

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

## 'The Sword of the Lord and of Gideon'

VOL. 123

DANVILLE, VA., JANUARY, 1955

NO. 1

*"If these should hold their peace the stones would immediately cry out." (Luke 19:40)*

Most precious children of our God  
These lines I pen to you,  
While thoughts so sweet of you I think  
And hope seems good and true.

I long to see you face to face,  
Tell this to all around:  
There's mercy in the Saviour's love,  
No dearer name is found.

Then Jesus' name I long to sing  
Melodious songs in heart.  
How beautiful the calm blue sky  
When raging storms depart.

I love to praise his precious name  
With loosened stammering tongue;  
In face of all this world's cold wrath  
My harp to praise is strung.

The tune I sing: Hosanna Lord;  
Oh, blessed be the King  
That cometh in our Lord's dear name:  
In heaven peace doth reign.

Should all the world deride me now,  
Scoff at the way I feel,  
I treasure close within my heart  
My Lord, his way revealed.

Now as I view his body slain:  
For sin he shed his blood,  
I would to God that I could live  
The way a Christian should.

I love the songs of grace we sing;  
I love election, too;  
Though vile and sinful, yet I hope  
That I am one with you.

In bonds of love,  
Mrs. Fred Cobb

R.F.D. 1,  
Ruffin, N. C.

Dear Brother Spangler:

Have been impressed for some time to write something of what God has done for this poor sinner. The scripture, "He sent his word and healed them", (Psalms 107:20) has been much on my mind of late. There are many

ways, I feel, in which he sends his word to comfort and heal his people. In 1943 I was baptized into the fellowship of Pleasant Grove Church. The morning after I was baptized, as I walked into the meeting house, they were singing: "When the storm in its fury on Galilee fell." The lines, "Fear not trembling one it is I" was lifting to my poor soul. I have heard it many times since, but it hasn't meant as much as it did that day. The month before the 3rd Sunday in April I had offered to the church, shortly after I suffered a nervous breakdown; my nerves were in a bad way and I couldn't sleep. One day, as I was lying in bed sick, as in a vision, I saw Christ in the garden of Gethesemane, and it seemed I could hear him saying, "My God, My God why hast thou forsaken me." I felt then that if Christ felt forsaken of his Father, then it wasn't so bad if I felt that way.

I began to improve and shortly was on my feet again. Once when riding along the road with my brother, feeling very cast down, he turned on the radio, and they were singing, "Safe in the arms of Jesus." Truly, for a short while, I felt safe in his arms. Once at a funeral I was feeling depressed, and at the graveside service the minister read the 103 Psalm; the waves of sorrow left me and again I was healed. But this healing goes on and on, daily it seems, for many times since I have had to be healed.

While in the sanitorium, I read some books: one was the experience of a young Presbyterian minister, and it was comforting to me. I know many books of fiction are not fit to read, yet God sends his word and heals his people.

Brother Spangler, I didn't intend to

write this much, but if what I have written is all right to publish, you may do so. We enjoy the Signs very much — to us it is a sound paper. Am sending a poem written by my dear companion. We enjoyed your discourse today very much: it was sound doctrine. Pray for us.

In hope,  
Fred Cobb

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Troy, Alabama.  
August 29, 1954.

Dear Brother Spangler:

On August 8th, of this year, Elam Church of the old Conecuh River Association baptized four new members into full fellowship. One of them (his wife joined also) submitted a letter to the church setting out his experience. As Clerk of the church, I was directed to send you a copy of the letter for publication, if you think it worthy of that consideration.

A. C. Carter

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Troy, Ala.  
Rt. 1

Elder Gibson, Deacons and Members  
of Elam Church:

I come before you feeling unworthy and out of place, without wisdom or divine guidance and not fit to come in your presence.

I have a sweet wife and five fine children of which I'm proud and I pray God will direct them in the way they should go. As far as things of this life is concerned, I have more than I deserve.

I always thought a person to join the church, should have an experience of grace; something to tell, that the Lord has done for him. The most I could tell would be to say, the love I have for you here at Elam, and maybe a scattered crumb here and there as I was able to gather them. I don't have any doubts about you people at Elam, it is I that

I'm in doubt about. Sometimes in a little way I know you know the truth and the truth will make you free. Paul had an experience of grace you couldn't doubt, and in no more uncertain terms he went about declaring his Lord liveth. I know that within me there is nothing good, and if ever saved it will be by grace and God's tender mercy for a poor sinner like me.

Five years ago I had a dream. Since that time my heart and mind is continually brought to Elam Church.

Should I take up your time to tell this?

I was in a dungeon or long endless tunnel, and it seems that I had gone just as far as I could go, and was made to fall on my knees and cry out "Lord have mercy on me a sinner," and after that I was able to go on; and when I awoke I was completely given out, and I want you to know I'm still tired and completely given out, so far as works of man.

I know this don't mean a thing and sounds simple to you who have an experience, but to me it has stayed with me all the way since. When I'm reminded of this dream, I think of Elam Church. I had made the remark that if ever I offered to the church, I would be made to do so; that I never wanted to bring hurt to the ones I thought were God's people. The scriptures say of God's people, that they shall be a willing people in the day of his power; also the preparation of the heart in men, and the answer of the tongue, is from the Lord, and it is not in man that walketh to direct his steps; they are all ordered of the Lord, his down sittings and his up-risings, all working together for his good and God's glory; Christ being the way, the truth and the life, he is made of God unto his children, wisdom, righteousness, sanctification, and redemption, let him who glories, glory in the Lord. The praise is his. Jeremiah says, "I have loved thee with an everlasting love, and with loving kindness have I drawn thee." John says, "Behold what

manner of the love the father hath bestowed upon us that we should be called the sons of God.' Then Paul says, "There is no power but of God." May peace and love be with you all. If you see fit to give me a home I want to live with you, and when I'm called I want to die with you.

May we bow in humble submission to God's holy will, desiring to be reconciled and given grace to press forward to the mark and the prize of the high calling, ever looking to Jesus, the author and finisher of our faith.

M. C. Carter

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Tuscaloosa, Alabama

Dear Elder Wood:

I wish to express my deepest appreciation for your selecting and republishing Elder Gilbert Beebe's editorial on, "The Keys of the Kingdom," in June, 1954, Signs.

I could never express in words my heart felt thanks to our Father in heaven for such writing. It give me much consolation, confirming, as you said, the doctrine I humbly hope God has revealed to me by his Spirit. My precious brother, it is the doctrine that has been hated and abused in all ages, and this age is one of them. In fact, in this age you hear little of it, and see a lot less observance and taking heed thereunto.

The martyrs of Jesus, and Jesus' true and faithful witnesses, prove the difference between this present evil, self-sufficient and so called religious world, and that of the meek and lowly Lamb of God. Why? Simply because they are of two different natures — countries — worlds. God said he would put enmity between the two, and they are opposite one to another, and man can't change it. If man could change the nature of God, and the things God has made, then he could make an agreement; but until then he cannot. The same goes for His doctrine, laws and ordinances in every sense of the word. The man that tries

to change them and substitute others, only manifests the opposition of his own depraved and cursed nature to God and godliness: thereby professing to be wise, he only manifests himself to be a fool, and all that hear him.

If God willed any addition to his word, laws and testimony, as given in the Holy Scriptures, then that which is given is not true. Therefore, every addition reflects upon the infinite wisdom, power and understanding of God the Father, Son and Holy Ghost.

Dear Brother Wood, I'm often brought in great trials and tribulations. The opposition between that which I understand taught in the Scriptures, and that practiced and put over the children of God in this day, brings me to search deeply in my soul for the true witness of the one Spirit of the living and true God. We hope our spirit, soul and mind is made to search diligently for the hidden treasures, the fruits of the divine Spirit, which has already been testified of, and promised to all the heirs of promise in God's revealed word. His word is perfect, his testimony sure: promised by him, sworn to and sealed with his own blood.

May He be our sufficiency in every good and acceptable way in His holy and righteous sight. Your very poor and unworthy brother I truly hope in Christ Jesus.

J. L. Saunders

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1516 Rutland Street,  
Houston 8, Texas  
June 12, 1954.

Dear brethren in precious hope:

I have just finished reading the June Signs and I truly enjoyed every word, especially the editorials. And I enjoyed the article, "The keys of the kingdom of Heaven," by the late Elder Gilbert Beebe: it is food for the hungry soul.

When the Signs arrives I rush through it, then later re-read taking more time.

For several days I have wanted to

write, but what can I write? Unless the Lord is with me I cannot write anything; I am so ignorant both in learning and spiritual things, I cannot write anything of much interest to anyone. I live alone and get very lonesome, especially for the brethren and sisters — to listen to them talk of the scriptures. My health is such that I have been unable to go to church but twice since last October, but we have had meeting twice in a sister's home only three blocks from me; both time the ministers were given sweet liberty to speak with power, and I was fed to the full.

"Thou preparest a table before me, . . .". To sit at this gospel table and partake of the Lord's bountiful provision of grace, is my meat and drink. But how unworthy I feel to be of any of God's blessings. I feel my nothingness, feel to be the very least and most unworthy one there; and I often remember Mephibosheth and feel to say with him, "What am I that he should look upon such a dead dog as I am." If He will only give me the lowest seat, or even the bare floor, in the farthest corner, — just to lie low before him in the dust as nothing, no more than a feeble little worm — to feast upon a few fallen crumbs which God has prepared for all them that love him, which I hope I do, I shall be thankful and satisfied.

Last night was very warm yet beautiful, and, since I could not sleep, I went outside and sat on the door steps. My mind seemed to be on things above, and I could not help but look upwards. There came into my feelings so sweet a sense of the glorious majesty and grace of God that I know not how to express it. There seemed to be a calm, sweet appearance of divine glory in everything: God's excellency, his wisdom, his purity and love seemed to appear in the moon, the stars and sky, even in the few fast moving clouds; and in the chirping of the little crickets, and in the little breeze that occasionally rustled the leaves on the trees: all seemed to be a soft song of love and praise to His most

holy and glorious name, — and I seemed to see and feel the glory of God in all. Oh! is He not to be respected, revered and adored in all the works of his hands: the glorious work of providence and in creation.

Absolute sovereignty is what I love to ascribe to God. His absolute sovereignty and justice, is what my mind seems to rest assured of as much as anything. "The heavens declare the glory of God; and the firmament sheweth his handywork." (19th Psalm) "And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of thine hands." (Hebrews 1:10) "All things were made by him and without him was not anything made that was made." (John 1:3) "Oh, the depths of the riches both of the wisdom and knowledge of God. How unsearchable are his judgements and his ways past finding out." (Romans 11:33)

God is eternal: all his purposes or decrees are eternal, most wise, absolute and unchangeable. I am glad it is so. Could we put our trust in a God who cannot accomplish or carry out his own will? If he failed in one thing, he might fail in all things. But, no, he has never failed, and he never will. "He hath sworn, surely as I have thought so shall it come to pass, and as I have purposed so shall it stand: for the Lord of hosts hath purposed it, and who shall disannul it." (Isaiah 14:27) I hope I believe in the absolute sovereign power and predestination of God. This doctrine is exceedingly pleasant, bright and sweet to me. I believe that his eternal purpose includes everything that takes place in this world: that nothing takes place that he did not foresee and purpose; that this old world and all events — all things are just as he intended it should be. Our true and blessed Saviour has said he would not fail, and we (if I am included) who have that precious little hope, are assured by his holy and righteous word that he will not fail. Often we are cast down and go groping in darkness, feeling forsaken of everyone,



even God; and we cry, am I mistaken; am I deceived? Then sometimes we are made to remember the words of the Apostle Paul, "And lest I should be exalted above measure through the abundance of the revelations, there was given me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness." (2 Corinthians 12:7-9)

How comforting to know that while His little ones are being tossed to and fro in this sinful world, and being buffeted about by the messenger of satan, that we have One whose grace is sufficient for all our needs; and will be sufficient to raise his people from the dead and take them with him into that heavenly kingdom where all is love, peace and glory forevermore. He has told us he would do it, and he shall not fail.

When he bowed his head on the cross of Calvary and gave up the ghost with these never-to-be-forgotten words, "It is finished," then indeed it was finished, and he did not fail. Praise his precious and holy name: let us rejoice and sing praises to God, the one and only living God, who recorded our names in the Lamb's book of life before the foundation of the world. If my name is written there, I know it is safe; for this precious book is sealed, to be opened only by the Lion of the Tribe of Judah. All the redeemed shall be with him — not one missing. We can describe it? Perhaps I can visualize a wee bit of what it must be: I feel to know that all of God's children will be there and see Jesus as he is, and be like him. For the scriptures say: "Who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things to himself.

Since reading this scribble, I find it to be more sadly "put together" than I thought. Even so, it is something of

what I believe. I would enjoy an article on Exodus 28:33-34, about Aaron and his robe with golden bells. When a young girl I read an article on this in one of my father's old papers. Being alone and unable to get about very little, I would appreciate letters from any who feel like writing me. May God bless you all, and bless you to carry on with the blessed paper. Love to all from an old sinner.

Harriett Little Gray

### THE CHURCH IS MORE THAN A BUILDING

Exeter, California

Dear Editors of the Signs:

This beautiful Spring morning here in California, as I view the handiwork of an allwise and merciful God. I see people going to and fro seemingly unconcerned of everything that pertains to God and godliness, and having nothing in mind but gain of worldly things. My Bible tells me to seek first the kingdom of God and his righteousness, and all these things will be added. Brethren, I am not writing for publication because I feel important or that I am a good writer, for I feel my weakness; and I know that without the guiding hand of God, my writings would all be unnoticed. Soon after my last was published, I received two letters from brethren asking that I write again, since they enjoyed my article.

Since I began writing this, my mind seems to dwell on, The Church. I realize this is a big subject. The church of the living God is the greatest organization on earth — and should be to all of God's elect. If they have tasted that the Lord is gracious, that he is a God of love and mercy, the church is something more than a beautiful building where people gather to worship. Unless we worship him in truth our efforts are mouldy and polluted. It was necessary that the church should earnestly contend for the faith while the inspired apostles of our

Lord were yet living; and how much more does it behoove us in these perilous times to be found contending for that same faith and standing in the old paths. The whole world is reeling like a drunken man because of the fear of what might come upon them.

