatever our destination may be, it inevitably follows that our feet will be used extensively to get us there. Not many would be willing to undertake a hazardous journey barefooted. Yet it is true that at certain periods and under certain circumstances we would be willing to undertake things knowing that it would be hard to accomplish, but the thing to be attained is of so much more joy peace and pleasure that it covers up and hides from view the trials that have to be endured. It is not to tell just what the prodigal son represents that this text is before us. I am sure that the vast majority of people who have an

experience of grace know the many and varied things that come their way are peculiarly fitting to their own travel. To pass lightly over the journey that the prodigal took, we find him getting back home. I am a firm believer in the fact that every biblical type, illustration, symbol, parable and miracle if rightly examined under the natural reasoning of man would tend to show that salvation is unconditional. I do not mean that the natural man could understand it, because the natural man cannot understand natural things when they pertain, or are used, to teach spiritual things. This can easily be ascertained by noticing the difference in the construction of the language used in the Bible and the newspaper. So it is in this case. All men (the spiritually unlearned) put a condition in it. They often lament over the matter that the youngest did not stay at home, not knowing that he could not. They, as often, lament because more of their hearers do not come home as he did, not knowing that each prodigal does come home when starvation drives him. Starvation will not let a man do as he pleases. It was not optional at all with him, it was necessary. That necessity became so great that it made him willing to have changes wrought. Subsistence reached the stage that the conditions under which it came did not matter. Is not this your experience, brethren? Is there not such a hungering for the food of your Father that you are willing for him to have complete charge

of your life? Do you not feel that anything he orders will be too good for you? This prodigal no doubt had known splendor, he had known what fancy dress had been, he knew the state of the servant, he had looked with disdain on them, but this matter of something to eat occupies his whole thought. Such a change has been wrought upon him that he sees himself a vile, condemned sinner. He knows that he is not fit to fill a son's place. He went away in riotous living, and that carries with it plenty of clothes, but as he comes back they have lost their significance. He is so anxious to get home that he is willing to be as one of the servants. Let us notice that he did not ask to lose his sonship. He acknowledges his unworthiness to be called a son, but so willing has he become that he is willing to be "as a servant." How changed he is now being called a son to being as a servant! He knew the custom of this country in which he lived, he knew a servant went barefooted. Although he knew the privations and hardships that such a procedure would bring, he was willing to go without shoes. My precious brethren and sisters, have you felt this? Does not the grace of God seem wonderful to you? If you have really felt this condemnation and have heard your Father say "put shoes on him" you have indeed been blessed. It was the custom in that land to put off the shoes on entering the house. It is true now, little children. No shoes are needed in the house of the Lord.

They are given for the journey How precious the sight to see the beloved of the Lord in his house without shoes. No need of them in his house, they are for the journey. Did you notice that they are shoes "put on?" Shoes are given to each of the Lord's humble poor. They are "put on" them Solomon sang about the beauty of the shod feet of the beloved (Sol. 7:1), and may I ask what condition there is in being shod? They did not send any searching party after the prodigal, yet he was brought to the place of shoes. Could he help coming? Did he get shoes by good works? Were they placed nearby and he told to place them on his feet? Brethren I love the doctrine of God's putting on shoes. Do you?

Elder W.D. Griffin

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**1 THESSALONIANS 5: 21.**

*Prove all things: hold fast that which is good.*

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**MEETINGS**

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**PIGG RIVER ASSOCIATION**

**D**irections to the Pigg River Association to be held; The Lord willing; the first Sunday in August, Friday and Saturday before - August 2nd, 3rd, and 4th. The meeting will be held on the grounds of Chestnut Church in Franklin County, Virginia.

Those coming from the North on 220 after passing Rocky Mount, at first stop light, turn left on 619; go 3.7 miles, turn right on 724 (Goose Dam Rd). go 1 mile to church.

Those coming from the south on 220, go app. 13 miles from Bassett Forks, turn right on 724 (Goose Dam Rd.) app. 2 1/2 miles to church.

We welcome and invite the ministers of our Faith and Order, our Brethren and Friends to be with us.

Jamie E. Cooper, Clerk

**STAUNTON RIVER ASSOCIATION**

**T**he 2002 Staunton River Association will convene the Lord willing, at Weatherford Church meeting house, the host church is Springfield Primitive Baptist Church for this our one hundred sixty-first session. Services will begin at 10:00 a.m. Saturday July 6th and on Sunday July 7th.

Weatherford Church is located about five miles from Gretna, VA. in Pittsylvania County at the intersection of highways 760 and 763.

Our union meeting will also convene at Weatherford Church fifth Sunday this month & Saturday before.

We invite visitors and correspondents to attend these meetings with us.

Burnell B. Williams, Asso. Clerk

*CONTRIBUTIONS*

FOR APRIL 2002

Nettie Duncan, VA .....	5.00
Nancy Pullig, LA .....	5.00
Banks Conner, Va .....	5.00
Homer Wade, VA .....	2.00
Reidy Pickral, VA .....	25.00
Audrey Hamrick, TX .....	5.00
Georgia Edwards, NC .....	5.00
Eld. W. L. Gardner, GA .....	5.00
E. H. Chandler, LA .....	5.00
James Geisendorfer, WI .....	2.00

*OBITUARIES*

**ESSIE PEARL BANE**

**S**ister Bane, 97, passed from this life on Thursday, February 14, 2002 at the Wyoming Continuous Care Center in New Richmond, West Virginia after a long illness.

She was born on December 17, 1904 in Maben, West Virginia. She was the daughter of the late Henry Burton and Judy Canada Polk. She was a homemaker and a beloved, faithful member of the Newfound Primitive Baptist Church in Wyoming County, West Virginia.

She was preceded in death by her husband, Fred Bane; a son, Glen Bane; a daughter, Margie Bane;

three brothers, Raymond, Estil, and Ernest Polk; and a sister, Laura King.

Survivors include five sons, Zane Bane and his wife, Garnett, of Cowen, Frank Bane of Lynco, Bill Bane and his wife of Chicago, Gene Bane of Lynco, and Kenneth D. Bane and his wife, Nadine, of Oceana; two daughters, Jessie Thompson of Chicago and Edna Bane of Lynco; a sister, Ina Tonoff of Bolt; 15 grandchildren; 24 great-grandchildren; and six great-great-grandchildren.

Services were held Sunday, February 17, 2002 at 1:00 p.m. at the Calfee Funeral Service Chapel at Pineville, West Virginia with Elder J.B. Farmer officiating. Burial was in the McDonald Cemetery, Crouch's Farm near Oceana, West Virginia. Sons and grandsons served as pallbearers.

Sister Bane was dearly beloved by all who knew her. She bore the fruit of the Spirit, which is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. We are taught that a tree is known by its fruit and therefore have much assurance that, bearing that good fruit, she must have been highly blessed of God. She loved to receive the company of the brethren into her home. She was diligent and faithful to attend her meetings and was present many times when she was in a weakened physical condition. She was given a strong desire to meet together with her brethren and sisters of the church, even after she took up residence in the

nursing home. Many times she would say, "*If only I could go to church one more time.*" I hope that as long as I am in this world, I will never forget her beautiful, sweet smile that greeted her loved ones.

She fell asleep peacefully, we trust, in Jesus. She, we are assured, is now in company with that great cloud of witnesses that encompasses the people of God, waiting for the appearance of the Lord, Himself, to raise those who have died in Christ and to change those who are alive and remain at His coming, to be caught up together to meet the Lord in the air. According to the holy scriptures, "*it does not yet appear what we shall be, but we know that when He shall appear, we shall be like Him; for we shall see Him as He is.*" May we be comforted by these words. She will be greatly missed but I believe that she is far better off now, because, as the inspired apostle said, "*To be absent from the body is to be present with the Lord.*"

This was written by one who loved her, I hope in truth.

J.B. Farmer

---

#### EFFIE LAWRENCE CONNER

It has pleased our Lord to remove another member from our midst. Sister Effie Conner Lawrence passed from this life January 18, 2002. She was born in Floyd County, VA June 3, 1908, a daughter of the late Elbert Leland

(Lee) Conner and Lula Aldridge Conner.

Sister Effie was received in Salem (Head of the River) Church October 11, 1925. She married Clarence Lawrence October 16, 1926. His membership was with Pine Creek Primitive Baptist Church.

Sister Effie and her husband moved to New York, where they remained until their death. They raised five children.

Sister Effie was laid to rest in Ridgeway Cemetary, Venice, New York, beside her husband who preceded her in death.

May the Lord comfort those who mourn, and bless them to feel their loss is his eternal gain.

Written by request of  
Salem Church  
Mary Janney

---

#### BROTHER CHARLES TIRAS CONNER

**I**t is with love and I hope, God's eternal grace, that I attempt to write the obituary of my earthly father and precious Brother in Christ. We will miss him greatly but feel our loss is his eternal gain. Precious in the sight of the Lord is the death of his saints.

Brother Tiras was born January 21, 1908 in Copper Hill, Virginia to James Preston and Flora Holt Conner, and left this old world behind on March 24, 2002 to forever

rest in love and peace with his heavenly father. This made his stay here 94 years, outliving all of his family of eleven children. He was preceded in death by his wife and two sons. He was married to Irene Janney on November 6, 1929 who passed away December of 1971:

He is survived by three daughters and husbands: Mary and Wade Poff, Mae and Alvin Vest all of Copper Hill, June and Dean Conner of Roanoke, Virginia. One daughter-in-law, Sylvia and husband David Whitlow, fifteen grandchildren, twenty great-grandchildren, four step grandchildren and six step great-grandchildren, one foster brother, four sister-in-laws, one brother-in-law and many nieces and nephews.

Bro. Tiras was a very humble father and Brother in Christ. He accepted his afflictions with patience, mumbling words of "*God knows best*" from time to time when he felt so bad. Those words will always mean so much to me as I feel they were meant for me too as I endeavored to help him through his afflictions.

Bro. Tiras was received into the church January 12, 1947 and was baptized June 8, 1947. He was ordained a deacon June 7, 1952. He loved his Church dearly and attended regularly as long as he was able. He also served on the finance committee in the Smith River Association for many years. He believed the sweet doctrine of salvation by grace and grace alone. All praise

going unto the God of heaven and earth. The funeral was conducted at Salem Primitive Baptist Church in Copper Hill, Virginia by his pastor Elder Hale Terry and Elder Lane Carter. His body was laid to rest in the church cemetery to await the second coming of our Lord, to awaken in His likeness where there will be no more heartache, pain or sorrow, to ever be with the Lord.

Written at the request of  
Salem Church by  
Mary Poff, Clerk  
Hale Terry, Moderator

---

OBITUARY FOR GEORGIA,  
OLA, KIRKMAN, GODWIN

**S**ister Georgia, Ola, Kirkman, Godwin was born May 22, 1908 at the parish of Bienville in LA and God called her to her resting place February 28, 2002 She was in north Monroe Medical Center when she passed away She had lived on this earth A little over 93 years.

We at Oakgrove church have missed her as she was in nursing home many years but knowing that we cannot see her on this earth any more makes us miss her so much more. We bow our heads in humble submission to the will of God and believe that she is happy now in the arms of Jesus Our loss but God's gain.

Sister Ola joined Oakgrove Primitive Baptist church October 11, 1975. After closing, we were

called back as this little sister who had been troubled For A long time came forth with an experience of Grace, asking for a home with us which we gladly excepted her For we were waiting for her. While we sang A hymn we gave her the right hand of christain fellowship, Baptism was set for November 8, 1975. After baptism we gave her the right hand of church fellowship.

Sister Ola is survived by One son Lee Melton Godwin Jr., Five Daughters Betty White, Monroe LA, Delma Nunn and husband Othel of Jonesboro, LA, Gloria Dixon and husband George, Homer LA., Kay Dixon and husband Bill, Shreveport, LA. and Evelyne Jane Adams and husband Bill, Cashatta, LA. 23 grandchildren and a host of great and great great grandchildren.

Sister Ola was preceeded in death by her husband Lee Melton Sr. Two sons Joe David Godwin and Arnold Lee Godwin and her daughter in law Dorothy Burch Godwin.

Funeral service was held at Edmond's funeral chapel, Jonesboro, LA. March 4, 2002 with Rev. Joey Bignor officiating. Arrangements by Edmond's Funeral Home in Jonesboro, LA.

Sister Ola was laid to rest beside her husband, Lee Melton Sr. in the Strange Methodist cemetery at Readhimer LA. to await the coming of her Lord.

SUBMITTED BY  
Elder David Godwin. Mod.  
Katherine Mathews, Clerk

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

*"The Sword of the Lord and of Gideon"*

VOL. 170

MEADOWS OF DAN, VA., AUGUST 2002

NO. 8

## SIGNS OF THE TIMES

ISSN - 0199 - 0063

Subscription price \$15.00 per year - \$25.00  
two years

Published monthly by  
SIGNS OF THE TIMES, INC.

Established in 1832  
Devoted to the Old Baptist Cause

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SIGNS OF THE TIMES, INC.

202 Carousel Lane, Meadows of Dan, Va. 24120-4403

## SONG

*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.*

*'Twas grace that taught my heart to fear,  
And grace my fears relieved:  
How precious did that grace appear,  
The hour I first believed.*

*Through many dangers, toils, and snares,  
I have already come;  
'Tis grace has brought me safe thus far,  
And grace will lead me home.*

*The Lord has promised good to me,  
His word my hope secures;  
He will my shield and portion be  
As long as life endures.*

*Yes, when this flesh and heart shall fail,  
And mortal life shall cease,  
I shall possess, within the vale,  
A life of joy and peace.*

*The earth shall soon dissolve like snow;  
The sun forbear to shine;  
But God, who called me here below,  
Will be forever mine.*

Newton.

## POSTMASTER

Please send address changes to:

Signs of the Times  
202 Carousel Lane  
Meadows of Dan, Va 24120-4403

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EDITORIAL

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FELLOWSHIP

*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.*



Elder R. H. Campbell

**T**he above are the words of the apostle John, setting forth the reason for his writing the things that he did to all of those, of like precious faith, those who in the following generations would be-

lieve, but would have doubts and fears that they were mistaken in their hope of things eternal, by their fearful interpretation of the scriptures. He was an eyewitness to the ministry of Jesus, his life and works, and knowing the weakness and frailty of the flesh, his desire was to leave on record, evidence which would be of comfort to those who did not have his first hand information; and who, because of their feeling of unworthiness within themselves would have doubts of their calling, and therefore suffer needlessly. He was of the same mind as Peter when he referred to his writing, on one occasion, that it was from an earnest desire to bring these truths to their memory again, and again, although they already knew them; to comfort them, and to bring them to their minds afresh, the beauty, joy and gladness that they experienced when these things were first revealed unto them.

This same testimony could be assigned to all of the writers of the scriptures who were blessed to leave on record their experiences for their brethren in the following generations. This was indeed the purpose in their calling, as I have said many times, these gifts were not for them alone, but for them to leave on record as the footsteps of the flock: that others may read and compare them to their own travels. Much of the time the saints feel that they are alone, being so few among the multitudes on the earth, and then

to find that there are others who traveled with Jesus, who had the same experiences, travels of mind, and who were given a desire to communicate with their brethren, and to have fellowship with them in their common trials and afflictions. These writings encourage them to press on in the faith, knowing that they are not alone, and that these things are not just a figment of their own imagination, and especially when they are witnessed to by the personal concern and fellowship of one such as John, and his sentiments as expressed in the above verses.

John had set forth in the first verse, (1 John 1: 1) *"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life:"* a first hand account of that upon which their whole hope of eternal life was based, unto the apostles, and he says then, (vs, 4) *"And these things write we unto you, that your joy may be full."* John's desire was that his testimony might be of comfort to the generations following, with the same comfort where-with he himself had been comforted in his experiences. He realized that only those who had experienced a quickening by the Spirit, would understand what he was talking about, and these are the only ones to whom he is writing. Any child of God's experience, is of a very special interest to anyone else who has been quickened, and how much moreso

when the experience is of one who was with Jesus, during his ministry, his fulfilling of the law, making the sacrifice for the sins of Israel under the law, and the setting up of the new testament church. This causes a very marked uplifting of the faith and hopes of the saints, and especially at times when their faith might be the weakest. John is saying unto them that he is writing unto them that they might have fellowship with him, the Father, and Jesus Christ his Son; What a wonderful declaration to make, and yet we believe that this is the way that it happens, and we do feel a kinship for John, and the other writers, through their messages.

He knew what comfort and fellowship these truths are to the children of God, and his telling them was also a comfort to himself, even as it would be to others, because everyone enjoys the repeating of their experiences to others because it brings them to their minds anew. I have heard some brothers tell their experience several times, and rejoice each time as their experience is told, even as they do. These things never grow old to those who have experienced them. We spend so much of our time occupied with the things of nature, that anytime that anything can bring these spiritual matters and experiences to mind again are a comfort, a delight and are welcome Bethel spots in our day.

What does the word fellowship mean. Well, Webster defines fellow-

ship as, (1) Companionship, friendly association. (2) A mutual sharing as of experience, activity, interest, etc. (3) A group of people with the same interests: company: brotherhood.

All of these definitions are good, but, I think that what John meant, in the above scripture, went much farther than this. These are all things that men can enter into, or separate themselves from voluntarily, as far as nature is concerned, but, I believe that included in John's meaning are things that are also clearly defined in the word kinship. Kinship is a relationship that is entered into by birth, and is something over which the individual has no control, it includes all of the above definitions, but it goes much further than that. The kinship is, of course spiritual, rather than natural, and it incorporates a much closer and stronger bond between the parties involved, and cannot be broken except by death. The natural blood relationship exists, as long as the parties live, it cannot be broken by anything that occurs in nature except death, and since the spiritual relationship, under discussion above, is not subject to death, then we are talking about something beyond what Webster is considering in his definition. If the bond is the one that John is writing about, then it is of God and is eternal, it cannot be terminated by the parties concerned, just as they could not originate it, of themselves in the beginning. Remember, the fellowship is with one another, and John says it is with

himself and with God, so it is permanent as are all of God's ways.

When we think of our fellowship with our brethren, we are including in that definition, our beliefs, faith, love, wisdom, righteousness, sanctification, redemption, conversion to the knowledge of the truth, and the afflictions that abide with the children of God, and all of our experiences with all of our brethren from the beginning of our experience, and these are all gifts of God in Christ Jesus, and Webster's definition does not go that far. This is more in line with what, I believe, the apostle John was including in his definition of the word fellowship. He said that he was writing these things unto us, that we might have fellowship with himself and as he said, truly his fellowship was with the Father. What a glorious statement this is, considering who is making the statement, and the evidence that we have of his qualifications to make such a claim. I believe that he is saying that he knew what his brethren, in future generations would experience and wanted them to know that even those who were with Jesus himself, who saw the miracles and experienced his love, first hand, would, in time, question their calling. Even as we do in our day. He was wanting them to know, that all understanding is given by inspiration from God, whether in the first century in the very presence of Jesus, or the twenty-first century, far from the scenes of that day. He is saying that we are just as close to God as they

were then, because he is ever present with his children in all ages of time.

All of these evidences that the children of God share, in this life, are the basis of the fellowship that they have for one another, and it is one of the most precious gifts that we have, in this time world. When we come together, we would probably say that fellowship is that bond that binds our hearts together, the love of God that has been planted in the heart of each one, for himself and one another, which we received when we trust that we were called out of nature's darkness into the marvelous light and liberty of the gospel, in his Son Jesus Christ. This is not untrue, but neither is it the whole truth, because fellowship includes so much more than that; it includes all of the things experienced by them since trusting that they have been saved and called with a holy calling. Fellowship is a chain of many links, each separate and distinct in the experience, but yet, each is just a small part of the whole trial of faith wrought in our lives, if indeed, we be one of his: and above all, they bear witness that they are from the same source. Paul wrote, (Heb 12: 1) *"Wherefore seeing we are also compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."* We are compassed about by a great cloud of witnesses,

when we are blessed to stop and behold them. We have the scriptures, the testimonies of our brethren, in this day and the personal revelations that are given to us, in times of need, and which are so precious and comforting unto us. An insurmountable obstacle can be suddenly eliminated, or a way opened up for us, when it seemed that there was no way around our problems, no solution within the realm of nature, and these all bear witness to the promise that he would never leave, nor forsake, his children.

Sometimes we can spend hours in the company of a brother, or sister, talking of what we understand to have been our conversion from following after the things of the flesh, and being blessed with a desire to follow our Lord and Savior Jesus Christ: and the way and manner that it came into our life. This is a very basic ingredient in that fellowship, the part of our experience that is most precious to us. It surely is that well of water that springs up within us, because we can always go back to that time, in our mind, and draw strength and courage from it, continuing to press on in the faith that we are being led in ways that we know not. In the flesh, we sometimes come to the place that we fear that we are mistaken in it all, and that it is just the imagination of the mind, but, when we are blessed to go back to that day in which the miracle was performed, we can say, in a most solemn declaration, we

know that we were changed. We are not the same as we were before, and all of the change was for the better, old things are passed away, behold all things became new, and this beauty never fades, when blessed to view it in the same Spirit in which it was received originally.

We cannot say that we know that it is of God, but, we can say without doubt that there was a change in our heart and soul, over which we had no control; we did not desire it, we were not seeking it because we were completely unaware of its existence, and therefore, when we read the scriptures and find our experiences described, so clearly, by those who have gone on before, those who lived in another time, another generation and cultural age, we are made to believe that we are as they were, because there is nothing else, in nature, that can explain this rare occurrence. It is not just the feeling, but rather the power that comes with it, that causes us to continue in hope, by faith. We believe that we are as they were, and that the whole of scriptures is but a testimony of the way and manner in which God has dealt with his children, in all ages of time: and therefore we are made to believe that we, even as they, are of those for whom Christ died. As the scriptures declare, (Romans 15: 4) *“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.”* Isn't this what

John is saying, in essence? that he is desiring that those, to whom he is writing, may be comforted and strengthened by his testimony, a witness from one of those who walked and talked with Jesus, and observed his ministry from the beginning; those who experienced the original baptism of the Holy Ghost and fire; the evidence that Jesus told the apostles that they would receive, in his last words to them, before he ascended unto the Father. If these words are of comfort unto you, we can say unto John, you were successful in your mission, and praise God for you.

Fellowship is stronger than any of the other emotions of the children of God, because it involves the whole of their hope of spirituality, the hope that dwells in the hearts of those who have been quickened. Every link, mentioned above is a gift from God, and the combined strength of these are stronger than any of the ties of nature. It is the evidence, which in the lives of the apostles caused all of them, except John, to lay down their very lives for Christ's sake, and as John said in this same epistle, (Chap 3, vs 16) *“Hereby perceive we the love of God, because he hath laid down his life for us: and we ought to lay down our lives for the brethren.”* They all hazarded their lives for the cause of Christ, and this bond of fellowship is strong enough to cause any others to do so, by the same grace of God.

Each of God's children, in a

manner of speaking, lay down their life for the church, because their priorities are so rearranged that the church and the fellowship of their brethren becomes the primary focus of their lives. They are more at peace with themselves and their lives, when they are at home with their brethren in the church, than any other time: their minds and hearts are turned away from the hectic pace of the things of nature, and they are blessed for a season to center them on the things that are their primary concern. This, of course, is when they are blessed with the presence of the Spirit in their heart, which enables them to put things in their proper perspective. These are the heavenly places in Christ, spoken of in the second chapter of Timothy.

(Acts 2: 1) *“And when the day of Pentecost was fully come, they were all with one accord in one place.”* Surely this is the description of the relationship that exists when brethren are enjoying this fellowship, they are all together, in one place and are all of one accord, which is, their desire to worship God in spirit and in truth. This was true of the occasion when the Holy Ghost came down and sat upon each of the apostles, and they began to speak with other tongues, as the Spirit gave them utterance. Is this not what occurs when the church comes together, on the Lord’s day? They have all come together, in one place and of one mind, and the Spirit being among them, they indeed wor-

ship God in Spirit and in truth. Jesus, said, (Mathew 18: 20) *“For where two or three are gathered together in my name, there am I in the midst of them.”* and when he is in their midst, they experience the fellowship that John is speaking of in the above text. The Spirit must be present for his children to worship God, for as Jesus said, on another occasion, (John 4:24) *“God is a Spirit: and they that worship him must worship him in Spirit and in truth.”* This is not an option available to them, it is a blessing bestowed upon them, by the grace and mercy of God, at his appointed times and places.

This fellowship, under consideration, is something that the world, in general, knows nothing about. They cannot understand why God’s children will go so far to be with their brethren, when there are many churches around them that would welcome them with open arms. They do not realize that they serve a different type of menu, and only those that love this particular diet will go to where it is served, whether it be a block, or five hundred miles away, the diet next door just does not satisfy their appetite.

These same ones can visit in our churches where this fellowship abounds and go away in amazement at our services and order, there is none of the pomp and ceremony that is so prevalent in their meetings and, of course, they did not understand the preaching, and this is according to scriptures, for the scrip-

ture declares, (1 Cor 1: 21) *“For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.”* This is all included in the wisdom of God, and contrary to the popular opinion that God wants everyone to be saved: he has given an appetite for this doctrine to only a chosen few, and all who do believe it will know from whence their understanding comes, and believe that they are saved.

They cannot understand these mysteries unless they have been quickened by the Spirit and made to see the truth in the same manner that all others have, if and when they are, those who were aliens from the commonwealth of Israel too, will no longer be satisfied with the modern churches and their, so called, plans of salvation, which are all based upon the aid and efforts of man. They will, then see, the hypocrisy and fallacy in what the world calls religion; and they will know, from experience, that the spiritual realm is God’s very special domain, and is reserved for those for whom it was prepared, those to whom it is revealed by the Holy Ghost, as is plainly taught in the scriptures.

This is probably the most universal testimony of all of the saints of God; one that they will all say, with the apostle Paul, (1 Cor 15: 10) *“But by the grace of God I am what I am: and this grace which was bestowed upon me was not*

*in vain: but I laboured more abundantly than they all; yet not I, but the grace of God which was with me.”* Only when one is brought in this manner will they acknowledge that it is all by the sovereign grace of God and not an option available to the creature.

Fellowship, that most blessed state of the children of God, when they are raised up and made to sit together in heavenly places, in perfect peace, harmony, and their mutual love for one another, and having all things common. This is when they will, (Psa 47: 12-13) *“Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.”* These towers, bulwarks and palaces are those, very special experiences, that they have received at God’s hand, and which they share with each other, as they are blessed with these seasons of communion, seasons of remembrance of all the ways that the Lord their God has brought them. There is no place more beautiful, more secure, and more complete, than these little Bethel spots that they find along the pathway of life; they are even as the handfuls of purpose that Boaz told his reapers to leave for Ruth, his beloved. They are unexpected, but looked forward to also, because they have previously experienced these seasons of love and mercy. As David said, (Psa 28: 13-14) *“I had fainted,*

*unless I had believed to see the goodness of the lord in the land of the living. Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."*

In bonds of love;  
Richard H. Campbell

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## CORRESPONDENCE

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Dear Elders,

**M**y name is Tom Adams and I live in Vancouver, WA. We have "NO" Old School Baptist churches in our area that we can fellowship in. We have been feeding and surviving off of tapes from a few Old School Baptist Elders. One being Elder David (Skip) Mattingly of Indiana. Another being Elder Poole and Elder Stanley Phillips. They all have been a tremendous blessing to me and my family. Elder Skip has been very generous with sending tapes. Elder Phillips has also been very generous with books that he has written. We have just recently met 2 brothers in Christ in our area. One is Mr. Lloyd Spikes of Elgin, OR. And the other one is Mr. John Peters of Centralia, WA. Brother Spikes was the first that we came into contact with and he was nice enough to send me a copy of a Signs of the Times. I have 5 volumes of Elder Beebe's writings but I didn't realize that the Signs was still being published. I devoured the copy that

Brother Spikes gave to me. Then by God's grace we came into contact with Brother Peters. Brother Spikes lives a little over six hours away so we haven't been able to visit with him in person yet. But Brother Peters only lives one and a half hours away. We have been able to visit with him once so far. It was a very pleasant visit and we can't wait to go back, soon, Lord Willing! He tremendously blessed us with a handful of old Signs. Some of them dating back to the 1940's. Needless to say, I have been thoroughly enjoying myself with some of the best reading that is out there. There could be some changes in our near future so we are waiting to see what the Lord shall do in our lives. But, when we get pretty much settled, we want to start a subscription to the Signs. I have a couple of questions if I may. In Vol. 121, No.7 of July, 1953 there is a little article entitled "Fragments" by Elder Silas Durand. It was wonderful. I was wondering if anyone has put his "Fragments" into book form, (I am assuming that there are more.)? Also, I have included a little study that I have done. If you wish not to publish it, that is ok with me, but if you do choose to publish then may all the glory go to God! I have it on a web site that is dedicated to the Old School Baptists.

But by the glorious grace of God  
Tom Adams

<http://www.geocities.com/docsofgrace>  
"A Sweet Savour"

NOTICE

It has been a long time since we have asked help from our subscribers. So many of our older subscribers have now passed on. Our subscription list has shrunk as has the membership in many of our churches. I firmly believe that there are many believers out there that would really enjoy reading the "Signs", but have never heard of it. Just last week a believer from Washington state wrote he has just been introduced to the Signs of the Times. A brother Spikes had given him some old copies, which he enjoyed a lot. (See the above letter)

If each subscriber could introduce one new subscriber it would help a lot.

We enjoy publishing the dear paper each month and just wish it could be shared by more people.

Instruct them to send full name and address with remittance of \$15.00 per year or \$25.00 for two years to our distribution manager:

Elder Wm. Hale Terry

202 Carousel Lane

Meadows of Dan, Va. 24120-4403

Editor

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**PSALMS 26:7-9.**

*The LORD is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.*

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**ARTICLE**

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*Reprint from October Signs 1900.  
Middletown, N.Y. October 15, 1900.*

**DO WE NEED A CONVENTION?**

**W**e have noticed in a number of our exchanges a call for a general meeting in Fulton, Ky., November, 1900, of all claiming to be Old School or Primitive Baptists. The object of this meeting is said to be to endeavor to heal the breaches that are being made in the Old School or Primitive Baptist ranks, by the mooted questions of the day, such as limited predestination, conditional, or merited time salvation, &c. What would some of the fathers who have been called home twenty or more years ago thought to have read such a notice? Nearly seventy years ago there was a convention called at Black Rock, Md., by a few faithful brethren to protest against the inventions of men that were then being brought into the church, and at that meeting was drafted and published certain articles as the faith of those assuming the name of Old School or Primitive Baptists, and among them were the very principles of truth now challenged by those calling for this meeting.