These are perilous times with the church because of a falling away from the holy oracles and divine principles of the church of God. This departure from the faith culminated in the present deplorable cold and weakened condition. For several years we have been viewing the condition of professed religion, and particularly among the people we believe to be a remnant of the visible church here on earth: which the gates of Hell have not, and will not prevail against. We see her today on a stormy sea, her sails have been rent by a multitude of evils; many of her sons being tossed about by strange doctrines and practices, have led many astray, and continue to cause trouble in the camps of Israel.

Men are lovers of pleasure more than lovers of God: they are ever learning but never able to come to the knowledge of the truth. Their philosophy is: we will fill ourselves with strong drink, and tomorrow shall be as this day and much more abundant. (Isaiah 56:12)

How is it among the professed followers of Christ: these things do have their effect on the flesh. We cannot pass them off as being of the world and not related to us, because they are affecting our homes and our children. Why do the ways of Zion mourn? Why is there no power? How have the mighty fallen and the strong become weak? What is the matter when church members prefer to stay at home, go to work, or attend a ball game, instead of worship? What is the matter? The ministry is much to blame: there has been for many years a decay in the testimony of the gospel in power and demonstration of the Spirit. The pastors have shunned to declare the whole counsel of God; they have avoided any thing that would

be hurtful to the flesh. With religion at such a low ebb, and so little concern for godliness among those who should be bulwarks of truth, there is a lack of sound conviction of a religious nature. "By their fruits ye shall know them." You just don't see people with a fervent zeal and unwavering conviction, who are more interested in worldly matters. "For where your treasures are there will your heart be also." (Matthew 6:21) It is so easy to fall into the world's way of living.

Brethren, I hope I haven't said anything that will hurt anyone. Sometimes I think that if the truth hurts, just let it hurt. But such is not the truth today: truth has to be handled carefully or somebody's feelings will be hurt. Pride has taken the place of pure genuine religion. I am sure everybody would like a nice place to worship, but I had much rather have a common place and love be manifested toward each other, than to go to the polished house filled with pride and vanity, with no love manifested.

I have sometimes been to just such places, and I would not be misunderstood, but if people love just such things, I say get your fill, but please remove the word Primitive from your name: do not dishonor the Apostles and the true followers of our blessed Lord with your folly. I love the children of God for the truth's sake, and I do not want to be one of the seven women that are hanging to one man's coat tail. I want the unadulterated truth, and I just can't think too much of a preacher who wears two coats. We have a lot of that kind, and this ought not to be. Our dear pastor is getting up in years - past three score, and I honestly believe he would stand alone before he would sugar-coat just one passage of scripture; although he isn't so wrapped up in himself that he won't reason with a brother on the scriptures.

I have written my feelings and some of my experiences. I believe the true church will stand as long as time lasts,

and that there will always be a people who will declare the whole counsel of God. There was a time when men had to preach in caves, and there might be such times again; if so, I believe God will prepare the cave, and also prepare the man who will not be afraid to declare the whole truth. If not deceived, I love the people of God above all; I love my blessed Redeemer who shed his precious blood that I might live, and I love "hard" doctrine. I was rocked in the cradle by parents who loved it, but thanks be to God I was not taught it by my earthly parents. They brought me up in the nurture and admonition of the Lord, but God alone is the only one that can take away the stony heart and give us a heart of flesh. Pray for me. Submitted in love.

Mrs. G. W. Atkins

#### BIRTH NOT THE BEGINNING

*"Marvel not that I said unto you, ye must be born again." (John 3:7)*

These are the words of our blessed Saviour to Nicodemus, which seemed to astonish him and caused him much wonder. This is something that the natural, or carnal, minds of men all through time have never been able to understand; and of course, never will.

Nicodemus asked the question, How can a man be born when he is old? But Christ told him that without this no man can see the kingdom of God.

In nature no one can see this earthly kingdom until he is born a natural birth; so it is in a spiritual sense. But the birth does not give the life. If there is no life before birth, there is none afterwards. We are not born to make us a child, but we are born because we are a child; as I heard an old brother say one time, that if a child was not a child before it was born, he could swear that it wasn't ours after it was born. So it is with the children of God. The birth is not the beginning of the children of God, as the world seems to think; but the beginning was when they were chosen and created in Christ Jesus before

the world was, and their names recorded in the book of life. And these only are the subjects of regeneration and birth of the Spirit. Christ, speaking through David, 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 was none of them." (Psalms 139:15-16) That is, none of them in a material sense. Yet in the mind and purpose of our God, they were complete in the person of his blessed Son. However, by the disobedience and transgression of their first and natural parents, they became dead in trespasses and sin, and alienated from their heavenly Father. But God foreseeing and purposing all of this, prepared for them a redeemer before they fell, and laid on Him all their sin. And at the appointed time of the Father he sent his blessed Son to suffer and die in their stead. So it is said, while we were yet sinners Christ died for us, and bore all our sins in his own body on the tree of Calvary. The prophet said, "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." (Isaiah 53:5-6).

"Us all," means only those all who were chosen in Christ Jesus before the world was, and their names written in the book of life. But for them to see the kingdom of God, and what he has done for them, they must be born again, not of a corruptible seed but of an incorruptible seed by the Word of God (which is Christ), which liveth and abideth forever. Those that are born of the flesh shall die, but those born of the Spirit of God shall never die. He that believeth in me though he were dead yet shall he live; and he that liveth and believeth in

me shall never die: no end to that life which is born of the Spirit of God. God is his life and he cannot fall away from that life. Men, with only the carnal mind, will tell us that they do not believe this: We do not expect them to believe it, for we know that they cannot believe it since we know more about them than they know about themselves. We know the reason that they do not believe it — and they do not know. The reason they do not believe is because they have not been born again. They look upon this birth as being just something imaginary, something which they can bring about themselves, such as voluntary believing and accepting, and being dipped in water, which is called baptism of the Holy Spirit. They do not know that there is just as much reality in the spiritual birth as in the natural, and that the subject being born has just as little to do in his spiritual birth as he does in his natural birth: he is perfectly passive in each, he knows nothing about it at the time of his birth. The birth is a manifestation of the life which previously existed in darkness and in bondage; and while in that state of darkness and bondage, they do not and cannot know anything about the kingdom in which they are to be born. Their eyes and hearts are sealed in darkness. So our blessed Lord has said, Except a man be born again he cannot see the kingdom of heaven. The wind bloweth where it listeth, but ye cannot tell from whither it cometh nor whither it goeth, so is every one that is born of the Spirit. We have no more control over the Spirit than we do over the wind that blows.

So, "Marvel not that I said unto thee, Ye must be born again." Notice he says, "Ye must be" — in positive terms. John, in speaking of Christ, says, "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to become the sons of God, even to them that be-

lieve on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:10-13)

We see from the above scripture that man's will had nothing to do whatever with his being born. As we have said above, he has no knowledge of the kingdom which he is to be born into, even the desire to be born again. He is satisfied with his present state until birth takes place. It is then that he begins to see and believe in his blessed Lord. Before this, he has no action or conscience of life to believe with: he has nothing but the carnal mind, which the scriptures say is enmity against God, and is not subject to the law of God, neither indeed can be. So they that are in the flesh cannot please God.

The only reason I know that all men were not made subjects of regeneration and birth of the Spirit, is that it did not please God to choose them in Christ before the world was and provide for them a saviour and redeemer. The question was asked, Has not the potter power over the clay, of the same lump to make one vessel unto honor and one unto dishonour; and has the thing formed the right to say unto him, Why hast thou made me thus. So, no one has the right to question God as to what He does. But the mystery is, why has he chosen me with the few, as the scriptures teach; that is, if he has, which I hope and have reason to believe that he has. So many seem by nature to be much better than myself. It seems that it has pleased our God to hide this wonderful truth from many and reveal it unto a few; and our blessed Lord thanked his Father because he had hid these things from the wise and prudent, and revealed them unto babes, even so, for it seemed good in his sight. (Matthew 11:25-26)

This is the only reason we know to give, and we do not desire to apologize for our God. He speaks and it is done, he commands and it stands fast. The world by wisdom knows not God, for the preaching of the cross is to them that

perish foolishness, but unto us which are saved it is the power of God. "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God, it pleased God by the foolishness of preaching to save them that believe." And continues, "That no flesh should glory in his presence." (I Cor. 1:18-29)

We find a description of the worldly wise, and of the weak or foolish, as the world would call them, in the two men who went up into the temple to pray: the one a Pharisee, the other a publican. The wise Pharisee stood and prayed this within himself, saying, God I thank thee that I am not as other men, etc.; while the publican stood afar off, and smote upon his breast, saying, God be merciful to me a sinner. (Luke 18:10-14) Here is some of the confounding of the wise, for the publican was justified rather than the Pharisee. The Pharisee's trust was all in himself in what he was doing, as are all the religious world who are confounded and know nothing about the sinfulness and weakness of the human flesh; and so their sin remains. But the poor publicans to whom God reveals the sinfulness of human nature feel wretched, and unworthy of God's mercy and grace. These are the babes unto whom these things are revealed. What a blessing it is to know and experience these things, for no man by his own searching can find out God. The more these little ones learn about their God through the revelations of the Spirit, the less they see themselves to be, and the less confidence they have in the flesh.

My sincere prayer is that God will bless and preserve these little ones 'til time shall be no more, and then house them safe in heaven where all shall be well. Amen.

H. L. Rogers

EDITORIALS

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EDITORIAL

*"HITHERTO HATH THE LORD HELPED US." (1 Samuel 7:12)*

We are again blessed to greet the brethren and all lovers of the glorious gospel of the Son of God at the beginning of another new year; and we trust that we, as well as they, are not unmindful that it is by His grace that we are yet in the land of the living, and that we yet continue in hope of being delivered from the body of this death after we have finished the race set before us. Our desire is that we may be enabled to run with patience, and ever to look unto Jesus the author and finisher of our faith.

As they are given to review the way they have come, whether of many years or few, each of those who are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead, know that they have been led and kept by the gracious and mighty hand of their God; and, while they decry themselves, they know that it is by the grace of God that they are what they are, and that the Lord has been merciful to their unrighteousness. All the wealth, comforts and blessings of this life are not to be compared with the greatest of all blessings — the hope of eternal life. All things earthly shall soon pass away — shall soon perish with the using, for they are not ours to accumulate and keep, as though we should remain in this life forever. Many of our fellowmen seem to have no thought that the days of the years of our lives are few and evil, and that the things they have in this life are according to the providential dealings of the Lord: They are not at all thankful to the giver of all these things, but rather feel that they have every right to them because of their own prowess and abilities. But what a difference there is in those who have their understanding enlightened to know that all things are of God.

According to the faith of God's elect, we view ourselves as having been brought into the world, each of his proper parents at the proper time; and that our days and years are set before us; and the pathway we tread, with all the joys and sorrows — all the trials and troubles, are our portion according to the eternal will and purpose of God. We are glad that it is so. We are not resentful, but glad that we have such a God who brought us into earthly existence, and has cared for us all our days, that He might at his own time during our pilgrimage, reveal to us his eternal love and the eternal choice of all his saints before the world began; and the provision he has made that each should be redeemed by the atoning sacrifice of his own Son.

So our earthly life and being is but a part of the eternal purpose of God in making manifest his own power and glory, and to manifest his mercy to all those who were chosen in Christ before the world began. These are unfathomable things to carnal minds; but God reveals that it is true, not only through and by those who wrote by inspiration, but to individuals who are heirs of promise. We care not, therefore, for the opinions of men who have a way of their own, and who's ways seem right to them; because we know that God reveals HIS OWN WAY to HIS OWN BELOVED FAMILY, and that it is pleasing in his sight that the wise and prudent should not know the truth.

What we preach and contend for is not, therefore, just because we want to be different or contentious, but because of an unction which is deeper seated than all the opinions of men, and which all their aspersions cannot dent. So real and true are these things that we care not how much our names may be cast out as evil, nor how much behind the times we may be considered to be. Our greatest desire is that we may be kept in the faith, and that we may be given grace to contend earnestly for those things which God has revealed, though they seem but foolish and impossible to wise men.

As we come to the beginning of another year in our journey, we know not how much longer we shall continue here below, but we do know that the grace of God shall be sufficient for us in the days to come: it has been in the past — it shall be in the future. We are continually led in a way we know not. But we know that it is the right way, for it is the Lord's way; and being the Lord's way, we shall not be consumed, for he is unchangeable and all his promises are sure. Just as certain as we are of that number who were given of the Father to the Son, and which the Son has redeemed, just that certain shall heaven be our home. It is all of his grace; and we are glad that we have learned that

it is, "By grace are ye saved through faith: and that not of yourselves: it is the gift of God."

With the appearance of this number we come to the beginning of the 123rd volume of the Signs of the Times. As far as the lives of men are concerned this is a long time, but the good Lord has sustained its publication; and we rejoice that today it is still standing on the same foundation on which it began in 1832. Many and terrible storms beat against it in its infancy, as well as through the years; but each of the editors, from Elder Gilbert Beebe to the present, were given to cry unto the Lord as did Samuel when the Phillistines came against Israel, and each have felt that "Hitherto hath the Lord helped us." The Lord has caused the Signs to be comforting and edifying to the saints scattered abroad during all its years, and we feel that it is no less so now. It is very humbling to all the editors when they hear from brethren and friends, and they say how much they enjoy and appreciate their writings, and the writing of those who contribute to the columns. May the Lord continue his blessings both to the writers and the readers.

These are serious time both in the world and in the church. Serious, that is, as far as our present experiences are, but we rejoice that there is One who rules over all, "And that he doeth according to his will in the army of heaven, and among the inhabitants of the earth." (Daniel 4:35) May the Lord revive his work in the midst of the years, and impress the hearts of his servants and enable them to be found faithful ministers of Christ, and stewards of the mysteries of God. May we suggest that careful consideration be given the article under, "Voices of the Past."  
J. D. W.

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"I CAN DO ALL THINGS THROUGH  
CHRIST WHICH STRENGTHENETH  
ME."

(Phillipians 4:13)

Did you ever try with all your strength for days to do a certain thing and utterly fail? You tried so persistently that you became mentally and physically exhausted to such extent that your hope faded? If so, you know what I have gone through in an attempt to write an editorial. I concluded this morning that it had been proven I am a

miserable failure and all my exercises of preaching, praying, singing, writing, and conversation with saints were vain imaginations and hypocritical actions which had come to an end! The fact that I had failed in this attempt climaxed the proof. Deep grievous heart-searching meditations proved that I did not have one qualification that I had been called into this work! No one has ever been so weak as I. Then, as lightning suddenly flashes into darkness, came these startling words, "WHEN I AM WEAK, THEN AM I STRONG — I CAN DO ALL THINGS THROUGH CHRIST WHICH STRENGTHENETH ME." The words of Christ followed, "My strength is made perfect in weakness." This soothed my aching heart and calmed my troubled breast. It needs be that I be shown many times, "That the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." (Matt. 11:5) It does not suffice just to tell the children of God these things. They must be shown again and again. They must experience it time after time.

I cannot see when left to my own natural resources. When Christ opens my blind eyes and gives me spiritual sight then I CAN SEE. The fact that I can see now does not suffice for tomorrow. Today, I may see that all things work together for good, including my troubles and trials. Tomorrow, I may be persuaded that all things are against me. Yesterday, I was persuaded that my entire life had been wasted, all my efforts useless, and that it would have been better had I never been born into this natural world. Today there is new light to light my pathway so that I have hopes for the morrow. I trust Christ has opened my eyes to see how that God has provided for me all through my life, sustained me with his grace, and will not let me fall finally away; but will uphold me with His Hand through the severest of trials and finally raise me tri-

umphant over it: all through Christ which strengtheneth me.

I cannot walk upon volition of my own will by my own ability but must realize that I am lame. I must be shown that the lame walk through Christ which strengtheneth. I CAN WALK THROUGH CHRIST WHICH STRENGTHENETH ME. "A man's heart deviseeth his way but the Lord directeth his steps," is not learned by reading the 16th chapter of Proverbs but by actual experience. When the strength of Christ is imputed to the individual he is not lame but strong in the Lord, walking, taking the steps that God directs certainly and steadily. His strength is not somewhere afar off just being accredited to our account but it is imputed to us, strengthening us to walk in paths of righteousness. He has placed our feet upon the rock and ESTABLISHED OUR GOINGS. We are far from sitting on the stool of "do-nothing" when we are blessed to be in this state. We are walking in His steps. We suffer, become humble, believe, confess, pray, repent, love, and hope through Christ which strengtheneth us. I can do the seemingly impossible through this strength which is imputed to me.

A few months ago I was deeply impressed to accompany Elder Rhodes on a tour West to visit Eld. T. R. Jefferson and wife and the brethren in Washington, Oregon, and California. I was unable financially, physically, and in every other way to make the venture. It seemed as though I was pressed against a wall that could not be pierced. I was depressed and everything looked so gloomy that I said to my wife before leaving, Dessie Mae, let us ask Eld. Rhodes to pray for us. We knelt in our home and Eld. Rhodes was wonderfully inspired to pray God to divinely strengthen, direct, and protect us on this trip. While he was praying the wall disappeared, my troubled breast was calmed, and I was strengthened to such extent that I enjoyed that trip as much as any other venture I had ever made. I have



gone into the sacred stand many times trembling because I was so weak, being void of spiritual thoughts, that I could not see how I could speak intelligently on anything. My mind would be so confused that I would think it impossible to have connected meditations on any subject. I verily believe the mind of Christ has been imputed to me on such occasions that the meditations of the mind and the flow of words came calmly and fluently with all ease. **I CAN PREACH THROUGH CHRIST WHICH STRENGTHENETH ME.**

Some time ago a church called me to serve it in the capacity of Pastor. The first thought came into my mind, and I expressed it thus: "I cannot serve you." A thought followed and I expressed it also, "I can serve you as Pastor through Christ which strengtheneth me." Is it not a wonderful, mysterious thought that it is the blind who are blessed to see; the lame are blessed to walk; the unclean are cleansed; the dead are raised; the deaf hear; and the poor have the gospel preached to them? Jesus performed all these natural miracles here while in this world as types of miracles more sublime. The imputation of His spiritual strength by His Word is much more sublime! "The words that I speak unto you, they are SPIRIT, and they are LIFE;" says Jesus, as recorded in St. John 6:63. When Jesus speaks directly to you, it enlivens you because He imparts to you His Spirit and Life. It works in you **BOTH TO WILL AND TO DO.** It is Christ in you who walks.

A sister, whom I was blessed to baptize in the state of Washington, wrote me an inquiry on the subject of predestination relative to the objection that it tends to suppress action. The fact that some who professed to believe in the doctrine of predestination were at ease, being content to sit on the "do-nothing stool," and justifying their inactivity upon this point of doctrine, disturbed her because of her impelling desire to study the scriptures and tread the steps of the faithful. I quote a part

of my reply.

"Did you know that the idea of predestination has spurred people to action in the face of many difficulties? Instead of causing them to be content to sit on the stool of "do-nothing" it has rather encouraged them to persevere to action to make their desires a reality. You feel impressed to do something — you feel this impression is from God — you undertake it with the thought that you can because God has predetermined that you should do it regardless of so many obstacles that seem to be in the way. You are impressed that God is for you and nothing can be against you. If God be for you, you will realize your ambitions. Your desires and your actions are as much predestinated as your home in Heaven as one of God's elect family. In Romans 8th chapter, the thought expressed is, that God has predestinated to conform us to the image of Jesus. He does this partly in this life by conforming our desires and characteristics of the inner man to that of Jesus. He will perfect it in the resurrection when the outer man will be adopted into the family by the immortalization of the mortal body. May I add, this conforming to the image of Jesus is the imputation of His strength to us.

When our natural thoughts are brought to a state of confusion and vanity it is an appropriate moment for Christ to strengthen us by imputing His thoughts to us. When this is done our thoughts are conformed to the image of Christ, — our minds are upon godly things. Our desire is for a closer walk with Him. I can think through Christ which strengtheneth me. These thoughts are sublime. These thoughts conform the will to the will of Christ because this will is worked in us. **I CAN WILL THROUGH CHRIST WHICH STRENGTHENETH ME.**

God's people must learn by sad experience that the will alone is not sufficient. If you read the account of Peter's denial of Christ you will find that he had to be converted to this fact. You

must be converted in the same manner of Peter's conversion. Did you ever have a godly desire and find that all your efforts were unsuccessful and vain? Were you ever fully persuaded in mind to do something that would be becoming to a child of God and then have your thoughts entirely changed so that instead of doing that which you were impressed to do you did the opposite? My experience is such so much of the time that I have been made to know many times the necessity of the DO being worked also. Many times I can say with Paul, "To will is present with me but how to perform that which is good I find not." Do you know why Paul said this? He had searched and tried all of his resources and all of them had failed. All our resources must be tried out and proven vain before Christ imputes His strength unto us. When He imputes His strength, is when I can truly say from the heart, "I CAN DO ALL THINGS THROUGH CHRIST WHICH STRENGTHENETH ME."

It is Christ who strengthens the weak hands, confirms the feeble knees, and says to them of a fearful heart, "Be strong; fear not." He says to the fearful, "Fear not." He makes the lame men to leap as an hart and the tongue of the dumb to sing. (See Isaiah 35) If Christ be speaking through me, then I can say to you as the writer to the Hebrews said, "Lift up the hands which hang down, and the feeble knees. Make straight paths for your feet." You can lift up the hands that hang down, confirm the feeble knees, and make straight paths for you feet lest that which is lame be turned out of the way, when Christ imputes His strength to you. I have often been so low and discouraged that I could not go on. A brother would notice me when in this condition. He would say comforting words of kindness and encouragement to me and I would be immediately strengthened. My hands would be lifted up and my feeble knees confirmed by these words of my brother. Could it have been Christ in my

brother speaking to me? The words of Christ are SPIRIT and LIFE. The words of Christ are strengthening. I have been persuaded that Christ speaks often to me through my brethren because of the strength that has been imputed to me while under the influence of these words. Have you ever visited the sick and see their countenance brighten when you enter the room? Have you ever visited people and hear them say so enthusiastically; "I am so glad you came, your visit has meant so much to me." You have administered to those who were in need and have witnessed their being strengthened by this administration. They have seemed to want to give you the praise for it and you have conscientiously told them that no praise was due you and advised them to thank God for any benefit they had received. Your kindness in deed strengthened them, and the appreciation manifested by them strengthened you. I CAN STRENGTHEN OTHERS THROUGH CHRIST WHICH STRENGTHENETH ME.

David prayed, "Restore unto me the joy of Thy salvation, uphold me with Thy free Spirit; then, will I TEACH TRANSGRESSORS THY WAYS; and sinners shall be converted unto Thee." (Psalms 51:12-13) One great epoch in my experience came to me while being enhanced by the preaching of an Elder who was blessed to teach me how mercy could be given and justice satisfied. One of the qualifications of an elder is, "Apt to teach." If there be no evidence that God's little children have been taught through a man's preaching, I am persuaded — that the man ought not to be ordained as an Elder because he is lacking in qualifications. Paul was blessed to "teach in every church." (I Cor. 4: 17) Paul taught Timothy, his son in the ministry. He commanded Timothy to "Command and teach." I CAN TEACH THROUGH CHRIST WHICH STRENGTHENETH ME. I have been encouraged by many who have come to me and convinced me that many questions had been

cleared up through my preaching. Does this have a tendency to exalt me in my estimation of myself? NO! No! No! It humbles me instead. The thought that God has graced me, "who am less than the least of all saints," with such ministration causes me to realize more fully my littleness and dependence upon Him. I have heard brethren discourage others from expressing to a minister their appreciation and enjoyment of his sermon on the basis that "It might puff him up." If such would "Puff" one up, it would be better for the church to "puff" him up until he bursted. I say, give vent to your feelings. If you have profited in a sermon and enjoyed it, express your sentiments to the speaker. Many of God's ministers, who grope along battling with many doubts concerning their call into this position, have been strengthened by words of encouragement from the hearers. You, no doubt, have felt impressed to go to your pastor and let him know how much you appreciate his efforts in visiting, preaching, advising, praying, laboring for unity and peace among brethren, and his readiness in administering in all other duties of a Pastor. You may have failed to do this, excusing yourself with the thought, "What I may say to him would be of no benefit." Your Pastor is your servant. A servant is always benefited and strengthened by kindness of his master! A true Pastor considers himself less than the least; thus, esteeming the least as greater than he. He sees Jesus in you but cannot see Him in himself. I CAN STRENGTHEN MY PASTOR THROUGH CHRIST WHICH STRENGTHENETH ME.

It pleased God to give us each other. The words that we speak and the things we do have their effect upon each other. Words and deeds are not without effect. They either discourage or encourage, please or displease, lift up or cast down; yea, weaken or strengthen. Jesus said, "Who so shall offend one of these little ones which believe in me, it were better for him that a millstone be hang-

ed about his neck, and that he were drowned in the depth of the sea." (Matt. 18:6) May we be given to pray God that we be strengthened in conversation and deed, that we may say appropriate words and do the things that are becoming to God's little children, lest we offend one another. May we be strengthened to give thanks unto God for each other. Paul was bound to give thanks unto God for his brethren. My brethren mean so much to me. I have been made to thank God for their "labor of love," seeing their labor is stimulated by love instead of hope for reward. The doctrine John talked about was the doctrine of love. The commandment received by the direct operation of the Spirit of God is, Love Him and Love one another. This commandment comes to us by the imputing of Christ's love into our hearts. When we are strengthened by the Love of Christ we can love Him and our brethren. I CAN THANK GOD FOR MY BRETHREN AND LOVE THEM THROUGH CHRIST WHICH STRENGTHENETH ME.

Space will not permit us to write upon the many other things that have come into our mind relative to this great text. I trust God will strengthen the reader to enlarge upon these gleanings with many precious thoughts of Christ and His imputed strength unto us. Bear in mind that it is the WEAK WHO ARE STRENGTHENED BY CHRIST. If we felt we had the ability to perform anything of ourselves we would not feel the need of the strength of Christ for this thing. If we felt we could do ONE thing without Christ then we would be strong enough that the language of Paul as expressed in the title of this article could not apply to us for we would have to say, "One thing I can do of myself but can do all OTHER things through Christ which strengtheneth me." Realizing my weakness to so great extent that I cannot do just one thing Godly of myself then I must depend upon Christ's strength to perform ALL THINGS. I CAN DO ALL

THINGS THROUGH CHRIST WHICH  
STRENGTHENETH ME. E. J. L.

*The opinions and doings of men are of no value unless motivated by the Spirit of Truth; if otherwise, they "darken counsel by words without knowledge".*

**WE QUOTE:**

"In the weediest fields the corn must suffer by the culture which saves it." Blackburn's, HISTORY.

"All that we are told of Melchisedec is but what is necessary to present in our view of him a type of the royal priesthood of Christ." Elder Durand in, TRIAL OF JOB.

"It is the peculiar character and blessedness of divine truth, that it will bear the strictest examination." Phipott's, MEDITATIONS.

"Having had so much forgiven us, we should freely forgive our offending brethren; and feeling ourselves to be the chief of sinners and less than the least of all saints, we should rather wonder at their forbearance of us, and admire their kindness to us, than cherish a resentful, unforgiving spirit, even against those at whose hands we may have suffered real or imaginary wrong." Philpott's, MEDITATIONS.

"One insidious foe is worse than a dozen open enemies." Elder James Osbourn in, A CLUSTER OF EVANGELICAL TRUTHS.

**VOICES OF THE PAST**

**"He being dead yet speaketh"**

AN APOSTOLIC CHARGE TO THE  
ELDERS WHOM GOD HAS CALLED  
TO FEED HIS FLOCK.