For nearly fifty years the doctrine upon which the Old School or Primitive Baptist Church was founded, was advocated and published in the Signs of the Times with

practically no opposition by any claiming our name, but within the last few years there have arose a number of men and publications pronouncing as heresy some of these principles of truth

in which the brethren for so many years have taken sweet comfort and consolation in times of trouble. Can it be that these children are so much wiser in their day and generation, and our fathers but enjoyed a "fool's paradise"? We anticipate the answer to the above, which is, "A hoary-headed error does not become a truth." We fully admit this, but aside from the question of the truth or error of these principles, we do insist that those who maintain the principles adopted at Black Rock, Md., in 1832, where "the saints were first called" "Old School or Primitive Baptists," are the only ones that have any right to the name, and those refuting these principles should designate themselves by another name, and thereby avoid confusion. Is there confusion and are there dissensions? If so, who has caused them? Can the cause of the trouble be laid at the door of those who have all along contended for that faith which for nearly fifty years worked such sweet communion among the saints! Are not the dissensions caused by the dissenters?

While those who have brought in the new questions of the day have fallen into confusion, those who are still contending for the old doctrine

are enjoying the unity of the Spirit in the bond of peace," and have no need of a convention "to heal the breaches." Therefore we feel that for us to join in this meeting would not be advisable, for we are if anything more firmly established in the truth of the old principles, as we read the futile efforts to refute them, and not being a dissenter" we have nothing to adjust in the truth as it has ever been advocated in the SIGNS OF THE TIMES.

Elder Gilbert Beebe.

This was a good admonition over 100 years ago and we think it is still good today.

Editors

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ST. JOHN, 15: 14-17.

*Ye are my friends, if ye do whatsoever I command you.*

*Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.*

*Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.*

*These things I command you, that ye love one another.*

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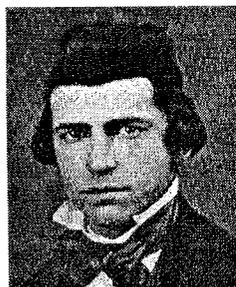
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**VOICES OF THE PAST**


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**CHAPTER 1**  
**MY EARLY LIFE**


Elder Silas H. Durand

**I** think one of the hardest things I ever had to do was (or is) to get the consent of my own mind to write and publish this book. There is a constant desire to stay back out of sight. That I cannot now do, for I have written of my daily life and experience concerning spiritual things and published it among the brethren for more than forty years. Yet how little of my outward history and of my inner life I have told. How little can be told. Considering that, and also considering my inatural backwardness from early childhood, the most diffident child I ever saw, I just now felt like giving up the task of writing any more, when the thought of the wonderful goodness and mercy of the Lord to me filled my soul with a desire to tell it to all that fear the Lord. I cannot recite it all; I cannot tell it. To give even a glimpse of it I must tell of all my vileness, my wickedness, my transgression in heart and lip and life, and that I cannot do. I can tell of times when the revelation of his grace and goodness to me, in an experience of his delivering power, has caused my soul to cry out and shout because

of the greatness of the Holy One of Israel in the midst of Zion, and to say, *“O Lord, I will praise thee: though thou wast angry with me thine anger is turned away, and thou comfortest me.”* But I cannot tell of the awful depths of sin and the terrible waters of affliction out of which he has saved me. I can only say that my praise is continually due to the Lord for this great mercy that has kept me a place in the fellowship of his church and people.

I was born January 5, 1833, the eleventh of fourteen children. My father, Daniel Durand, was born November 7, 1793, in Middletown, Orange County, New York, when there were only two houses there. The ancestor of the Durand family in America was Dr. John Durand, who came from Rochell, France, during the time of the Huguenot persecution in 1685, and settled in Milford, Conn. My father saw the house where he lived.

My mother was born in Beilvale, Orange County, New York. She was a granddaughter of Elder James Benedict, who was said to be the first Baptist preacher who was ever west of the Hudson River. He organized the church at Warwick, and built the meeting house which is still standing in the center of the beautiful village of Warwick, and in which the church meets every Sunday.

My father and mother were married in April, 1815, in Bellvale, and

lived there perhaps two years. They moved to Minnisirik, where he worked at his trade, making wagons, for a few years. They both were baptized by Lider Ball in the fellowship of the church at Brookfield, of which there was a branch at Minnisink. At one time there was a membership of over 300.

In 1824 my father and mother, with four children, moved to Bradford. One child had died. Whatever worldly goods they possessed were carried in a two-horse wagon. They lived two years at Camptown, where he attended a "grist mill." He went to the different churches within reach, but could find none to suit him. After some time he heard of a meeting nine miles distant by direct line through the woods, where a peculiar man preached in a *school* house. He went on a Sunday morning by "marked trees" through the woods to that place, which was called South Hill, and found the people whom he was seeking. Elder Hezekiah West was preaching for them. His name occurs often in the early volumes of the "Signs," and reference to his articles published there will show what a profitable and reliable gift he was to the church. At the next meeting day father and mother drove to the meeting, having to go a distance of twenty miles. They put in their letters there, where they remained until that church became extinct, about 1845, when they united with the Asylum Church at Vaughan Hill.

In December, 1828, they moved four miles into the woods, in the direction of South Hill, and went into a very substantial loghouse which father had built. It was yet without doors or windows, but not long before they were supplied. A heavy forest of hemlock, beech and maple was all around them, but the winter was mild, the cow and pigs could get their living in the woods, and a comfortable winter was passed. There seven children were born, making fourteen, ten of whom grew to manhood and womanhood. There the usual trials of frontier life were experienced, and there many comforts, both spiritual and natural, were enjoyed. There hard and faithful work was done, and such hardships endured as can only be known by those who have begun in the woods with nothing but good health, strong arms and invincible determination. There an irreproachable character was maintained by parents and children. Father worked at his trade, and cleared up the farm, and his reputation for absolute honesty was so noted as to be peculiar. As far as he was known that absolute honesty was known, and the only word of disparagement ever uttered concerning him was on account of his peculiar religion. Even this, however, we noticed with wonder, rather added to the respect and confidence which even those who opposed his religious views had for him, for they, in time of great personal straits and danger, would call

upon him for advice and prayer. One of the members of a distant branch of our family, who has traced the genealogy back to Dr. John Durand, the Huguenot emigrant, says, "*As far as I can learn, the name has never fallen into disrepute; always like the forefather (the Huguenot), reputable people and worthy of preserving the name and lineage for coming generations.*"

And it is right to prize that inheritance of a good character and reputation, and to be thankful for a father and mother whose lives were an example and an inspiration. And yet, when one is brought to the bar of divine justice, how little all the best reputations among men avail. Then the best of men sinks into the depths and shrinks to nothing in the light of God, and is forced to cry out unto him, "*Behold, I am vile; I abhor myself.*" Surely every man in his best state is altogether vanity.

The first religious meeting in the township of Herrick was held in that loghouse, our home, and I have heard that all the people in the township were present except an old man and a child, twenty-nine in number. Elder Hezekiah West was the preacher. He is the first preacher I remember. He was quite often at our house, living only five miles away, and always, when he came, preached a fireside sermon, on which occasions all the children were present and seated orderly,

and sometimes neighbors would be present. Once, when I was probably six years old, he said, "*Now I will preach a sermon for the children, and will preach just an hour.*" He repeated the text, "*And the street of the city was pure gold, as it were transparent glass.*" The old loud-sounding clock had struck just before he began. And as he closed it he began to strike again. I do not remember anything he said, but I well remember the text, and that I liked to hear him talk. How glad I would be to have the privilege of hearing that dear old elder preach from that text now, and tell of Jesus as the one street in all that great city, the one glorious way of salvation for all that great company which no man can number, and of that faith which is more precious than the finest gold, by which alone Jesus is seen.

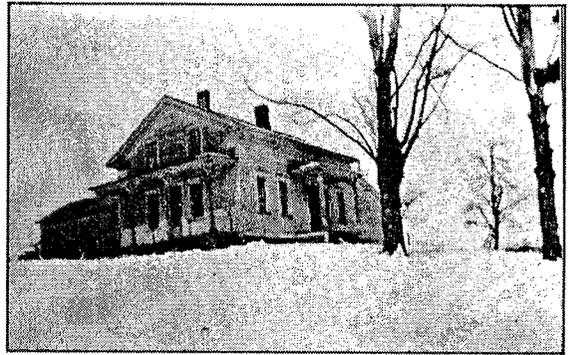
I worked on the farm in the summer and attended school in the winter. My father hired the first teachers; and built a schoolhouse. At the age of 16 I attended an academy seven miles from home one fall term, and the following fall taught a school two and a half months. When he went to the Whitestown Seminary one term and taught a school four months near there. The next fall I went to the Wyoming Seminary one term in the fall and taught during the winter, and attended the spring term. In October, 1855, I went to New Orleans, where my brother James then was, and where he and others

of my brothers had been for many years. I taught as principal of an academy there for seven months. Returning home the following July, I taught school in Wayne County, Pennsylvania, for about a year, and in the fall of 1856 went again to New Orleans, where my brothers James and Warren then were, and where I engaged in bookkeeping. I returned again in the summer of 1857 to our home, and taught school about ten miles from home. In the spring of 1858 I visited New York City for the first time, trying to find a situation that would suit me. While there I heard Elder Goble preach several times, little thinking then that I would ever be a member of that church, much less a preacher. After a few weeks, I went to Middletown, N.Y., and stopped with a cousin, Judson Horton, who was merchant, postmaster and railroad agent at Howells, where I helped him for a few weeks, and frequently heard Elder Gilbert Beebe preach. I returned home, and in October went to Wilkes-Barre, Pa., and entered the office of Hon. Hendrick B. Wright, as a student of law, and taught a school in that town during that winter. In 1860 I was admitted to the practice of the law.

During the last part of the time I was studying law I taught an academy four months with my youngest sister Rosina. That ended my teaching, I felt that now I had found the occupation which suited me and which I would follow all my life. I en-

tered upon the work with a determination to reach the highest place in my profession. I worked four years with fair success, seeking during those first years to prepare myself for the best work rather than to engage in what would bring me money the soonest.

Elder Silas H. Durand



BIRTHPLACE OF SILAS H. DURAND, HERRICK, PA.

## PREDESTINATION.

NEW VERNON, N.Y., February 6, 1433.

The absolute Predestination of all things.

**O**n this important part of the doctrine of Christ, we wish to be well understood, as we considered it a fundamental part of the faith of the Gospel. In the absence of this doctrine we can have no confidence in the predictions of the word of God. If the prophets spake and wrote of undetermined events, events concerning which the Holy One himself had not made up his mind, they must have spoken and written with the utmost uncertainty.

If it were possible to banish the doctrine of Predestination from the Holy Scriptures, we should not only lose thereby our interest in the ancient predictions of the Old Testament, but we should find it impossible to believe the testimony of the new. What consolation would the exceedingly great and precious promises of the Gospel afford us, if we had reason to believe that God had not yet determined whether they should ever be verified? Again, what confidence could we have in the veracity of God, if it were certain that his promises were made without any determination on his part to perform them? Indeed there could be no certainty of a future state without the predestination of such a state. No heaven, no hell, no resurrection, nor final judgement. Thus we see to what an awful dilemma we should be driven without this doctrine. Predestination is the predetermination of all events that can possibly come to pass, it involves the doctrine of Divine Sovereignty, and exhibits the wisdom and the power of God; the one presents the plan, the other carries into execution the things decreed. Predestination is the result of the counsel of God's own will, originating with himself alone. *"With whom took he counsel, and who instructed &c."* In the doctrine of Predestination all the Attributes of Deity shine forth, with dreadful majesty. The entire history of mankind

is by Predestination established in the view of God, and the final destiny of all things are held in his almighty hand.

*"There's not a sparrow nor a worm, But's found in his decree;*

*He sits on no precarious thone, Nor borrows leave to be."*

We may consider this doctrine first in the economy of salvation, and then in its more general bearings. First God has chosen, or predestined, his people unto salvation, through sanctification of the spirit and a belief of the truth.-2 Thes. ii. 13. Agreeable to his own Sovereign pleasure as expressed in the above text, he has predestined them to the adoption of children by Jesus Christ unto himself according to the good pleasure of his will.-Eph. i. 5. He has predestined them unto eternal life. *"As, thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him."*-John xvii. 2. *"And as many as were ordained to eternal life believed."*-Acts xiii. 48. He has predestined their calling, conformity to the image of Jesus Christ, their justification and glorification. *"For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover*

*whom he did predestinate them he also called, and whom he called them he also justified, and whom he justified, Them he also glorified.*"-Rom. viii .29, 30. In short, every thing in relation to his people here and hereafter is so firmly established in the decree of God, that no power can prevail against them. "*He rideth upon the heavens in their help and in his excellency on the sky. The eternal God is their refuge, and underneath are the everlasting arms.*"-Deut. xxxiii. 20, 7. "*Surely there is no enchantment against Jacob, neither is there any divination against Israel; according to this time it shall be said of Jacob and of Israel, What hath God wrought?*"-Num. xxiii. 23. "*Even the very hairs of your heads are all numbered.*" Math. x. 30, Luke xii. 7.

Predestination is not confined to the adorable purpose of Salvation by Grace, but it has a direct bearing on all things. Not a sparrow can be brought to the ground, nor can the troubled ocean dash her foaming waves one inch beyond the limits of God's decrees.

If any thing was left upon uncertainties, every thing must have been equally uncertain. If the smallest atom in creation were suffered to fly at random in the full sense of the word, God himself not knowing where, or when it would alight, it

would prove what cannot be proved, viz: that God is deficient in knowledge. The Omniscience, and the predestination of God, must stand or fall together; they cannot be separated. We are confident that both exist in glorious harmony in the mind of him who has declared the end from the beginning, saying, *My counsel shall stand and I will do all my pleasure.* See Isaiah xlvi. 10. The doctrine of Absolute Predestination, when rightly understood, does not involve the idea of man's acting involuntarily in sin; nor does it exonerate him from accountability; this may be discovered by noticing the following examples. The crucifixion of Christ, the abduction of Joseph, together with many other circumstances recorded in holy writ. "*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 iv. 27. "*Him being delivered by the determinate counsel and foreknowledge of God, we have taken and by wicked hands crucified and slain.*"-Acts ii. 23.

The brethren of Joseph had no knowledge of the purpose of God when they sold him to go down to Egypt, they meant it for evil, but God

ordained it for good. When the Jews persecuted the disciples of our Lord Jesus into strange cities they knew not that God had ordained this very method of sending his missionaries everywhere preaching the word. And amidst the abounding abominations of the present day, it is our consolation to know that God has ordained "*The wrath of man shall praise him, the remainder of that wrath he will restrain.*" - Psalms lxxvi. 10. We need only to understand this precious doctrine, and we shall most assuredly love it. The christian *exults* in the thought that death and hell can do no more than what our Father please.

We might notice the objections commonly brought against this doctrine, but we shall wait until such objections are presented; and in the mean time earnestly request our brethren to examine the word of God on this important subject. And that the God of all grace may give us light and wisdom from above, that in his light we may see light, is our prayer in Jesus' name, to whom be glory, power and dominion, now and forever, Amen.

Elder Gilbert Beebe

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**PSALM 136 : 23 & 26.**

*Who remembered us in our low estate: for his mercy endureth for ever:*

*O give thanks unto the God of heaven: for his mercy endureth for ever.*

July 26.

*"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." Zechariah xiii. 9.*

It is a mercy to be in the furnace, and it is a mercy to be brought through it. The Lord's promise to the third part is, that he will bring them through the fire. They must therefore, according to his own word, be put into it, and yet not left in it. It is "*through the fire*"-right through it from beginning to end, whether it be a long and slow one or short and fierce one. The Lord knows exactly what we can bear, and it is not always the hottest fire which produces the most softening effects. Some metals indeed are so stubborn, and the dross is so deeply engrained into them, that they seem to require a hotter fire than others. But after the law has done its work, and the dross and tin have been purged away, the Lord does not usually bring again so hot a furnace. It is rather one of trial, temptation, sickness, family affliction, straits in providence, persecution, deep and daily discoveries of the body of sin and death, the hidings of the Lord's favor, and denials of his presence which seem to

make up that trial which tries every man's faith of what sort it is. By these trials and exercises there is a gradual weaning from the world, a humility, meekness, and brokenness of spirit before the Lord, a greater simplicity and godly sincerity, more willing obedience to the precepts of the gospel, and a greater desire to know the will of God and do it. O that these fruits of the Spirit might abound in us and all the saints and servants of God!

Elder J.C. Philpot

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*July 27.*

*"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." ROMANS V. 21.*

**T**hus is the mercy for mourning saints who are sitting and groaning under a body of sin and death, that God has decreed that grace not only to reign, but that it must reign. Were it left to us, we could no more rescue ourselves from the dominion of sin than the children of Israel could deliver themselves from the house of Egyptian bondage. But they sighed and groaned by reason of the bondage, and their cry came up unto God. He had respect unto his covenant, and looked upon them and delivered

them (Exodus ii. 23-25). So God has determined on behalf of his people that sin shall not be their eternal ruin; that it shall not plunge them into crime after crime until it casts them at last into the endless woe but that grace shall reign through righteousness unto eternal life." But it must reign here as well as hereafter, for by its reign here its eternal triumph is secured. It must then subdue our proud hearts, and never cease to sway its peaceful sceptre over them until it has secured in them absolute and unconditional victory. Now this is what every sincere child of God most earnestly longs to feel and realise. He longs to embrace Jesus and be embraced by him in the arms of love and affliction. As the hymn says,

*"But now subdued by sovereign grace,*

*My spirit longs for thy embrace."*

He hates sin, though it daily, hourly, momentarily works in him, and is ever seeking to regain its former mastery; he abhors that cruel tyrant who set him to do his vilest drudgery, deceived and deluded him by a thousand lying promises, dragged him again and again into captivity, and but for sovereign grace would have sealed his eternal destruction. Subdued by the sceptre of mercy, he

longs for the dominion of grace over every faculty of his soul and every member of the body "O," he says, "let grace reign and rule in my breast; let it not suffer any sin to have dominion over me; let it tame every unruly desire, and bring into captivity every thought to the obedience of Christ!" Thus, he who truly fears God looks to grace, and to grace only, not merely to save, but to sanctify; not only to pardon sin, but to subdue it; not only to secure him an inheritance among the saints in light, but to make him meet for it.

Elder J.C. Philpot

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**ST. JOHN, 15:5-7**

*I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*

*If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.*

*If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.*

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**MEETINGS**

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**CONTENTNEA ASSOCIATION**

**T**he Lord willing, the one hundred seventy second session of the Contentnea Association will be held with the Hadnot Creek Primitive Baptist Church, Carteret County, N. C. on Saturday and Sunday, October 12-13, 2002. Service to begin at 10:30 on Saturday. Traveling from Jacksonville, take NC-24 to NC-58 at Cape Carteret turn left and go approximately 3 miles and turn left on Peletier Loop Road and the Church is 1/2 mile on the right. From New Bern take US-17 South to Maysville and turn left on NC-58 and go approximately 15 miles to Peletier Loop Road and turn right, the Church is 1/2 mile on the left.

We invite all believers of the truth to come and be with us during this meeting.

Gene Lupton, Association Clerk

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**SMITH RIVER ASSOCIATION-2002**

**T**he Smith River Association will convene the Lord willing, at New Bell Spur church the first Sunday in September, Friday and Saturday before- August 30, 31, and September 1st, 2002.

Those traveling the Blue Ridge Parkway exit the Parkway at Mile post 184 take Terrys Mill Rd. Rt. 610 to the Church. Those Traveling US 58 turn on Terrys Mill Rd Rt. 610 near

the Carroll County Line go approximately Three miles to Church on the left.

We invite the Ministers of our Faith and Order. our Brethren and friends to be with us.

Wm. Hale Terry

**SOUTH OUACHITA ASSOCIATION**

**T**he South Ouachita Association will be held, the Lord willing, on Saturday and Sunday, September 21 & 22, 2002.

New Hope Church, located at Spearsville, Louisiana, will host the Association. All lovers of the truth are invited to come and be with us.

Ned Barron  
 Assocation Clerk  
 318-778-4217

**CONTRIBUTIONS**

**FOR MAY 2002**

- J. D. Neely, AR ..... 5.00
- Dan Delp, VA ..... 10.00
- Lucile Akers, VA ..... 5.00
- Vernon Furr, NC ..... 5.00
- Ralph Dale, NC ..... 5.00
- Burnell Williams, VA ..... 3.00
- Ollie Gauldin, NC ..... 5.00
- In memory of friends*
- Katherine Mathews, LA ..... 10.00

**OBITUARIES**

**JOHN "SPENCER" CARTER**

**H**e was born December 25, 1908 in Mount Carroll, Illinois. He died February 18, 2002. He was a son of the late John Coleman Carter and Nellie Kate Williams Carter, both born in Pittsylvania County, Virginia.

Brother Carter served in the navy in World War II.

On June 14, 1941, John "Spencer" Carter and Margaret Stultz were married. They were both devoted to one another to the end.

Brother Carter joined Dan River Primitive Baptist Church July 25, 1981. He was always faithful to be at Church meetings. Brother Spencer and Sister Margaret would travel from Lynchburg, Virginia on fourth weekends to our meetings as time passed on, they both were blessed to retire. They moved to Eden, NC to care for Sister Margaret's mother.

Brother Carter professed a hope in the Lord Jesus. First Peter. Chapter 1, verse 3 "it says this hope is a lively hope by the resurrection of Jesus Christ from the dead. Hebrews, Chapter 6, verse 19 *"Which hope we have as an an anchor to the soul, both sure and steadfast, and which entereth into*

*that within the veil.*” So this hope reached beyond this world. I believe that Brother Carter was looking for that day when Christ will come again, and that he will hear his voice saying come. That I believe was his hope. We will surely miss him, but we feel our loss will be his eternal gain.

He is survived by his wife, Margaret Stultz Carter and one son, Spencer Carter, Jr. and his wife Patricia of Norfolk, Virginia. Two grandsons, Michael Brent Carter and Jonathan Brian Carter. Four brothers, Carlton Carter and Charles Carter of Danville, Virginia, Harry Carter of Dallas, Texas, Woodrow Carter of South Boston, Virginia. Two sisters, Gertrude Blair and Alice Austin both of Danville, Virginia.

Written by:  
R. Allen Carroll

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IN MEMORY OF  
BROTHER LAWRENCE A. MYERS

**B**y request of Little Hope Primitive Baptist Church, I will attempt to write an obituary of our beloved Brother Lawrence W. Myers.

Brother Lawrence was born the son of John W. and Ida Mills Myers in the year 1913 and passed from this mortal life September 21, 2001. Surviving are his loving wife of 65

years, Ethel Abshire Myers; daughter, Denise M. LaFave of Moneta; sons, Lawrence Wesley Myers of Ocala, Florida, Billie E. Myers of Moneta, Arthur Barry Myers of Jacksonville, Florida, Douglas T. Myers of Moneta; sister Nellie M. Atkins; brother Emmitt B. Myers, both of Roanoke; ten grandchildren and ten great grandchildren.

May the Lord comfort his dear wife and family as only He can for He is the Father of mercies and the God of all comfort.

A good name is better than precious ointment and the day of death than the day of one's birth.

I was blessed to know Brother Lawrence for many years as we worked in the trucking industry but my most precious memories of him is when he came asking a home with the church. He was received into Little Hope Primitive Baptist Church the fourth Sunday in August 1963 and was baptized the fourth Sunday in September by Elder Lane Carter.

Brother Lawrence dreamed he was walking with a group of people on a smooth road, laughing and talking. when he came to a narrow path covered with thorns and broken glass. A white, bright light was in front of him and a voice spoke to him and said follow me, as he followed the light through the thorns and broken glass his feet were hurting because he was barefooted. He asked the light when can we get back on the smooth road and a voice said never as long as you follow me.

Brother Lawrence served our church faithfully as deacon and clerk as long as he was physically able and we miss him.

Funeral services were held at Oakey's Vinton Chapel September 23, 2001, by the writer along with Elders W. Lane Carter, Leonard J. Brammer and W.T. Conner. His body was laid to rest at Blue Ridge Memorial Gardens to await that voice that will awake the dead and carry them home to be with Him, to be like Him and be satisfied.

Elder Junior Conner, Moderator  
Ortha Gay Hundley, Clerk

#### GRADY E. PUTMAN



GRADY E. PUTMAN

**G**rady E. Putman of El Dorado, Arkansas, passed away at Medical Center of South Arkansas, Wednesday August 22, 2001. Following a lengthy illness.

He was a member of Rehobeth Primitive Baptist Church, where he served as deacon and Church clerk. A retired Asphalt materials & test engineer, with the Arkansas Highway Transportation Department. A member of AHTD Retiree's, United Commercial Traveler's, Union County Genealogy Society, Polk County Genealogy Society.

Mr. Putman was survived by his wife Sarah June Putman, Two sons Leslie Gene & Donald Lynn Putman all of El Dorado, Arkansas.

Funeral services were held Saturday August 25, 2001, at Young's Chapel, with Elder Shannon Vaughn, Rev. Phil Pinckard & David Laverty Officiating. Interment was at Rest Haven Memorial Gardens Cemetery, Under the Direction of Young's Funeral Director's. Memorials were made to Rehobeth Primitive Baptist Church.

*John 14: 25-27.*

*These things have I spoken unto you, being yet present with you.*

*But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*

*Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.*

#### EUNICE DALTON SIMPSON

"...the Lord gave, and the Lord hath taken away;..." These words, I think when I think of Sister Eunice Dalton Simpson, who died April 25, 2002. She was born September 7, 1910 to Sam David Dalton and Ida Pickral Dalton. She was the widow of Elder Denver Lee Simpson.

She is survived by two sons; Carl W. Simpson, his wife Anna Laura; Cory W. Simpson; one daughter; Carolyn Simpson Gay, her husband Robert D. Gay; one daughter-in-law Delores M. Simpson, widow of Grady Ray Simpson; eight grandchildren and ten great-grandchildren.

Sister Simpson was received into Springfield Primitive Baptist Church by experience and baptism on May 7th 1966. She was always ready to travel with Elder Simpson to meetings and visit the brethren. Sometime ago I was thinking of her and realized I had never heard her speak of desiring any product of this world. Her pleasure was her family and her church. When visiting her shortly before her death, she spoke of a desire to hear her grandson, Elder Troy M. Simpson preach again. There was no complaint in her words. And she always asked who I had seen at church.

Her funeral was conducted April 28, 2002 at Springfield Church by Elder C. B. Davis, Jr. and Troy M. Simpson and her body was laid to rest among many flowers in Gretna Burial Park. "Blessed be the name of the Lord."

Written by request with love and much hesitation.

Reidy Pickral

Elder Marvin Brumfield, Moderator  
Oscar D. Pickral, Clerk

## LUCILLE CAIN WILBANKS

**S**ister Lucille Wilbanks was called from this low ground of sin and sorrow on April 14, 2002 to be eternally with the one she trusted to be her Lord and Saviour. In 1977 she was baptized into Union Primitive Baptist Church and faithfully filled her seat unless providentially hindered. Following a lengthy illness she passed away in her sleep on a Sunday morning in a local hospital. Lucille was wed to Clifford Wilbanks in 1948 and was a very faithful and loving wife to him for nearly 54 years.

Lucille was the daughter of Brother Frank and Sally Irene Cain. Her parents and two brothers preceded her in death. She is survived by one niece, one nephew, several cousins, many church brethren and many friends.

Funeral services were conducted by Elder C.C. Morris in Mulhearn Funeral Home in Monroe, La. before a good congregation, and was laid to rest in Union Church Cemetery to await the return of Christ. She will be greatly missed by all who knew her, but we bow in humble submission to the will of our Holy God.

Elder Clifford Wilbanks

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

*"The Sword of the Lord and of Gideon"*

VOL. 170

MEADOWS OF DAN, VA., SEPTEMBER 2002

NO. 9

## SIGNS OF THE TIMES

ISSN - 0199 - 0063

Subscription price \$15.00 per year - \$25.00  
two years

Published monthly by  
SIGNS OF THE TIMES, INC.  
Established in 1832

Devoted to the Old Baptist Cause

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SIGNS OF THE TIMES, INC.

202 Carousel Lane, Meadows of Dan, Va. 24120-4403

## SONG

*Plunged in a gulf of dark despair,  
We wretched sinners lay,  
Without one cheerful beam of hope,  
Or spark of glimmering day.*

*With pitying eyes, the Prince of Grace  
Beheld our helpless grief,  
He saw, and (O amazing love!)  
He ran to our relief.*

*Down from the shining seats above  
With joyful haste he fled,  
Entered the grave in mortal flesh,  
And dwelt among the dead.*

*He spoiled the powers of darkness  
thus,  
And brake our iron chains;  
Jesus has freed our captive souls  
From everlasting pains.*

*O for such love, let rocks and hills  
Their lasting silence break,  
And all harmonious human tongues  
The Saviour's praises speak.*

*Watts.*

## POSTMASTER

Please send address changes to:

Signs of the Times  
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Meadows of Dan, Va 24120-4403

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**EDITORIAL**


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## GRACE



Elder C.C. Wilbanks

**G**od, Jesus Christ and grace are the sweetest, most comforting words of the holy scriptures to the children of God, who have been born again, not of blood, nor of the will of the flesh, nor of the will of man, but of God. The subject of grace is vast and deep, and can only be comprehended by revelation from above through the Holy Spirit, which is given unto us. I say "us"

only in hope that I am one of his, and I pray that he will give me something to write that will praise and glorify his Holy Name, and that he will cause it to edify and comfort at least one of his beloved children.

God chose his children in his beloved Son Jesus Christ before the foundation of the world, that we should be holy and without blame before him in love, and he said, *"Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee."* (Eph 1:4, Jer. 31:3). Because of his great love, he bestowed his grace on them. Grace is the divine, free gift of God. It cannot be obtained by money or any work of man, though there are many so-called churches and religious organizations begging for money that they might work for God. There were those who asked Jesus what they might do to work the works of God. Jesus said, *"This is the work of God, that ye believe on him whom he hath sent."* The Lord said to the house of Israel (his children), *"I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities*

*will I remember no more.” (Heb. 8:11). What a gracious and soul cheering promise this is to those who are given to believe!*

In Ps. 139:15-16 we read, *“My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.”* These members are the elect children of God whose life is in Christ and who were also given a life of flesh and blood. *“Forasmuch then as the children were 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.” (Heb. 2:14)*

These children are the seed of Adam, and when he transgressed the commandment of God and died, they died in him. This was, of course, not a corporal death, but a separation from God. Therefore, when they were born in the flesh they were born sinners. David said, *“Behold, I was shapen in iniquity; and in sin did my mother conceive me.”* That is the condition of every one born in the flesh, and this is our condition as long as we

remain in the world. The evil propensities of our flesh were not changed with the new birth. In time past we walked according to the course of this world, in the spirit that now worketh in the children of disobedience. We walked with them in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. When we no longer walk with them they think it strange that we no longer run with them to the same excess of riot, speaking evil of you: who shall give account to him that is ready to judge the quick and the dead. (1 Pet.4: 4) *“But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.” (Eph. 2:4-9).* What great grace is bestowed upon sinners!