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

This solemn charge was given in a most impressive manner by the apostle Paul to the Elders of the church at Ephesus, in the last interview he was ever to have with them personally in the flesh, for he knew that they would see his face no more. This was a most solemn and interesting time; when with the inspiration of a true prophet of our God, he foretold them of the sore trials they should be called to encounter after his departure, when grievous wolves should enter in among them, not sparing the flock; and what was still more appalling, of their own selves should men arise speaking perverse things, to draw away disciples after them. And after having faithfully warned and charged them, he closed his valedictory, commending them to God and to the word of his grace, and knelt down and prayed with them all. So affecting was the scene, the Elders all wept sore, and fell on Paul's neck and kissed him; sorrowing most of all that they should see his face no more.

We cannot for a moment believe that this charge is any less applicable to the Elders in the church of Christ today, whom the Holy Ghost has made overseers, than it was to those of the church of Ephesus, or that we have any less occasion to heed the admonitions and accept the charge. None but those whom the Holy Ghost has called, qualified and made overseers, have any commission from God to feed his flock, or church. Men may be qualified in the schools of men to feed the swine, and may, like the prodigal, hire themselves out to citizens of the world for that purpose; but our God has entrusted the feeding of the sheep and lambs which he has purchased with his own blood to none but those who are qualified by the Holy Ghost. It may be well for those of us who hold the office of Elders in the church of the living God to examine this apostolic exhortation, and to examine ourselves and our ministry, and to prayerfully inquire wheth-

er we are abiding steadfastly in the apostles' doctrine and fellowship; for as far as we depart from their doctrine and admonitions, so far do we depart from their fellowship.

The first of all we are charged to take heed unto *ourselves*. This charge was also given to Timothy, 1st Epistle iv. 16: "Take heed unto thyself," and then to the doctrine, and to continue in them; for in doing this, thou shalt both save thyself and them that hear thee. No man is to rush heedlessly and uncalled into the work of the ministry. "And no man taketh this honor unto himself, but he that is called of God, as was Aaron." — Heb. v. 4. Is it not to be feared that many even of God's children have heedlessly assumed the work unto whom God has given no ministerial or pastoral gift, and involved themselves and their brethren in much trouble and perplexity? But those who have the most unquestionable evidence that they are called to the work, are to take heed that they obey the high and holy calling, and give themselves wholly to the work, and suffer nothing of worldly profit, pleasure or opposition to keep them from the faithful discharge of their work whereunto the Holy Ghost has called them.

Again, they should take heed that their life and conversation before the world and before the church be such as becometh the gospel of the grace of God. "For a bishop (Elder or pastor) must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, temperate, holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." — Titus i. 7-9. "A bishop then MUST be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, APT TO TEACH." "Not a novice, (or one who has come

newly into the faith, see margin,) lest being lifted up with pride, he fall into the condemnation of the devil. Moreover, HE MUST HAVE a good report of them which are without, lest he fall into reproach and the snare of the devil." — 1 Tim. iii. 2-7. No minister of Christ has a right to be heedless or indifferent in regard to these indispensable qualifications, or careless as to whether his calling, gifts and deportment are in conformity with these rules.

By a heedless disregard of this solemn charge, a minister may so far forget himself as to attempt to feed the swine, the children of this world, or to bestow his ministerial labors in chaplaincies for armies, navies, legislative assemblies, or to regulate the politics and secular affairs of the world. A due attention to the divine rule will lead the ministers of Christ to "Seek first the kingdom of God, and his righteousness," and in that kingdom they will find the flock of their special and exclusive charge. Not only are the Lord's bishops to take heed unto themselves, but they are commanded also to take heed to *all* the flock. If the Holy Ghost has made us overseers of the flock or church of God, which he has purchased with his own blood, how great is the responsibility which rests on us? Can we, like Paul, take the people of our charge to record or witness that we are pure of the blood of all men, and that we have not shunned to declare all the counsel of God? Paul did not hold himself responsible for the blood of any but those of the church of God, and in the application of the figure, which he borrow from the ceremonial dispensation, in which the watchmen whom God commanded to give due warning to the Israelites when their enemies were approaching, or to faithfully warn them when God had said they should die, &c; if they neglected to warn them, and through their neglect an Israelite perished, their blood was required at the watchmen's hands,

or they were held responsible to God for the consequence of their heedless neglect. Paul had faithfully warned the brethren, publicly and from house to house, and had kept back nothing that was profitable for them; therefore he was free from any responsibility arising from their failure to be profited by his labors. He was pure from the blood of all men.

Having therefore the apostolic example as well as precept, how important it is that the ministers of Christ should in like manner "feed the church of God, which he hath purchased with his own blood." The manner in which the ministers of Christ should take heed, is shown by the manner in which Paul had acquitted himself in his work. From the first day he came into Asia, or among these Gentile saints, his manner of life at all seasons and on all occasions had been an open epistle of instruction for all the saints to feed and feast upon. Serving the Lord with all humility of mind, and with many tears. Not in heedless and vain jesting and trifling levity, as some of us in the present day are too much addicted to; but under all his many temptations, and the lying in wait of the Jews, watching to find occasions to accuse and harass him, he was neither allured by flattery nor intimidated by fear of persecution, and his indefatigable labors were unremitting in looking up and feeding the church of God, teaching them publicly and from house to house. And as a pastor after God's own heart, he fed the church of God with knowledge and understanding. — Jer. iii. 15. Testifying to both Jews and Greeks, repentance toward God and faith toward our Lord Jesus Christ. Feeding all who were born of incorruptible seed by the word of God, on the sincere milk of the word.

In feeding the Lord's flock, constant care and unremitting heed should be taken that we feed them only on such food as the great Shepherd and Bishop has provided. When they ask for bread

we are not to give them a stone, or if they ask for an egg to give them a scorpion. Timothy, as we have shown, was admonished not only to take heed unto himself, but also to the doctrine. It will not answer to heedlessly mix up our own vain speculations with the doctrine of Christ. Great care should be taken that we know nothing among the saints save Jesus Christ and him crucified. It is on his flesh they shall feed, and his blood in the New Testament they must drink; and they must live on every word that proceedeth out of the mouth of God.

The old man, or carnal nature of Christians, may be fed on doctrines of men, and even on doctrines of devils. Their depraved nature will receive and eat it greedily, and it will inflate and puff them up with pride and vain glory. Their carnal passions may be excited by what is called emotional or sensational preaching, but such food is unwholesome and poisonous to the flock of God, and woe to heedless pastors who teach for doctrine the commandments of men.

The Savior charged his apostles to teach the saints to observe all things whatsoever he had commanded them; no more, no less. His laws and ordinances are perfect and complete; they need no amendment, modification or improvement. Take heed unto the doctrine, and remember that Christ has said through the mouth of his apostle, "But through we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I again, If any man preach any other gospel unto you than that ye have received, let him be accursed."—Gal. i. 8, 9.

The great object of the gospel ministry is to feed the church of God; for this purpose all the gifts requisite are supplied to those whom the Holy Ghost has made overseers, according to the measure of the gifts of Christ. "Where-

fore he saith, When he ascended up on high he led captivity captive, and gave gifts unto men. And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers," (and what were they given for?) "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." — Eph. iv. 8, 11-13. This scripture defines the object and design of all the gifts which Christ received for and gave to the church when he ascended up on high, and sat down upon his Mediatorial throne at the right hand of the Majesty on high. These gifts were none of them designed for nor given to the world, but exclusively to the church, which is the body of Christ, and the fullness of him that filleth all in all. The Elders, in taking heed to all the flock over the which the Holy Ghost has made them overseers, should not heedlessly forget that their holy vocation is for the edifying of the body of Christ, to feed the church of God. The Holy Ghost has not made them overseers of the world, nor called them to feed the world. They are not qualified to give life to the dead, but to feed the living. The quickening power belongs to God, it has never been given to men; but when God by his Spirit has given life to the subjects of his saving power and grace, then let the ministers of Christ take heed that none of them be overlooked or neglected. "Feed my sheep, and feed my lambs," is the command of the great Shepherd and Bishop of Israel.

The solemn charge to *take heed*, implies a constant watchfulness that no part of the flock suffer through our neglect to feed them with the wholesome food of the gospel, rightly dividing the word, and ministering to each his portion in due season. Great care

should be observed lest we as Elders, evangelists, pastors or teachers should heedlessly feed the flock on any other food than the provisions which God has abundantly blessed, and with which he will fill his poor.

The necessity of a vigilant watchfulness is suggested by the warning given to the Elders, of grievous wolves and sad apostacies that should distress the flock or church in the last days, when many should depart from the faith, giving heed to seducing spirits and doctrines of devils. The faithful watchman ~~may~~ <sup>MAY</sup> not sleep at his post. As Paul said to Timothy, so he says also to each of the ministers of the word, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and good doctrine." —1 Tim. iv. 6.

(Editorial by Elder Gilbert Beebe, August 15, 1877).

## OBITUARIES

### MRS. ELLA ADAMS LEFFERTS

Ella Adams Lefferts, widow of the late Elder Horace H. Lefferts, who died August 18, 1949, was born November 18, 1871, near Covington, Georgia, and died January 11, 1954, in the Arlington Hospital, Arlington, Virginia. She was the daughter of William and Susan Frances Hurst Adams. Her father was an Old School Baptist minister for a great many years. She was a twin daughter, next to the youngest of sixteen children. Her oldest brother was Elder James M. Adams, also an Old School Baptist minister. She was married on September 24, 1903, to Elder Horace Hogeland Lefferts. She was the mother of six children — one girl and five boys — one son, Henry H., died in 1950. Her married life was spent in Philadelphia, Pennsylvania, Warwick, New York and Leesburg, Virginia, living at the later place forty-two years.

She is survived by her twin sister, Mrs. Emma Davis, of Atlanta, Georgia and her youngest brother, S. H. Adams of Orlando, Florida; and four sons, William G., Milwaukee, Wisconsin; Hurst A., Pleasant View, Kentucky; Horace L., Wilmington, Delaware and Miles S., Arlington, Virginia; and one daughter, Mrs. Sarah F. Ramsey, Miami, Florida;

and ten grandchildren to mourn her loss. Funeral services were conducted by Elder George Ruston, in the Southampton Meeting House, after which she was buried beside her husband in the Wm. Penn Cemetery near Southampton, Pennsylvania.

Mrs. Lefferts (Cousin Ella to me) was widely known, and dearly loved by many who will greatly miss her and her hospitality. She and brother Horace entertained in their home many of the Old Baptists, and traveled and visited extensively among them. Cousin Ella never joined the church, but she loved the Old Baptists and the truth they believed, which her husband and other Old Baptist ministers preached. We believe she has entered into that sweet eternal rest in Heaven.

Casper G. Fetter

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#### SARAH BELLA MEREDITH

Sister Sarah Bella Meredith, the daughter of John A. and Pamela Jane Hadden (both deceased), was born December 1, 1868, in Henry County, Tennessee; and died May 30, 1954, at the home of her son-in-law and daughter, Mr. and Mrs. Marshall Stockton, Creal Springs, Illinois, at the age of eighty-five.

She and her late husband united with the Primitive Baptist Church called Rock Spring, near Simpson, Illinois, in May, 1906; and were baptized by the late Elder J. M. Perkins, Mayfield, Kentucky. She was united in marriage to James T. Meredith on September 16, 1886; and to this union were born eight children: all preceeding her in death except one daughter, Zetta Stockton. She leaves to mourn also two grand-children, Mrs. Ada White and Eldon Leon Stockton; six great grand-children; three sisters: Mrs. Maggie Carrington, Jeffersonville, Indiana, Mrs. Judith Simmons and Mrs. Irene Berndt, of Elgin Illinois; and several nieces and nephews; and a host of friends and neighbors.

Sister Merideth was a loving mother, and was loved by all who knew her. She was faithful to her church as long as she was able; and always welcomed everyone in her home. Her door was always open to Old Baptists: she wanted them to feel welcome. She will be missed by her church and all who knew her. She was a lover of salvation by grace and grace alone, trusting in an all wise God, realizing that he does all things well. She often spoke of her hope, and would say, "If I am saved it will be by grace — nothing I can do." She showed evidence of one who was born of the Spirit of God and an heir of promise.

Her funeral was held at Rock Spring Primitive Baptist Church, East of Simpson, Illinois.

The services were conducted by Elder O. W. Perkins, Mayfield, Kentucky, in the presence of a large congregation of friends and neighbors. The floral offerings were profuse, showing the esteem in which Sister Bella was held. Her body was laid to rest in the Kerley Cemetery by the side of her dear husband and their deceased children, to rest in that blessed sleep; in hope of that glorious resurrection when we all hope to meet around the throne of God where all will be peace and joy.

May God reconcile all who mourn. Written by request of her daughter by her unworthy sister.

Mrs. Willie Irene (Kerley) McGregor,  
Church Clerk

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#### RESOLUTION OF RESPECT DEACON DANIEL C. WOOD

WHEREAS, On July 14, 1954, it pleased almighty God in his infinite wisdom to remove from our midst by death brother Deacon Daniel C. Wood; he united with the church at Roanoke, Virginia, on July 7, 1912, and was ordained deacon on April 4, 1914. He was a faithful and active member, always to be found at his church meetings as long as he was able. For several years before his death his health was such that he was unable to attend. He was sound in doctrine and firmly believed in salvation by grace.

We shall miss Brother Wood, but we know that our loss is his eternal gain.

THEREFORE, We the Primitive Baptist Church at Roanoke bow in humble submission to the will of God, knowing that he does all things well.

Done by order of the church in conference October 2, 1954.

Elder C. E. Turner, Moderator  
F. G. Holcomb, Clerk

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#### SUSAN JOYCE STEWART

God in his infinite wisdom has seen fit to call to her eternal home another one of our beloved members, Susan Joyce Stewart. She was born in Stokes County, North Carolina, September 7, 1876, and died at the age of seventy-seven. She had been in declining health for more than a year before passing away at the home of her daughter, Mrs. J. G. Wyrich. She was united in marriage to the late Samuel L. Stewart in the year 1890, who preceeded her in death several years. To this union were born twelve children; eleven of them survive, together with thirty-two grand-children and twenty-six great grand-children.

Sister Stewart received a hope in Jesus and



joined Dan River Church September 25, 1949, and was baptized by her pastor, Elder D. V. Spangler. She was a faithful member and a firm believer in salvation by grace, and attended her meetings regularly as long as her health would permit. We feel that another one of the Lord's redeemed has finished her earthly journey and is peacefully awaiting the coming of her glorious Redeemer. We have lost a precious sister in Christ, but our loss is her eternal gain. The funeral was held at Dan River Church, where a host of relatives and friends gathered to pay a last tribute of respect to one whom they loved. Her body was laid to rest in the church cemetery beneath a beautiful mound of flowers.

May God's richest blessings abide with all who were near and dear to her, and may it please the Heavenly Father that we meet again in the world that knows no end.

Written by request of Dan River Church while in conference Saturday evening before the fourth Sunday in June, 1953. It is resolved that a copy be placed in our church records, a copy be given to the family and a copy be sent to the Signs of the Times for publication.

Mrs. G. F. Pruitt

**J. T. WORD**

Again it has pleased our Heavenly Father, who doeth all things well, to remove from our midst our beloved brother and Deacon, J. T. Word, who had been a faithful member of the Primitive Baptist Church since 1899, and a member of this church fifty-three years: he and his wife having joined Little Flock Church in 1901. He was born December 18, 1861, and passed away September 2, 1954, at the age of ninety-two years. His wife passed away thirteen years ago.

Brother Word was always in his place at his church meetings until about five years ago when his health would no longer permit him to attend regularly, but he came as often as he was able. He was born in Tennessee, and moved with his parents to Arkansas, where he grew to manhood and married Fannie Edwards. To this union were born two sons, Lee and Walter, who survive, and who have reared fine families in Friendship community where Brother Word lived and had his home.

Brother Word was quiet, unassuming and loyal to his church and family. He was honest, and was loved and respected by all who knew him. Little Flock Church feels a deep sense of loss at his passing, and extends heartfelt sympathy to his bereaved family. Funeral services were conducted by Mr. Gillingham, at Friendship Church; and burial was at Altus

Cemetery.

Done by order of the church while in conference September 11, 1954, Altus, Oklahoma.

Brother. C. M. Tolar, Mod. Pro. tem.  
Mrs. Lou Kester, Church Clerk.

**CHURCH NOTICES**

**BETHLEHEM CHURCH**, Malvern, Alabama, meets each second Sunday at 11 A. M.  
J. J. COLLINS, Pastor

**HOPEFUL CHURCH**, Ozark, Alabama, meets each fourth Saturday, 11 A. M.  
J. J. COLLINS, Pastor

**NEW HOPE PRIMITIVE BAPTIST CHURCH**, Slocomb, Alabama, meets each first Sunday, 11 A. M.  
J. J. COLLINS, Pastor

**WRIGHTS' CREEK CHURCH**, Slocomb, Alabama, meets each fourth Sunday, 11 A. M.  
J. J. COLLINS, Pastor

**RAMAH CHURCH**, Cottonwood, Alabama, meets each third Sunday, 11 A. M.  
J. J. COLLINS, Pastor

**NEW PROSPECT CHURCH**, meets each third Sunday at 11 A. M., six miles SE. of Sulligent, Alabama.  
H. MATT BROCK, Pastor

**OLD UNION PRIMITIVE BAPTIST CHURCH**, meets each Saturday before the fourth Sunday, near Dozier, Alabama.

**HARMONY CHURCH**, meets each fourth Sunday at 11 A. M., ten miles SW. of Fayette, Alabama.  
H. MATT BROCK, Pastor

**BEULAH PRIMITIVE BAPTIST CHURCH**, Troy, Alabama, meets each fourth Sunday, South end of Three Notch Street.  
F. A. COLLINS, Pastor

**MT. PLEASANT PRIMITIVE BAPTIST CHURCH**, located two miles South of Dothan, Alabama, meets each second Sunday and Saturday before.  
F. A. COLLINS, Pastor

**LITTLE HOPE CHURCH**, meets each second Sunday at 11 A. M., ten miles West of Fayette, Alabama.  
H. MATT BROCK, Pastor

**EPHESUS PRIMITIVE BAPTIST CHURCH**, Slocomb, Alabama, meets each third Sunday and Saturday before.  
E. R. SORRELLS, Pastor

**MT. GILEAD PRIMITIVE BAPTIST CHURCH**, meets each third Sunday and Saturday before, five miles North of Hartford, Alabama.

F. A. COLLINS, Pastor

**THE PRIMITIVE BAPTIST CHURCH**, Pratt City, Alabama, meets every fourth Sunday at 11 A. M. Meeting place at Alder Street at top of hill, first car going into Pratt City from Birmingham.

W. D. GRIFFIN, Pastor

**LIBERTY CHURCH**, meets each fourth Sunday and Saturday before at 11 A. M., eight miles South of Gordo, Alabama.

O. G. GARVER, Pastor

**MT. CARMEL CHURCH**, Coffee Springs, Alabama, meets each first Sunday 11 A. M.

W. A. WILLIAMS, Pastor

**LITTLE FLOCK PRIMITIVE BAPTIST CHURCH**, Tucson, Arizona, meets on third Sundays and Saturday before at 134 E. Prince Road. All lovers of the truth are invited to meet with us.

T. J. ROBINSON, Pastor  
MRS. J. H. DAY, Clerk

**NEW HOPE OLD SCHOOL PRIMITIVE BAPTIST CHURCH**, near Patmos and about ten miles South of Hope, Arkansas, meets each first Sunday at 11 A. M., and Saturday before at 2:30 P. M.

W. S. SPEER, Pastor

**REHOBETH OLD SCHOOL PRIMITIVE BAPTIST CHURCH**, located five miles North of El Dorado, Arkansas, and half-mile West of Highway No. 7, meets second Sunday in each month and Saturday before at 11 A. M.

R. W. RHODES, Pastor,  
W. A. SPEER, Clerk

**SECLUSIA OLD SCHOOL BAPTIST CHURCH**, Pomona, California, meets each fourth Sunday at 12812 Williamson (or write A. J. Taylor, 932E Monterey).

**LITTLE FLOCK CHURCH**, Miami, Florida, meets each first Sunday and Saturday before, SW. 29th Avenue and 6th Street. We extend an invitation to any interested to visit us.

Mrs. J. M. Futch,  
7005 SW. 21st Street,  
Miami, Florida

**SALEM PRIMITIVE BAPTIST CHURCH**, Panama City, Florida, meets each first Sunday at 11 A. M., North end of Harrison Avenue.

F. A. COLLINS, Pastor

**SALEM OLD SCHOOL BAPTIST CHURCH**, Weise, Idaho, meets each second Sunday at 5th and E. Park Street.

**PLEASANT VALLEY PRIMITIVE BAPTIST CHURCH**, Kingman, Kansas, meets the first Sunday and Saturday before, every second month (January, March, etc) at the home of Sister Verda Machesney, 516 E. Avenue C.

MRS. PHEBE CATES, Clerk

**THE LOST CREEK CHURCH OF OLD SCHOOL PREDESTINARIAN BAPTISTS**, meets first Sunday in each month and Saturday before, near Denton, Carver County, Kentucky, ten miles South of Grayson and two miles from Denton, on Grayson and Denton Highway. Leave U.S. 60 at Grayson via Hutchins; take gravel road to church.

C. H. EVANS, Pastor

**NEW HOPE CHURCH** (better known as Lick Creek) meets every third Sunday and Saturday before at 11 A. M., five miles North of Dawson Springs, Kentucky.

R. L. BIGGS, Pastor

**THE ZION CHURCH OF PRIMITIVE BAPTISTS**, Mayfield, Kentucky, meets first Sunday each month at 11 A. M., and Saturday before at 2:30 P. M., on South 7th Street.

O. W. PERKINS, Pastor

**EBENEZER PRIMITIVE BAPTIST CHURCH**, Baltimore, Maryland, meets each third Sunday at 11 A. M. in the meeting house, 210 E. Madison Street, near Calvert.

ARNOLD H. BELLOWS, Pastor

**BLACK ROCK OLD SCHOOL BAPTIST CHURCH**, Butler, Maryland, meets each first Sunday afternoon at three o'clock. Butler is on Falls Road about twenty miles North of Baltimore.

JOHN D. WOOD, Pastor

**EBENEZER OLD SCHOOL BAPTIST CHURCH**, New York City, meets every first and third Sundays at Parkside Hotel, 18 Gramercy Park South, one block east of Fourth Ave. and 20th St., near 23rd St. Sta. Lexington Ave. Subway. Take Elevator to Park Room second floor. 11 A. M.-1:30 P. M.

**SIDELING HILL OLD SCHOOL BAPTIST CHURCH**, Fulton County, Pennsylvania, meets each 5th Sunday and Saturday afternoon before, from May through September, with two days meeting the 1st Sunday in May; and meets at Needmore, Pa, on 5th Sundays and

Saturday afternoon before, from October through April, with two days meeting the 2nd Sunday in October.

John D. Wood, Pastor  
 Orien Mellott, Clerk  
 McConnellsburg, Pa.

**SHEPHERD FOLD CHURCH**, Houston, Texas, meets each first Sunday and Saturday before at 10:30 A. M. Church is located on Little York Highway, four miles North of Houston, and one mile East of Highway 76.

W. O. BEENE, Pastor

**BIG SPRING CHURCH**, Elgin, Oregon, meets each first Sunday at the home of Sister Elva Spikes.

R. R. WOLF, Pastor

**MT. ZION CHURCH**, Weslaco, Texas, meets every fourth Sunday at 10:30 and Saturday before at 11 A. M., at the home of E. B. Ault, on Progreso Highway, three and one-half miles South of Weslaco.

E. B. Ault, Pastor,  
 Bessie Chambers, Clerk,  
 Rt. 1, Mission, Texas

**SARDIS CHURCH**, Amarillo, Texas, meets first Sundays at 10:30, in the home of Deacon C. M. Toler, 119 S. Bowie Street.

C. E. TURNER, Pastor

**THE OLD ORDERLY MT. ZION (CASH) PREDESTINARIAN BAPTIST CHURCH**, Campbell, Texas, meets on Saturday before the fourth Sunday in each month at the home of Bro. J. J. Darnell.

SISTER SIMMONS, Clerk

**PRIMITIVE BAPTIST CHURCH**, Fort Worth, Texas, 1211 8th Avenue, meets first Sunday in each month at 11 A. M. and Saturday before at 2 P. M. Take South Summit car to All Saints Hospital, go one block North to meeting house.

C. Y. OSTEEEN, Pastor,  
 W. A. LITTLE, Asst. Pastor

**THE ORIGINAL PILGRIM REST CHURCH**, Lawn, Texas, meets each third Sunday and Saturday before at 10:30 A. M.

C. M. HAYGOOD, Pastor  
 MRS. NOLA STEWART, Clerk

**MACEDONIA CHURCH OF PREDESTINARIAN BAPTISTS**, Rising Star, Texas, meets each second Sunday at 11 A. M. and Saturday before at 2 P. M.

C. Y. OSTEEEN, Pastor

**MT. OLIVE CHURCH OF PREDESTI-**

**NARIAN BAPTISTS**, Stockdale, Texas, meets the third Sunday in each month at 10:30, at the home of M. J. Culpeper. Lovers of the truth invited.

E. B. AULT, Pastor

**THE OLD SALEM CHURCH OF OLD SCHOOL BAPTISTS**, four miles South of Teague, Texas, meets each first Sunday and Saturday before.

MAGGIE ELMORE, Clerk

**SAINTS REST OLD SCHOOL BAPTIST CHURCH**, Dallas, Texas, meets each first Sunday at 11 A. M., and Saturday evening before at seven-thirty, at 4614 Sylvester Street.

W. W. TAYLOR, Pastor  
 JOHN T. BEENE, Clerk

**LITTLE FLOCK OLD SCHOOL BAPTIST CHURCH**, Altus, Oklahoma, meets each second Sunday at 11 A. M. and Saturday afternoon before at 2:30.

W. W. TAYLOR, Pastor  
 C. E. TURNER, Co-pastor

**MT. ZION OLD SCHOOL BAPTIST CHURCH**, Cash, Texas, meets each third Sunday at 11 A. M., and Saturday afternoon at 2:30.

W. W. TAYLOR, Pastor

**THE PREDESTINARIAN BAPTISTS**, Memphis, Tennessee, meet in the Primitive Baptist Church, corner of Getwell and Fizer Streets, on second Sunday in each month at 11 A. M. and Saturday evening before; also on fourth Sundays at 11 A. M.

H. G. Brown, Pastor  
 791 Watson Street.  
 L. C. Campbell, Clerk  
 3347 Tutwiller Street

**LITTLE FLOCK PREDESTINARIAN BAPTIST CHURCH**, Cass County, Missouri, meets on fourth Sundays in the Memorial Building, Pleasant Hill, Missouri. We invite brethren of our faith and order to visit us.

L. L. SCHENCK, Pastor  
 MRS. J. W. TAYLOR, Clerk

**NORFOLK PRIMITIVE BAPTIST CHURCH**, Norfolk, Virginia, meets each third Sunday at 11 A. M. and Saturday before at 2:30, Fairmont Park, 3023 Cottage Toll Road.

R. B. DENSON, Pastor

**RICHMOND PRIMITIVE BAPTIST CHURCH**, Richmond, Virginia, meets each fourth Sunday in their new meeting house about ten miles South of Richmond, just off

of highway 360 South.

R. S. PAYNE, Pastor

**DAN RIVER CHURCH**, between Danville, Va. and Reidsville, N. C., meets each fourth Sunday at 11 A. M. and Saturday before.

D. V. SPANGLER, Pastor

**DANVILLE PRIMITIVE BAPTIST CHURCH**, Danville Virginia, meets each second Sunday at 11 A. M. and Saturday night before, on Bradley Road.

W. R. DODD, Pastor

The churches composing the Virginia Corresponding Meeting meet as follows:

**FRYING PAN CHURCH**, meets each second Sunday at 11 A. M. and Saturday afternoon before at 2 P. M., and is located on Route 28, between Herndon and Chantilly, Virginia.