As I said above, we are born sinners. All we have in the flesh is a carnal mind, and to be carnally minded is death; but to be spiritually minded is life and peace. The

carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. Enmity is hatred, and because of this hatred we have no desire to be subjected to the law of God. All we seek, when in the flesh, are the lusts of the flesh and the things of the world; and we do not know these things are sin. To be spiritually minded we must have the Holy Spirit within our heart. *“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 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.”* (Rom 8:5-10) It is by the grace of God if we have the Spirit of Christ within, for 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. If we know God, it is because he has been revealed unto us; and to know him is life eternal. Jesus said, *“All things are delivered unto me of my Father. and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and to whomsoever the Son will reveal him.”* (Matt. 11:27). Paul is an excellent example unto us. He did not know Jesus and was persecuting him before he was knocked down on the road to Dam-

ascus. It was then that Jesus was revealed to him. Until then all he knew was the law, for he was just as dead in sins as all the children of Adam before the new birth. There are many who profess to know God, but have only head knowledge, and they go about the world trying to teach others to know God. Jesus said of these, *“Woe, unto you, scribes, Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.”* (Matt. 23:15). Jesus said to his apostles, *“Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”* He did not tell them to do anything other than to preach the gospel. Jesus said, *“Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Isaiah: which sayeth, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and be converted, and I should heal them. But*

*blessed are your eyes because they see, and your ears because they hear.” (Matt. 13:13-16.)* Those who do not have eyes to see and ears to hear are not the chosen children of God; but those who have been born again will hear what the Spirit sayeth to the churches. God sends his ministers to preach the gospel where and when he will, and they are told to “take no thought how or what things ye shall answer or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say.” What amazing love and grace! God hath loved us with an everlasting love, and with loving-kindness he calls us with a holy calling. Who can separate us from this love? Paul said, *“For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our head.” (Rom 8:38-39).* This should prove conclusively that the children of God can never fall to lose their eternal salvation which is in Jesus Christ our Lord. Yet the world teaches that we can fall from grace for Paul told the Galatians they had fallen from grace. Some of God’s children say they cannot fall from grace, yet they are the only ones who can fall from grace, (not out of), for they are the only ones who have ever possessed it. Paul, however,

said, *“Christ is become of no effect unto you, whosoever of you are justified by the law, ye are fallen from grace.” (Gal 5:4).* Paul was writing to the Galatians, asking who had bewitched them that they should not believe the truth, for they had fallen from believing in the grace of God back to the works of the law that they might be justified by works, even though he had told them before, *“For by the works of the law shall no flesh be justified.” (Gal 2:16).*

Beloved brethren, though Satan is ever with us to tempt us, let us ever trust in the wonderful grace of God. *“There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.” (1 Cor. 10:13).* When we are tempted let us go to the throne of grace to seek this way of escape. God is faithful to answer all prayers of faith.

Eld. C.C. Wilbanks

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**PSALM 136 : 23 & 26.**

*Who remembered us in our low estate: for his mercy endureth for ever:*

*O give thanks unto the God of heaven: for his mercy endureth for ever.*

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*ARTICLES*

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**GOD'S CHARACTER  
IN SALVATION**

1 Timothy 2:3b-4

3...God our Saviour;

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

The main emphasis on verse four is the character of God. Who is God? Is He waiting blindly to see who will "accept" His Son? Does He will for more people to be saved than actually will be saved? Are His hands tied because He wouldn't dare violate man's free will? Will God save every single person that has ever been born on the earth?

Or does God have a people, and all of His elect will be saved? All of these questions reflect on the character of God!

Let's look at the verse in question. Verse four says, "Who will have all to be saved and to come unto the knowledge of the truth." This is a very misunderstood verse. And because of misunderstanding, it is often misused and twisted to fit one's viewpoint. This verse is a bold proclamation of what our God and Savior's purpose is in the salvation of His people. Let's look first at what this verse cannot mean:

1)It cannot mean that "all" men without exception will be saved and come to the knowledge of the truth.

(We know from history that this is not the case. There are thousands every day dying in their sins outside of God.) If this were the case then there would be no need to proclaim the gospel (good news). If this were the case then it would include the goats that are separated from the sheep. It would include all the people in the OT that God told Israel to slaughter. It would include all the people that didn't get on the ark with Noah and his family. It would include all the Israelites that died in the desert because of unbelief. It would make God a liar. Jesus very clearly says: "*John 10:11 "I am the good shepherd: the good shepherd giveth his life for the sheep."*" There is no mention of goats in this verse. Jesus laid down His life not for a random sporadic people, but for a specific people.

2)It cannot mean that God has willed to save more than He will save. How this goes is something like this: God has desired, in His compassion.. that every single person be saved even though He knows that not every single person will be saved. I don't know about you but that kind of makes God double minded. The God that I serve is NOT double minded and He accomplishes ALL His will.

Daniel 4:35 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?

At the very base of this is that God cannot fulfill His desires, which again is a contradiction to the revealed word of God. Isaiah 46:10-11

10 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:

11 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.

3) Some people would have you believe that God is so impersonal and so out of control that He is waiting on pins and needles and biting His fingernails in anticipation on whom will accept him. You may ask where I get that? I have heard many many people quote this verse and then add to it by saying "but you must accept Him first." What is wrong with this statement though is that it puts man on the throne and God bowing to the will of man. I have an excellent theological word for that "HOGWASH!" God is on the throne and in control of ALL things, especially our salvation. Look with me at Ephesians chapter 1.

3 ¶ Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

11 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:

These verses all point to what God is doing and has done to bring His people to Himself. The main emphasis of these verses is that God has a perfect time to bring to salvation those for whom He chose and sent His son to die for. Notice in verse six it very plainly says that it is God who "hath made us accepted", it is not us who accept him.

Now that I have shown what this verse cannot mean. Let's take the time to honestly look at this verse and find out what it does mean. The Greek word that Paul uses for "will" in his statement, "will have all men to be saved," is *thelo* (2309) and it means literally 'to will, to wish' and implies volition and purpose and frequently a determination from Vine's Expository Dictionary of Biblical Words. And Kittel's Theological Dictionary of the New Testament has this to say about *thelo* - In secular

Greek and the LXX the word *thelo* has such varied meanings as “to purpose,” “to be ready” “to resolve,” “to desire,” “to wish,” “to prefer,” and negatively “to refuse.” It may be used for the divine will or the royal will. It is common in the OT in the negative. So here we have a fairly common word. But as the saying goes “CONTEXT IS EVERYTHING” When this word is used in reference to God, this word “always” means reality!

Here are a few examples:

Matthew 8:2-3 (also see; Mark 1:40-41& Luke 5:12-13)

2 And, behold. there came a leper and worshipped him, saying, Lord. if thou wilt <2309> thou canst make me clean.

3 And Jesus put forth his hand, and touched him, saying. I will <2309>; be thou clean. And immediately his leprosy was cleansed.

(The Leper asked Jesus if He was “*thelo*” “willing” and Jesus. “*thelo.*” “I will...” What happened next? Take a look again at the verse. The leper was cleansed on the spot -immediatelv. No “ifs” “ands” or “buts” about it! There was no “I wish that I could.” or “Yes, I desire to but let’s see if anything happens.” When God “*thelo*” “wills” (for something to happen it is a reality.)

And also this verse in Philip-pians: 2:3 For it is God which worketh in you both to will <2309> and to do of [his] good pleasure.

There are 201 times that “*thelo*” is used in the New Testament (to see

a complete listing of them, if you have the Online bible program, click on search and put in “2309” in the box, if you don’t have a program you can always email me and I will send you a complete list in your email). Here is a sample of the times when it is used in reference to God- Matt. 9:13 12:7, 20:15; Mark 3:13; John 5:21, 17:24-and of course the verses above. If you get time, really focus on Philippians 2:13. That verse is so rich and so much there.

Now let me give you an example of when “*thelo*” is used in reference to man.

Romans 7:15 For that which I do I allow not: for what I would <2309>, that do I not: but what I hate, that do I.

16 If then I do that which I would <2309> not, I consent unto the law that it is good.

18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will <2309> is present with me; but how to perform that which is good I find not.

19 For the good that I would <2309> I do not: but the evil which I would <2309> not. that I do.

20 Now if I do that I would <2309> not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would <2309> do good, evil is present with me.

Paul says in essence here that he has all the desire in the world to do the right thing, but he is not able. He knows that it is right and he tries

with all his might, but he finds himself doing the complete opposite. And so again, I reiterate that when “*thelo*” is used in reference to God, it is a sure thing and when it is used in reference to man, it is just a want or desire that might come to be or happen.

Looking back at our verse again, the first thing that you should notice is that God is the subject with reference to this word “will”. Since God is the subject, and with what I have just shown you that when the word for “will” is used with reference to God as the subject. how can we view this verse? When you understand that God will accomplish all his good pleasure, there are only two ways of viewing this verse. One is that God will save every single person that has ever lived. Or that God will save all of His people that Christ died for. In order to come to the right conclusion to which of these two are correct, we need to look at the word “all.”

The word “all” comes from the Greek word “*pas*.” Here is what the Online Bible notes have to say about it: “1) individually, 1a) each, every, any, all, the whole, everyone. all things, everything; 2) collectively, 2a) some of all types.” What this means is that the word “all” is used two different ways in scripture” Again, going back to the saying “CONTEXT IS EVERYTHING!” It can mean all without exception or it can mean all without distinction. You must look at the context of the verse

in order to understand how it is used. Let’s look at a few verses where both ways are used.

Matthew 2:3 When Herod the king had heard these things, he was troubled, and all <3956> Jerusalem with him. (Was “all” Jerusalem troubled? No! In fact there was celebrating going on at the birth of Christ!)

Matthew 10:22 And ye shall be hated of all <3956> men for my name’s sake: but he that endureth to the end shall be saved. (Were they hated by every single person? No! for that would mean that there would be none that would join them. “all without distinction”)

Luke 2:1 And it came to pass in those days. that there went out a decree from Caesar Augustus, that all <3956> the world should be taxed. (Was the “whole” world taxed? No! but all in the Roman world were.)

Matthew 5:18 For verily I say unto you, Till heaven and earth pass. one jot or one tittle shall in no wise pass from the law, till all <3956> be fulfilled. (Here is a good example of all without exception - we can take these words as they stand)

When we view a verse that has the word “all” in it, we need to really focus on the context of the verse in order to understand it correctly. If we misapply the word, we end up with a twisted interpretation of the verse. Let me ask you a simple little question. Looking at history and even your own history, has every

single person that you have known, come to the knowledge of the truth? I can emphatically say NO! There are thousands daily that die in unbelief. There are no second chances once a person dies. {Hebrews 9:27 And as it is appointed unto men once to die, but after this the judgment:}

But our verse says that it is God's will that all are to be saved and come to the knowledge of the truth. This verse MUST be in reference to "all without distinction" or "all of mankind" or even further than that, "all of God's elect (family)." Notice how the transgression of the verse goes. One's salvation is first, but once we are saved God will bring us to the knowledge of the truth. If there *is* no truth, there is no salvation. If you will give me a few more minutes of your time, I would like to look at a few more words in this verse.

The words "to be saved" are very fascinating. Those three words come from a single Greek word and it is "sozo". It means just like it is used in this verse - to save, to rescue, etc. But what is fascinating to me is the tense and voice that go along with it in this verse. It is in the Aorist tense and Passive voice and Infinitive mood. Now, you ask what does that mean? Well, I am not a Greek person, but with the helps that I have I will try and explain it the best that I can. The Aorist tense is used for simple undefined action. The infinitive mood is where the translators get the word "to" in front of "be

saved". The Passive voice represents the subject as receiving the action of the verb. In this section of the verse who is the subject? Look again at the verse - "Who will have all men to be saved..." "Will" is the verb" and "all men" is the subject and the recipient of salvation. Man has NOTHING to do with his own salvation. It is a complete work of God from start to finish. Man's salvation was completed on the cross when Jesus cried out "It is finished!!"

Now we come to the words "to come." It means just what it says also. Again though, what is fascinating is the tense and voice of the word. It is different in the voice than our last word. It is in the Aorist tense, the infinitive mood but this time in the active voice. The aorist and infinitive are the same as before but the active voice represents the subject as the doer or performer of the action. What does this mean? Is it a contradiction to the tenses and meaning of "to be saved"? Absolutely not! What we have here are two different pictures. Again, as I said before, notice the word order. We are first saved and then come to the knowledge of the truth. Our salvation is WHOLLY OF GOD! but our conversion is something that we are a part of. What this means is that at the appointed time God opens our eyes and we "will" come to the knowledge of the truth. Can you be saved and only have a little bit of the truth? Can you reject any of the truth

and still be saved? Jesus very clearly says in John 16; 13;

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, [that] shall he speak: and he will shew you things to come.

And also Paul through the Holy Ghost says in 2 Thessalonians 2:13:

But we are bound to give thanks alway to God for you, brethren beloved of the Lord because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

There are no contradictions in scripture. These two verses solidly confirm that those who are saved will "come to the knowledge of the truth."

A lot of the arminians think that this verse is a blockage concerning God's sovereignty. I hope and trust that the Lord was pleased to use this little study to show that this verse very boldly proclaims God's sovereignty. To quickly summarize: this verse stresses God's character in that He will accomplish all His good pleasure and what He sets out to do. He WILL bring ALL of His elect to him! He will lose none that He sent His Son Jesus Christ to die for. Jesus did not say "It is possible" on the cross, He said "It is finished!" What a wonderful promise to His children. May the Lord bless ALL HIS ELECT in the study of His glorious word!

2 Corinthians 2:15-16b

15 For we are unto a sweet savour of Christ, in them that are saved, and in them that perish:

16 To the one we are the savour of death unto death; and to the other the savour of life unto life.

Tom Adams 11-2001

*Romans 8:23-27.*

*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.*

*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.*

*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.*

*And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.*

*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.*

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**VOICES OF THE PAST**


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**VITAL RELIGION  
MANIFESTED BY PATIENCE**

As in this and all other graces of the Spirit, it has a vital part in the lives and experiences of every child of grace. We feel very exercised at times whether we have the vital connection with that which is called true patience or not seeing the contrary workings of impatience in ourselves.

Let us, being the Lord's will, consider a little of the effectual workings of the Spirit of God in the exercised child of grace. First, let us be careful to bring forth and separate the precious from the vile. There is a vile experience of professors of religion. There are those who make much noise about religion, can give much instruction about patience, etc., but when the time for it to be exercised we find them to be "stony ground hearers."

One may have a great knowledge of the Scriptures and converse very freely on patience or other subjects of the teaching of the Holy Writ; yet when the trials come, manifestation will show whether it is true or false. The false patience is in word and tongue; godly patience is in deed and in truth. The false profession comes from those who, when trials come, are like Demas, forsake us because they love the present world. John 2:15 says: "*Love not the world, neither the things*

*that are in the world; if any man loves the world, the love of the Father is not in him.*" Bless God, if this Scripture tries you sometimes, and causes you to wonder if you do love Him, feeling that the heirs of this world take much of your time away from eternal things. But dead professors can hold to the world and enjoy it, while at the same time they hold to the church. Jesus said. "*Ye cannot serve God and mammon.*"

It is a terrible thing to have a false religion. If this is all we have we shall have our portion in the unspeakable torment of hell forever. Professors who are not possessors, must have all their good things in this world, having no true patience for that which is to come. And surely they will not suffer for Christ's sake, but all the things of this world shall suddenly fade away and be no more.

But bless God, there are those who have patience in deed and in truth. The efficient cause is God from whom every good and perfect gift comes. Hence we are exhorted to "be patient in tribulations." Afflictions are the lot of God's children in this world. They are called a poor and afflicted people. Through this narrow and difficult way all pilgrims and travelers pass. Our old nature does not want them, and it seems more than we can bear. Esau seems to carry the birthright for a season. Oh then we doubt and complain and fear. How impatient we are! We say with David, "*How long wilt thou*

*hide thy face from me!"* Psa.10:1  
 This great monster, unbelief, suggests that God has cast us off forever. Bless God, if in due time you can have patience and say with the prophet *"And I shall wait upon the Lord that hideth His face from the house of Jacob, and I will look for Him."* Isa. 8:17

Does prayer try your patience sometimes? I have found in my experience that it seems God has shut His ear to my cries, and turned a deaf ear to them. I once called on him for a long time for a revelation of my call to the ministry. It seemed to me that it went unanswered, and He did not regard it. Sometime later I attended an association in Alabama and believe that God blessed me to speak of His goodness and mercy, and was given such great encouragement. He then appeared to me with this question: *"What greater evidence do you want?"* Oh how I felt condemned for my impatience. And at the same time rejoiced that He had heard my cries! I was looking for a vision or the answer to come some other way. The answer was there, and I did not know till He revealed it to me. Surely He hears and answers the prayers and cries of His people, although patience may be tried much. It is a mercy for us to patiently wait for the Lord to be kept and to find with David, the seeker gets, the knocker has it opened unto him. (Psa. 41:1).

When grace is active, then surely we do in patience possess our souls. We have that peace the

world can neither give nor take away.

Paul describes the doctrine of justification as it comes along and is received by faith in experience. He goes on to say (Rom. 5:3): "Not only so," not only being justified by faith, have peace with God, access unto this grace wherein we stand, rejoice in hope by the grace of God, but we glory in tribulations, also, knowing that tribulations. worketh patience. Thus there is a vital connection between tribulations and patience. Tribulations are used by Him to bring in action patience. By divine grace they are the occasion of exercising and increasing patience. *"Blessed is the man that endureth temptations."* (Afflictions with patience). He shall receive the crown of life, obtain the promise as Abraham did and through faith and patience inherit it. (James 1:12, Heb. (6:12,15). A wonderful description is given of the sufferings by faith of the saints in former ages, In the Hebrews 11, at the beginning of the 12 chapter: *"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight. And the sin that doth so easily beset us; and let us run with patience the race set before us."* He race here means our course of life here in this world. The great prize is heavenly glory. The great mark to direct us is Christ. Many are the runners, but only the overcomer sets the prize, which is held by Christ, and is given those blessed

to run with patience this race that is set before us.

The way is marked out in which we are to run in His Word. All the troubles we are to meet with in the way are set and appointed for us in His counsel and purpose. All is set, the length is fixed for us, how far and how long we shall run. The prize is determined for all with this patience. Patience is very necessary because of the many hardships along the way.

By way of encouragement James exhorts the brethren, "Be patient, therefore, brethren, (addressing himself to the poor and afflicted, whom he calls brethren of whom he was not ashamed) "unto the coming of the Lord." Here is the vital thing that concerns all the saints. It is the thing we so much hope for, our great and final deliverance from this old world of sin and sorrow. He encourages them not to murmur against Him who has set all these things for an appointed time.

Dear tried child of grace, the near coming of Christ is here used to encourage us in this grace of the Spirit, patience. Our redemption draws near. Suffering times shall soon be over. Here, we bear the cross, there we shall wear the crown; here we are tossed at sea; there we shall have eternal rest; here we drink of the bitter cup, and are made partakers of the sufferings of our blessed Master, there we shall drink of the rivers of joy and pleasure forever. Oh we feel it to be a

serious thing to live and to die! If we live without bearing in some measure, the marks of patience, which is a gift of God we shall find our portion in hell. But if blessed as His dear regenerated children, to bear the marks of patience, to run the race with patience, looking unto Him who is the author and finisher of our faith, we shall one day hear His wonderful voice saying, Come, ye blessed of My Father; inherit the kingdom prepared for you from the foundation of the world.

In conclusion, may we all seriously search ourselves to see if we bear the marks of patience, and all other graces of the Spirit, and follow on to know Him, whom to know is life eternal. Amen.

By Elder C.M. Haygood

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#### REVELATION 7:15-17.

*Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.*

*They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.*

*For 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.*

## THE SOUL OF MAN

Brother Beebe: - Why is the soul or spirit of man immortal? Or, in other words, why did it not die when the body dies? Be assured, I remain yours with my best wishes.

Wesley Spittler

**R**eply - The question proposed by our esteemed brother involves a mystery quite beyond our depth. We have never been able to define the soul of man, nor to tell the whys and wherefores of its interminable existence. Aside from divine revelation, very little can be known of the soul or spirit that distinguishes the human family from the rest of the animal part of the creation of God. But the scriptures supply to us that instruction which human physiology is altogether incompetent to afford - "*God breathed in man the breath of life and man became a living soul.*" And Paul has testified that the first man Adam was made a living soul. Again we are instructed by the words of inspiration in regard to the spirit of man that goeth upwards, in distinction from the spirit of the beast that goeth downward. However impossible it may be for us to comprehend the soul and spirit of man, we all feel a consciousness that we possess both, but why the soul shall survive the dissolution of the body and continue to be in happiness of misery forever and ever, to our limited mind admits of no satisfactory answer

short of the light of divine revelation. God has condescended to inform us of the composition of man as a mere human being, of distinct elements of his composition. The material substance of the man was made of the dust of the earth, but it was not until God breathed in his nostrils the breath of life that man became a living soul. As the union of these elements constitute us living beings, or living souls, so the separation of these component parts is called death; but not, as we understand it, to signify the cessation of existence of vitality only in relation to the body which is composed of the earth. When the Redeemer died on the cross he committed to the hands of the Father his spirit, and as he said to the dying thief, "*This day shalt thou be with me in paradise,*" we conclude there could have been no suspension of vitality in the soul or spirit of either Christ or the penitent thief to whom the consoling assurance was so graciously given. The soul identifies the man, for man became a living soul, and in the common language of the scriptures, men are called souls. The assurance to the thief could not relate to the body of the thief, for his body was not laid with that of his Redeemer in the new tomb, nor was it preserved from seeing corruption. It was therefore something apart from his body that was with Christ in paradise. The body being of a material substance, we can trace it to its silent resting place in the bosom of its mother

earth; we can watch the process of decomposition until the perfect accomplishment of the decree, "*To dust shalt thou return.*" We see it so perfectly returned that it can no longer be distinguished from its kindred dust. Were it not for the light of revelation we should there bid it an eternal farewell, without any hope of its resurrection. But the departed soul and spirit we can, by nature's light, trace no farther than the time of its separation from the body, and were it not for inspired instruction, we might conclude that it dies with the body, ceases its vitality and discontinues to be. But, God be praised, the words of truth assures us that the spirits of the just are made perfect, that they are with the Redeemer in the paradise of God. Paul when speaking of his departure from the body spoke of departing to be with Christ. That there is really a separation of soul and body in death we are certain from many declarations of the scriptures - among others the words of our Lord concerning the rich man. To him it was said, "*Thou fool, this night thy soul shall be required of thee!*" "*Fear not him that can kill the body, but fear him who is able to cast both body and soul into hell.*" The material bodies of the guilty sons of Sodom were probably consumed with material fire which God in righteous judgment rained from heaven upon them, but these very inhabitants of Sodom are not suffering the vengeance of eternal fire. From all of these considerations with many

others presented in the scriptures we conclude that in death there is not only a separation of soul and body, but that the soul immediately on its separation enters a state of paradise, or sinks to a state of interminable woe and misery. The spirits of just men are made perfect in glory, and the spirits or souls of the wicked are cast into hell.

Brother Spitler and our readers, permit us to remark that the scriptural word immortal with its derivatives, as used in our version of the Bible are not used in the scriptures simply to express the idea of interminable existence. The wicked must continue to exist in hell under the wrath of God, where the smoke of their torment shall ascend forever and ever, where the worm dieth not and the fire is not quenched; but still this state of their existence is denoted by another word of very different and opposite meaning from that of immortality, which in scripture is synonymous with the words eternal life, and Christ only hath immortality, dwelling in the light, and it is only in him that the saints have immortality.

For this is the record that God hath given us of eternal life, and this life is in his Son. This is the true God and eternal life. This life is his with Christ in God, and they unto whom it is given shall never perish, but because Jesus lives, they shall live also.

The order of the final resurrection of the bodies of the saints at the last day presents a strong confor-

mation of the position we have taken. For when Christ shall descend from heaven at the last day to raise the dead and to judge the world, according to the scriptures, he shall be revealed personally, from heaven with ten thousand of his saints; that is, as we understand it, with all the spirits of his saints now made perfect. *"For when he who is our Life shall appear,"* says Paul, *"then shall we appear with him in glory."* The dead in Christ shall rise first, and those saints who shall then be living on the earth shall be changed in the twinkling of an eye, and these raised with spiritual and immortal life shall meet them in the air and so shall they be ever with the Lord. These are the children of God which are born of incorruptible seed by the word of the Lord that liveth and abideth forever. *"He that believeth on me, though he were dead, yet shall he live; and he that liveth and believeth on me shall never die. Believest thou this?"* So spake Jesus to Martha. On another occasion he said, *"He that eateth this bread that came down from heaven shall never die."* There is that then in Christians that cannot die, cannot cease its vitality, but that something is not the vile body, or the mortal body, or the Adamic nature born of the flesh, for all flesh must die, and return to the dust. But that which is born of God is incorruptible and secure from death. The earthly house of our tabernacle must be dissolved and fall;

but the children of God have a house which is not made with hands, eternal in the heavens. The outward man decayeth; but the inward man is renewed day by day.

In regard to the bodies of the wicked, it is sufficient that our dear Lord has us not only that the saints shall rise, that he will raise them up at the last day, but he has also said that the hour shall come in which all that are in their graves shall hear his voice, and they shall come forth, they that have done good to life eternal, and they that have done evil to a resurrection of damnation. And God will judge the world in righteousness at the last day, by that man whom he hath appointed, and that according to Paul's gospel.

We would not be understood as confounding the new man which after God is created in righteousness and true holiness, with the natural soul of man; for all men have natural souls, as we have attempted to show, but all men have not the new man described above. All who are born of God in the new birth receive an implantation of spiritual and incorruptible life. But the soul which is quickened by this implantation and the life implanted in the soul are distinct things in their nature and origin, but identified in the person of the regenerated, in whom Christ is formed, the hope of glory. So at least the subject appears to us. If we are right, may the Lord have all the glory; but if we err, may he forgive us, and may our breth-

ren be blessed with patience to bear with our weakness; for if we know the desire of our own heart it is to utter only the truth as it is in Jesus Christ our Lord. Brother Spitler and brethren, in our experience we feel an internal consciousness that we have a soul that must survive this poor frail body, and that it must exist after the earth and seas shall have passed away. This soul, as well as this body, we found, to our sorrow, was defiled with sin. But the holy law of God spake in thunder when it said to us, "The soul that sinneth it shall die." And until Christ was revealed to and in us we were in bitterness of soul in view of our guilty, helpless and as it seemed to us, our hopeless condition. But -

*"When God revealed his gracious name,  
He changed our mournful state."*

Then great joy and gladness sprang up in our heart, and our sorrowing and sighing, at least for a time, fled away. We have seen the time that we would gladly have believed that we had no soul to life after the death of the body; but as well might we seek for repose and comfort on a bed of embers, as for a release from the strong conviction that we had a soul all stained with guilt, that must suffer the righteous judgments of God, when time shall be no more, unless God should reveal a way that his justice and truth

could be maintained and salvation abound to the chief sinners. But why it is so that the soul must so exist in wealth or woe forever, we can only solve upon the ground that it was even so because it so seemed good to our Creator to organize us. It is now enough to know that it is so, and to rest assured that God in making man a living soul had an object worthy of himself. And however dark and mysterious the footsteps of our God may seem to our very limited understanding; we desire to be still and know that he is God. May we be preserved from vain speculation on this and on all subjects; may we rejoice in all that has been revealed, and trust him for all that he hath seen fit to withhold from our understanding.

Middletown, N.Y., June 1, 1854  
Elder Gilbert Beebe

*"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 xv.5.*

**T**he great secret in religion - that secret which is only with those who fear the Lord and to whom he shews his covenant - is first to get sensible union with the Lord, and then to maintain it. But this union cannot be got except by some manifestation of his Person and work to our heart, joining us to

him as by one Spirit. This is the espousal of the soul, whereby it is espoused to one husband as a chaste virgin to Christ. From this espousal comes fellowship, or communion with Christ; and from this communion flows all fruitfulness, for it is not a barren marriage. But this union and communion cannot be maintained except by abiding in Christ; and this can only be by his abiding in us. *"Abide in me, and I in you."* But how do we abide in him? Mainly by faith, hope, and love, for these are the three chief graces of the Spirit which are exercised upon the Person and work of the Son of God. But as a matter of faith and experience, we have also to learn that to abide in Christ needs prayer and watchfulness, patience and self-denial, separation from the world and things worldly, study of the Scriptures and secret meditation, attendance on the means of grace, and though last, not least, much inward exercise of soul. The Lord is, so to speak, very chary of his presence. Any indulged sin; any forbidden gratification; any bosom idol; any lightness or carnality; any abuse of the comforts of house and home, wife and children, food and raiment, any snare of business and occupation; any negligence in prayer, reading, watching the heart and mouth; any conformity to the world and worldly professors; in a word, anything contrary to his mind and will, offensive to the eyes of his holiness and purity, inconsistent with godly

fear in a tender conscience, or unbecoming our holy profession, it matters not whether little or much, whether seen or unseen by human eye - all provoke the Lord to deny the soul the enjoyment of his presence. And yet with all his purity and holiness and severity against sin, he is full of pity and compassion to those who fear and love his great and glorious name. When these sins are felt, and these backslidings confessed, he will turn again and not retain his anger for ever. When repenting Israel returns unto the Lord his God, with the words in his heart and mouth: *"Take away all iniquity, and receive us graciously;"* then the Lord answers: *"I will heal their backsliding, I will love them freely; for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon."* Then, under the influence of his love, Israel cries aloud: *"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou will cast all their sins into the depths of the sea."*

Elder J.C. Philpot

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## *MEETINGS*

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### **EASTERN KEHUKKEE ASSOCIATION**

**T**he 2002 Eastern Kehukee Association will convene the Lord willing, with the Tarboro Primitive Baptist Church, located in Tarboro, North Carolina. The association will be held Saturday, October 5 and Sunday, October 6. Services will begin each day at 10:30am.

Tarboro Church is located at the corner of St. James Street and Albermarle Avenue. Out of Raleigh, take US 64 East. Stay on the bypass until you get to Exit 485. Take this exit and turn left at the stop sign. Go over the overhead bridge and turn right at the first stoplight. This will be St. James Street. Go about one mile and the church will be on the right next to the railroad.

We invite visitors and correspondents to attend.

Naomi Coker  
Association Clerk

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### **THE STAUNTON RIVER UNION MEETING**

**T**he Staunton River Union Meeting will convene, the Lord willing, at Springfield Primitive Baptist Church, September 28th and 29th, the fifth Sunday and Saturday before. Springfield Primitive Baptist

Church is located on business route 29, South Main Street, Gretna, VA.

We welcome and invite the ministers of our Faith and Order, our Brethren and Friends to be with us.

Elder Marvin Brumfield, Moderator  
Oscar Pickral, Clerk

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### **SULPHUR FORK ASSOCIATION**

**T**he One Hundred Fifty-Seven session of the Sulphur Fork Association will be held, the Lord willing, with Pleasant Hope Church on Saturday and Sunday, October 5 & 6, 2002.

Pleasant Hope Church is located on the East side of Highway 251, South of Atlanta, Texas. All lovers of the truth are invited to come and be with us.

Miles Bird  
Association Clerk

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### **WEST COUNTRY LINE UNION MEETING**

**T**he West Country Line Union meeting will be held at Greensboro Church on the 5th Sunday in September.

We welcome all brethren and friends.

Elder Kenneth R. Key, Mod.  
Wayne Edwards, Clerk

**CONTRIBUTIONS**

FOR JUNE 2002

- Eld. Leonard Brammer, VA ..... 5.00
- Arlene Hole, NC ..... 5.00
- Melvin Hollandsworth, VA ..... 5.00
- J. V. Geisendorfer, WI ..... 2.00
- Carrie Jo Williams, TX ..... 5.00
- Ollie May, AL ..... 10.00
- G. T. Newman, TN ..... 5.00
- Daniel A. Doss, MS ..... 20.00
- In memory of Eunice D. Simpson*
- Carolyn S. Gay, VA ..... 50.00

**ST. JOHN, 15:17.**

*These things I command you,  
that ye love one another.*

**OBITUARIES**

**VERNA MARIE GODWIN GARNER**

**W**e at Oakgrove Primitive Baptist Church bow our heads again in humble submission to the Lord who saw fit to remove from our midst our sweet little Verna Marie Godwin Garner. She was the daughter of Elder David Godwin and Verna Norman, Godwin. She was born in the state of Texas August 22, 1944 and she passed from this life March 11, 2002 making her stay here a little over fifty seven years.

Sister Verna Marie was burdened with brain tumors, she had several surgeries to remove them but they kept coming back, the last one left her with a stroke from which she never recovered. She joined Oakgrove Primitive Baptist Church August 12, 2001 and was baptized by her Dad September 9, 2001. She was always in church when she was able to come.

Sister Verna Marie lost her husband early in life and was faced with the burden off rearing seven children alone, she had many troubles but she just laughed her troubles away and loved her children, they are A very close family, filled with love For one another.

Sister Verna Marie died in Winn Parish Medical Center in Winnfield, LA. Funeral service was held March 13, 2002 in Southern Funeral Chapel, Winnfield LA. with Rev. George Procell officiating.

Sister Verna Marie is survived by Five sons Tim Garner, David Garner, Norvel Garner, Vernon Garner, and Shannon Garner, two daughters: Angela Smiley and Debra Garner, two brothers; Norvel Godwin, David M. Godwin, her Dad Elder David Godwin and eight grand children all of Goldonna, LA. She was laid to rest beside her late husband in Goldonna cemetery under A mound of beautiful flowers to await the coming of her Lord.

Submitted by;  
Elder David Godwin, Moderator  
Katherine Mathews, Clerk

## BROTHER JULIAN LABAN RAY

**B**rother Julian was born on December 4, 1909 to Naomi Spangler Ray and William Lewis Ray. On April 9, 2002 at the age of 92, he was called home by his Lord. In addition to his parents, he was preceded in death by seven brothers, three sisters, and his precious wife of 69 years, Sister Nellie Johnson Ray. Left to mourn his passing are his daughter, Janet Rumley of Greensboro; sister, Helen Shane of Greensboro; granddaughter, Marsha Rum Icy of Greensboro; and several nieces and nephews. A graveside service was held April 11, 2002 at Dan River Primitive Baptist Church cemetery by Elder Haywood Wray and his pastor, Elder Kenneth Key.

Brother Julian asked for a home in the church and was received into the fellowship of Dan River Primitive Baptist Church on November 10, 1968. He was baptized by his pastor and uncle, Elder David Spangler. Having put his hand to the plough, he was blessed to never look back.

Brother Julian was a lovely brother. It was a blessing to be privileged to sit and talk with him. He often shared dreams that the Lord had given him. One in particular stands out in my memory. He dreamed that he and Sister Nell were walking together on a path through the forest, and the forest was ablaze

with fire. Yet, he and Sister Nell walked through on a little path and were unharmed. In Isaiah 43:2 it is written when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. They were truly a blessed couple, and along with Brother Jesse and Sister Mabel delighted in their church meetings and in visiting their brethren. I have been blessed with many fond memories of their visits to my grandparents home for which if I know my heart, I'm very grateful.

There was always such an expression of love and warmth on Brother Julian's face when he greeted his brethren and when he sat under the sound of the gospel. In Psalm 50:2 it is written, "*Out of Zion, the perfection of beauty God hath shined.*" And in Psalm 89:15-16 it is recorded, "*Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted.*" The words of the hymn writer sums up what was so evident in Brother Julian's countenance:

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

*I love thy church, O God,  
Her walls before thee stand,  
Dear as the apple of thine  
eye,  
And graven on thy hand.*

*Beyond my highest joy  
I prize her heavenly ways;  
Her sweet communion, sol-  
emn vows  
Her hymns of love and  
praise.*

Though we miss him greatly. We know that he looked forward to his departure with joy, and that our loss is his eternal gain. May the Gracious, Heavenly Master be with us all, who miss him so much, and most especially with his family, and bless us with that healing love of the Gentle Shepherd that soothes all sorrows.

Humbly submitted,  
Mary Hawkins

---

#### OBITUARY FOR LUCILLE PASCHAL SMALL

**I**n the early morning hours of August 16, 2001, the angels came for Sister Lucille Paschal Small and freed her from her long physical suffering. Sister Lucille was born on August 31, 1912 to John Lee and Annie Mae Wall Paschal and she spent most of her life growing up and making her home in Rockingham County, N.C. She is

survived by her two children, John Fred Small and Peggy Small Rich, and her loving sister, Lelia P. Carter. She is preceded in death by her husband of 54 years, Fred Otho Small and her brother John H. Paschal.

Sister Lucille was a devoted believer of the old time doctrine and was a faithful member of Dan River Primitive Baptist Church. The last two years of her life she was unable to attend church services due to her failing health, but she clung to her belief in an Almighty God and she cherished the visits to her home by her many friends and fellow believers.

The funeral service was conducted by Elder Kenneth Key and Elder Billy Knight. Her body was laid to rest beside her husband in the Sharon Baptist Church cemetery.

I would say a few words about Lucille P. Small who passed away on August 16, 2001. Lucille was a dear friend and sister in church. We rode together often, along with several other sisters in the church. After they were gone and it was just Lucille and myself we traveled a lot of miles together and to other churches in our faith and order. We enjoyed going to church together. Most of the time I drove, sometimes she would drive if she felt like it. Lucille was a kind and gentle person and a faithful member of her church, as long as she was able to attend. She loved her family, Peggy, Fred, and special sister and friend Lelia Carter. She stayed at home af-

ter her health deteriorated. Then she loved to have her friends and church members visit her home. She loved to talk about the Lord with people she loved. She always told me to call her after church and tell her about the meeting and the people who attended. Lucille's funeral was held at City Funeral Home, and she was buried beside her late husband at Sharon Baptist Church to await the coming of our Lord.

Written in request of Dan River Church,

Peggy Rich  
Betty Southard

---

**ELDER JULIAN R. WILLIAMS**

*As remembered by his daughter*

**A**s a child, I thought my father was almost perfect. I idolized him to an extent. As I grew older, I realized he was a man with failings and imperfections like all men. What made him special was the grace of God. In nature, my father had the self-confidence that if anyone else could do something, so could he. In the spirit, he knew but that for the grace of God, he could do nothing. God kept him humble and blessed him to walk humbly before his brethren. He did not seek attention. He was a quiet man who would rather listen than speak (a shy person by nature). Yet, he was bold in the defense of the gospel. He boldly preached the gospel and did not hold back to please men. He set an example of honesty and integrity.

He believed a man's word was his bond.

He was drafted into World War II. He had no desire to leave home or to fight. Yet, when duty called, he went forth and did what he was required to do. He was wounded. Many times he told us that the injury was a memory that prevented his death. He cried out to his God on the battlefields of a foreign land. His God heard his cry and preserved his life. All of his experiences helped to mold him into the man he became. He said he would be afraid to change anything. He knew that all things work together for good to God's elect people. He had a hope that he was among that chosen number. He loved his brethren and enjoyed the time he spent in their company.

He was also blessed to be part of a close, loving natural family. He brought that love and closeness to his own wife and children. He manifested his love to all of us. Yet, at the end, he said it was time to see Jesus. We would not call him back from his rest. Yet, we mourn for our loss of his preaching, his singing, his prayers, his encouragement, and his wit. His race is run. We feel sure he has gone home. May we be blessed to live our lives in love, peace, and fellowship with our brethren as he did.

Uncle Burnell, I wrote this out of love because you asked me to. I hope God will use it to comfort you.

In bonds of love,  
Joyce Williams Pittman

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

*"The Sword of the Lord and of Gideon"*

VOL. 170

MEADOWS OF DAN, VA., OCTOBER 2002

NO. 10

## SIGNS OF THE TIMES

ISSN - 0199 - 0063

Subscription price \$15.00 per year - \$25.00  
two years

Published monthly by  
SIGNS OF THE TIMES, INC.

Established in 1832

Devoted to the Old Baptist Cause

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SIGNS OF THE TIMES, INC.

202 Carousel Lane, Meadows of Dan, Va. 24120-4403

## SONG

*Courage, my soul, behold the prize  
The Saviour's love provides:  
Eternal life beyond the skies  
For all whom here he guides.*

*The wicked cease from troubling  
there,  
The weary are at rest;  
Sorrow, and sin, and pain, and care,  
No more approach the blest.*

*A wicked world, and wicked heart,  
With Satan now are joined;  
Each acts a too successful part  
In harassing my mind.*

*But fighting in my Saviour's  
strength,  
Though mighty are my foes,  
I shall a conqueror be at length  
O'er all that can oppose.*

*Then why, my soul, complain or  
fear?  
The crown of glory see!  
The more I toil and suffer here,  
The sweeter rest will be.*

*Newton.*

## POSTMASTER

Please send address changes to:

Signs of the Times  
202 Carousel Lane  
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EDITORIAL

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*“Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed...” Rom.4:6.*



Elder J.B. Farmer

**D**oes not the little word “it” refer to that great salvation of God’s people? I believe that it does. That great salvation encompasses all of the elect *from* before the foundation of the world into eternity. This salvation was revealed unto the children of God and was known understood believed upon, trusted in

and embraced by them by faith. This faith is not of themselves but is the faith of Jesus Christ which was given unto them that they might believe the truth. The chosen of God are made to walk by faith, to live in faith, and to die in faith. God, Who was pleased to make it so, is glorified in His people and they are pleased to praise and honor him. God has commanded them to be faithful unto death and that He would give them the crown of life. God, Who commands His people, also performs His good works in them. He that has begun a good work in you shall perform it unto the day of Jesus Christ. Abraham believed God (by this same gift of faith) and it was counted to him for righteousness. His unfeigned faith in God was evidence that he was of the body of Christ for which His blood took away all sin. Since the sin of His people has been removed and the Righteousness of Christ has been imputed unto them, they are made to be the Righteousness of God in Him. God ordained the creature be made subject to vanity that He might be continually delivered from the forces of evil within and without to the praise of the glory of His grace. God made it of faith that it might be by grace. God did for His people what they were not able to do for themselves. He has carried them all their days in His bosom like lambs even to old age. He has kept them hedged in so they cannot get out of the way. They are a garden walled

around. All provision has been made for them for all times and events. He has made it so. They will not be tempted above that they are able to bear but He will, with the temptation, make a way of escape. When they are tried they shall come forth as gold. Since God has performed their good works for them they cannot fail. If God be for us who can be against us. Our God is greater than all and is our all in all. His promise is sure to all His people for He said I am God and I change not, therefore ye sons of Jacob are not consumed. If any man sin we have an advocate with the Father who is making intercession for us according to the will of God. God cannot fail. And because He holds His people in the palm of His hand, they cannot fail. He will cause them to be faithful into death that they shall receive the crown of life. We know the promise is sure to all His seed because it is God that promised and He cannot lie or fail in a promise. He is God and there is none else.

Written in love, I hope,  
Elder J.B. Farmer

---

**ST. JOHN 15:16.**

*Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.*

---

**CORRESPONDENCE**

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459 Lakeshore Terrace  
Hardy, VA 24101  
August 4, 2002

Dear Brother and Sister Terry,

I am enclosing a check to renew "The Signs" for another year.

It was wonderful to see you two at Pigg River Association. The association was a good place to be and I felt that my spirit was made to rejoice in hearing the sermons praising God, His goodness and His power. Thinking back over the years when I attended with my father and mother for many years; the ministers still are preaching, when blessed, the same doctrine today. Friday at the close of the service my cry seemed to run over with the sweetness of the love that seemed to flow from the brethren and sisters for each other. I felt the Lord was in our midst - this was a Bethel spot.

Brother and Sister Osborne spent the night with me, and we talked about spiritual things - this was a special time.

I pray the Lord will enable our people to stand up for His doctrine and not be afraid to speak out when need be.

I feel to be the least among you; but I love the brethren and sisters, if I know my heart.

I hope to see you at Smith River Association. You both are special to me.

In bonds of love,  
Mildred Spangler Graham

July 29, 2002

Dear Elder Terry,

**E**nclosed is a check for \$15.00 for the renewal due for the Signs of the Times for one year. The Signs are much comfort during life's trials and troubles. It means so much to read about Jesus Christ our Savior and Comforter who remembers us in our low estate. We give Thanks unto Him. All Blessings unto His Name.

Gloria B. Reese  
(Violet's daughter)  
for Violet M. Barton  
455 Hunting Blvd. N.E.  
Roanoke, VA 24012-3533

**PROVERBS 8:19-21.**

*My fruit is better than gold,  
yea, than fine gold; and my revenue  
than choice silver.*

*I lead in the way of righteousness,  
in the midst of the paths of judgment:*

*That I may cause those that love me to inherit substance; and I will fill their treasures.*

**VOICES OF THE PAST**

*"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."*

**Romans 8:28**

**Y**esterday we tried to speak from this Scripture, and as our mind is on the matter yet, we will try and pen a few thoughts in connection with it.

The apostle, in addressing the church of God at Rome, uses the expression, "And we know," showing that the knowledge he speaks of is not known by him alone, but also by those he was addressing, as he says in another place, We do not tell you these things because YOU do not know them, but because we know them. Amidst a world of confusion and strife, where nations are falling right and left, where men's hearts are failing them, where fear is in the hearts of man, it is a comforting thought that God Lord of heaven and earth, and all things are in his hand, from the falling of a sparrow to the heart of kings, and are in his hands as rivers of water and he turns them whithersoever he will. God works all things after the counsel of his will, and none can stay his hand. If we could feel as sure that we are the ones who love

God and are the called according to his purpose, as we do that he works all things for the good of such ones, it would suit our feelings better, but God has so arranged that our walk should be a walk of faith, and not by sight. No doubt the apostle Paul, as he reviewed his journey from Jerusalem to Rome, could certainly realize that all things had worked together for his good. God appeared unto him before he started from Jerusalem to go to Rome, and told him that he should bear witness of him at Rome. When we examine the journey to Rome we find Paul traveling in the hands of his enemies. They were carrying him to Rome to preach the gospel, yet they did not know what purpose the Lord had in the matter. Today wicked men, and the wars that are raging, are fulfilling some wise design, and all these things shall work together for good to the chosen of God, yet the wicked know not anything about his wise purpose, and their wickedness shall fall upon their own heads. God punishes not only his people for sin, but also nations, and often the wicked are used as a sword to punish them. His people often need purging and humbling. We are often brought in these times to repeat the hymn:

*“When thou, my righteous  
Judge, shalt come  
To fetch thy ransomed  
people home,  
Shall I among them stand?  
Shall such a worthless worm*

*as I,  
Who sometimes am afraid to  
die,  
Be found at thy right hand?  
  
I love to meet among them  
now,  
Before thy gracious feet to  
bow,  
Though vilest of them all;  
But can I bear the piercing  
thought,  
What if my name should be  
left out?  
When thou for them shalt  
call.”*

No doubt the reason men reject the idea that all things are being worked together for good to them that love God, and are the called according to his purpose, is because they only see the act, and cannot behold the purpose.

*“Blind unbelief is SURE to  
err,  
And scan his works in vain;  
God is his own interpreter,  
And he will make it plain.*

*His providence unfolds the  
book,  
And makes his counsel  
shine;  
Each opening leaf, and every  
stroke,  
fulfills some deep design.”*  
Even the apostles of our Lord

when he was being crucified did not understand the purpose of God in it. They did not know it was necessary that Christ must suffer and enter into his glory. They had earthly hopes of the restoration of an earthly kingdom. It would appear to human reasoning that with the prophecy concerning the suffering of Christ, the prophets declaring before his birth the place of it, the foretelling the manner of his death, that a bone of him should not be broken, that they should look on him whom they had pierced, that for his garments they should cast lots, etc., that they would have understood these things. But the Holy Ghost must reveal these things. The reasoning of the carnal mind is always contrary to truth. Peter was a stronger predestinarian on the day of Pentecost than he was in the judgement hall, and so are we all. As he stood in the judgement hall and bitterly denied that he knew not the Lord, he knew not the purpose of God in the matter. The Savior had told him that before the cock crow this night thou shalt deny me thrice, yet it took the completion of the denials for him to remember the word of the Lord. All this was working together for his good. He had declared that he would not forsake the Lord, even though others did. Now he had learned how weak he was, and had been converted, and sifted as wheat, so that he could strengthen the

brethren with the doctrine that, You are kept by the power of God, through faith, unto salvation. None know their weakness as those God has left to try themselves, and have found they are not their own keepers. Through such experiences we learn that our only hope is that underneath are the everlasting arms.

From the creating of the garden of Eden, placing man there, giving him a law, unto the crucifixion of Christ, or in other words, all things in time, from the beginning to the end, work for good to them that love God, to them who are the called according to his purpose, and God so worketh all things that his word declares. Surely the wrath of man shall praise thee: the remainder of wrath shall thou restrain.

As we close this article, we would say unto the beloved of God, you unto whom his word is precious, that in every dispensation the darkest times are always before the dawning of a new day. We know not how much trouble is in store for us, how many heartaches and sorrows the world of strife may bring to us, yet if it does we need them. Lift up your heads, for your redemption is drawing nigh. May we as a people, separate from all the people of the earth, seek the welfare of one another; the things that edify one another; with pure hearts fervently.

Elder D. V. Spangler

## JONATHAN AND DAVID

**T**he history of Jonathan and David in their relation to each other was a very peculiar interest. Even to the spiritual mind it is a wonderful and touching story; but, as is the case with all the Scriptures, its far deeper, its real and true interest and value, lie in its spiritual meaning. All that was written aforetime was written for our learning in spiritual things in this gospel dispensation. (Romans xv. 4.) This history has a striking gospel significance which I wish to speak of briefly.

It is undoubtedly true that David was an eminent type of Christ, and that in most if not all of the incidents of his life recorded in the scriptures there is set forth in a figure some truth concerning Jesus in his work of salvation. Jonathan appears to represent the Lord's spiritual people as they appeared under the law, while Saul as the anointed king represents Israel after the flesh, with the authority of the worldly sanctuary and carnal ordinances, and all that pertained to the first covenant. Saul and Jonathan were related in the flesh, and were both under that legal covenant, as the carnal Israelites and those who had divine life were all together under that law, and under its carnal service, and could not be distinguished from each other by anything peculiar to either in that legal work. But when David returned from the slaughter of the

Philistine, Saul hated him from that time, while from that same time *"Jonathan's soul was knit to the soul of David, and he loved him as his own soul."* So when Jesus appeared, even in the prophecies of the Old Testament, as the conqueror of death, the enmity of the carnal mind was ever excited against him, and those who testified of him were persecuted.

I will dwell somewhat upon this battle of David. He was in the house of Saul after he had been anointed king, of which Saul was ignorant. Although anointed to be king, the kingdom was not to be given to David until Saul's death, then it was to be established to him and his seed forever. It was probably to signify the permanence of the kingdom to him and his seed that he was anointed out of a horn, while Saul was anointed out of a vial for the opposite reason. David always acknowledged Saul as king while he lived. Jesus was in the legal house, and subject to both parental and legal authority, but was not known as the anointed King by the legal rulers and princes of this world. He was not under their displeasure as a man, but only when by act or word he declared his sovereign power and the work of salvation which he came to do.

When David was sent by his father to see his brethren, who were in the army of Saul fighting the Philistines, a champion of great size had come out of the camp of the Phi-

listines forty days in succession, and each day had challenged Israel to choose a man to fight him. Upon his appearance all Israel were dismayed at the sight of him, and fled from him. Nevertheless Israel each morning, seeming to forget their fear of the previous day, went forth to the fight again, in the same armor, and again shouted for the battle, as though confident of the victory. But again they were afraid at the sight of Goliath, and fled from him.

The Philistines were gathered at Shochoh, (a thicket) which belonged to Judah, and pitched between that and Azekah (a cultivated ground). To my mind they, who were the great and constant enemies of Israel, represent our sins, and all the vileness of our fleshly nature, and it is in the wilderness of the flesh, between the flesh and the cultivated soil where grace reigns, the battle is waged. The great and fearful champion that comes forth from that camp of our enemies is death. Of him the Lord's quickened people must be afraid, for in the armor of the law they cannot overcome him, but must fall before him. Sin reigns unto death.

It was on the fortieth day of the champion's appearance that David appeared and accepted the challenge. So on the fortieth day Jesus overcame the evil in the wilderness. David could not go to fight Goliath without the authority of Saul, so Jesus must be recognized by the law as having the right to go into the conflict with death. He was autho-

rized by the law, and put forward by the legal authorities as the one man who "ought to die for the people, that the whole nation perish not," though the high priest who uttered that prophecy by the Spirit did not himself know the power of the words he uttered. (John xi. 50-52.)

Saul armed David with his own armor but David put it off. The law armed Jesus with the flesh. By being made flesh he came under the law. He could not meet and overcome death until he had taken upon himself and put off again that flesh in which sin had been committed, and thus had condemned sin in the flesh. It was only by first being overcome himself that he could overcome the great enemy. He must first die in order to abolish death. The law must first be satisfied by his death, which makes an end of sin, and then death has lost its power. "*He that is dead is freed from sin.*" Then the Son of God, who took upon himself the likeness of sinful flesh, in order to die the death due for the transgressions of his people, can no longer be holden of death, but comes forth victorious over him. "*Death hath no more dominion over him.*"

All this must be shown in a figure by the action of David, while David must remain alive. So having put off Saul's armor, he chose five smooth stones from the valley. These stones represent an accursed death inflicted upon an Israelite. When a man became accursed he

must be stoned to death. David threw of these stones and brought down the giant. Jesus by his own death under the curse of the law, represented in this figure by the smooth (perfect) stones with which David armed himself, brought death down at his feet, and "destroyed him that had the power of death." He must first die, and then meet death with his own death, and thus overcome him so thoroughly that he can never make any one for whom Jesus died his captive any more. Jesus fought the battle so effectually in the valley of Elah, the bitter valley of death, that when he came forth out of that valley he even "carried captivity captive."

To make the figure more complete David took the champion's own sword to cut off his head. It was the sword of justice which death held over all who were under the curse of the law. But when Jesus through his own death "*finished transgression, made an end of sin,*" and so laid death low, deprived of all his power; then that sword of justice was taken from death and turned against himself to bring his existence to an end.

It was not simply absolute power as abstractly considered, by which Jesus overcome death, but the power that justice and judgment give, for they are the habitation of God's throne, or the foundation of his power as against death. His people are not simply snatched from death, as a stronger man may take away a lawful captive from a weaker,

but they are legally delivered. They are justified. No charge can ever be brought against them, for God has justified them. "*It was Christ that died, yea, rather, is risen again, and is now at the right hand of God, who also maketh intercession for them.*" His intercession is felt to be effectual, for with the sword of justice justly taken from his conquered enemy he has destroyed him forever.

*"The Philistines stood on a mountain on one side, and Israel stood on a mountain on the other side, and there was a valley between them."* "*And when the Philistines saw their champion was dead they fled. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines until thou come to the valley, and to the gates of Akron.*" And when the Lord's people see the victory of Jesus over death they arise, and shout, and pursue their enemies, and rejoice in the victory that is given unto them through Jesus Christ our Lord.

When David went forth to fight the Philistine Saul inquired who he was. No one seemed to know. Upon his return Saul sent for him and asked him, "*Whose son are thou, thou young man?*" David with modesty and meekness answered, "*I am the son of thy servant Jesse the Bethlehemite.*" When he had thus spoken to Saul, "*the soul of Jonathan was knit with the soul of David; and he loved him as his own soul.*" "*Then*

*Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle."*

What can this act of Jonathan signify unless it be the fact that all of the Lord's people in all dispensations do ever ascribe their robe of righteousness, and all their garments of salvation, and all their weapons of war and their strength, to Jesus? They recognize and testify that all they have belongs to him, and is his gift to them. This is as clearly declared by the holy men in the legal dispensation as by those now in the gospel day.

To the sight of men, Jonathan and Saul were alike as warriors. They fought with carnal weapons, and must both fall upon that same battlefield, overcome by the Philistines. That is the end of all who are under that dispensation. It is the end of all flesh. It is only by faith that a future is seen for Jonathan which is not seen for Saul, in which he and his seed shall be remembered in covenant love and salvation by David. Upon this earthly battlefield he and his fathers fight side by side with equal courage and zeal. David classes them as equals, and speaks of them with equal praise. *"From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not*

*empty. Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions."* *"How are the mighty fallen."* That legal covenant could not furnish any weapon to those under it whereby they could overcome their enemies. *"How are the weapons of war perished!"*

For Jonathan, David had some words of love and tenderness which he had not for Saul. *"I am distressed for thee, my brother Jonathan. Very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women."* The love of the Lord's people to Jesus is wonderfully described in those few words. In all ages, in all dispensations, in all lands and among all people, it is the same. It is indeed wonderful, a *"love that passeth knowledge."*

Jonathan spake good of David unto Saul his father," and defended him at the risk of his own life, and saved him out of his father's hand, who sought to kill even Jonathan his son because of his defense of David. In this Jonathan may well represent the prophets and holy men of old, who testified of Jesus, and declared his coming and kingdom, and who were hated by the carnal Israelites and their rulers, and were persecuted and killed, because they spake good concerning the spiritual David who was to be the Ruler over Israel.

And Jonathan said to David, *"And thou shalt not only while*

*yet I live shew me the kindness of the Lord, that I die not: but also thou shalt not cut off thy kindness from my house forever; no not when the Lord hath cut off the enemies of David every one from the face of the earth. So Jonathan made a covenant with the house of David, saying, let the Lord even require it at the hand of David's enemies. And Jonathan caused David to swear again, because he loved him; for he loved him as his own soul."*

This promise was not literally fulfilled to Jonathan, for he died with Saul in battle with the Philistines on Mount Gilboa. Nor were the promises which were given to the prophets to declare among the people literally fulfilled to them. They, with all the Lord's spiritual Israel under the old dispensation, "*having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.*"—*Heb. xi. 39, 40.* The "everlasting covenant, ordered in all things and sure, which was made with them, and which was all their salvation and all *their* desire, (2 Sam. xxiii. 5,) was not made to grow or be fulfilled in their flesh, *nor* in the sight of men. Its fulfillment was experienced then in the manifestation of Christ to them through the Spirit, who has now appeared in the flesh, and has openly fulfilled all that they spoke of him, revealing himself to his people among all nations by faith,

and showing unto us that his people both under the old and the new dispensations are made perfect only in him.

As we see the heart of Jonathan turned toward his children far in the future, with a longing desire that David would show the kindness of the Lord to them, so we see the hearts of the fathers (the prophets) turned unto their children in the gospel dispensation, and rejoicing when it was made known unto them that the things they declared were to be fulfilled unto us. (Luke i. 17; 1 Peter i. 12)

Elder Silas H. Durand

Topeka, Kansas

Dear Sister:

I was so overwhelmed by distracting sorrow and distress I seemed to have forgotten the omnipresent God, and had no thought to call upon him as an ever-present help in time of trouble. But while so forgetful of him, he showed me, as I humbly hope, that he had not forgotten me, by speaking these words in my ear: As the days of a tree so shall the days of my people be. Then, in the midnight darkness and loneliness, in the midst of an ever-changing throng of a speeding train, I lay back in my seat, and with closed eyes, oblivious to all about me, a picture was spread before me such as I have never been able to portray with tongue or pen. The winter just

passed has been another continuous siege of distracting grief and tribulation and my mind reverts to the view I then had, and I have wished I might express to those of "like precious faith," and also of like trials and conflicts, some of the thoughts those words have brought to my mind. Being spoken to me as they were, I thought they were Scripture, but the only text I can find is in Isaiah lxxv. 22: *"They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."* No doubt the connecting sentences have a deep significance, and I would love to read after the pen of someone who is given understanding of them. As for me, if I attempt to search and find out God, I am apt to find that his judgments are unsearchable and his ways past finding out, and can only speak of the things which are given and revealed to me. As I humbly hope, by his Spirit, and leave them to his elect, precious, to judge whether they are of him, or only the emanations of fleshly imagination. If it was not a token of remembrance from a compassionate, unchanging God, then I fear I have never received a seal of his love, as he sometimes allows me to dare hope he has given me. I was often made to reflect on the words, *"If therefore the light that is in thee be darkness, how great is that darkness."* It seemed that in this the Lord quickened again

my slothful, forgetful heart, and for a little while my troubles were put in the background and I was given a little surcease from the tempest raging in my mind, and instead thereof a season of refreshing from his very presence, which he made me feel was going with me.