**NEW VALLEY CHURCH**, meets third Sundays at 11 A. M. and Saturday afternoon before at 2 P. M., each second month (February, April, etc.), and is near Lucketts, about eight miles North of Leesburg, Virginia.

**BROAD RUN CHURCH**, Poolesville, Maryland, meets third Sundays at 11 A. M. each second month (January, March, etc.)

**MT. ZION CHURCH**, meets each fourth Sunday at 11 A. M. and Saturday afternoon before at 2 P. M., and is located about one and one-half miles East of Aldie, Virginia, on Route 50, between Washington and Winchester, Virginia.

There are no meetings of our faith and order held at the present time in Washington, D. C. We are always glad to have brethren and friends who are visiting in Washington meet with us. For information phone Deacon G. C. Spindle, Lincoln 6-5091.

JOHN D. WOOD, Pastor

**LITTLE ZION PREDESTINARIAN BAPTIST CHURCH**, Chehalis, Washington, meets in the home of Sister Effie Parke, 1360 First Street, the first Sunday of each month at 11 A. M.

C. M. FISHER, Pastor

**PLEASANT GROVE CHURCH**, near Yakima, Washington, meets at 11 A. M. each second Sunday by appointment at the home of one of the members living in Naches, Washington.

A. D. Hughett, Pastor,  
Beatrice Haan, Clerk,  
Star Route, Naches, Washington.

**HARMONY OLD SCHOOL BAPTIST CHURCH**, about four miles East of Hunting-

ton, W. Va., near Route 60 at Russell Creek, meets each second Sunday at 11 A. M. and Saturday before at 3 P. M.

R. C. Bell, Moderator,  
B. G. Bird, Clerk,  
211 3rd Street, Altizer Add.  
Huntington, W. Va.

**HOPEWELL PRIMITIVE BAPTIST CHURCH**, Stockton, California, meets second Sundays at Fairgrounds Community Bldg. All loves of the truth invited. Please note change of address from Sacramento, California.

T. R. Jefferson, Pastor  
Wm. Echols, Clerk  
Chowchilla, Cal.

**WELSH TRACT OLD SCHOOL BAPTIST CHURCH**, about one mile South of Newark, Delaware, meets each second Sunday at 11 A. M.

D. V. SPANGLER, Pastor

The **WALNUT FORK PRIMITIVE BAPTIST CHURCH**, near Cottage Grove, Tennessee, meets on the second Sunday of each month.

R. L. BIGGS, Pastor  
R. L. VEAZEY, SR., Clerk

The **WARWICK OLD SCHOOL BAPTIST CHURCH**, Warwick, Orange County, New York, holds monthly services on each fourth Sunday, from March to, and including, the fourth Sunday in November. The meetings are at 10:30 A. M. DST.

The **MIDDLETOWN AND WALKKILL OLD SCHOOL BAPTIST CHURCH**, Middletown, New York, holds monthly services on each fourth Sunday from April to, and including, the fourth Sunday in November. Meetings are at 2 P. M. DST.

**ELAM PRIMITIVE BAPTIST CHURCH**, two miles North of Goshen, Alabama, meets each second Sunday at 11:00 A. M.

J. R. GIBSON, Pastor,  
A. C. Carter, Clerk

**ROCK SPRINGS OLD SCHOOL BAPTIST CHURCH**, Lancaster County, Pennsylvania, meets each first Sunday at 10:30. The meeting house is located on highway 222, about one-quarter mile of the Maryland-Pennsylvania State line.

John D. Wood, Pastor,  
Chas. B. Osborne, Clerk  
Quarryville, Pa.

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

## 'The Sword of the Lord and of Gideon'

VOL. 123

DANVILLE, VA., FEBRUARY, 1955

NO. 2

Show pity, Lord, O Lord, forgive,  
Let a repenting rebel live:  
Are not thy mercies large and free?  
May not a sinner trust in thee?

My crimes are great, but can't surpass  
The power and glory of thy grace;  
Great God, thy nature hath no bound,  
So let thy pardoning love be found.

O wash my soul from every sin,  
And make my guilty conscience clean;  
Here on my heart the burden lies,  
And past offenses pain my eyes.

My lips with shame my sins confess  
Against thy law, against thy grace:  
Lord, should thy judgment grow severe,  
I am condemned, but thou art clear.

Should sudden vengeance seize my breath,  
I must pronounce thee just in death:  
And if my soul were sent to hell,  
Thy righteous law approves it well.

Yet save a trembling sinner, Lord,  
Whose hope still hovering round thy word,  
Would light on some sweet promise there,  
Some sure support against despair.

Watts

(published by request)

### ANOTHER ONE LED BY THE WAY \* SHE KNEW NOT

Manheim, Penn.

Dear Brother and Sister Wood:

I want to write of a few of the things God has done for me, and I hope the Holy Spirit is guiding me in everything I write. It is so wonderful when I think of all He has done: His grace and mercy, and the precious blood he shed when he died on the cross for his chosen ones: He was raised from the dead, and is now sitting on the right hand of the Father interceding for us, and has all power in heaven and in earth.

I was born in a little town in Illinois, near Danville, January 19, 1904. When I was about two years old my parents

(Sherman and Eliza Austin Shaw) came back to Virginia and settled near Roanoke; and my mother united with the Primitive Baptist Church at Roanoke, and was baptized by Elder J. C. Hurst. We then moved to Franklin County, about twenty miles away, when I was five or six years old; and when I was nine or ten we moved to West Virginia, where we lived until the death of my mother. I was then fourteen, and had four sisters and one brother. While we lived in Virginia we attended Little Creek Church and others near by, but in West Virginia we did not attend meetings for there was no church near us. When mother died we moved back to Virginia; and then, when I was nineteen we moved to Manheim, Pennsylvania, where I was married and had five children.

I never thought of joining a church in all those years; then I began to get afraid: If I saw the sky red, or anything unusual in the elements, I was afraid the world was coming to an end, and everyone would be burned, and the souls of the saved would go to heaven. I did not know anything of the resurrection then for my eyes were not opened to the truth, though I had heard preaching many times. I got so afraid I put the Bible where I could not see it, and I did not want to hear a sermon on the radio, for I was afraid they would talk about Jesus and the world coming to an end. (What a difference now! Just the name of Jesus fills my heart with joy) One night I had a dream which I can never forget. I was in a wilderness with nothing around me but tall, slim trees: they were all bare — not a leaf on any of them. Everything seemed black all around me; yet I could see the bare

wilderness and those slim, bare trees. It seemed I could see for miles but could see no one; and yet I knew someone was there, for I could just feel a presence there with me. Then suddenly I heard the most awful sound which I can not describe. It seemed to be coming out of the ground on my right side, and sounded like people moaning, and it seemed that I could just see them wreathing in agony. I could not move or speak, but finally I asked the presence beside me what it was, and he said, That is the pit of lost souls. I then awoke; and I feel sure that nothing could ever convince me that there is no hell — I saw it.

After that, I told myself that I must change my ways, but of course I could not do anything, for a dead person can do nothing, and I was dead in trespasses and sins with no hope of eternal life. It was not long after this that my little boy got sick, and when we had to take him to the hospital, I just seemed to know that he would not get well. While he was sick and before he got so bad, he tried to sing: "Ask the Saviour to help you, Comfort, guide and protect you; He is willing to aid you, He will carry you through." He always wanted me to sing that to him. "A little child shall lead them." Who knows the wonderful things in store for us but God! Everything is determined before the foundation of the world. He has predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will; and he breaks us and melts us until we are poured into the mould of his eternal purposes.

After my baby's death, I got the Bible out of hiding and began to read. I went to Bible Study classes, and different churches; and then joined one, and went there for ten years, and to others also, but was not satisfied. But God works in mysterious ways his wonders to perform — his ways are deep. He reached down into the miry clay when I was struggling about, took my hand,

and put my feet upon a rock, even Christ Jesus. Yes, I now have a hope of eternal life; 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. It is a wonderful thing to be given that hope.

There was a little meeting house we passed every week or two in the summer, and I often wondered what denomination it was. Then one evening we were at a friend's home and began talking about churches, and someone said the one I had often noticed was an Old Baptist church. I could hardly believe it for I did not think there were any around close. Well, we began to attend. The preaching was so different from anything I had been listening to. At first, when I would go and hear a sermon, I would think, It can't be that way; it is just too different. But I believe the Holy Spirit was revealing to me the truth: All grace, and not works. Even the verses in the Bible that I had read before were opening up to me in a way that I did not see before. They had an altogether different meaning, and I began to realize that the key that unlocks the truths of the Bible is the Spirit of God.

One Sunday at meeting they sang, "Cast down but not destroyed," and I thought I must get up and tell them what God was revealing to me; but like Jonah, I still tried to run away, so I kept my seat. But when it is God's time for us to do something, there is no use trying to run away. We returned home, and I fought; but we wrestle not against flesh and blood, for if God is for us, who can be against us. One day, as I was standing in the kitchen, all at once I felt a weight being lifted from me. It was so wonderful that it can't be explained, but the ones who have had that experience know. I began to sing:

"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.”

I knew then what it meant when the Saviour said, “For my yolk is easy and my burden is light.”

I went to the Delaware Association (held with Rock Springs Church where I had been attending) the following week, and when the doors were opened for membership, I went up, but I could not say much. I felt that I was not worthy to even be there with those people of God, but they took me in, and I was baptized by Elder John D. Wood the first Sunday in September, 1954. I felt I was at home at last after all those years of wandering — at last I am satisfied the Lord knoweth them that are his. We can't even believe unless it is given to us. I know, for I tried. At times I think as one of old, “Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion forever.” (Psalms 73:25-26). If God has given me salvation, it is not because of anything I have done: it is because he has chosen me. I don't know why — I know I don't deserve it. But some day, when God is pleased, I hope to be with the ones who have gone on before, where there shall be no more death, neither sorrow nor crying, for the former things are passed away. (Revelation 21-4)

But if there were no pain, or sorrow, or tears here, to what would he be looking forward? God purposes these trials in our lives to draw us closer to his loving side. If his little children did not get tired, would they want to go home? God's purpose for all his children can never be changed: He never makes a mistake, for he is God.

A sister in hope of eternal life,  
Mrs. Edgar Mackley

(What a joy it is to brethren when one comes before the church and gives evidence that he or she has been brought to the knowledge of the truth, and is given grace to find their kins-

men, and to desire a home with them. It is not just joining “some organization,” but a being led by the unerring Spirit of God to the church. Each of these know that, “It is not in man that walketh to direct his steps.” And each one feels that they fall short of being able to tell the circumstances, or experiences, of how they have been brought. But this is common with all, for there are things in our experiences which are “unlawful” to be uttered; that is, they are impossible to be described with mere words. There is, however, no mistaking the language and actions of one who has learned that salvation is by grace alone.

— J.D.W.)

#### “TO MAKE READY A PEOPLE PREPARED”

*“And he shall go before him in the spirit and power of Elias to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; TO MAKE READY A PEOPLE PREPARED FOR THE LORD.”*  
(Mark 1:17.)

*“The next day John seeth Jesus coming unto him and saith BEHOLD THE LAMB OF GOD WHICH TAKETH AWAY THE SIN OF THE WORLD.”*  
(John 1:29.)

*“For God so loved the world that HE gave HIS only begotten Son that whosoever believes IN HIM should not perish but have everlasting life.”* (John 3:16.)

Those of my readers who know me personally may well wonder and no doubt will wonder why I did not take just one simple little passage of the scriptures to write on instead of what appears here. My answer to that is that in my opinion of myself I am no better qualified to handle the smallest of texts than I am to ferret something out of a more complicated one. It just came to pass that I seemed to see something running through all three of these passages of scripture and I do not know what else to do than get it off my mind.

The first quotation is speaking of John The Baptist yet to come, and what his mission would be. That part of the quotation reading "To make ready a people prepared for the Lord" is what I am interested in so far as that quotation is concerned. Ordinarily, we think of the two words "ready" and "prepared" as being synonymous or meaning the same thing. But here we discover that a people already prepared for the Lord are yet to be made ready for him. It is my conclusion that the Lord, as used here, is our Lord, Jesus Christ. It is significant that the scripture reads "A people" and not "The people." In this instance God has prepared A people for HIS Son Jesus Christ, and the mission of John The Baptist was to make that people ready. Today, the theologians and doctors of divinity are endeavoring to make ready THE people for the Lord. The events then present and those to come, that is, the making ready of a people prepared for the Lord, are spoken of in the physical sense, but they, to my mind, say this: John was to make them ready by preaching the baptism of repentance — not a physical feat or performance — but a condition or state that must and will come upon everyone of that people prepared for the Lord, in the new birth and regeneration which precedes the coming in of the Spirit of Christ to take up its abode in the individual. It was not John's mission to preach to them that they must repent in order that they might be ready when Christ came. He did not make them ready by baptizing them. As I understand the matter, the physical act of John baptizing the people was but a recognition and seal of the manifested repentance of that people prepared for the Lord. Though A people was prepared for the Lord, they remained in ignorance of their election and of that great salvation to be purchased for them years later on the cross of Calvary. That they might know and have some degree of appreciation of the purpose of the coming of the Lord Jesus Christ when HE

did appear in the walks of men, John made them ready by bringing them knowledge of salvation by the remission of their sins through the tender mercies of our God. (Luke 1:76, 77, 78) A salvation that was theirs because the love and mercy of God was so unfathomably deep HE would give HIS Son as a ransom for HIS lost people. Knowing this then, John prepared A people against the time when the Lord would come. And when HE did come John was heard to say "Behold the Lamb of God that takes away the sin of the world." That people whom John was to make ready was ready when Christ did appear. As HE appeared to that people to lift from their souls a deep felt sense of guilt and condemnation, so has HE ever and will ever appear to HIS little ones who have experienced a baptism of repentance on account of their guilty, sinful and condemned condition. That John did not mean that Christ would literally take away the sin of the world or of all the people of the world, is proved and demonstrated by the fact that sin has remained and increased in the world to this day. So then, it was only the sin of that people whom John was to make ready, that people that would ever be made ready by the baptism of repentance, that had their sin removed and blotted out from the remembrance of God when Christ paid the cost of their redemption by giving HIS life on the cross. Sin is the transgression of the law. Christ appeared for the purpose of atoning for the transgression of the law by A people prepared for HIM, and for the purpose of fulfilling that law which A people prepared for HIM could not keep. Christ came because God so loved the people that HE had prepared for HIS Son, that HE, God, was willing to and did give HIS Son in order that A people who had been prepared for the Son and who would in time believe IN the Son, might not perish but have everlasting life. I have heard preachers in quoting John 3:16 quote it as "whosoever believes ON Him" shall not perish, etc. My



Bible, and all the other bibles I have read, use the words "whosoever believes **IN HIM**," instead of **ON Him**. There is quite a difference in the meaning of the two terms.