I have thought that the "tree" here spoken of represents Christ, who was a man of sorrows and acquainted with grief, and as his days so shall the days of his people be. As I lay back, with closed eyes, I seemed to see a little tree in all its verdant, springtime beauty, clothed with leaves and blossoms. In the warm sunshine and gentle breeze it waved and beckoned with its spreading branches, and how sweet to rest beneath its shade, enjoy its fragrant bloom, and reflect on the prospect of fruit to follow. So shall the days of my people be. Where is the similitude of the days of a tree and the days of the Lord's people? Let us go back to the early experience of a child of God,

*"When converts first begin to sing,*

*Their happy souls are on the wing;*

*Their theme is all redeeming love,*

*Fain would they be with Christ above."*

Oh what lovely blossoms, and what a sweet savor of Christ they send forth as they call and beckon to us to *"come and hear, all ye that fear God, and I will declare what he hath done for my soul."*

**“Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein.”** The trees of the field do clap their hands, the cedars of Lebanon (the older brethren) bow at his feet, and praise him in fullness of joy, resting in the blessed promise that the Lord will not leave himself without witnesses. Perhaps the little tree had stood unnoticed, apparently dead, until the little leaves began to grow and the signs of life involuntarily began to appear. What rejoicing now that we see it is not dead, as it appeared, and now we hope to see the sweet fruits of the Spirit evidenced later on, for they shall take root downward and bear fruit upward. But, as the days of a tree, by and by the sun does not shine so brightly, clouds appear, and oh how dark it becomes. A storm arises, and in the raging the poor little tree sways and bends, the lovely bloom is beaten off and swept away, or covered with earth. The storm passes, and the little tree is left standing, not so proudly, perhaps, but of a more sore dignity, as, the promising bloom gone, the fruit buds begin to appear, and as the fruit increases in the upward branches the root is taking deeper hold in the earth. So are the days of my people.

**“It is not long before they feel  
Their feeble souls begin to  
reel;**

**They think their former  
hopes are vain, They're filled**

**with sorrow, grief and pain.”**

Cannot every child of God go back in memory to the time they thought they would always go on their way rejoicing in the bloom of their earliest love, believing the enemies of their carnal nature were all slain, and would never vex or annoy them any more? But alas, the little clouds begin to arise, vexations come, and the lovely bloom is beaten off as the sorrows of the world worketh death to the sweet spiritual enjoyment, perhaps leading them as far as Peter, to even deny the Lord, saying in doubt and unbelief, that after all it is only a delusion, and they were deceived and had deceived others. Where now is the blessedness ye spake of! The beautiful promising bloom which looked so pleasant is gone from their view, swept away and buried in the storm of earthly cares and sorrows that has so unexpectedly fallen upon them. **“But the root of the righteous shall not be moved.”** The storm passes, and they find themselves still standing in the faith of God's elect, cast down, but not destroyed. Oh then the fruit buds begin to appear, as in humbleness they are brought to see that it is not in their own strength they stand. **“I am the root and the offspring of David.”**

This is the Root that extends downward in the earthen vessel of mercy. Each can say, O Lord, **“my goodness extendeth not to thee,”** but his goodness does reach down to every vessel of mercy. The strong

downward Root holds firm, and will not let them be overwhelmed. They are made to realize that "the root of righteous yieldeth fruit," which is borne upward in praise and thanksgiving to God for deliverance from the storm. The many storms of affliction and sorrow, trials and tribulations, perils and persecutions break and beat upon the "trees of righteousness, the planting of the Lord," until they bow and bend, so shaken in mind they fear they cannot stand; no, not another day,

*"I fear at last that I shall fall,*

*For if a saint, the least of all."*

yet when the storm passes, and the Sun of righteousness once more beams forth, then in this light, and not their own feeble sight, they see it is not in their own strength they still stand, but the Strength of Israel has held them. Not by works of righteousness which they have done, not by might, nor by power, but by my Spirit, saith the Lord. Much more of the cherished fruit is gone. But when blooming youth is gone, and old age comes on, we are made to realize that it is the bitter, gnarly fruit of self-confidence and fleshly ambition that is being beaten off. It came from earth, and must fall back from whence it came, for *"Every plant which my heavenly Father hath not planted, shall be rooted up,"* but the *"tree of righteousness, the planting of the Lord,"* its fruit shall remain. One by one we see every earthly hope and joy beaten off and swept away, but the fruit of the Spirit, love, joy, peace and fel-

lowship with the Father and with his Son Jesus Christ, oh nothing shall ever be able to separate us from that. How gladly we should have the gnarly, poisonous fruits of the flesh pruned away, so that we might shine forth as the morning, with not a cloud to intervene between us and our Rock, who shelters us in this weary land of storms and trouble. As the tree grows older, as the growth in grace and in the knowledge of truth increases, the poor tempest-tossed child of God seems to gain strength in the storms, often stands more firm, and is not so easily tossed to and fro by every wind of doctrine; does not so lightly bow and bend to the lo heres and lo theres, but the sweet fruits of the Spirit are borne upward to him, the Strength of Israel, the Root of David, in the earthen vessel, has kept him from falling, and enables him to say, I can do all things through Christ who strengtheneth me. If it is his will that I shall weather another storm he will give the old trunk, stripped of all the foliage of youthful hopes and ambitions, every branch of earthly aspirations and joys broken off, strength to endure. But oh the weakness of the flesh. How we do shrink and dread when we see the storm coming, though there is a "needs be" for it all, and we know that

*"Not a single shaft can hit,  
Until the God of love sees fit."*

How we do feel the need of the prayers of all saints, for it does seem

at times that this flesh and heart will surely fail. Oh may he, by the power of his might, when the adverse winds do blow, give me strength to still stand in the way, ready for whatever is in the counsel of his will to come next.

*“As the days of a tree.”* How often have we seen the tall cedars, the sturdy oaks, beaten by the storms of many seasons almost to the ground, nothing left but their bare old trunks, and to all appearance have lived their time and served their purpose, yet they do not quite fall; not yet, their downward roots have not yet parted from the earth, they must wait the appointed time to fall. So shall the days of my people be. Old age is come, the bare old trunk is stripped of every alluring earthly joy, until there is nothing left to live for, and “I long to lay my armor by, and dwell with Christ at home,” for

*“Surely like a withered tree,  
No fruit to me is found,*

*Why do I live, O Lord, I cry,  
A cumberer of the ground?”*

*“When a few more days I’ve  
wasted,*

*When a few more scenes are  
O’er,*

*When a few more griefs I’ve  
tasted, I shall fall, to bloom no  
more.”*

But not yet. The downward Root has not yet parted from the earthen vessel, and though I often feel, es-

pecially in the heart-rending trials I have endured of late, that there is no fruit borne upward from such a withered and weather-beaten old trunk, yet all the days of my appointed time I must wait until my change come.

One night as I lay thinking of the trials and conflicts of the Lord’s peculiar people these words came to my mind with force, *“I see men as trees walking,”* and I thought how like a tree is the walk of the Lord’s people. None can see men, nor the people of God, walking as trees, untilled out of the town, or world, as was the blind man, by God’s own hand, and how short the time until made to see that as the days of a tree, so are the days of the Lord’s people. He sometimes lays his hand heavily upon us, showing us what great things we must suffer for his sake, until we cry, *“Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.”* Whom he loves he rebukes and chastens, and it is his chastening hand that makes us look up, until we see clearly every man, every child of God, walking the same path, everyone enduring the same storms and afflictions, for if ye be without chastisement, then are ye bastards and not sons. There is no place of rest for us in the town, or world; we cannot go back there, or tell to any in the town of the things we see clearly. They know nothing of the reproach of the cross, and have no sympathy for the mourning

people of God. But to our own house, there we may freely go, sure to find there the sympathy and fellowship we crave. There all speak the same language, weeping with those who weep and rejoicing with those who do rejoice. Here we see men as trees of righteousness, the planting of the Lord, walking the same road, buffeted on every hand by storms without and within. The same storms that beat and bend one old tree beat upon all, and though one may feel that the storm has brought him a little lower than the rest ever get, yet all the rest feel the same way: less than the least of all saints. But in this is our fellowship and our love made perfect, and we often find the lowest tree bears the sweetest fruit, as the apple tree among the trees of the wood. What a comparison. The low apple tree is the one that bears the fruit. The ones that stand the highest are not always the most fruitful. But *“as the apple tree among the trees of the wood, so is my beloved among the sons.”* *“Though the Lord be high, yet hath he respect unto the lowly.”* His loved ones among the sons of earth are lowly. A proud look he hates and abominates. The proud he knoweth afar off. But the fruit of his love on the lowly trees is sweet to our taste; yes, sweet, because when we are made to look up we see that his banner over us is love, and know that, *“Though I walk in the midst of trouble, thou wilt revive*

*me.”* *“Thy rod and thy staff they comfort me.”*

As the days of a tree, so are my people. As the tree falls, there shall it lie. It falls to earth, and returns to the dust as it was, and so shall it be until the bright morning of the resurrection, when the Lord shall bring again in power that which fell in weakness, and will clothe it again in the beauty of holiness, then shall we be satisfied. Every idol that now intervenes between us and our love will be swept away, and we shall see his face, and never, never sin. No more storms of darkness and sorrow falling upon us, no more crying of pain and anguish, no more griefs and heartaches, no more trouble and mourning, no more losses and crosses, no more wars and fightings, the conflict will be over, our warfare ended, and God himself shall wipe the tears from off all faces, for, *“as one whom his mother comforteth, so will I comfort you.”* Then shall we see him as he is, and be like him. *“As the days of a tree (He was a man of sorrows and acquainted with grief) are the days of my people.”*

Submitted to the discretion of the editors, and through them to the people of God, walking as trees, toiling, sorrowing, rejoicing, the half of which can never be told.

One of the least,  
Mary Ellison

## NOTE OF INTEREST

The following is an excerpt from the Signs of The Times dated 1835. You will notice among the list of contributors was one A. Lincoln. We assume this was Abraham Lincoln as we understand his parents were members of the Little Pigeon Primitive Baptist Church in Indiana and that Abe as a young man was interested and very active in their church.

RECEIPTS.		
Burrell Lyman,	Pa.	\$1 00
David Bowen,	do	1 00
Joseph Tapscott,	Ohio.	13 00
Eld. Stephen Gard,	do	3 00
Wm. D. Ferris,	N. Y.	1 00
Eld. Gabriel Conklin,	do	20 00
David Jackson,	do	3 00
Xavir Abbott,	do	1 00
Benj. Corwin,	do	1 00
Eld. E. Halcomb,	Ia.	5 00
J. B. Goode,	Va.	5 00
John Hardy,	do	1 00
M. A. Staley,	do	1 50
Mr. Windsor,	do	1 00
Eld. P. T. Outten,	do	5 00
Eld. Samuel Trott,	do	6 50
✓ A. Lincoln,	Il.	3 00
Eld. T. H. Owen,	do	10 00
Eld. E. Choat,	Md.	2 00
Eld. T. Poteat,	do	2 00
Mrs. Mary Out,	do	1 00
E. Geice,	do	1 00
Wm. Selman,	do	3 00
Eld. H. Reese,	Ga.	15 00
Eld. J. Henderson,	do	10 00
do do	do	10 00
Jonathan Cossington,	Ms.	1 00
C. C. Palmer,	Ct.	2 00
Robert Tripple,	N. C.	1 00
Totals.		\$130 00

Elder F. A Chick:

Dear Brother in Christ:

**F**eeling in the mood for writing, and my mind reverting continually to you, once more I address you as above, for what purpose I know not, only that I desire to hear from you, and take this means of getting a thought or two from your pen. Were you to meet me on the highway and greet me with the usual salutation, "How are you?" I scarcely know how I would answer you. No

very deep trials, spiritually or otherwise, have stirred my mind since coming within the portals of the Zion of our God. My chief uneasiness is felt when I am brought in contact with the world around me. This hurts me. Imagine how sensitive the body would be were the outer or scarf skin removed, and you will have a very clear idea of my state of mind when in the course of my daily walk I am brought in contact with unbelievers, or what is worse, the adherents of popular religion. I think it would be more in conformity with the experience of the saints, were I to realize more intensely that my worst enemies are "those of my own household." The children of God seem to talk more of their peculiar trials of mind while I have none. Surely there is a lost chord somewhere. *"If ye be without chastisements, whereof all are partakers, then are ye bastards and not sons."* Do such scriptures as these apply to me?

Evidence seems to point that way, yet something within me thrusts them from me, and will not accept them.

Both of my parents were Old School Baptists before I was born. As soon as I knew anything at all, I was taken by them to Old Baptist meetings. Every Sunday found them in their place, and of course, I with them, for none of us children were permitted to stay away unless in the event of its being dire necessity. Now, under such training as this, how could I turn out to be anything

but an Old School Baptist? I sometimes fear my knowledge of their doctrine is all in the head and not in the heart, where it ought to be. In a very weak and unsatisfactory manner I will endeavor to lay before you what I hope has been an experience of grace in me, but will leave you to decide whether such is the case, or if it be but a wild fancy of the imagination.

Born in the month of April, 1879, near the village of Southampton, Pa., and almost under the shadow of the Old Baptist meeting-house at that place, such were the circumstances that no excuse could be found permitting me to stay away every Sunday meeting, even in infancy. What tiresome, tedious, sonorous sermons those were to my boyish mind. When during the sermon I should lose myself in slumber, how rejoiced I would be upon awaking, to find them singing the last hymn. The pleasantest part of the meeting for me then was when the minister closed the Bible. To the best of my recollection, I never heard any other than Old Baptist preaching until about fifteen years old. Naturally, having never heard any other, I thought the Old Baptist were all right, but I could not comprehend them. While I thought their religion was a mighty good thing for them, it was not for me. They seemed above me, exalted to heights that I could never reach nor did I care to reach them at that time. I was satisfied with myself as I was. My parents being blest with the gift

of hospitality, our home was always open to brethren far and near, so that from hearing their conversation I became intellectually familiar with the points of their belief.

Children around me attended Sunday School, yet I never asked permission to go, knowing full well I would be met a point blank refusal if I did, and knowing this, I never had any desire to go.

Just when I began to think of eternity the life hereafter, I cannot say. I sometimes feared that I would die in the night. At such times I would not go to lying face upward, thinking this more than any other favored and might tempt the "Black Angel" to visit me. Such superstitions would haunt me at times, but would all vanish with day-dawn, and not for some time after would I have such thoughts again.

Desiring from early years to become in the fall of 1895 I began attending a normal school in my native State, to prepare myself for the work. Here the rules were such that every student must of necessity attend service in one of the many churches of that vicinity, every Sunday morning. No Old Baptist church existing in that place, I was forced to attend other denominations, and here for the first time I heard other preaching. I recognized a difference in the preaching almost as soon as I heard it, not that I thought it was contrary to Bible teaching, but that it was more interesting to listen to, and more calculated to keep one from sleeping, than what I had for-

merly been accustomed to.

The week just preceding Thanksgiving was always set aside at the school as a "week of Prayer." During this week the Y.M.C.A. held daily meetings for the purpose of winning converts to their cause if possible. Speakers of some reputation in the religious world were procured to address these meetings, and to play upon the emotional side of every student's temperament. The "week of prayer" in 1895 slipped by without my paying any heed to it whatever. In fact, while the Y.M.C.A. held weekly meetings throughout the year, yet I very rarely attended any of them. At least it was noticeable to me that the very students who were the ringleaders in all the mischief going on, usually made the longest prayers and the longest speeches, but failed to act it out in their daily walk and conversation. This disgusting me, I was very seldom found at their meetings.

Uneventfully my student days passed on until the "week of Prayer" in the fall of 1896. The card issued as invitations to the meetings and scattered promiscuously among the students, bore this inscription at the top: "*Come thou with us, and we will do thee good.*"- *Numbers x. 29.* Suddenly a determination to attend these meetings seized me. The motive that prompted me was possibly one of curiosity, as I wanted to see what effect such meetings would have upon me. Not because I realized the need of salvation did I attend these meetings, but as I have

said, simply to see how such meetings were conducted, and whether I would be in any way affected by such proceedings. Thus I began attending the sessions held in the fall of 1896, of the so-called "week of prayer." At the close of the first meeting all who desired to be saved were asked to stand up. Immediately I asked myself, Shall I stand or not? Do I want to be saved or not? Why certainly, what sensible man would not want to be saved? Therefore I stood with the others. At the second meeting all who stood at the first meeting were requested to remain at the close and consult with the professor who had the matter in charge. Feeling that I now had gone too far to draw back, I remained in my place at the close of the meeting. When all who were not interested had left the room, the professor made a prayer and talked to us about what we should do to be saved. Belief, he said, was the only necessary qualification for salvation, and it was for us to say whether or not we would be saved. I was willing, I thought, to be saved, but how to make myself believe in something that I knew nothing about, I could not understand. However we were requested to sing a hymn. The one selected had for its theme the giving of one's self to Christ, inviting him to enter and make our heart his home, &C. "I believe," "I trust," "I own," "I want," and other expressions were scattered throughout the hymn. How can I ever express my feelings while singing this selection? Here my pen

fails when it attempts to portray in black and white the revelation manifested in my soul at this time. Something said to me, *"You are lying, yes, lying, and that in the face of a just and mighty God. You say you trust in his name. You do not. You say you believe that Christ died for you. You do not. You are standing up boldly in the sight of God and telling a bare faced lie."* Such agony as filled my soul I can never express. Hitherto my dealings had been between man and man. Now, in the twinkling of an eye, the scene was shifted, and my dealings were between God and man. He was just and mighty, true and good, holy and undefiled. But I, what was I? Alas, a poor, wretched worm of the dust, crawling on the earth, striving in vain to seek a hole to creep into away from the fierce outburst of God's righteous indignation that had suddenly engulfed me, and was sweeping me to everlasting destruction. Yet I said it was righteous and just. I was the one that was altogether out of the way.

*"And though my soul were sent to hell, His righteous law approves it well."*

Just how long I was in this state of anguish I have never been able to remember. How I managed to get out of that meeting and to my room, I do not know, but when I did get there I threw myself upon my bed and wept long and bitterly, much to the surprise of my roommate, who became much alarmed, thinking that

the meetings had worked me up to such a pitch that I was going crazy over religion. He advised me not to attend any more of the meetings, and I did not; not because I feared insanity, but because I could get no comfort there. Gradually time wore on. Instead of getting better, I got worse, and my burden was fast becoming more than I could bear. The professor before mentioned, seeing I was under conviction, kept telling me that if I would but give myself up and believe on the name of Jesus, I would be saved. He asked me what I was waiting for? I said, *"A revelation. When I see Christ and know that he died for me, then I can believe, not before."* He then accused me of stubbornness, and so we parted, and never again came together in any other relation save that of teacher and pupil. At last I thought, what would I not do to be rid of this burden? O, if only Christ was my Savior. O, if he only had died for me. *"Lord, thou canst if thou wilt make me clean."* Now, to my mind, if relief were to come, it seemed to me it must come by a revelation, and that so vivid and so startling that I never could doubt my being saved. I had come to the place where I ceased to work, or to try to rise from the depths to which I had fallen. All my efforts had availed me nothing, so I ceased to do anything and was waiting; waiting for what? For that revelation so startling and so sure that it would dispel all my gloom and save my soul from hell.

While watching for this vision, I opened the Bible, and my eye fell upon these words, "*Therefore night shall be unto you, that ye shall not have a vision: and it shall be dark unto you that ye shall not divine; and the sun shall go down over the prophets and the day shall be dark over them.*"

Alas, I was waiting for something that was not to come. I wanted a vision; I would have none, because the word of God coming to me with power told me I would not. Thrown down from this hope, vain as it had proved to be, I suffered more than ever.

One night, laying upon my bed, I could not sleep. My troubles were fast getting too severe, and I verily thought they would be the death of me. They were gripping me by the throat, and I could feel my breath fast leaving me; I was dying. My mental anguish had brought on bodily suffering, and I had a raging fever. Now, surely, unless relief came, and that quickly, I should perish, and with that it seemed to me I or something within me cried, "Peace!" In the twinkling of an eye I was at rest. All my burden had gone. Hardly realizing my state, I tried to bring back my troubles, but could not. They were gone, thank God, forever. Happy and as free as a bird, I fell asleep and slept till morning. And now again I cannot express my joy upon awaking. The sun never shone so brightly: all nature was at her best and rejoicing with me; I felt

the power of the resurrection within and around me, and that the gift of eternal life was mine through the blessed sacrifice of God's only begotten Son, who was offered up for me. Shout, ye heavens, and listen, O earth, Christ died for *me*. Such were my feelings at that time. Now I was not aware that there was another being on earth that had passed through what I had. Upon going home to spend a few days at Thanksgiving, I talked all the time to my parents of my feelings, and they rejoiced to see me rejoice. I soon saw that they had experienced the same things that I had. When I returned to school, I took with me a book written by our beloved pastor, Elder S. H. Durand, entitled, "*Meditations on Portions of the Word.*" For weeks this was all the preaching I had. I soon saw from his writings that he knew all about my feelings from having experienced the same, and I loved him. It was in this way, through hearing them preach, and reading their writings, with the understanding that it now had given me, that I came to see the Old School Baptists as the only and true church of the living God, because it all corresponded with holy writ. Knowing this I loved them because I could not help it. No other people that I have ever met could understand my feelings. Loving them, I knew I had experienced the new birth, for "*We know we have passed from death unto life because we love the brethren.*" I did not go before the church at this time. Had I been near

them when in the first flush of love, I know not what might have been the consequence, but, as I have said, I was not near any of them, and when I did get back to where they were, doubts and fears had so assailed me that I verily thought I had been deceived, and as for being baptized, I had not thought of it. The very idea was absurd. Nevertheless I have always attended Old Baptist meetings whenever an opportunity presented itself, never having attended regular service in any other denomination since leaving school, but my unworthiness was the barrier that separated me from them. However, in the fall of 1900, while attending a yearly meeting, with the Welsh Tract Church, in Delaware, I lost sight of my unworthiness, and longed all at once to be baptized. This desire kept increasing in spite of the temptations Satan put in my way until the second Saturday in December, 1900, when at the regular church meeting at Southampton, Pa., I related my state of mind to the church. To my surprise they received me, and on the third Sunday I was baptized. Thus far the Lord hath led me on, as to the next step, I know not what it will be. I look to him to be my Guide. *"It is not in man that walketh to direct his steps."*

This letter is far too lengthy, and I know will sadly try your patience, so will close without more ado.

Yours in the hope of eternal life,

HORACE H. LEFFERTS.

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## CONTRIBUTIONS

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FOR AUGUST 2002

Oscar Pickral, VA .....	5.00
Doris Giles, VA .....	5.00
Hazel Garland, MD .....	25.00
Cleo Underwood, VA .....	5.00
Douglas Hodges, VA .....	5.00
Helen Pittman, TX .....	5.00
Tina Walker, MS .....	25.00
Mrs. Walter Harrell, TX .....	5.00
Lula Holley, VA .....	5.00
Alan McDaniel, VA .....	5.00
Wanda Brown, NC .....	5.00

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## OBITUARIES

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### LILLIE MABE ORANDER

It is with a sad and heavy heart that I attempt to tell you about my friend and stepmother Lillie Mae Mabe Robertson, Arnold, Newnam, Orander. Miss Lillie, as she was called, begged the Lord to take her on June 23, 2002 because her pain was so great.

She was born the daughter of Jesse and Altha Mabe in Rockingham County, NC. on January 17, 1911. She was married to Harry T. Robertson with whom she had nine children, Billy H. Robertson, Frank D. Robertson, Donald G. Robertson,

Myrtle R. Saunders, Robette R. Evans, Betty Lou R. Toler, two predeceased sons, Harry T. Robertson Jr. and W.J. Robertson and one predeceased daughter Mary Frances Robertson.

After her first husband died she married Leslie B. Arnold. Within four years Mr. Arnold had cancer and died. I met Miss Lillie about this time. I was impressed with the care she gave to her husband during his illness.

My father, John Edgar Newnam became a widow from his second wife during this time. I wasted no time in introducing my Dad to Miss Lillie. I felt if she would be half as good to my Dad as she was to Mr. Arnold, then we would get along just fine. Six weeks after meeting, Dad and Miss Lillie were married by Elder David Spangler.

Miss Lillie started attending Primitive Baptist churches with my Dad after their marriage. She joined Dan River Primitive Baptist Church on June 13, 1976, and was a faithful member the rest of her life.

My Dad was eighty years old when he married Miss Lillie. They were married for eighteen wonderful years.

They lived half of the year in Florida and the other half in North Carolina. While they were in Florida they entertained many friends. The high lights of their visitors visits was to fish on the surf Miss Lillie told me

how she would cast thirteen foot fishing rods all day for Elder David Spangler, Brother Coley Strader and my Dad. There were many fishing days enjoyed by all.

Ten years after my Dad's death Miss Lillie met and married her deceased cousin's husband Coy Orander. Mr. Coy, who was a kind and generous man, and Miss Lillie were married about four years.

Miss Lillie didn't believe in wasting time. She always had a garden, which she shared with her children and friends. In the winter she would make quilts, which were given to her children as Christmas presents. Her last big project was to use her apple peeler and dry apples in her dehydrator. She gave the dried fruit away and always had fried pies to give to people who dropped by for a visit.

Her bible was always open on the table by her chair. She read it daily, but in the last days she was bothered with cataracts. She suffered her first heart attack in 1999. She refused to have surgery and chose to live her time out, as God would see fit. She lived alone with a daughter near by.

Miss Lillie was truly a wonderful person. I miss her very much and especially the phone calls everyday.

Funeral services were held at Wrenn Yeatts Chapel, Danville, Virginia June 25, 2002 by her pastor Elder Kenneth R. Key and Reverend Jimmy Reeves. Rock of Ages, Cleft

for Me and Amazing Grace, her favorite songs were sung. She was laid to rest beside her first husband, at Bethel United Methodist Church, Pelham, North Carolina, to rest till Jesus comes to gather his jewels home.

We will miss her presence with us. May we be given by grace to say and believe our loss is His eternal gain. May love and fellowship dwell with us now and forever.

Friend, daughter-in-law and  
Church Sister,  
Sister B.G. Pryor

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#### DEACON GROVER K. SEMONES

It is with a sad heart that I attempt to write an obituary for our dearly beloved Deacon and Brother in the church, Grover K. Semones. We at Old Union Church, mourn his passing along with his wife and family. He fell asleep in Jesus on June 29, 2002, making his stay on this earth 81 years. Although we feel such an emptiness in our lives, we know that our loss is his eternal gain. He is survived by his loving wife of 61 years, Sister Dorcie Cox Semones, and their four children, Darrell, Howard, Larry and Sue. Two brothers also survive, Fred Semones and Hassell Semones, and their spouses. Eleven Grandchildren, Seven Great-grandchildren and one Step Great-granddaughter also survive.

Brother Grover united with the church in October 1980 and was baptized into the Primitive Baptist faith. He was also ordained a Deacon April 25, 1981 and served us well for many years. Brother Grover attended the meetings faithfully and always gave God the praise, honor and glory for the preaching of the Gospel. He knew where all his help and strength came from. Even though at times when he was in such a weakened condition he came to meeting and rejoiced in the preached word. He believed the Doctrine of Salvation by Grace and Grace alone.

His Funeral service was conducted at Mayberry Chapel in Floyd County by Elder Hale Terry his Pastor, and Elder Larry Hollandsworth. He was laid to rest in the Big Sand Cemetery in Floyd County, Virginia to await the Second Coming of our Lord and Saviour Jesus Christ. May the Lord comfort those who mourn and to say *"Thy Will Be Done on Earth as it is in Heaven."*

In Hope of Eternal Life,  
Sandra Hollandsworth, Clerk

Done by order of Old Union Church in conference, July 27, 2002. One copy for our Church record, one for the family and one copy to be sent to The Signs of The Times for Publication.

Elder Hale Terry, Moderator  
Sandra Hollandsworth, Clerk

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

*"The Sword of the Lord and of Gideon"*

VOL. 170

MEADOWS OF DAN, VA., NOVEMBER 2002

NO. 11

## SIGNS OF THE TIMES

ISSN - 0199 - 0063

Subscription price \$15.00 per year - \$25.00  
two years

Published monthly by  
SIGNS OF THE TIMES, INC.  
Established in 1832

Devoted to the Old Baptist Cause

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SIGNS OF THE TIMES, INC.

202 Carousel Lane, Meadows of Dan, Va. 24120-4403

### POEM

#### *Memories In The Night*

*How precious the memory that God has given  
That brightened my life for awhile  
Their love and prayers sustained me  
Through times of affliction and trial*

*The dear faces often come in the night  
Many dark and lonely hour they cheer  
How sweet and tender memories  
Steal O'er the lonely hear, lingering here*

*How wonderful is His love and mercy  
Expressed by His saints here below  
Such love through this lonesome journey  
Causing light through the darkness glow*

*Some dear ones who are in heaven  
Are kept in memories sacred place  
I must look with sweet anticipation  
To see them there face to face,*

*I would offer to our Lord praise and honor  
For the memory of their comfort and cheer  
He sends me love by his sweet angels  
As I walk the lonely road down here,*

*Through the gloomy days of life they linger  
They warm the heart with their love  
In memory they are in the chest of treasures.  
With joy I hope to meet them above*

*Together there I hope to behold dear Jesus  
Who loved me so much that he died  
To give me a bright home in Heaven  
There forever to rest by his precious side*

8-21-02

R.B.H.

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Please send address changes to:

Signs of the Times

202 Carousel Lane

Meadows of Dan, Va 24120-4403

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 EDITORIAL
 

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## THE ELECTION OF GRACE.



Elder R. H. Campbell

*"I say then, hath God cast away his people? God forbid, For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the scriptures saith of Elias? how he maketh intercession to God against Israel saying, Lord they have killed thy prophets, and digged down thine*

*altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved unto my self seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace." (Rom 11:1-5)*

It is solely by the electing grace of God that there will be any to occupy the courts of eternal glory when this life is over, and Paul says, (Rom 11:6) *"And if by grace then it is no more works: otherwise, grace is no more grace. But if be of works, then it is no more grace: otherwise work is no more work."* Grace always originates with God, and is only extended to the chosen generation in a glorious manifestation of that love which he had for them before the world began, before man even existed, except in the mind and eternal purposes of God. God does nothing, by the grace or permission of man, or because of anything that man might, or can do, or not do. Man's arm is too short, and every imagination of the thoughts of his heart is only evil continually, from the beginning, as witnessed by god when man was driven from the garden of Eden, and the sovereign grace of God is the only power that can recover the natural man from this lost and undone condition.

His corrupt nature, vain imaginations and conceited opinions of

himself have no room for grace, he has no compassion for his fellow man, because of his self serving attitude in all things. Specifically he has no allegiance toward God, or for anything that is good, because when he partook of the tree of the knowledge of good and evil, he chose evil for it is more pleasing to the flesh, and suffered the penalty for his own disobedience. Man by nature is in a state of perpetual enmity toward God, and all of his ways, and receiveth not the things of the Spirit.

(Rom 5: 20) *“Moreover the law entered that the offense might abound. But where sin abounded, grace did much more abound.”* Sin entered the world and ran rampant after the fall of Adam, and the law was given to make manifest the extent of the exceeding sinful nature of all men, but grace intervened and did much more abound toward the elect heirs of promise, not imputing their sin unto them, but rather imputing unto them the righteousness of Christ. to save them from the penalty of death, or eternal state of separation from God, which was the sentence required by the law, for the original sin. Free and sovereign grace redeems man from his fallen state, without his even being aware of its presence, until it is graciously bestowed upon him, in fact, he is unaware of his lost and sinful condition until grace makes him aware of it.

Paul speaking of man in his natural state said, (Eph 3:12) *“That*

*at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God, in the world.”* He was speaking to the saints of God, at the time, but describing their condition when they were dead in trespasses and sin, before they were born again. This is where all men were after the judgment was passed upon them, because of partaking of the fruit of the tree of the knowledge of good and evil, and it would have been their eternal abode without the marvelous grace, which is the unmerited favor of God.

Being born again is not something that is available to man, at his option, nor can he do anything to effect it in his life. This fact has been made manifest since man was first driven from the garden of Eden, and sons were born of a woman. The first two, Cain and Abel, were both the sons of the same parentage and yet one found grace in the eyes of the Lord and his sacrifice was acceptable unto God. Why? because he was of that elect generation that was chosen in Christ before the foundation of the world, foreknown of God, and Cain was not. It is just that simple, in spite of the vain attempts of man to circumvent the truth of the matter. Paul made the statement, in his day, (II Cor 11: 3) *“But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted*

*from the simplicity that is in Christ.*” This same illustration, of this electing grace, is given in the birth of, Jacob and Esau, and Paul again states as simply and directly as can be done, the reason for the difference, (Rom 9:11) *“For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.”* and yet the natural man will quote this and many other scriptures that declare the sovereignty of God, in the salvation of his children, and still preach that man must make the decision to serve God, and that God cannot save man against his will, or without his cooperation by accepting him into their life. The truth is so simple that a child can understand it and yet the religionists of all ages, with all of their education and natural wisdom cannot, because of the vanity of the natural man in his desperate drive for power. As Paul said of the Jews, (Rom 10:3) *“For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God”* Cannot this be said of the modern day religionists? they are ever striving to prove their own ability and to be in control of their destiny, Oh! the vanity and foolish nature of the man in the flesh.

We are made to wonder at this lack of ability to understand the

scriptures, and yet Paul says, in writing to the church at Corinth, (1 Cor 1:21) *“For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.”* How about that? They are told, that by the wisdom of the world they know not God, and yet more time, effort, money and study has been spent trying to disprove this one simple statement, than in any other type of endeavor since the beginning of time. It seems that anyone seriously studying the scriptures could see the foolishness of the doctrine that they believe, but, the scriptures declare that only those who are born of the Spirit can discern the truth contained therein. Paul says, (1 Cor 2:14) *“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”* The natural man only has the letter of the law, and that killeth, it is the Spirit that maketh alive, and if not born of the Spirit they are as ignorant of the things of the Spirit, as they were of the things of the world of nature before they were born in the flesh. Having therefore only the wisdom of the world, their efforts are doomed to failure from the beginning.

This truth, (Eph 2:8) *“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.”* is declared so

many times, in the scriptures, in so many ways, and yet the natural man will not have it. This is because that no man will believe anything that does not include him, and if he has not had an experience of grace, they will deny the theory that their salvation is a result of the unmerited favor of an all wise, all sufficient creator God. They hate it because they cannot understand it, their pride will not let him accept that which is contrary to all of the reasoning power that he has, and that there is nothing that they can do to affect the outcome; the fact that their eternal salvation is complete and absolutely sure from before the foundation of the world.

(Isaiah 55:8-9) *"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."*

Only the grace of God can enable man to understand, and enter into that spiritual realm where all of these truths are hidden, natural intelligence cannot help him, earnest seeking for the truth cannot reveal them to him, because spiritual matters are not reasonable when viewed with the natural mind, they are foolishness to it.

(Psa 25:14) *"The secret of the Lord is with them that fear him; and he will shew them his covenant."* and this is the only way that man will ever receive any personal

knowledge of these things. Jesus, told his disciples, (John 5:39) *"Search the scriptures, for in them ye think ye have eternal life: and they are they which testify of me."* The natural man believes that anyone can read and learn the scriptures and receive eternal life, but, man can live his entire lifetime surrounded by the glorious beauty and grandeur of the heavenly kingdom, the visible manifestations of God's creation, but, unless his eyes are opened, as Jesus opened the eyes of the blind man, they will never be aware of them being anything but random acts of nature. Yes, the secret of the Lord is with them that fear him, because, even when one is given to see and believe the truth themselves, they still cannot reveal it to another, only the Holy Ghost, the comforter promised by Jesus, can reveal these things to man.

We will make the statement, I believe it because I read it in the bible. This is not a true statement, for if this were true, that the reading of the scriptures would impart knowledge, then all men would believe alike. The scriptures are true, because as Jesus said above, speaking of the scriptures that they testify of him, but, they are profitable only if they confirm and bear witness with our spirit, to the things that have been revealed unto us by the Holy Spirit. They confirm the faith, and understanding that was given us by the grace of God, when

we were born again, and this is where the belief came from. I have spent many hours reading the scriptures, trying to learn more about certain spiritual matters, and seemingly find myself further from any understanding whatsoever about the subject for which I was searching, and then another time find beauty and comfort everywhere that I read, and the answer to all of my questions. The difference is the presence of the Spirit in the endeavor, with it we can understand all mystery, and without it we cannot understand anything spiritually, even after a spiritual birth.

This was the way that it was with me, if indeed I have had a spiritual experience. I had no interest in religion, was not concerned about the truth, or anything of a spiritual nature, I was satisfied with my life and my accomplishments in nature, until one day, when I believe that the truth was revealed to me from above. For the first time I saw the truth clearly and my faith was stronger than I think that it is now. There was no extended learning period, it was instantaneous, and I could not read enough, and meditate enough on spiritual things to be satisfied. I wanted to ever learn more of this new life that I had found, and experience more of the sheer joy, peace and love that I received as I found another of those handfuls of purpose that had been strewn along the

way. That is what I mean when I say that we don't learn by reading the scriptures, we are comforted and strengthened by them because they are the truth and are all more evidence that this electing grace has begun a work in our life, but the learning is by revelation. Paul confirmed this fact by saying, (Eph 1:1) *"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 Christ."* This is the only way that the truth is discerned, it cannot be taught by another, and reading the letter of the scriptures and learning them so that you could quote them all, from memory does not enable one to know God and his ways.

When one is in the state of darkness that Esias was in the above text, they feel forsaken of their God, feel alone, and in jeopardy of perishing because of their lack of faith and turn to God in prayer for deliverance, and Paul is saying, that as it was then, so it was in his day; there was still a remnant of the seven thousand because of the election of grace. We can say the same thing today, there is a remnant of the Lord's people because of the election of grace. There has only been one election, and in speaking of that election, Moses said, (Deut 32: 8-9) *"When the Most High divided unto the nations their inheritance,*

*when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people, Jacob is the lot of his inheritance.*" As are all of the decrees of God, this is an unalterable declaration that is not subject to change or revision, so, rest assured all that are in that number are just as sure to inherit heaven and immortal glory, as the fact that there will be one.

I'm sure that we have all felt as Elias must have felt, when he thought that he was all alone in the world, and they were seeking his life. There is no more forsaken place experienced than that, but God assured him that there seven thousand whom he had reserved unto himself, and this is not the quantity of the children of god, it is a round number representing the whole household of faith, and that is a fixed number, determined before time began.

May God bless all of our hearts to rest, by faith, in the assurance that the work that has been begun in our hearts, is of God, and is the results of that election of grace, of which there is a remnant present even in this day.

In bonds of love,  
Richard H. Campbell

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## CORRESPONDENCE

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August 31, 2002  
Elder Wm. Hale Terry  
202 Carousel Lane  
Danville, Virginia 24120-4403

Dear Elder Terry,

I am so sorry my subscription ran out on me. Have enclosed check in the amount of \$25.00 to cover next two years. Elder Terry none of us know how long our stay is on this earth.

But when we get up close to ninety we do know the time is running out on us.

My wife and I are in our 66 year of life together. Only way everyone can know how wonderful it is to be beloved with a good companion this long is to express what it is like. So many folks do not, so the only thing I know to do is to say, Thank you Father. Not only our life together, our 4 children, twelve grandchildren, 21 great-grandchildren and one Great-Great Granddaughter.

Thank you to all the writers in the Times. Both of us cherish the writings of all the dear brothers.

Thanks,  
G.M. Lockey  
3008 Old Gate Rod  
Morehead City, N.C. 28557

Sept. 19, 2002

Dear Elder Terry:

**E**nclosed is my check for a two year renewal to the "Signs" plus a little extra.

It was in the fall of 1996 that I was led to "find" The Old School Baptists after losing track of them for so many years. (See letter in the Nov. issue of 1996.) Many blessings have come my way since then, and all through the goodness and mercy of God. A dear friend in N. Carolina who wrote me in answer to my letter in The Signs, invited me into her home last year for a 10 day visit and took me to a couple of church meetings in her area. It was so wonderful to be with those of like faith and belief after so long a time. She also sends me video tapes of different assoc. meetings she attends; The last one being that of the "Staunton River" Assoc. meeting in July of this year. My how I did enjoy hearing all of you preach! What a wonderful gift and blessing from The Lord. I also have a number of audio tapes from Elder Jim Poole, which have been blessed to my heart and soul.

I was beginning to feel that God had cast me off forever, and yet through prayer that I hope and believe was through Him & from Him, He has brought me back into a sense of fellowship with those who believe and contend for The absolute Predestination of all things. I wish I could express how much of a

miracle this has been, to my way of thinking!

May God continue to bless all of you who write for The "Signs" and enable you to rightly divide the word of truth, is my prayer always.

In a precious and God given hope, and in the ties that bind,

Love, Caroline Martin  
2140 Chinook Ct.  
Seven Bay's, Wa. 29122

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*VOICES OF THE PAST*

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Gibson Co., Ind.,  
Aug. 18, 1859.

**D**ear Brother Beebe:-The universal practice of the Old School Baptists in this part of the country has been, and is now, to reject the baptism of all other denominations of professed christians, on the ground of the illegality of the administration of the ordinance; and therefore we require them to be baptized. Now we will suppose a case, about which I desire counsel from my brethren, for I feel somewhat diffculted on the subject, and do not know how to act. The case is this: A man comes to your church and asks for membership, telling you that he loves your church, and your doctrine, that he is willing to obey her rules, but that he has been a member of the Missionary Baptists, and was baptized in the fellowship of said church by

a man that he believed was a christian, (and you believed the same) and was called of God to preach, and that if he ever knew anything about regeneration, and sanctifying grace, it was before he was baptized, and that in his baptism he verily believed that he received the answer of a good conscience toward God, and was fully and entirely satisfied with his baptism, but notwithstanding all this, he was willing to be baptized by you, in order to obtain fellowship in your church. (I use the term *your church*, meaning the Old School Baptist, or Church of Christ.) In this case what would you do; and your reasons?

There is still another question about receiving members, and that is this: It is a well known fact that there are a great many factions among the Old School Baptists that are not numbered among the Missionary or Arminian Baptists. These factions have split off from us on some doctrinal questions, and it has become us to withdraw our correspondence and our fellowship from them. Now, inasmuch as we have withdrawn our fellowship from them, is it order to receive their baptism? Have we done so? What say you? We are aware that many who call themselves Old School Baptists have embraced errors that we cannot fellowship, having as much fellowship for the Missionary Baptists as what we have for them. Therefore, if we receive the baptism of any so-called Baptists, with whom we do

not correspond, and have fellowship, should we not receive the baptism of all that call themselves Baptists?

The next matter of inquiry is, Is not the church of Christ the highest ecclesiastical authority known on earth, and has she not a right to determine all matters in relation to membership in her body, as she in her wisdom may think just and right? Can she concede or give away this right in her compact with other churches in forming an association?

There are still other questions of grave importance that I may at some future day propound, provided the above questions are met and answered in as kind a spirit as I hope I feel in asking them. I am young in the ministry, and have not that knowledge in the management of churches, as these matters without the counsel of my brethren that have both age and experience, as well as the good of the cause at heart. Therefore, all that feel an interest in the peace of Zion, are to give information. Dear brother, God has been pleased to visit us, and revive his work in our midst. There has been fifty-five added to the church that I belong to, and still the work is going on. Many of the churches of our association have been much refreshed.

Yours in hope of eternal life,  
JAMES STRICKLAND.

*Reply.* - The first inquiry we have answered in our reply to Loveless. We do not regard it as our duty to search the hearts nor try the reins of the children of men, that is what none but God can do. But we are to be regulated in extending or withholding our church fellowship by the rule which God has given us. The reality of the regenerated state of the candidate or of the administrator is not what we are capable of judging. But whether the administrator stands connected with and sustained by the fellowship of an orderly church of Christ, we are competent to judge, and we are required to judge. Hence, in replying to the first interrogative of brother Strickland, we say, with due deference to the judgment of the church, whose servant we are, We should decline to baptize them on our faith, and prefer that they should remain unbaptized until they, for themselves, should see and feel the necessity of walking in the order which we believe to be the order of the gospel and kingdom of Christ. And our reason for this decision is the want of Bible authority for baptizing any but believers.

In reply to the second inquiry of brother Strickland, we say, If the factions which have split off from us are so far departed from the faith and order of the gospel as to be rejected from the fellowship of what we regard to be the church of Christ, then they are to us as heathen men, and as publicans, equally with the New

School or Missionary Baptists, so called, which have been excluded from our fellowship, and all their religious administrations to us are equally null and void.

The third inquiry. The church of Christ is undoubtedly the highest ecclesiastical authority on earth, but she has not a particle of authority to determine any matter in relation to her own or any other members, or anything else, only as the matter is already determined in the rule given in the New Testament. When the church, or any individual, departs from the laws of Christ, she or they act without divine authority, and their decisions are illegal and invalid. The church has no power to concede or delegate any right, or authority vested in her to any other ecclesiastical body, counsel, or association whatever.

We have candidly expressed our convictions on the questions involved in the two foregoing letters, and in doing so believe we have expressed the order and practice of church of God generally, which order and practice appear to us to be clearly laid down for our guide in the New Testament of our Lord and Savior Jesus Christ, and we submit what we have written to the consideration of our brethren and to the household of faith generally.

Middletown, N. Y.,  
February 1, 1860.

Elder Gilbert Beebe

## THOUGHTS ON THE WILL OF GOD

**T**he all encompassing will of God is proven by the following Scriptures Ps. 115:3; Isa. 46:10; Dan. 4:17, 32; Rom. 9:18, 19; 11:33-36. God's decree and purpose, called His will, has ever been carried out, without change of which it is utterly impossible for any people, devils, or angels to change or frustrate. "\_\_\_\_\_ For who hath resisted His will?" Rom. 9:19 "\_\_\_\_\_ His ways past finding out!" Rom. 11:33 "For who hath known the mind of the Lord \_\_\_\_\_" Rom. 11:34.

Are we obligated to use this as a guide or rule in practice as taught in the scripture? No, it is not for us to know. And he said unto them, It is not for you to know the times or the seasons, which Father hath put in his own power," Acts 1:7 for it is secret and "secret things belong unto God" Duet. 29:29 and unknown as the above Scriptures prove. Therefore His secret will and purpose being unknown, there can be no duty or obligation to endeavor to use it as a guide for our actions. There has been no event of time that has escaped the secret will and purpose of God. This is complete and perfect, no such thing as change or chance or uncertainty, "\_\_\_\_\_ neither shadow of turning," James 1:17. Thus proving it utterly impossible to change or transgress His secret will. Again is this a rule for us to endeavor to be governed by? No,

if so it would be like a ship on the sea trying to steer it's course by an unseen star or compass or something to charter it's course by, it will very likely come to shipwreck, however, if it's course is chartered by a compass or star clearly seen it would surely bring it on its way.

When we try to adjust our conduct to God's purpose and decree as the rule of our life, thus error follows; which places special emphasis on one portion of Scriptures and neglecting of others. As time goes on we become crystallized in expressions and when we endeavor to use His secret will, purpose and decree as our guide we develop a seeming dislike and shuning of treating upon the many precepts, responsibilities and commandments laid down in the Scriptures as a doctrine to be avoided.

Now let us further consider as taught the Scriptures the other BRANCH called the Lord or God's will, His commandments and our obligations. Out of fifteen passages of Scripture in the New Testament that I have noted, I have chosen four for reference called the Father or God's will, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven," Matt. 2:12. "*For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother,*" Matt. 12:50. "*That he no longer should live the rest of his*

*time in the flesh to the lust of men, but to the will of God*" 1 Pet. 4:2. *"And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."* 1 John 2:17.

From the beginning of time God commanded Adam *"Thou shalt not eat of it."* Gen. 2:16, 17, 3:11. The various commandments making transgression a sin. Man was put under law and obligation, (See November 1984 issue of The Signs of The Times, pages 248-251) not to sin. In every sin we set up our own will, forsaking His commandments, *"Wherefore hast thou despised the commandment of the Lord, to do evil in his sight"* 2 Sam. 12:9. Are we not under law and obligation to observe his (Christ or God's) commandments? Surely, Paul charged Timothy how we OUGHT to behave and conduct ourselves. *"But if I tarry long, that thou mayest know how thou OUGHTEST to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth,"* 1 Tim. 3:15. Also *"Let us hear the conclusion of the whole matter; Fear God, and keep his commandments; for this is the whole duty of man."* Ecc. 12: 13. *"Teaching them to observe all things whatsoever I have commanded you; and 10, I am with you always, even unto the end of the world. Amen."* Matt. 28:20. After Christ came and fulfilled the law to a jot and tittle the justice and wrath of God was completely satisfied for his

People. *"For by one offering he hath perfected for ever them that are sanctified."* Heb. 10:14. Are we now under no law or obligation? Surely we are. *"Be ye therefore perfect, even as your Father which is in heaven is perfect."* Matt. 5:48. *"But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy."* 1 Pet. 1: 15, 16. *"That ye may stand perfect and complete in all the will of God."* Col. 4:12. Though such obligation and standard is not reached in this life; *"The spirit truly is ready, but the flesh is weak."* Mark 14:38. As Paul says *"Not as though I had already attained either were already PERFECT! but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus,"* Phil. 3:12 *"I press toward the mark for the prize of the high calling of God in Christ Jesus,"* verse 14. The spirit doesn't enable us to live a perfect life in keeping all His Commandments but it is our desire.

The arminians teach that it is absurd to suppose that God required that which they are unable to do, but not so. This branch of God's will called the will of the Lord, which is revealed in the Scriptures for our guide is a perfect rule, Matt. 5:48, 1 Pet. 1:15, 16. But we are continually sinners (it is not given us to be perfect in keeping all his commandments) and transgressors if we ignore God's will or precept; called

his will, *"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven, "* Matt. 7:21. *"For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother,"* 12:15. In denying this branch called God's will we run into contradiction of thought in the Scriptures. *"Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye OUGHT to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus."* 1 Thes. 4:1, 2.

Let us, the Lord willing, harmonize God's purpose and decree and the other branch of his will, our responsibility to Him. This is not engaging in a dangerous curiosity, but is in harmony and constant with both. The revealed will of God is our duty and responsibility and is not speaking of his secret purpose and decree, but our guide and responsibility.

God's children are not a lawless people, *"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"* 1 Cor. 9:21. And *"Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be,"* Rom. 8:7.

*"For I delight in the law of God after the inward man,"* Rom. 7:22. Here we quote from a writer of old. *"But to suppose that whatever God requireth of us that we have power of ourselves to do, is to make the effectual working of the spirit of non-effect, our duty is our duty constituted unalterable by the law of God whether we have power to perform it or not."* Let us carefully note here our ability and our duty and obligation are not synonymous and does not have the same meaning in all cases.

It was God's command by Moses to Pharaoh to send the Children of Israel out of Egypt (Exod. 5:5, 7:2) but he did not have the ability and it was his sin and destruction. It was Christ's command, *"Jesus said unto him, if thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me,"* Matt. 19:21, but this was not in his ability, (V. 22) *"But when the young man heard that saying, he went away sorrowful; for he had great possessions,"* and this was his sin. A certain lawyer stood up *"Tempting him (Christ) saying, what shall I do to inherit eternal life,"* Luke 10:25. Christ's command to him *"thou hast answered right; this do and thou shalt live."* Luke 10:28. Also Christ commanded him again, *"Go and do thou likewise."* Luke 10:37. But this was not in his ability and was his sin. Also Christ

commanded his disciples in Gethsemane, *"Watch and pray, that ye enter not into temptation,"* Matt. 26:41. And this was not in their ability and was their sin.

All our ability to obey is from the Holy Spirit, He must work both to will and to do, (Phil. 2. 13). There is a great difference between do such a thing as a command and obligation and you shall do it by the effectual working of the Holy Spirit. One is our duty and responsibility and the other by His effectual spirit. *"If I had not come and spoken unto them, they had not sin; but now they have no cloak for their sin."* John 15:22.

Look at some of the exhortation given us as our duty, for example, of the four chapters of Colossians, two of them are preceptive and exhortation; of the six chapters in Ephesians the last three are preceptive and exhortation; of the five chapters in First Thessalonians, the last two are preceptive and exhortation, and all through the New Testament we find these precepts and commandments. Has Paul's charge to Titus become obsolete? *"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men."* Titus 3:8. My brethren do we not all fall very short in these things? But if love is in our heart we will not use such exhortation as a rod in a legal way; as to use the pre-

cepts for others and not as a rule for ourselves also, provoking a spirit of bitterness and division, almost if not denying the power of God; as though we by ourselves could lift ourselves up by our own boot straps.

So as we are blessed to preach in love, *"I can of mine own self do nothing,"* John 5:30. And that *"Without me ye can do nothing,"* John 15:5. As it has been said, *"We have no power from the Holy Spirit unless we live in a persuasion that we have none of our own."*

On the other hand, let us also preach and be just as insistent. *"I can do all things through Christ which strengtheneth me,"* Phil 4:13. Dear ones, anytime we loose this balance of truth and begin to maximize the work of the flesh, I can't (John 5:30, 15:15); and minimize the work of the spirit, I can (Phil 4:13); we are in trouble; or vice-versa. To continually make judgement about our disability and placing it against our ability and responsibility and God's commands; this my brethren is not exalting the grace of God, but our disability and weakness. Did Peter's weakness and disability of denying Christ release him from the sin of doing it, *"Thou shalt not bear false witness."* God charges sinners for their sins, not their weakness, not their disability. It is not right to try to justify ourselves, pleading our weakness and disability as an excuse for not obey-

ing His Commandments. Dear brethren, how easy it is to enlarge on the purpose and decree of God to the extent, without realizing it, of developing a seeming dislike and shun the many precepts and responsibilities; taking refuge behind the effectual working of the Holy Spirit as a release from such obligations. Oh, how dependant on the Spirit to keep us from extremes both ways, (Isa. 31:21).

God's children know where all their obedience comes from and how helpless they are. This gives great occasion for prayer and supplication to Him, to make His strength perfect in our weakness.

It has ever been Satan's cunning craftiness to tempt us one way or the other. Do we not all feel we have experienced these temptations? May it please the Lord to keep us from both extremes; departure in doctrine or in practice, the things that accompany salvation, "*But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak,*" Heb. 6:9. But give each their proper place preaching all the counsel of God, "*For I have not shunned to declare unto you all the counsel of God,*" Acts 20:27.

To SHUN is to disguise any important truth, at least to decline the open publication of it for fear of displeasing those to whom it ought to be declared. If we go either way; one side arminianism legalism. On the other, losing sight of the many obli-

gations and exhortions laid down in the Scriptures, which begeth a spirit of indifference. Even going so far as denying responsibility or duty, much less exhorting the brethren daily. "But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin," Heb. 3: 13.

God's children do not go through this world to heaven ANYHOW, but ONE HOW, by the GRACE OF GOD. This grace in their heart does produce a real change in their life bearing fruits of love, joy, long suffering, gentleness, goodness, faith, meekness, temperance, crucifying the flesh and its affections. (Gal. 5:22) "*Teaching us that we should live soberly, righteously and godly, in this present world.*" Titus 2:12.

Teaching us that there is a necessity of striving to enter in at the strait (low, small and pressed) gate. (Matt. 7:13) It is not just professing "Lord, Lord," but in doing this revealed will and here in this sense we are justified by works. (Matt. 7:21. "*Even so faith, if it hath not works, is dead being alone,*" James 2: 17. "*But wilt thou know, O vain man, that faith WITHOUT WORKS IS DEAD?*" (Verse 20). "*Was not Abraham our father justified BY WORKS, when he had offered Isaac his son upon the altar?*" (verse 21) "*Ye see then how that BY WORKS A MAN IS JUSTIFIED, and not by faith only.*" (verse 24) "\_\_\_\_\_ so faith

without works is dead also," (verse 26) surely it is not as easy as we might think to be a follower of our Lord. The Scriptures teach a vital experience of truth in the heart and fruit of the Spirit manifested by a godly walk and conduct.

When as enabled by the Spirit to exhort in love to such things, there is a tendency of some to hurl back the arrow of exhortation, rather than let it stick in their conscience by such false charges; "unsound, unsound," quickly change the subject by comparing NATURAL things with SPIRITUAL instead of matching or comparing Spiritual things with Spiritual. "Which things also we speak, not in the words which man's wisdom teacheth; but which the Holy Ghost teaches; comparing spiritual things with spiritual," 1 Cor. 2: 13. Now he is preaching you can do something without the grace of God; all we want to hear is comfort, there is no room for reproof, rebuke or exhortation "*Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine.*" 2 Tim. 4:2 (See also Dec. 1984 Signs, Pg. 271, 172 Article on secret and Revealed Will of God, which I feel is sound.)

As we are blessed of the Lord our obligation to His revealed will, when we are blessed to read it in the Scriptures and hear it preached we should simply endeavor to obey it, not tarrying to inquire into His hid-

den purpose and decree or whether we shall be able to perform it or not. But my dear brethren, let us be very careful not to break the commandments of God, for the sake of what has been handed down to us, by tradition, "*Why do ye also transgress the commandments of God by your tradition,*" Matt. 15:3. And try and repeal and empty the commandments of our master of all their meaning and force to us, as a guide and duty, just to suit our own tradition. "*Thus have ye made the commandments of God of none effect by your tradition,*" verse 6. "*Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus.*" 1 Thes. 4:1, 2.

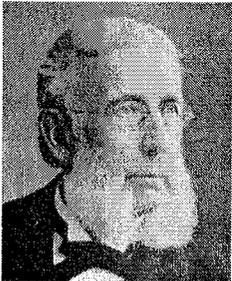
This makes me fear and tremble. Oh, how far short I have come and failed my brethren, so many times, but some how, by the mercy and Grace of God, I continue to this day and I want to live and die with you.

Now I feel a timely exhortation is in order "*Finally my brethren, be strong in the Lord, and in the Power of his might.*" Eph. 6:10. And again "*Be of good courage, and let us play the man for our People,*" and thus leaving it in his secret will and purpose, " \_\_\_\_\_ and the Lord do that which seemeth

him good." 2 Sam. 10:12. *"The lot is cast into the lap; but the whole disposing thereof is of the Lord,"* Prov. 16:33. (See also Acts 2: 23-26.) If we be his children, it is all working for our good. "\_\_\_\_\_ we are already more than conquerors through Him that loved us, " Rom. 8:37. *"Finally, my brethren, rejoice in the Lord \_\_\_\_\_,"* Phil. 3: 1. *"Rejoice in the Lord always; and again I say rejoice."* Phil. 4:4.

Elder Haygood

## FRAGMENTS



Elder Silas H. Durand

**A**M I afraid to "speak my mind" concerning any point of scriptural doctrine? Yes, certainly, I have often been afraid to assert as truth all that has passed through my mind, but not, I think, for fear of the opposition of men. I do not think I would be afraid to express in the presence of people anything which I was sure of as the truth of the Scriptures. But I have felt afraid that I might express something which the Scriptures would not sustain. I know how liable I am to be mistaken in my thoughts concerning the profound mysteries of the things of God, and therefore I often hesitate to present

thoughts that have occurred to me, and conclusions I have arrived at in my meditations upon the Scriptures of truth, lest I might darken counsel by words without knowledge, and so confuse instead of helping the dear children of God. It is my desire and aim to have all my conclusions tried and proven, so that they shall be absolutely sustained by the Scriptures, and shall be commended to every spiritual man's conscience in the sight of God. (2 Cor. iv. 2.)

It is sometimes asked, Do you stand by and sustain such and such a brother in his position? I do not quite like that way of thinking of our speaking, as though for another were of importance in this respect as having some theory or position in our charge. I do not think my call is to sustain this or that man, or myself even, in any position. What portion of truth is given me today I wish to faithfully present in speaking or writing, as opportunity is offered, in the fear of the Lord. If any brother sees me in any error, and can show it to me, or if the Spirit shows me tomorrow that I have expressed an erroneous thought, I want to be ready always to acknowledge it, and withdraw from it, and I hope I have been glad to do so. For here we see and know only in part.

In the work of the ministry we are not to seek to conform to and sustain this or that one, as though he were a leader; nor, on the other hand, to be disregarding of those

who are as fathers in the church, but each preach the word as given to him. In doing this the one Spirit will be manifest as teaching all, and there will be an agreement, or rather, a oneness, in all the preaching, while there will be a sweet and rich variety in matter and manner.