Without tiring my readers with so many words to say what I wanted to say, I probably could have stated it substantially in these words: "A people prepared for the Lord and made ready for **HIM** believe **IN HIM** because in being made r e a d y and prepared they were born again **IN Him** and being **IN Him**, they believe **IN Him** and will have eternal life in and with **HIM**. They will not have eternal life because they believed but they believed and will believe because they have eternal life."

Hubert T. Faulk  
325 West Missouri St.  
El Paso, Texas.

Dear Brother Spangler, and  
Readers of the Signs of the Times:

If not crowding out better material, and if you think what I have to write is upheld by the scriptures, I would love to express a few thoughts, the Lord being my guide and dictator, on a subject concerning which I feel I have been misunderstood. I have been accused of advocating a "hollow log" doctrine.

We know that to be carnally minded is death (Romans 8:6), for, the carnal mind is not subject to the laws of God, neither indeed can be; so they that are in the flesh cannot please God. So, I contend that without the Spirit of almighty God, it is impossible to have a pure thought. "But ye are not in the flesh, but in the Spirit, if so be that the spirit of God dwell **IN YOU**. So man, by any effort of his part, is left out.

"There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it." (Ecclesiastes 8:8). The way I see it, the Adam man, spirit-

ually speaking, is just as dead to spiritual things as he was to natural things when God formed him of the dust of the ground, before God breathed the breath of life into his nostrils. In answer to Nicodemus' question, God said, "Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God." (John 3:3) God did not say the Adam man must be changed into something else. The Adam man (carnality) cannot see the kingdom of God; but the spiritual eye can. Listen what sayeth the scriptures, "A new heart also will I give you, and a new spirit will I put within you." (something that is no part of the Adam man) "And I will take away the stony heart out of your flesh, and I will give you a heart of flesh." I understand this is what He was referring to when he spoke to Nicodemus. I can't believe that God does a half-way job; He did not leave him half spiritual and half carnal. Adam was made subject to vanity; not willingly, but by reason of him who hath subjected the same in hope. (Romans 8:20)

Yes, I am persuaded that God made Adam just like he wanted him to be, and I do not believe he has ever varied from the course that God laid out for him to take. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him and overcome him, he (the stronger man) taketh from him all of his a r m o u r wherein he trusted, and divideth his spoil. (Luke 11:22-23)

Dear reader, have you ever been left in such a condition? Please note that his spoil was divided. His Adam nature was left, which causes a cross: the thorn which beset the Apostle Paul. Here the Lord is made manifest again, — "My grace is sufficient for thee." (2 Cor. 12:8-9) The same writer declares: "I know that in me, that is in my flesh ( Adam), dwelleth no good thing; for to will is present with me,

but how to perform that which is good I find not." (Romans 7:18) Paul had two minds: the flesh still striving in the way of carnality, so that he could not do the things that he would. When we are blessed to worship God, the strong man is bound, and we are made to rejoice. Our walk and our talk is different from former days. If it is left up to Adam and to do good, the Armenians have it. In days past I handled wild steers: when one was bound head and feet he was very humble, but when the ropes were taken off him, it was time to get out of the way: he was the same old steer — his nature hadn't changed one bit. So it is with man when he is led by the Holy Spirit, but when that spirit is withdrawn, he is the same old Adam. When Adam is left to himself he will go astray just as far as God will permit the devil to lead him.

Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own. (1 Cor. 6:19) Please note that this body is no part of the Holy Ghost.

"All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works." (2 Timothy 3:17) Now the old apostle goes on instructing the young minister, "Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth." (2 Timothy 2:15) The truth wrongly applied will change the meaning of a sentence. Some claim the "Adam" is changed here on earth. If so, there is a possibility of perfection here, and then the Holiness have it. Peter says, "The dog is returned to his vomit again; and the sow that was washed to her wallowing in the mire." (2 Peter 2:22) Some say that the denial of a changed Adam here on earth, is a denial of the resurrection. What God does is done forever. How often have

you seen a child of God go astray and bring shame on the church; but when led and bound by the stronger than he, his walk and talk is different.

Now, dear readers, here is where I think the Adam man is changed: Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. (1 Cor. 15:50) When a man has spent his days on earth, his body, IT, is sown in dishonor, IT is raised in glory; IT is sown in weakness, IT is raised in power. Read 1 Corinthians, 15:36-50. So I hope it can be seen that I believe that this body is raised and purified in the resurrection, and not part pure and part corrupt here on earth. Paul says that we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. (1 Cor. 15:51) These are some of the things Paul said are hard to be understood.

Your unworthy brother, I hope,  
J. Paul McMillian

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#### "ADD TO YOUR FAITH VIRTUE"

If I can, I would like to pass along some beautiful thoughts given me by a servant of God when I asked about the above Scripture.

It seems my mind had been clouded up to this time about how the many admonitions such as the above Scripture could be accomplished by one so weak and vile as I. I even refrained from reading them for some time. But as the truth was rightly divided and the Lord blessed me to see it, the beauty, rest and comfort I saw and felt were unspeakable.

As it was explained, the faith spoken of was already there, and who gives us faith? — God does. And since we do not and cannot mix our works with God's works, we must add those things of like denomination. "Add to your faith virt-

ue" — not your virtue, which is as filthy rags, but the virtue of Christ.

As we read on "And to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity," we may think it is still up to our own works to add these things, but read what Peter said in the third verse. "According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue." If His divine power has given us **all things** that pertain to godliness, then what could there be left for us to add by our own works of the flesh?

The word "add" is a verb and denotes action, and the child of God who bears fruit is active, the will and the do are both there, and instead of proving we are sitting on the stool of do-nothing, it disproves it. "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." Yes, it is true that there are those who do not bear fruit, their light is under a bushel. The Lord in His wisdom has not seen fit to give them these attributes. Perhaps, I am one of them.

We may be asked the question, why, if we have all these graces, was it necessary for Peter to write as he did. He tells us in Verse 13, "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance;" and again in Chapter 3, Verse 1, "I stir up your pure minds by way of remembrance;" also Paul said "Confirming the souls of the disciples, and exhorting them to continue in the faith." Is it necessary for this weak one to have her mind stirred up and be put in remembrance by hearing the gospel preached. It seems to me I must need it more often than anyone for I am forgetful and so prone to wander. But how sweet it is to rest in the thought that I no longer have to look to

my own self for virtues, godliness, etc., but can give God all the praise.

Mrs. T. R. Jefferson  
Marysville, Calif.

Marks, Miss.

Dear Elder Spangler:

It would not be really appropriate for me to try to offer an apology for this delay in remitting, as there has been no excuse.

I enclose Money Order for \$10.00. Use the amount needed for the current year and the balance for your general program.

I want to tell you that I have so much enjoyed the October issue of the Signs. All the articles are good, but I will refer to that by Elder Beebe, partly because I knew him slightly while I was still a small boy, and also because of what my parents used to say about his preaching and writings. That he was very deeply doctrinal and so often used the Old Bible in so many ways. In this one he referred to the Old Testament once only. This letter was written the year before I first saw him.

The general run of the articles in all the Signs and the comments and interpretations covered, remind me of what I have missed in not for many years being able to attend services and hear the kind of preaching that I think I can appreciate. They partially constitute a substitute for the instruction and education that I feel we all need, and which can be had only by the privilege of hearing doctrinal sermons and converse with inspired men and women. I am so nearly wholly alone with my thoughts on these things.

I want to thank you for telling me about the Memphis Church. I have met with them and had expected to be with them for their August meeting when they expected to have visiting ministers, but circumstances prevented. I am expecting to attend again in November, weather permitting. As I am past 84 years of age I cannot take long trips

alone at all times, or I might say conveniently.

The very kindest regards for you and yours,

Very truly yours,  
W. R. Wallis

ElDorado, Arkansas

Dear Elder Spangler:

I have a mind to try, if the Lord willing, to express my meditations on what kind of a God I believe in.

The God that I hope I am taught by, is unchangeable; he does not ask or consult with puny man for anything: he gives him his life and being, and does not say I will give your life and being if you will accept: try it out, if it does not suit you I will give you something that is better. No! No! But some would have us believe that we owe ourselves a choosing part to take in the accomplishment of eternal life. I am glad, if not deceived, that I am taught of a God that has all power, allwise and unlimited: he is everywhere present and no where absent; he is unlimited in all of his works and dealings with all of his creation, for he says, I am the Lord, I change not, therefore ye sons of Jacob are not consumed. (Marachi 3:6)

I believe almighty God brings about all the natural and spiritual needs of his people: they cannot bring them about within and of themselves, but they are supplied, for Paul says, "But my God will supply all your needs according to his riches in glory by Jesus Christ." He not only supplies their needs, but he gives and imprints spiritual knowledge in their minds and writes them in their hearts, making see their sinful selves as poor helpless, depraved and dependent creatures before Him. When we are brought out of the camp ground of sin and corruptness for a short moment of time, then we see and realize it is not in the scope of man to receive such knowledge of ourselves. We see ourselves filthy, guilty and vile: this seems to be our lot as we travel through this life

of toil and trouble, until the times we are given to meditate upon spiritual things. These come to me more when I retire at night. I am reminded constantly of being minus of faith and patience. As I think upon this, my mind is brought to the patience of a family dog, he being a large and vicious type: as the owner and I sat at his table, partaking of natural food, this dog was sitting on the floor right near his owner, and there he waited patiently for a crumb that would fall from the table. As I noted this, my mind was drawn to the question: will the great God of heaven be pleased to give me faith and patience to wait on him for a crumb to fall from his righteous table, to give me joy and comfort in spiritual things. These thoughts were comforting to me. The dog seemed to have faith that a crumb would fall; and so it is with God's people: they are satisfied when they are wrought upon by the Holy Spirit, which gives them faith and patience. Paul says, "Now faith is the substance of things hoped for, the evidence of things not seen." And James says, "Faith worketh patience."

So patience comes by the working of faith, and this faith is given His people solely upon the merits of Jesus Christ, and not for anything they are of themselves. He keeps and leads them about in his never dying love. We are what we are only by and through the grace of God: whatever we possess or inherit will be given us through his grace and atonement. May the Lord bless and keep us in humbleness.

J. J. Davis

LITTLE FOXES

1360 First Street,  
Chehalis, Washington

Dear Readers of the Signs:

This morning, knowing that there will be no service within reach of me today, I feel lonely. My mind is (as is usual with me at such a time) drawn to the

churches everywhere, and especially those where I have attended services at different times.

I long to be with them and my heart aches with loneliness; for as age grows upon me, I find there is a constant desire to mingle with God's dear saints. This hunger and thirst for their companionship is seldom absent, and nothing else can take its place.

This morning I have been awake since day-break, so I have read the Songs of Solomon, the book of Joel and the book of Amos. Verse 15, of the 2nd Chapter of Songs of Solomon, and verse 1, of the 6th Chapter of Amos have taken hold in my mind. I pray the Good Master may guide me while I try to write some of the thoughts that have rushed into my mind.

I am not at ease: I am often uneasy. Once I was at ease in Zion. Looking back upon those days of careless ease, I am amazed to remember how I rested in my ignorance and spiritual leanness. One reason I feel to be no longer at ease, is the fact that I have been awakened to the many little foxes that are spoiling our vines: for our vines have tender grapes, and the gnawing of even one little fox can bring about a withering and cessation of growth. In my mind I see the vines as perhaps our visible churches, and the tender grapes as the individual members, and would be members (or interested believers, if that term is preferable).

The Book reads: Little foxes. However, little foxes can do much harm if there are many of them. "Take us the foxes, the little foxes." By this is meant, I believe, to catch and destroy, or control them. For unless this is done the tender grapes will be so damaged that our vines will be hanging with withered grapes and dried tendrils.

The foxes represent to me many different things. First, I will mention our ministers. I speak of them first because they are the overseers of our Lord's vineyards; and because they are to me a very dear and precious part of our

church. They seem so because they are so important to the welfare of the churches, and perhaps because there are so few of them left to us. There is one class of our ministers that is inexpressibly dear to me, and that is the very few who live the gospel as well as preach it; and the few who are willing to spend and be spent in the cause of Christ. I have heard it said that God's children are a willing people: a few are willing to do it all, and the rest are willing that they should. To which group do you belong?

Those of our Elders who are truly willing to spend and be spent, and who live the gospel as well as preach it, are, I repeat, inexpressibly dear to me, and are not in any way to be considered as little foxes. But there are others I must also speak of, who, I think, are some times a spoiling factor on the tender grapes. For instance, one who becomes exalted above measure, and takes to himself more authority over his church than the scriptures allow; or, one who fails to rightly divide the word: one who preaches a so called "hard doctrine" (thought to me it is all easy and beautiful) to the neglect of the sweeter portions, (thereby failing to serve enough milk for the growth of the babes who cannot yet, and maybe never can be able to, digest the "strong meat", so called) is likely to become as a little fox. On the other hand, meat is necessary to many, and a failure to serve it at all would lead to starvation; so we have the admonition to "rightly divide", and to feed both sheep and lambs.

A sister or brother who carries tales maliciously, or in a spiteful spirit meddles or tattles, is no doubt also one of the little foxes. This does not mean that all unpleasant things should be kept hidden. Indeed many should be brought to light and, like the wedge in Achen's tent, be exposed and justice dealt. This, I think, is a necessary unpleasantness among our people which is often left undone.