There is no man, since the apostles, who has been given charge over others in this matter, in the church of God; no one has been appointed a leader whom others are to follow, and to whose position and doctrine they are to be conformed. Each must look alone unto him who has been appointed the Leader and Commander of the people, and look to him for word and doctrine, and also for direction as to the work he is to do. One branch of the Vine cannot direct or control another branch, nor can one be held in higher esteem than another because of a greater amount of fruit that it may bear, or as though its fruit were of a superior quality. The Vine says to each branch, "From me is thy fruit found." When each servant of God has given his own testimony, telling what he himself has seen and heard and felt, then true comfort and instruction will be ministered to the saints, and true fellowship will be experienced with each other by witnesses and "brethren, and it will be manifest that one Spirit has directed all the servants, and that all the heavenly testimony has come from the one Witness, who is faithful and true. *"GOD shall wipe away all tears from their eyes."* In the heavens of eter-

nal glory, where the saints shall be after they leave this mortal state, there will be no tears to wipe away. The time of tears is now, in this time state, in the flesh, in this world of sin and temptation and sorrow; and it is now, in this gospel dispensation, that they are wiped away by the Savior, who is in the midst of the throne, and who feeds those who have come out of great tribulation, and who are before his throne, and leads them to living fountains of water. (Rev. vii.) Weeping endures for the night. During the night of the legal dispensation those who feel the condemnation of the law have no release from sorrow; there is no wiping away of their tears. All their days are passed away in God's wrath. (Psalms xc. 9.) However great their strength may be, it is "labor and sorrow," never labor and joy, because their works are vain, and cannot satisfy the law. "But joy cometh in the morning" of the gospel dispensation, when the Lord's work appears to his servants; then are the tears wiped away. Sorrow comes again when we feel our sinfulness, and the tears flow, but again and again they are wiped away. While we are in this mortal state of existence there will always be cause enough in ourselves for tears on account of our transgressions, and of our corrupt nature. Only in the continual revelation of Christ to our souls as our sin-bearer and our righteousness can we find abiding joy and comfort. Whenever in our affliction and grief we are enabled by faith to

realize his presence, to experience the power of his word of grace and to feel his love in our poor hearts, then sorrow is gone as we appear before the throne, and thus he ministers consolation and wipes away our tears.

### FRAGMENTS

How is it that one who has led a good and innocent life in the sight of men should, when made alive spiritually, feel as much trouble and sorrow on account of a sinful heart as one who has been guilty of outbreaking sins? We know that naturally there is a great difference of feeling between one of a delicate taste and a refined disposition, and one who is of a coarse and depraved habit of mind, so that what the one would shrink from with disgust and abhorrence, the other would not dislike at all. But we know that only divine life in the soul can cause one to see sinfulness within himself, and to hate and loathe it. It is the sinfulness more than the sin which fills him with self-abhorrence. By the Holy Spirit of God the capability of wickedness in our fallen nature is made known to us, and under this experience the one who has led a moral life abhors himself, and sees no one more vile than he. So Benjamin, with whom Joseph's divining cup was found, was made in that wonderful transaction to appear as having stolen the cup, and therefore the greatest sinner among them. Yet all of them were viler than he, hav-

ing committed a terrible crime in which he had no part. When the divining cup of our spiritual Joseph is found with anyone, then he feels in his own heart all the sin of the one man by whose "disobedience many were made sinners."

IT WAS not in the hope of getting out of the lion's den, nor after he had been taken out, that Daniel had his greatest joy and comfort, but in the presence of the Lord while he was there, and in the knowledge that the angel of the Lord had shut the lions' mouths. It was not in the prospect of getting out of the fiery furnace, nor after they had come out, that the three Hebrew children experienced the chief blessing of their lives, but it was in the presence of the Son of God with them in the furnace, and that faith in him which was given them in such measure that by it they quenched the violence of the fire, so that the flames could not kindle upon them.

It is in the tribulation that we are enabled most sensibly to rejoice, for there is our dear Savior most clearly manifest to our souls. It is while bearing about his dying in our body that his life is manifest in our mortal flesh. It is in the fellowship of his sufferings that we know the fellowship of his joy. (1 Cor. iv.)

WHEN those brethren who say that time salvation is conditional, and is left dependent upon the will of the creature, are speaking of their own daily exercises they talk as the rest of us do. They acknowledge their inability to live as they want to

live, confess that their life is full of faults, mourn their hardness of heart, acknowledge that they transgress daily in thought and word and deed, and complain of their darkness of mind and coldness in regard to spiritual things. No child of God would think of saying to one whose soul is cast down within him, If you would live better and be more obedient you would not be so cast down and so full of doubts and fears. We have heard from the world that "one can have all the religion he will live for," and that they can win God's favor and be blest by being obedient whenever they wish to, or they can lose that favor by being disobedient. But we do not look for that kind of talk from exercised souls who are sick of sin, and sick of themselves on account of sin, and who have to acknowledge, "When I would do good, evil is present with me," and to cry, "O wretched man that I am."

When one is truly exhorted to turn from error in walk or doctrine it is not merely that he may "feel better," but that he may honor God. A hunger after righteousness and a hatred of sin are the most powerful motives that can be thought of to influence the actions; infinitely more powerful than hope of reward or fear of punishment. The apostle when exhorting his brethren presented to them as a good motive their remembrance of the consolation in Christ, the comfort of love, the fellowship of the Spirit and the bowels and mercies, which they had experi-

enced. (Phil. ii. 1.) What could there be more likely to move them? Yet we urge others, and ourselves, to do what we think is right, whether it will make us "feel better" or not. Obedience to the Lord's will worked in our hearts by him, and worked out in our lives, may be followed not only by persecution and worldly loss, but by darkness of mind. That ought to make no difference. The obedience of the dear Savior brought agony and death upon him, and we are followers of him even in this. But though we have affliction in the world, in him we shall have peace. We shall, in the exercise of true faith, be enabled to say with Job, "*Though he slay me, yet will I trust in him.*"

Did you, in the innermost recesses of your soul, ever come to the Lord with the plea for his favor that you had done some obedient work for which you expected that reward? What Jesus has done is our only plea, and never what we have done. But how thankful we are when we have been enabled to walk in obedience to the Lord. In the keeping of his judgments is great reward. "*If ye live after the flesh, ye shall die.*" Daily we learn that we must have grace in order to serve God with reverence and godly fear, and whenever we have done any gospel work we thankfully say, "*Yet not I, but the grace of God which was with me.*" "*THOU hast magnified thy word above all thy name.*"—Psalms cxxxviii. 2. The name of the Lord includes all his essential

power, wisdom, might, majesty and glory. His word expresses, puts forth, brings into manifestation, all of those glorious attributes and perfections that belong to him, and which are enfolded in his unspeakable name. Jesus is the Word of God; he is declared to be "the power of God, and the wisdom of God."-1 Cor. i. 24. In the name of the Lord was eternally all the power and wisdom necessary to create the heavens and the earth, and to command "the light to shine out of darkness." The Word of the Lord manifested and made known that power and wisdom, causing that incomprehensible work to be done. Thus his Word was magnified above all his name in the natural creation. So also in salvation. The Word which was in the beginning with God, and was God, "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."

Here we have that eternal life which was in the Word, and which was the light of men. We cannot look to any other source for light. This Word is the Fountain of light, as it is the Fountain of life. The inspired Scriptures of truth are put forth by the Word. They are the record of the Word. We find in them, and only there, "the form of sound words"; we cannot reason upon spiritual things outside of that written word, nor against it. Upon every point of doctrine and order we are told to "Hold fast the form of sound words" which we have heard of the apostle

Paul and other inspired writers. If the Scriptures tell us that "The worlds were framed by the word of God : so that things which are seen were not made of things which do appear," we are not at liberty to say that such could not be the case, because something cannot be made out of nothing. We are to take the inspired words and hold them fast against all the opposition of the wisdom of this world, and faith does so take and hold them.

Concerning the work of creation, the work of salvation, the final state of the wicked, the resurrection of the dead, and all the other mighty mysteries presented in the Scriptures, which declare the works of the Lord, how insistently we keep trying to explain how the Lord does his wonderful works, and to fill up what the Scriptures seem to lack in explaining the "how," and the "wherefore." But our efforts are always vain, and our minds are baffled and turned back at every point, failing to understand the wonderful works of God, even when we feel their blessed power; for, "How unsearchable are his judgments, and his ways past finding out !

How pleasant and restful it is for us, poor and ignorant as we are, to be given an implicit and confiding trust in the Lord, as we read the written word, that we may receive it, not as the word of man, but as it is indeed, the word of God, (1 Thess. ii. 13,) and to trust that the Lord will in his own time and way open its precious meaning to our understand-

ings, and apply it with power to our souls. How good it is when we contemplate the glorious but inscrutable mystery of the resurrection, which will ever remain a mystery until it is experienced ; to feel the solemn assurance of faith that this same poor sinner who sorrows and suffers and hopes and dies here, will in the resurrection be pure and incorruptible in heaven, satisfied with the likeness of Jesus, and eternally filled with joy.

JANUARY 9, 1906.  
Elder Silas H. Durand

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### CONTRIBUTIONS

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#### SEPTEMBER 2002

William Vick, Tenn.....	5.00
Ocie Hollandsworth, Va.....	5.00
Carlton Sumner, Sr, Va.....	5.00
Mrs Albert Davidson, La.....	25.00
Marcy Burgin, Tx.....	5.00
Eld. Ronald Crouch, Sr., WV....	5.00

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### OBITUARIES

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MR. FLOYD, WINSTON R.  
"BUD" JONES

**M**r. Floyd Winston R. "Bud" Jones, 92, formerly of Sargent, Ga., died September 11, 2002 at Starcrest Nursing Home in Newnan, Ga.

He was born January 18, 1910, in Carroll County. He was a retired textile worker with the Bibb Company. He was head loom fixer and supervisor. He was a member of Antioch Primitive Baptist Church where he was an Elder Minister. He was a wonderful father, grandfather and great-grandfather.

He was preceded in death by his wife, Ruby Marzell Herrin Jones; and a brother, H. C. Jones.

Surviving are children, Marvin and Sue Jones of Bradenton, Florida, Horace and Ferrell Jones of Whitesburg, Carl and Gloria Jones of Carrollton, Jerry and Betty Jones of Whitesburg, James and Becky Jones of Roopville, Betty Stanford of Newnan, Peggy and Dan McElwaney of Newnan, Lynda and Jett Smith of Newnan, Marzell and Jimmy Shadix of Newnan; sisters, Hazel Hopson of Newnan and Flora Bailey of Bowden; 22 grandchildren, 49 great-grandchildren, 11 great-great-grandchildren, nieces and nephews.

The family was receiving *friends* Thursday from 6-9 p.m. at Higgins Hillcrest Chapel Funeral Home.

A funeral was at Higgins Hillcrest Chapel. Elder Homer Benefield officiated.

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*MAT. 7:12*

*"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this the law and the prophets."*

## MARGARET STULTZ CARTER

**G**od in his infinite wisdom has seen fit to call from our midst another dear member, Sister Margaret Stultz Carter. Sister Margaret was born February 19, 1919 in Draper, N.C. She was the daughter of the late Henry Stultz and Rosa Stultz Cox a precious member of our church. From her early childhood Sister Margaret lived in the Draper area. She received her education from the local public schools and her nursing degree from Danville Memorial Hospital in Danville, Virginia. On June 14, 1941, Margaret Stultz and John Spencer Carter were united in marriage. They were blessed with one son, John Spencer Carter, Jr. They made their home in Lynchburg, Virginia where Sister Margaret was a registered nurse at Lynchburg General Hospital until her retirement. Sister Margaret was a firm believer in Salvation by Grace. She received a precious hope in Christ and asked for a home at Dan River Primitive Baptist Church on July 25, 1953 and was baptized August 23, 1953, by her pastor, the late Elder David Spangler. Sister Carter loved her church and brethren and she supported them both physically and financially as long as she lived. She traveled from Lynchburg regularly to attend the meetings and enjoy the sweet fellowship of the brethren. After her retirement, Sister Margaret and Brother Spencer moved to Eden, N.C. to live with Sister Rosa

Cox, Sister Margaret's mother, to be her caregiver and to be close to their meetings. She was faithful to attend church as long as her health permitted but her love and interest in the services never wavered she always wanted to hear from the meetings. Sister Margaret died May 10, 2002, in Suffolk, Virginia. She is survived by one son, Spencer Carter, Jr. and his wife, Patricia, of Norfolk, Virginia and grandsons Michael Carter and Jonathan Carter. She was preceded in death by her husband, Spencer Carter, Sr. A graveside service was held Wednesday, May 15, 2002, at 11:00 A.M. in Dan View Cemetery in Eden, N.C. by her pastor Elder Kenneth Key. Her body was laid to rest beside her husband to await the second coming of Christ. May all of us who mourn the passing of Sister Margaret be reconciled to the will of our Heavenly Father who never makes a mistake. The Lord giveth and the Lord taketh away.....blessed be the name of the Lord!

Written in Love,  
Sister Phyllis H. Stroud

---

*John 15:14-15.*

*Ye are my friends, if ye do whatsoever I command you.*

*Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.*

## DEACON RICHARD STEGALL

**A**t the request of sister Gladys, \_\_\_\_\_ I will attempt to write this memorial of Brother Richard.

I realize that I will not be able to do justice to his memory unless the Lord guides my thoughts.

In my travels among the brethren for over 40 years, I have not known of any that showed the marks of humbleness and kindness more than Brother Richard. He was a great friend to me personally and a joy to serve with as a fellow deacon at Malmaison Church for 32 years. He joined Malmaison Church in August, 1962 was ordained a deacon January 31, 1970. He loved his church and was a faithful and steady servant to the church all of his years of service and was always ready to see to the needs of the building and grounds as well as to the needs of his pastor and the church membership until his death on July 16, 2002.

He was the son of Brother Clarence and Sister Hattie Stegall and the nephew of Elder Jim Stegall. Brother Richard and sister Gladys were blessed with 58 years of marriage and the Lord brought them to join the church at the same time in August 1962.

What a blessing to have the fellowship and Christian union of the brethren as a husband and wife and

to enjoy mutual worship services for so many years. My wife and I were able to travel to many Primitive Baptist meetings and to the brethren's homes together with the Stegalls. It is a very fond memory for both of us.

His survivors besides Sister Gladys are a daughter and son-in-law Rachael and Mike Wimmer, granddaughters, Michelle Dison and Amy Wimmer, and great granddaughter Kiera Dison. Also surviving are two brothers and two sisters.

Our church at Malmaison feels a great loss at the death of Brother Richard and we know that his empty seat cannot be filled but we also realize that our Great God is able and has promised to fill the needs of His people. Our church will continue according to His will and we hope to pray for God's continued blessings upon us.

We believe Brother Richard's spirit is in the paradise of God and that he has crossed over that river of suffering and pain to ever be with his Savior and to be reunited with a spiritual body at the coming of Christ. May the Lord reconcile the family and us in this time of great loss.

I loved him greatly as a brother in Christ.

Burnell B. Williams  
Aug. 27, 2002

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

*"The Sword of the Lord and of Gideon"*

VOL. 170

MEADOWS OF DAN, VA., DECEMBER 2002

NO. 12

## SIGNS OF THE TIMES

ISSN - 0199 - 0063

Subscription price \$15.00 per year - \$25.00  
two years

Published monthly by  
SIGNS OF THE TIMES, INC.

Established in 1832  
Devoted to the Old Baptist Cause

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Circulation Manager and Treasurer  
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SIGNS OF THE TIMES, INC.

202 Carousel Lane, Meadows of Dan, Va. 24120-4403

## SONG

*WHEN I survey the wondrous cross  
On which the Prince of glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.*

*Forbid it, Lord, that I should boast,  
Save in the death of Christ my Lord ;  
All the vain things that charm me most,  
I sacrifice them to his blood.*

*See from his head, his hands, his feet,  
Sorrow and love flow mingled down;  
Did e'er such love and sorrow meet?  
Or thorns compose so rich a crown?*

*His dying crimson like a robe  
Spreads o'er his body on the tree,  
Then I am dead to all the globe,  
And all the globe is dead to me.*

*Were the whole realm of nature mine,  
That were an offering far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all.*

Watts.

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Please send address changes to:

Signs of the Times  
202 Carousel Lane  
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EDITORIAL

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CONVERSATION



Elder C.C. Wilbanks

**E**very literate person understands that conversation is an exchange of thoughts or ideas between two or more individuals in a common spoken language. But the use of the word in this manner is very limited when compared with its use in ancient times, and when used in the Bible. I do not understand a word of the Hebrew language, but according to Strong's

concordance the word "conversation" is derived from the word DEREK, that basically means a trodden road, a course of life, manner and behavior of individuals. The word is used twice in the Psalms and eighteen times in the New Testament. Biblically the word does not mean social intercourse by means of language, but it refers to the whole behavior, conduct or character of the individual. This is the primary meaning of the word wherever it is used in the scriptures. Only Paul's use of it in his letter to the Philippians is there an exception, and he used it to mean "citizenship," or to behave as citizens. We do violence to this expression, and greatly limit its meaning if we mean only that our conversing or talking together is in heaven, which is the church of Jesus Christ. To be a citizen of this heaven one must be born there. *"And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her. The LORD shall count, when he writeth up the people, that this man was born there." Ps. 87:5-6.* This heaven is not that glorious heaven above, but our heaven on earth. To be born there we must be born again, *"—not of blood, nor of the will of the flesh, nor of the will of man, but of God."* As Jesus said to Nicodemus, *"—Except a man be born again, he cannot see the kingdom of heaven."* And, *"Except a man be born of water*

*and of the Spirit, he cannot enter into the kingdom of God.” All men, the sons of Adam, are born dead in sins and trespasses; we were separated from God when the first Adam transgressed God’s holy commandment. We have a natural life, but we live in nature’s total darkness concerning anything spiritual and are slaves and servants to sin until being translated into the light and liberty of the kingdom of Christ. Enoch was translated that he should not see death, and every subject of God’s grace shall never eternally die, for Jesus gives unto them eternal life, and he is that life. By his death and resurrection he triumphed over death and the grave and brought life and immortality to light through his glorious gospel which is revealed unto us by his Holy Spirit. Our natural bodies may sleep in the dust, but they will be changed and raised from the grave in the likeness of Christ when our Saviour shall return to receive his beloved bride unto himself. Those who are alive and remain shall also be changed, in a moment, in the twinkling of an eye, and shall rise with those who sleep. “For the Lord himself shall descend from heaven with a shout, with the voice of the arch angel, and with the trump of God: and the dead (asleep) in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall*

*we ever be with the Lord.” 1 Thes. 16-17.*

Whosoever is born in the kingdom of heaven is born of God and cannot sin. “*Whosoever is born of God doth not commit sin; for his seed remaineth in him: and*

*He cannot sin, because he is born of God.” 1 Jn. 3:9. As long as we remain here on earth in the flesh we will sin, for this new birth does not change our Adamic sinful nature in any way. John said, “If we say that we have no sin, we deceive ourselves, and the truth is not in us.” We are tempted and drawn away by our own lusts and enticed. “Then when lust hath conceived, it brings forth sin: and when sin is finished it brings forth death.” James 1:15. Paul told the Corinthians, “There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry.” 1 Cor. 10:13-14. Without the power of the Holy Spirit working within us we will not accomplish this. I have tried for many years to accomplish this without success; that is, if I have ever done the thing I ought to have done it was never the result of my trying to do so, but the result of a higher power. Brethren, is it this way with you? Paul said, “Only let*

*your conversation be as it becometh the gospel of Christ."*

This does not mean only our talking together about the gospel, but if we give the word conversation its full force it signifies, Let your behavior, or life, as citizens of heaven be as becometh the Gospel of Christ. We may talk one way but act another. But if we be the children of God we are not simply to talk the gospel, but live it. The power to do this must come from on high. In Paul's letter to Titus he said, "*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 the present world.*" The same grace that teaches us these things never leaves us but abides in us to cause us to deny the flesh and its lusts, to the end that we may by grace live and behave as citizens of heaven even while we remain in this ungodly world. Only Christ within us can do the teaching, and if we have not Christ in our hearts then we are none of his.

Brethren, I must confess that I do not always live as I should, if I ever do. There are many times when I say things that should not be said, and do not say what should be said. And I do things that I should not do. Many times I instantly regret what I have said or done and at times it is revealed to me later. In either case it causes

me pain in heart and I must beg for mercy to the Most High. 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. It is too long to copy here, but I would like for you to read Romans 8:14-25. This does not apply to Paul only, but to every child of grace.

In the first book of Peter we find these two scriptures: "*Be ye holy in all manner of conversation,*" and, "*For as much as ye know that ye were not redeemed from your vain conversation.*" Again, it is not talking together, but our behavior or conduct is meant. In these scriptures we find holy conversation and evil conversation. A man may say things that sound holy, yet his behavior or conduct betrays him as evil. That man is not being led by the Holy Spirit but is following after the lusts of the flesh. If this conduct continues unabated it will cause much trouble in the church. Paul called these men grievous wolves, and Jude said they were certain men who crept in unawares, who were before of old ordained to this condemnation. Paul also tells us that of our own selves shall men arise, speaking perverse things, to draw away disciples after them.

Brethren, I have seen both the holy conversation and the evil conversation in our churches. I do

not wish to point to any individual or church, but to bring it to your attention. I have seen this evil conversation, and I feel sure that at least some of you have also, and we do know that it has split associations and destroyed churches. If it should continue we will see even more. Because this evil is against the church of God, we should bring it to the attention of the church in an orderly manner. The church should never act hastily, but with the help of the Holy Ghost seek to convert the offending brother from the error of his way. This should be done in a kind and brotherly way. But if the brother will not hear the church he should be put out, to be delivered unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. If the brother should return later, and show by his behavior that the Spirit of Christ has changed him, he may be returned to church fellowship. This brings to mind that Peter had been taught of the Father to know that Jesus was the Son Of God, and yet he cursed and swore that he knew him not when Jesus stood before Pilate. But when Jesus looked upon him O how he went out and wept bitterly. I feel at times that I am much like Peter at that time. Is your experience like mine? If so, we can have sweet fellowship.

God is love, and if we love God it is because he first loved us. How

can we love God whom we have not seen if we do not love the brethren whom we have seen? It is impossible. Without charity we are nothing. If love is in our hearts we can easily show it in many ways. Charity is love in action. A warm handshake, a hug, a kind word, a simple pat on the back, etc. will suffice. Just telling someone that we love them has little value if we do not prove it by our actions. Paul said, "*Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law.*" He also said, "*But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfil the lusts of the flesh.*"

Beloved brethren, let us always strive to fulfil the law, praying for the Holy Spirit to lead us. Let our conversation be as becometh the citizens of Zion. I need your prayers when at the throne of Grace.

Eld. C.C. Wilbanks

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*Romans 8:6 & 10.*

*For to be carnally minded is death; but to be spiritually minded is life and peace.*

*And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.*

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**VOICES OF THE PAST**


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**ELDER TIMOTHY W. STALLINGS**  
*(1863) Signs of the Times*

Dear Brother Beebe,- Enclosed I send you the christian experience of Elder T. W. Stallings, which was written to Elder W.M. Mitchell of Alabama.

Sarah E. Davis.

**E**lder W.M. Mitchell-Dear Brother in Christ;- After a long time, I undertake to comply with my promise in trying to write you a few things. I have thought, ever since we were together, that I would at some time let you know more fully the reason of the hope that I have in Jesus; and since it is your request, I cannot feel satisfied without telling you more than I have already, although I feel unworthy to address one I so highly esteem; for this reason I have been putting it off. But with the desire that God may direct me, I will commence, and try to let you know I was, as I hope, brought into manifestation. I first felt interested about my soul's welfare in January, 1863, while in the army in the state of Virginia. I never had, up to that time, felt any uneasiness about the salvation of my soul. My thoughts had been, prior to this, that when I got older I would turn from my ways and serve the Lord. I had no doubt but what I could get into favor with God at any time. I used to

go to the Methodist meetings in our neighborhood, to see and be seen as many young folks do, and heard them tell the people that they could turn to the Lord if they would; and I fully believed their doctrine.

One morning, while in the army, I was detailed and sent off with seven other men to work, (I do not now remember what day) and while at work that day I became uneasy. I cannot remember any thing that I had done, heard or thought of, that caused the uneasiness to rise in my mind, but it now seems to me that in less than a half hour I had a clear view of everything that I ever did. I had been a fiddler, horse-racer, and gambler, and many other vile practices, from a boy up to that time, and I delighted in those things even up to that day. Now they all came up before me as plain as though it were yesterday that I had passed through those things. I have, since then, thought of the man that told me all things that ever I did, and if I am not deceived, that Man was the Christ. At the same time, I think I had a view of the holy God, Who cannot look upon sin with any degree of allowance. I was compelled to leave the men I was with and hunt some secret place where I could bow down before God, for the first time in my life, and try to implore His mercy; but it seemed like my efforts were all useless. I returned to my companions, as I thought I dared not stay from them and my duty; and when I did return, I felt so bad that I could

not work. It appeared to me that I was such a wicked sinner, I could not be allowed to live long upon the earth. I know not how to describe my feelings better than to compare myself to a man lost in a desert. I could not find the way home. I then and there felt that I was lost. But the trouble of my soul would not allow me to stop. I could not read for myself a single word of the Bible, though it was now my great desire to hear it read. Yet I was afraid to ask anyone to read it for me, knowing as I did that my companions knew so much about my past life. I did not want them to know that I ever had a serious thought. But finally I met with the opportunity of hearing Mr. McMurry (one of my regiment) read in the book of Ezekiel. He read but a short time before he came to these words, "*The soul that sinneth, it shall die.*" If he had been reading a letter from my home, and had read that my home was burned, and that my wife and Children were all dead, I could not have felt any worse. I immediately left the camp, went where no one could see me, and laid down upon the ground, and felt like I knew that the sentence of death was passed against me. I felt that I would surely be the next man that would die or get killed in General Lee's army; but I had to confess that it would be just in God if He should take me from time to eternity, even where the fire is not quenched. There were some Primitive Baptists in our company, and I

heard them talk of their hopes and fears. Their talk, as well as the Bible, seemed to condemn me. I have since thought, my Brother, that I was arraigned at the bar of God, to be judged according to the law, and my whole life in a waste howling wilderness was brought to judgement. And if I could have seen you then, Brother Mitchell, and you had been enabled to preach to me all the comforts of the gospel, I do not think it would have done me any good; for I could not see a Mediator between me and the offended God. As such, I viewed my case a hopeless one. I can say to you that I was like a man sick unto death. I grew worse and weaker every day. I was then moved in my feelings to try some of the "*Doctors of Divinity.*" They told me that all I had to do was to pray, and exercise faith, and God would certainly smile upon me. I have since thought, my Brother, that I could have as easily made the sun rise at the hour of midnight, and make darkness flee away, as I could have done either. Time and space will not allow me to make mention of everything that I witnessed in this great struggle; I must only hint at them and pass on.

I will now come to that memorable day when our army had been engaged in battle several days, and I was hourly looking for the summons of death. On Sunday evening (said to be the 4th of May, 1863) I saw our men in front of me forming a line of battle, and as they formed they

commenced firing. It now came forcibly to my mind that this would be my last day upon earth. I then thought of brethren Ansel Parish and E. J. Williams, two dear old Primitive Baptist preachers of our country, who are, in the providence of God, yet spared and permitted to stand upon the walls of Zion, and cry aloud, and whom I now, unworthy as I feel to be can claim as my yoke-fellows, who preached for our regiment while stationed at Savannah, Georgia, at the commencement of the war. O how I now lamented my carelessness and hardness of heart; for at that time I cared not for them, nor for their preaching, but could look upon them as being good men. My mind was directed back to Georgia, with a view of all the good men that I had ever known. I would have given all the wealth of this globe, had it been mine, to have been with and like one of those men that I once took such delight in persecuting, and looked upon as being such fools. O, language *is* too weak; I never can employ language sufficient to express my feelings at that time. I fully believed that I should be the first man that would fall. I felt now that I was forbidden to ask God for His mercies. I engaged in that bloody conflict about two and a half hours, with twenty-seven other men of my own company. At dark the battle ended with us. Only myself and four other men came out unhurt, out of twenty-seven. When I came out, I went down to a ravine and

drank some water, when it was suggested to my mind, Why is it that I have escaped unhurt, while so many of my dear comrades, many of them far better men, in my estimation, than I, are gone, some lying cold and lifeless on the battle-field, and some wounded and weltering in their own blood? And the answer came to my mind that God had heard my prayers. Instantly the heavy chains of trouble fell off me and I was permitted to look up and see Jesus, who had suffered the just for the unjust, and I do believe, my Brother, that my joys at that moment would be as hard to describe, as would my troubles that I had felt only a few hours previously. And my joy was unspeakable and full of glory. But this undisturbed peace did not last long. In a little while I became fearful that I was not delivered, though the heavy weight of my trouble was gone; yet it seemed that my evidence of being pardoned was not sufficient. At the time of my great joy I would have been willing to tell every man in the army my feelings; but at this time I did not think that I should ever attempt to tell them to anyone, though in the course of eight or nine days I was moved in my feelings to tell the Chaplain of our regiment some things I hoped I had witnessed. He asked me if I desired to be baptized. I told him I did, and he baptized me. I did not then know the difference, as I hope I now do, between the different denominations. I never had read a word in the

Bible up to that time. In the evening after I was formally baptized, I began to desire to read the Bible more than ever, for I greatly desired to know what the Lord would have me to do, though I knew I could not read, neither did I ever expect to; for confinement to study was one thing I never could bear. I will here state that I never had advanced in a spelling book as far as words of two syllables. But in justice to my parents I will here state that it was not their fault, for they tried to educate their children, and succeeded in giving them all a liberal education, except me, but as before stated, the confinement to study of books was my greatest punishment I ever had to endure; in fact, it seemed like more than I could bear; and when my parents would send me to school with my brothers and sisters, I would run away from them and lie in the swamp all day, until they returned, when I would rejoin their company and go home. Sometimes my parents would punish me, and continue to send me off to school, but I persisted in my wicked course, and thereby failed to get my share of that great temporal blessing, an education, though numbers have said, since that time, that I had a good Education; but what I here state I know to be true, and I know that God knows it. I would not, my Brother, make this statement, for this world, were it not true.

Seven days after the man baptized me, I dreamed that I could read, and well recollect the words that I

read in my dream, which I have since found in the scriptures - the fourth chapter of Isaiah. I dreamed three nights in succession that I could read the scriptures, and in the morning after the third night I asked one of my fellow-soldiers (who is yet living, and not more than thirty miles from my house) for his testament. I opened it and the first that my eyes fastened upon was the eighth chapter of Romans. I read it as easily as I ever had since, and I have never found any difficulty since then in reading, though I had read but few words before I became fearful that I was asleep, and that it was a dream, and I went out to see whether or not I could see the sun. When I saw the sun shining, and knew that I was awake, and could read, the joy of my soul was more than I could express; and I have since thought that if I had never read any scripture besides the eighth chapter of Romans, I had found enough to give me a clear description of the character of God and His people, embodied in Christ; and inasmuch as the law holds nothing against Him, it holds nothing against His people. So I consider that witness, to wit, the apostle Paul, one of the princes that rule in judgment, rightly deciding in my case what I hope I was prepared in my heart to believe, enough of the scriptures to make me wise unto salvation, if a living child of God. I think, Brother Mitchell, I received great instruction from the chapter above mentioned. I continued to read the scriptures

almost every hour that I was awake, and had the time to do so; but as I was in the army, I was nearly always watching, or on some other duty, and as such I had but little time to read.

On the 19th of October, 1864, I was wounded, being shot through the elbow, and the joint slivered. This was in the valley of Virginia, seventy-four miles above Staunton. I was captured, and carried four miles and made my escape. I then walked two days and one night and reached Staunton. I had no assistance till I got there, neither had any thing been done for my wound, which was by this time in an awful condition, and my sufferings great. The doctor made an effort to amputate my arm, but I was so weak from fasting and loss of blood that I could not bear the operation, therefore my arm was spared, and to all human appearance it was impossible for me to recover" my sufferings were so great. Notwithstanding my sufferings were so great, my soul rejoiced. Though my body was racked with distressing pain, and I had but little to eat, yet I felt that my Saviour was with me. After a long time of intense suffering, both of body and mind, I started for home, and by the kind providence of God I was permitted to reach there. Right here could be written a volume, but I must pass on. I only make mention of these things to try to give you some idea of the trouble I had to pass through. Up to this time I had not heard an Old

School Baptist preach, since I hope, I had an ear to hear. All that I had heard were the preachers we had in the army, and they preached altogether about what men could do, and what they ought to do; for I am certain I never heard them declare the Lord's doings. I did my best to eat and live on what they furnished, but it was no food for me, and I did not know at that time but what that was the best I ever would get. But at length it was pleasing to my heavenly Master for me to reach my home, in Brooks County, Georgia. I was yet suffering intense pain with my arm. I was then moved to the house of my wife's mother, who was an Old School Baptist. Now I greatly desired to hear preaching. The meeting time came, but I was not able to go. I asked my mother-in-law to invite the preacher home with her. So he appointed preaching at her house that night, which was Saturday. The preacher was Elder H.C. Tucker, an old consistent minister of the primitive Baptist order, one that I had in youth, and even up to the time of my going into the army, looked upon as the most awkward and ignorant man of all God's creation. I had spared no pains in persecuting, mocking and ridiculing him. I thought that he preached the most foolishness of anybody I ever heard. But when he began preaching that night, it seemed to me that there was the most music in his voice of anything I ever heard, and every word was to my soul as apples of gold in pictures

of silver. He did not preach Jesus as a co-worker with man, but as he is described in the 17th chapter of John, as having power over all flesh, that he should give eternal life to as many as His Father has given Him. O what a feast it was to my poor soul! He told me what I had felt. "*O, the joy of my soul at that time was more than I shall ever be able to describe*", My Brother, I do believe tonight that every child of God who is in a strange land, or in other words, who may be in Babylon, could they hear what I did, upon that occasion, must come to the same conclusion that I did; for before Brother Tucker got through his sermon, I could adopt the language of Ruth, "*thy people shall be my people, and thy God my God.*" Nearly all the church (Bethel) was assembled at my mother-in-law's house, on that occasion. When Brother Tucker got through, and had sat down, he said he thought I had something to tell the church, if I would. I was so moved in my feelings that I could not refrain. I commenced talking, and directly forgot myself. I tried to tell them how I was found in a desert, and a waste howling wilderness, and at the same time expressed my desire to be with, and live with the Old Baptists. Brother Tucker arose and I said that he wanted to give me his hand; and as the church was nearly all present, he said to the brethren that if they felt like he did they would manifest their fellowship for me by giving me

their hand; they came forward, everyone of them, and joyfully received me into the fellowship of the church; and as a sister had also been received, I was to be baptized with her the next morning. I went with them to the water, where we met the balance of the church, and they all seemed to rejoice at my reception, and gave me the right hand of fellowship. I was baptized by Brother Tucker, and went up to the meeting house and took my seat among the brethren. I felt like I had come through great tribulation and much distress, but felt like I had got home to my friends. The words of David were continually on my mind, - "*Bless the Lord, O my soul.*" I believed then. and do yet, that if I was a proper gospel subject, I was then, and not until then, admitted into Christ's kingdom. No minister can be a lawful administrator, except his qualifications are of God. After it was my privilege to hear an Old Baptist preach, - it was an easy matter for me to decide that I had been in the wrong place. If the baptism of the Missionary Baptists is valid, so is their doctrine; and if God does not direct their preaching, He does not direct their baptism. "*Whatsoever is not of faith is sin.*" The declaration of non-fellowship declared years ago by the Primitive Baptists cannot be in the way of any who are as hungry as I was. For I must believe that those who come through the fire are refined as silver is refined, and tried as gold is tried, and

they are driven in their distress to call upon the Lord; and after they are refined, He evidences to them that He has heard them. The children of our heavenly Father must all come through one process; they are then every way prepared to understand the difference between the trumpet that is blown in Zion, and the many uncertain sounds that are blown to imitate the true gospel trumpet.

Dear Brother Mitchell, I have been fully reconciled, ever since the year 1865, to believe that I am among the children of the most high God, and my trouble is my fear of not being a fit subject to have a name among that peculiar people. At times the trouble of my mind is so great that it seems like I cannot march on any further; still I have a desire to say, *“Let thy mercies come unto me, even thy salvation.”*

Dear Brother Mitchell, I shall have to close, for fear that I have written enough to weary your patience; yet the half is not told. I would like to say something to you about why it is that I have to preach; but as I cannot write myself, it would be taxing my wife heavier than I am willing to do; therefore I desist.

My dear Brother, I am sorry to hear that you are suffering so much, yet I hope that you may be spared a long time to comfort the children of our God. I would be glad if you could visit our country again. I desire to see you more than ever. I think, if I live long, and you do also we'll visit your state and spend some time.

With you and the brethren, of your churches. May the Lord bless you in your afflictions.

I remain your unworthy brother in hope of eternal life.

Timothy W. Stallings  
January 1, 1876

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Preached at Mayfield  
on Tuesday evening,  
January 8th, 1952

*“Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord” (Psalm 107:43).*

**T**he Psalmist had been speaking in this blessed psalm of certain things that relate more or less to the experience of God's people. Mr. Philpot speaks of this psalm as being an epitome of Christian experience.

The Psalmist opens with a note of *“thanks unto the Lord... because His mercy endureth for ever”*; and that will be the note of everyone who is brought to read his title clear to mansions in the skies. Then the Psalmist treats upon the great work of redemption. The Lord Jesus redeemed His people by price and also by power, and where the Lord had redeemed His people by that one offering that He once offered for the sins of many, you may depend upon it that He will redeem by power; that is, in putting forth the

hand of His omnipotent grace to snatch them as brands from the burning. Then there is a redemption in God's providence. We have it in the history of the children of Israel. What a wonderful work of redemption that was in bringing that mighty host out of Egyptian bondage and captivity, and bringing them through the Red Sea as on dry ground! O, the Lord put forth His power to redeem them from the hand of the enemy. Not once or twice, but many times did the children of Israel prove the redemption power of God exercised upon them as a nation. They were sustained in their wanderings. They did not wander in that great and terrible wilderness uneyed; uncared for, but the Lord's eye was upon them; and though they hungered and thirsted and their souls sometimes fainted within them, when they cried unto the Lord in their trouble He delivered them out of their distress (v. 1-6).

Also "*He led them forth by the right way*" unto "*a city of habitation*". How true this will be in a truly spiritual sense!

Every single vessel of mercy will ultimately be found landed safely on Canaan's peaceful shore. They will be led, not in a way of their choosing, but in this "right way"; and if we speak of this right way from a gospel standpoint, it is as Mr. Hart puts it in one of his beautiful hymns:

*"And lest we should mistake the way He lines it out with blood."*

Then we must consider the way in which the Lord deals with His people when they are brought to "sit in darkness and the shadow of death, being bound with affliction and iron; because they rebelled against the words of God, and condemned the counsel of the Most High; Therefore He brought down their heart with labour; they fell down, and there was none to help. Then they cried unto the Lord in their trouble, and He saved them out of their distresses" (v. 10-13). If we are brought into such circumstances, if we are made to possess the sins of our youth, or if we are brought to know that "*the backslider in heart shall be filled with his own ways*" (Prov. 14:14); and if we are found as the poor Gadarene maniac was found—when the Lord cast out the devils (and there was a legion of them!) he was sitting at the feet of Jesus, clothed and in his right mind.

Then the inspired penman speaks of a period when the Lord would manifest His delivering mercies, bringing them out of darkness and the shadow of death, and breaking their bands in sunder (v. 14). This called for praise and thanksgiving: "*O that men would praise the Lord for His goodness, and for His wonderful works to the children of men!*"

Now the Psalmist speaks of the gates of brass being broken and the bars of iron being cut in sunder (v. 16); and me thinks that there are very few of the Lord's people but

what know something of those gates of brass and bars of iron. It does not say that they could cut them in sunder themselves, or that they could break these gates of brass. "For He hath broken the gates of brass, and cut the bars of iron in sunder." O, these things are worthy of our consideration! They are worthy of our observation, and if we are brought into these experiences and prove the power of God relative to them, then we shall "understand the lovingkindness of the Lord."

But we read this, "He sent His word, and healed them, and delivered them from their destructions". And "faith cometh by hearing, and hearing by the word of God". So the Lord causes His truth, His precious word (not just the letter of truth, but the substance of it) , to meet the cases and conditions of His people. Sometimes it is a word of promise, and sometimes it is a revelation of the things of Christ; but the Lord sends His word, and sends it with power and application, and the effect of it is to heal that which is wounded and that which is out of the way. *"And delivered them from their destructions."*

Presently the Psalmist speaks of mariners, those that are upon the sea, that do business in deep waters. We know this may have a literal application, but we are persuaded it has a spiritual meaning, too. The Lord's people are sometimes brought into the depths, where the waves mount up very high, and where they are ready to conclude,

like the disciples of old,

*"Master, we perish; Master, save! They cried; the Master heard."*

If you are brought into such circumstances, remember that there is One Who can stay the raging of the deep, that can cause peace to be where, perhaps, there is nothing but storm and turmoil. Well, if the Lord puts forth His power, He can make the storm a calm, whatever the nature of it.

Then, *"He turneth rivers into a wilderness, and the water-springs into dry ground; a fruitful land into barrenness, for the wickedness of them that dwell therein. He turneth the wilderness into a standing water, and dry ground into water-springs"*. There is nothing too hard for the Lord. It does not matter what the nature of the case, or what the condition is, the Lord is able to turn our wildernesses into a fruitful field, to make a desert like Eden. I remember the late Mr. Popham speaking of someone that he knew that had fallen away, but he said that they had not sinned beyond the mercy of God. And so it is. Whatever your state and condition, there is hope in the gospel relative to every poor, ready-to-perish sinner who seeks salvation in His name.

Now we come to the words of our text, though we have been treating upon the matter of them. "Whoso is wise." This wisdom is from above.

It is not natural wisdom, that is "earthly, sensual, devilish", according to James in his epistle. "but the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality." Paul in writing to Timothy, reminds him that he had known from his youth the scriptures, that, were able to make him wise unto salvation. And, when "the world by wisdom", that is natural wisdom, "knew not God, it pleased God by the foolishness of preaching to save them that believe". The Lord Jesus Christ, in the course of His ministry, looked up to heaven and thanked God the Father that these things were hidden from the wise and prudent, and revealed unto babes. So this wisdom is of celestial birth. Solomon, when he came to the throne and the Lord appeared to him in a vision and asked him what he desired, asked for this wisdom to be granted to him, and it was granted to him in a very great measure; and though he fell into sin, he did not fall out of the covenant, and we have reason to believe that Solomon was recovered out of that state before he passed away. We have it on the testimony of Holy writ that he was loved of his God. There is wisdom that is given.

*"He takes the fool and makes him wise, And shows him where his victory lies."*

But very often He brings one to feel his own foolishness and his own need of divine teaching and leading. But if we are wise, that is, made wise unto salvation, we shall be brought first of all to know something of our sinnership; otherwise we can know nothing savingly of the Person and work of Christ. So the Lord brings the soul to know his own sickness and sore, and to seek that remedy which is to be found in the precious atonement of Christ. You will never seek it until you learn the truth as expressed by Isaiah the prophet, *"We are all as an unclean thing, and all our righteousnesses are as filthy rags"*: and as Isaiah speaks in another place, *"Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts"*. O, it is a great thing to have a right sense of our sinnership, to be brought in at that strait gate and that narrow way to seek salvation in the Lamb of God!

Then again, if we are made wise unto salvation, we shall find our dependence upon God for a continuance in that way of salvation.

O, you must not think that if the work is begun you can carry it on yourself. You are to learn Mr. Berridge's hymn in experience:

*"No help in self I find, And yet have sought it well. The native treasure of my mind Is sin, and death, and hell."*

But then, what was the consequence of this teaching? Well, Berridge fled to the Lord Jesus Christ to receive from Him help in his time of need. So if you are made wise in this respect, you will lean upon the Lord Jesus Christ fully in the matter of your justification with God. His blood-shedding and His justifying righteousness will be your justification with God. But you will lean upon Him in the matter of sanctification, too, because you will learn that truth, *“In my flesh dwelleth no good thing”*.

Again, you will need the Lord Jesus Christ to put forth His sanctifying power by the Holy Ghost in keeping you from evil that it may not grieve you, and preserving you unto the day of Jesus Christ. And if you are wise, you will observe God’s dealings with you both in providence and in grace, because providence really is the handmaid of grace. We would not put providential things before spiritual, we believe that they are inseparable, if you were to take away Jacob’s providential troubles, where are you going to get His spiritual things from? So it is with a child of God. He is brought into straits, into difficulties, into distresses, and all to make him sick of self and fond of the Lord Jesus; to make him know in experience, “Here we have no continuing city, but we seek one to come”. So the dealings of the Lord with us may be very contrary to our natural inclinations.

Well, if we look back upon the past, cannot we see how the Lord

has led us in intricate ways for the furtherance of a gospel experience in our hearts? We should never have known some of the precious truths of the gospel, we should never have known the preciousness of some of those exceeding precious promises, had we not been brought into varied trials and circumstances where those promises were made power and life in our spirit? O, it is a great thing if the Lord brings you into circumstances where He makes Himself known and where He makes Himself precious, and the word of God becomes, not “a tale that is told”, but spirit and life in your experience.

Well, if you are wise, and if you observe the way that the Lord has led you, it may be forty years, more or less, in the wilderness, to humble you and to prove you, and to know what is in your heart, and then if the Lord has appeared at times on your behalf, in providence and in grace, is it not worthy of your observation? Cannot you sometimes say, with Toplady,

*“Sweet to look back, and see my name*

*In life’s fair book set down;  
Sweet to look forward, and behold  
Eternal joys my own”?*

And cannot you sometimes look back upon periods in your experience, perhaps when you were tried beyond measure, as the apostle speaks; in a certain place he speaks of being “tried beyond measure”, so

that he despaired even of life; but he said, *"The Lord, Who hath delivered, Who doth deliver, in Whom we trust that He will yet deliver"*. There have been trials, then, that you have encountered in your pathway, where you have despaired of all hope and help in self, and yet the Lord hath power, and He has done great things for you, whereof you are glad. That was a wonderful deliverance vouchsafed to the children of Israel. They had been steeped in idolatry, but the time came, and the Lord raised up Samuel, and probably Samuel had been used of the Lord relative to the people of Israel, for when he spoke to them of Ashtaroth they were willing to put away their false gods, and they were brought to real repentance; and as Samuel offered up the offering, the Lord appeared on their behalf, and with that tremendous hail beat down the adversaries, the Philistines, and discomfited them. Then Samuel set up a pillar between Mizpeh and Shen, and he called the name of it Ebenezer: *"Hitherto hath the Lord helped up"* (1 Samuel 7).

So as we review the Lord's past dealings with us, and especially if there are any marked deliverances, and if He has appeared graciously on our behalf, making Himself known to us in our afflictive circumstances, surely we can raise our Ebenezer and say,

*"Hither by Thy help I'm come;  
And I hope, by Thy good plea-*

*sure,*

*Safely to arrive at home."*

Well, if we are brought there, to observe these things, not to let them lie buried in forgetfulness and without praises die, but to consider what great things the Lord had done for us, we shall probably sing this,

*"His love in time past forbids  
me think*

*He'll leave me at last in  
trouble to sink. Each sweet  
Ebenezer I have in review*

*Confirms His good pleasure  
to help me quite through."*

We need to observe these things, not in a formal way; and yet sometimes if we were to do away with form we might do away with the reality, too. But the Psalmist did not mean a mere formal observance of these things, but rather that these things might be continually in our minds; as he speaks in another place, *"My meditation of Him shall be sweet; I will be glad in the Lord"*.

In observing these things you understand the lovingkindness of the Lord. You do not look upon the Lord's dealings as the worldling would; you do not measure the Lord's dealings with you by the measurement of sense and reason. But there is an understanding. The Lord gives a spiritual understanding concerning His dealings with us. Paul was there when he said, "We

know that all things work together for good to them that love God, to them who are the called according to His purpose". You could never understand some of the Lord's dealings in the light of sense and reason. It is too deep for reason's line to fathom, why some should pass through bloody seas, as it were, and pass through such seas of trouble, whereas others seem to go more easily and smoothly through life. You can never put a right interpretation upon this, only, as a good minister once said to me (and I have never forgotten it), "Mr. Sawyer, the sovereignty of God, what a deep abyss!" So you can understand some of the Lord's dealings with His dear people only in the light of divine sovereignty. But there are times when the Lord puts the seal of His love upon the trial or affliction, and we can say it is

*"Not in anger,  
But from His dear covenant  
love."*

O, if the love of God is shed abroad in your heart, you will submit to the will of God; even as the Lord Jesus, in the hour of His agony in Gethsemane's garden, said, "*Father, not My will, but Thine be done*". So when you are brought to a right understanding concerning the things that come upon you, and upon others, I believe that you will resolve it in the sovereign will of God; and not only in His sovereign will, but the love of God that orders

all things concerning His people for their good. But if you attempt to reason things out you will never do it. O, it is beyond reason; and reason, after all, is no friend of a gracious experience. I am not going to say that the Lord is unreasonable in His dealings, but you will find that His dealings are too deep for your poor finite reason to fathom, and yet if you can trace all His dealings to His covenant faithfulness and love, and believe that He knows what is best for you and me, and for the church in general, and if we are enabled to leave it there, we shall know, sooner or later,

*"The way I walk cannot be  
wrong,  
If Jesus be but there."*

*"They shall understand the  
lovingkindness of the Lord."* Not merely God's kindness as extended to His creatures, but they shall know His loving kindness. One would not think that all the things enumerated in this psalm represent the lovingkindness of God to these people, and yet, according to the word before us, His lovingkindness is stamped upon these things that appear so contrary to flesh, sense and reason. "*They shall understand the lovingkindness of the Lord.*" To be thinking, then, upon these things in the light of the teaching of the spirit of God, will bring us to a right consideration, and in being brought to a right consideration, we shall "understand the lovingkind-

ness of the Lord.”

May the Lord follow with His blessings, for His Name’s sake.

Caleb Sawyer

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### FALLING DOCTRINE

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)

This doctrine belongs exclusively to our heavenly Father. Our precious saviour disclaimed it as being His and taught us so by His own statements far as Bible testimony goes, there is no source of saving doctrine save that which comes from God to poor sinful men and women save this source. His, and He is the only source of it, He initiated the only method brought to us. I do not have any compromise to make about this doctrine getting to us. Furthermore, it not only is His doctrine, but he alone drops it down to poor sinners. It is dropped on purpose to us. He alone can drop that which is His, only saving doctrine that there is, I certainly think that I would turn it loose to fall on

only those that I purposed to drop it on. You would do that wouldn’t you? There is not a source of rain save that which belongs to God. If anyone knows of another source of it I hereby yield to the one that has rain cached up somewhere, and that has a method of getting it to where it is needed by the owner. Unless I hear of such a source, I will know that I am on the right text. However, I am not expecting this fact, that is, that God is the only source of this doctrine, and that He has the only absolute method of getting this doctrine to the desired point in the world to silence the objectors to His sovereignty.

Just a few years ago the powers that be (I beg your pardon, they just thought that they were that powerful) thought that they could end droughts. They carried the rain making tools and ingredients unto the vast universe above us and found some dry clouds and they sprayed those clouds and made it rain. But complications arose. They were threatened with lawsuits from neighboring communities because that they had been deprived of rain that they should have gotten. Other complications arose, for tampering with God’s sole prerogative of looking after the weather.

If you are a God fearing reader, I kindly ask you to consider that God’s doctrine drops as the rain. This is also inclusive of the snow and sleet and hail—all of it comes from the same source. It only comes as God drops it, and sometimes it is

in sweeping power that all men working together cannot form a successful barrier against it. There is not a sane person on the globe that does not know this. Another thing that they do not know, and that is that it comes so small and so smooth and so easy that we are not aware of it. This dropping of this moisture is so beyond the power and wisdom of men that it comes as a vapour and is distilled as dew while men of great power are sleeping and unaware of the falling from above.

How helpless is this great land of ours about rain? We are as helpless as new born babes for this falling rain. Every single man and woman in the United States, yea, for that matter in the world, are dependent upon God for the doctrine of God to fall on us. If for just one year this necessary rain did not drop, what would be your picture of this world in which we live? It has done quite a bit of dropping down rain in the last twelve months, and yet look at the starvation that is rampant over the world. Just suppose that it not rain in the next twelve months? What would any of us do in that twelve months?

Likewise suppose that the doctrine of God does not drop down again in the next twelve months? He does His will in the army of heaven and among the inhabitants of the earth. What would be the consequences if the doctrine of God our Saviour did not drop any more doctrine of God? This is not any laugh-

ing matter. God would be just if He withheld rain from every human being. You ask me, why? And I am telling you why! Simply because that we are all guilty before God. However, God loves His children and His doctrine of saving grace falls on those that belong to Him. He has made them an unconditional promise that He would come and that He would save them that belongs to Him. God never ceases to love His chosen people. In fact, God does not change His mind about coming and saving those that the Father gave Him. That promise was made by an unchanging God, therefore, that promise was made by the God that never changes. The doctrine of God is established upon the unchanging love of God. The doctrine of God's unchanging love is based on His continued faithfulness.

The salvation of God is as sure as the rain. Neither the rain nor the snow, in themselves considered, bring salvation, but God's way of handling them is figurative of salvation. As the rain comes down, even so does salvation come down from God. As there is not any salvation save in rain coming down, even so there is not any salvation unless it likewise comes from God. We certainly realize that there is salvation in what comes from God. Let us take a tour through the work shop of God. My thoughts are not your thoughts neither are your ways my ways, saith the Lord. Let us pause here. Thus we have found out one, if not the greatest things about we frail

creatures and our Creator. He does not think as we frail mortals think, and He does not do as we frail mortals do. He has His ways, and He does his ways. What would it be if we had our way? Let us ask ourselves once again that astounding question, What would it be if we had our way. In the sense in which it was created for, it is a good, yea, perfect world. Had we, as the human race, had our way, who knows the destiny of it now? Now let us continue, to wit, For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

Let us pause again. Not only are His ways and thoughts above ours, but they have been that way all of the time. His first and ultimate ways and thoughts have been above ours. As our creator as the Architect of the universe, He is, and has been, the Potter and Creator, the builder and upholder and disposer of all things. This creature, man, has been a created destroyer (Isa. 54: 16), but God's way has been higher and thus a Builder (Heb. 11:10).

This Builder is God. Man is a destroyer. Every blade of grass, every drop of rain that falls upon the earth, every smile of a little child together with its hand clasped in the hand of its mother, together with her love for it, every blooming flower, every sunbeam that has lighted up our pathway, every star that has shined out of the universe above us, together with every eye blinking, every breath you have had, com-

bined with every beat of your heart has been a gift from God.

God's ways are not our ways. God's ways are higher than our ways. They have not recently got that way. All things were made that way and they have remained that way. The nations bluster and destroy and persecute the poor of the earth, but all of them reckoned together have a mighty poor standing with God (Isa. 40:15).

God is rated in His Book as being love. This love, like the source of it, did not have a beginning. Immediately a clamor arises among men and nations, both of them, like all things else, being creatures of God, He being above them, higher than all of them, did not have their origin in themselves; their being subject to His, the divine Creator of all, chose His subjects, His children in One like unto Himself, has fixed or arranged or appointed or predestinated their station here and hereafter, arranged all things and all subjects of this grace, together with those who are not subjects of that grace, should be ruled by Him.

Those subjects of His in nature have never gained the mind of Him. He appointed the laws of nature in such a sublime way that everything that His wisdom dictated as being necessary for the benefit, for the lifting of His people on high was provided in His declaring of the end from the beginning. Everything for the preservation of His people both in a natural as well as a spiritual way was set in motion. This setting in

motion these many wonders of nature embraced the falling of the rain as He dropped it from His hand.

For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing where to I sent it (Isa. 55:8, 11).

Now I have dealt extensively with the fact that the weather comes from God. In every sense in which earthly creatures know to summarize the weather, it is all out of men's hands. Let me say to one and all what Napoleon said to a group of his generals. While on one of his noted campaigns, a group of his generals were in an argument about the question as to the extent of God's creation. He listened for a while in silence. In impatience he walked out of his office into the midst of his subordinate commanders, and sweeping his hand to the heavens he challenged them with, Gentlemen, who made all of this? He stalked back into the seclusion of his private quarters.

Dear brethren and sisters, who made this world and the fulness of it? Secondly, who did He make it for?

I have in my declining days dealt with the rain, and the wonderful way in which it fits into our lives. There

isn't a human being on the face of the globe that acknowledges the Bible as the MAN of his counsel that can disannul the fact that God sends the rain when and where He pleases. Furthermore, that same sacred volume teaches us that the doctrine of God's saving grace is sent from God out of heaven when and where He pleases and that the result is just as efficaciously distributed, spread out as the doctrine of God is dropped, God in His effective way of doing everything He pleases.

In the meantime, study God's holy distribution of the rain that it always gives seed to the sower and bread to the eater, and beseech the Lord in my behalf that He will give me an exercise of mind to explore the beauties of that grand and glorious doctrine.

Elder W. D. Griffin

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## *MEETINGS*

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### STAUNTON RIVER UNION

**T**he Staunton River Union will convene the Lord willing the 5th Sunday 29th and Saturday 28th before in December, at Malmaison Primitive Baptist Church. Song service begins at 10:00.

An invitation is extended to our ministers, brethren and friends.

Peggy Wells, Clerk

THE WEST COUNTRY LINE UNION

**T**he West Country Line Union meeting will be held at Moon's Creek Church on the 5th Sunday in December.

Elder Kenneth R. Key, Mod.  
Sister Sue Edwards, Clerk

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CONTRIBUTIONS

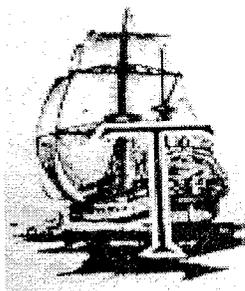
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OCTOBER 2002

Caroline Martin, WA .....	5.00
Mae Williamson, LA .....	5.00
Flay Mordecai, MS .....	5.00
Bertie Brown, NC .....	5.00
Lessie Sladky, NC .....	5.00
A Friend, OR.....	225.00
Chlonetia Thompson, VA .....	2.00
Tiny Flippen, VA .....	5.00
Judy Dalton, VA .....	10.00
Faye Brown, NC .....	25.00
Bobby Burnett, VA .....	3.00
Meta Mills, AR .....	5.00



En Voyage

*There's a ship sailing on to a harbor,  
To a haven of comfort and rest;  
It's a ship of God's fashion and making,*

*And its voyage by Him will be blest.  
It departed with silence and beauty,  
With the Master, Himself, in command;  
As with dignity truly majestic  
It sailed out of sight of all land.*

*There will always be clear skies above it;  
There will always be calmness below;  
There will never be storms to harass it,  
For the Master is on it, you know.  
And His wisdom will carry it safely  
To the port of His infinite peace.  
Where the light of His love will protect it  
With a blessing that never will cease.*

*You have watched it sail onward and outward,  
With a tear of regret in your eye.  
For a loved one was sailing upon it.  
And there's grief when you're saying goodbye.  
But your tears would be tears of rejoicing.  
And your heart would be happy and free,  
If you could look for only a moment  
On that ship that is sailing to sea.*

*For the one you have loved is at leisure,  
With no worry or trouble or care;  
There's contentment beyond understanding,*

*In the way God's passengers fare.  
And you'd know from your own ob-  
servation*

*That the sailing was joyful-not  
grim,  
For it means a new life and new  
living,  
And a sweet, closer contact with  
Him.*

*Oh, the solace there is in the knowl-  
edge.*

*Life is life and it always will be,  
And it's simply a change of direc-  
tion*

*When we sail on His ship out to sea.  
And the tears that we shed for our  
loved ones*

*Are in truth shed for us left behind.  
For it hurts to give up to the Mas-  
ter.*

*Tho we know He is gentle and kind.*

*So believe in His great and good  
wisdom,*

*Trust in Him, as you patiently  
wait;*

*On His ship God is ever the pilot,  
And the one you have loved is the  
mate.*

Unknown Author

Sent in by Phil Pittman

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## OBITUARIES

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### ROY LEE LOCKE

**R**oy Lee Locke, age 71, was born in Detroit Michigan on Oct. 31, 1930. First born son of Warnard C. & Grace (Creason)

Locke. He departed this life on Sept. 13, 2002 at Western Baptist Hospital in Paducah, Ky.

He attended Murray State Teacher College now (Murray State University) and taught school at an early age.

An Air Force Veteran, having served during the Korean conflict was an air craft instrument instructor.

He retired from General Tire and Rubber in Mayfield, Ky. in 1991.

Having grown up around the Primitive Baptist, he joined Soldier Creek Primitive Baptist Church in May of 1968. He became assistant clerk to the church in 1969 and became clerk in November of 1978 and served in that position until his death.

Survivors include his wife of 44 years & 11 months Norma Dan (Henderson) Locke. Two daughters Sheila Jean Finch and Leslie Karen Evans both of Benton, Ky. One son Warren Edward "Ed" Locke of Lawrenceburg, Ky. His mother, Grace Locke and one brother Charles Ronald Locke both of Benton, Ky. Two grandchildren and two great-grandchildren.

Services were held 1:00 p.m. Sept., 16, 2002 at Collier Funeral Home in Benton, Ky., with Elders Wayman Chappell and Kenneth R. Adams officiating. Interment in the Lyles Cemetery in Benton, Ky.