The most serious and damaging of

all the little foxes is, I fear, the brother or sister, and most certainly the Elder who stands in disorder, or even excluded, in his own church, and yet goes into new territory, and there keeping silent about these things, he poses as being in order, and thereby deceives the orderly ones who can have no immediate way of learning the truth in the matter.

Orderly members can also bear the marks of a little fox by remaining away from their church, and being so worldly that, except for their name on the church roll, no one could tell they were members; or by failing to contribute to the upkeep of their church.

I need say no more: you can look about yourself, and count many little foxes that are certainly doing the tender grapes on our vines a great deal of damage. I am a small child, not a strong one at times, yet I pray to God to grant me strength and wisdom to help take the little foxes. If it be his holy will to grant me so great a privilege, beginning with myself I do pray with tearful eyes and aching heart that He will keep me in the paths of righteousness that I may in some small way help to nourish the tender grapes, and never in any way bring blight upon them. May we read carefully and prayerfully the blessed Book which tells us our duties as well as our privileges, and instructs us how to act and what to do.

I see in the book of Amos much admonition on repentance, and many promises of calamities also. How I wish I could understand more of it. May we, through Him by whom we can do all things, and without whom we can do nothing, turn more to repentance and cease to sit at ease in Zion so much of the time.

May God bless his suffering saints every where with his boundless love and mercy according to his divine will and purpose. Yours in hope of eternal life in glory.

Effie Parke

## FAITH AND PATIENCE ANSWER TO A QUESTION

Dear Brother Gold:

If a church has no pastor, and they call one, and the majority vote for him but some do not vote at all, should he accept the call? If he does accept and serve some time and some of the members can't be satisfied, what would be the proper step for them and the pastor to take according to gospel order?

A little one, if one at all,

Remarks — If the brethren are not satisfied with him as pastor they should tell him so, and he will resign, and that should end the trouble.

Why should a gospel preacher desire to lord it over a church? Surely if a church does not desire my service, and I am humble, if they will let me know, I will relieve them and be glad to do so. We should not desire to burden our brethren. Love is the one needful, indispensable thing in this matter.

But sometimes a majority of a church is very devoted to a preacher and greatly desire his service, but a minority of the members do not want him, and are opposed to him. What shall the preacher do in that case? He should advise his friends to be quiet and bear with the others, and he should decline to serve as pastor, for to serve them would divide a church, and no right minded man wishes that.

Self-denial is a very important thing to have. Prefer the good of others and you will in the end seek the good of all.

P. D. G.

(The foregoing article was written by Elder P. D. Gold, and published in Zion's Landmark of July 1, 1909, and is republished by request.)

## "WALKING ABOUT ZION"

Dear Readers of the Signs:

Monday night, November 15, 1948, was a night long to be remembered. I had been sick for several days, and that

night I could not sleep until about four o'clock in the morning. I tried to be as quiet as possible, not wanting to awake anyone. Until about twelve o'clock the hours were lonely, but from then until four was but a fleeting moment, although I still could not sleep. The moon was shining very brightly, and from my window I could see one street light, and it looked as lonely as I felt for the first few hours. It seemed that everyone in the world was at rest but me.

Then old things passed away and all things became new. I believe I had a calm and serene walk about Zion; not alone, for it seemed that God was so near he was leading me by the hand: I felt his nearness so much that I could touch the hem of his garment. This was so real to me that I could not help but believe it; and what one believes gives much satisfaction. I am now living in hope that this beautiful scene was shown me by the great God of heaven and earth. I desire to write a few things which I hope were given me to enjoy in the scriptures. "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."

The first word of this scripture denotes life and action in an upright position. If we walk we must have life and be capable of walking. So it is spiritually. "He spake and it was done; he commanded and it stood fast." So, we conclude the walking was done, is done, and will be done in Zion. Let us notice that Zion is a feminine character. "There are three score queens, and four-score concubines, and virgins without number. My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her." This is the city of the Lord, the Zion of the Holy One of Israel where stands the tower of the flock — beautiful is her situation, she is the joy of the whole earth. "Mark ye well her bulwarks." They are the shalls and wills contained in the fore-knowledge and

predestination of the Almighty God that stayed Satan, and lifted Jesus on high. It is indeed a wonderful gift to be privileged to behold this beautiful city, whose maker and builder is God; and to walk in her glorious habitation. Great and marvelous are thy works, O God! Thou that hast wrought the great wheel of time so that one little wheel revolves opposite another, yet is controlled by one balance staff for the purpose of bringing all things whatsoever they be, as the effect of one great cause. Man can by no means redeem his brother, nor give to God a ransom for him. The heavens declare his righteousness, for God is judge himself. He owns the cattle of a thousand hills: every beast of the forest and field. If you tried to give him something, dear child of God, what would you offer him? Job said, "Naked came I out of my mother's womb, and naked shall I return thither." "The Lord gave and the Lord taketh away." Job distinctly tells us he owned nothing; that all he had always belonged to God, and he could give it or take it at his will.

The kingdom of God is not in word but in power; so Paul's preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and power, that our faith should not stand in the wisdom of men, but in the power of God. "He shall say to the north, Give up; and to the south keep not back: bring my sons from afar, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him." "In that day shall this song be sung in the land of Judah, We have a strong city; salvation will God appoint for walls and bulwarks." This God is our God forever and ever. He has built this Zion for no other purpose than a palace for his beloved; so it is theirs to enjoy.

"Consider the palaces." I believe that to consider the building we must by the grace of God be given knowledge to ex-

amine it, and be well acquainted with its formation from the laying of the foundation to the setting of the cap-stone. Consider the stability of her foundation: The Rock of Ages, which is immovable, and cannot be destroyed. Her body is of numerous stones hewn out without the sound of an iron tool; and so fitly framed together that no separation can come. And last, but not least, is the Capstone: though the rains beat hard, the winds rage, the waters roll, and the fires blaze, none of these nor any other thing, can come beneath the Capstone to destroy one of these little stones of the body. If I have one talent, it is enough. How many times, children, have you digged deep into the earth trying to hide your talent? It is hid from the natural sight, but the Lord of that servant knows where it is; and when he is brought face to face with his Lord, the unprofitable servant must confess:

"Nothing, Lord, I can give thee,  
All I have you gave to me;  
I have tried from day to day,  
To hide my talent beneath the clay:  
The work of wisdom hath brought to naught  
The very work my hand hath wrought."

Every child of God gladly confesses his nothingness when he is permitted to walk about Zion, the finished city; where the beasts have been slain, the wine mingled, the table decked with food, and the robe woven by Jehovah God. What can you add to a finished work? This outward body must grope about all the time in outer darkness, and cannot dwell in the inward light — it is only led and instructed by the inward man (light) until we are raised from the tomb in the resurrection: then, behold, all old things shall be done away, and all things shall become new. Therefore, we WAIT until Jesus comes. The working and prosperous class just get more work to do, — the great God of heaven and earth has designed them a work in a remote place,

while the saints of God walk about Zion unmolested; while they, on their business journey, sing. "We will WORK till Jesus comes."

For several days this hymn has been on my mind:

"O land of rest, for thee I sigh.  
When will the moment come,  
When I shall lay my armour by  
And dwell with Christ at home.

No tranquil joys on earth I know,  
No peaceful, sheltering dome —  
This world's a wilderness of woe,  
This world is not my home.

To Jesus Christ I sought for rest:  
He bade me cease to roam,  
And fly for succor to his breast,  
And he'd conduct me home.

Weary of wandering round and round  
This vale of sin and gloom,  
I long to leave the unhallowed ground,  
And dwell with Christ at home."

We will wait till Jesus come, and we'll be gathered home. This song is written two ways for two different classes of people. One class is basking in the sunlight of this beautiful finished city, waiting for Jesus to come and gather his jewels home to Zion; while the other class is working on the tower of Babel, trying to get to Jesus. There is a vast difference in the two classes, yet both live together in the world. "O Lord, our Lord, how excellent is thy name in all the earth! who hath set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and avenger." When I am given to consider the work of God's hand in building the city of Zion, which he has ordained for a covert and a resting place for the saints, I must say with David, "What is man that thou art mindful of him? and the son of man that visitest him?"

"I want to rest on Zion's reef  
While in this world I stay.  
Dear Lord do help my unbelief,  
And bid me not dismay.

The finished work give me to sing,



As boldly as a lion.  
Dear Jesus, be my everything,  
And take me home to Zion."

Mrs. Maggie Lee Hayes,  
Vernon, Alabama.

Vernon, Alabama

Dear Editors:

I enclose \$5.00 to pay for the best Baptist paper I know of. I don't want to miss a single copy for I like to read the many good letters the brethren and sisters write.

I want to thank you for sending the paper on after my subscription ran out. I am sorry that I didn't send it in sooner, for I want to receive the Signs as long as I live. I hope I believe the truth set forth in it, and as it is in the Bible.

Yours in hope of eternal life,  
A. J. Griffin

PLEASE NOTE:

If you have a copy of "Biographical History of Primitive or Old School Baptist Ministers of the United States", by R. H. Pittman, which you are willing to dispose of, please write the undersigned.

Mrs. R. L. Ballance,  
R.F.D. 2,  
Fremont, N. C.

"Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get grain: Whereas ye know now what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, if the Lord will, we shall live, and do this, or that." (James 4:13-15)

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EDITORIAL

"Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come

*behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord."* (I Cor. 1:1, 9)

Once while laboring under the weight of the ministry with its attendant trials and afflictions, when, seemingly, Satan would certainly triumph, a dear saint was giving a word of encouragement and left me with this precious thought: I am making mention of you in my little talks with God when at a throne of grace. Ah, how precious were those words and how they did sink deep into my poor laboring heart. Just to have the assurance that somebody cares, that somebody is sharing our burdens and cares. I am writing about a praying people, a people that everywhere, in every place, in all ages, have come boldly to a throne of grace for help in time of trouble. The people that need to pray more, that ought to pray more, that are neglectful about prayer, I feel to stay as far from them as I can. I want, O Lord how I do desire, to live in fellowship with that people who are the Lord's people, but the people that can become his, and that have the ability to get close to him, and to act in a way that they can bring him to them, I feel that we have nothing in common in the religion of the Lord Jesus Christ.

There is not any way to remove the Lord's people from the ones mentioned in the text. There is not a people, in an organic sense, that this scripture will fit except the Old Baptists. If we removed everything from our list of many reasons for saying this was the doctrine of the Old Baptists, except the grammatical reasons, it would still fit our people, and it would not fit any others as long as we stood strictly on good grammar. In every way, be that way whatever it is, the Old Baptist people carry off all honors through the glorious grace given in Jesus Christ our

Lord, and the providential blessings of God Almighty.

I feel sometimes the triteness of my writing, especially from a literary standpoint, but if I do not continually write about grace, pray tell me what am I going to write about. If Jesus is not found in every text; if he is not the glorious center of all our preaching and writing, then we have found another name under heaven to save sinners, and another gospel to preach. If grace, all grace, eternal and timely, (and if more kinds than that, then they too) does not come from Jesus Christ to us, where does it come from?

The best news that a poor struggling sinner ever heard about is the grace news. Not the news that God needs help (whether that help is to make laws or enforce them, to set up churches or to keep them, regenerate a sinner or keep him afterward) and that we are letting our end of the work drag to the anxiety of God and the detriment of ourselves. No sir, none of that will comfort one who has spent all he had, who has done all he could. Grace is the best of all, for it enriches in everything. Who is it that embraces this? Who is it that believes this? It is those (that many, none less, none more, than those) denominated in the text. How much ground does it cover? What is the scope and reach of the doctrine of the church? The doctrine of God our Saviour, which is the doctrine of grace, enriches in everything. Truly, it is in Jesus Christ that we live and move and have our being. Grace enriches us to live. Living on grace, having our lives enriched by the living grace of God which grace comes by the ever living Head. Whatever it is that the saints need, it comes by the enriching of this grace. It enriches them to that end. It is not that spurious kind of grace (as though such would be grace) that we hear right much about, which grace is said to bring us to where we can, if we just will, do the commandments of God.

"In all utterance." Ah, how often have I groped for words; how often have I

tried to preach Jesus as the way, the truth, the life; how often have I tried to lisp his name in a word of prayer, but in all my efforts I have failed. Some may acknowledge that in a sadder frame of mind than I, for, I tell you here and now, that could I one time stand, that one time would be standing without the grace that comes by Jesus Christ. The very best that I can do is a failure. The reason of this is found in the fact that I am not good. There is nothing in my flesh that is profitable in the service of God. In Jesus is found grace to enrich in everything and I am glad that this covers our utterances in the kingdom of heaven. Thus, it is grace that enables us to preach: it is grace that enables us to pray; it is grace that enables us to sing in the spirit and with the melody of God in our hearts. These utterances are the same words that David spoke of in the 139th Psalm. Not the first one of the saints at Corinth would attribute any of their words of praise to any other source than the grace that comes by Jesus Christ, and equally true, none of them would attribute any of their ungodly conversation to this grace.

“In all knowledge” What these people knew about God; what they knew about the religion of Jesus Christ; what they knew of anything pertaining to the glorious liberty of the children of God, they got it from grace which comes by Jesus Christ. That is New Covenant writing — all thy children, all the saints, all those sanctified in Jesus Christ, all those in every place, shall be taught of God. If you, dear child of God, feel to examine the things that the New Testament children of God knew, then remember that that knowledge is by the grace given in Jesus Christ.

Now let the objector talk for just a moment. He says “I like what you have presented as it concerns the children of God. But this is talking about what we get in the new birth. This is by this grace that you have been speaking about, but since this work of grace gave us the ability to acknowledge him in re-

generation, and gave us a working knowledge of him, we now have many things to work out, the leaving off of which will bring us much grief.” O, no, you do not. This is not talking about the gift of grace in the bringing us to birth. No sir, you never did see such a monstrous doctrine promulgated in the scriptures. The apostles addressed the children of God. In no place do they tell them that they were saved by grace and are saved by works. From the time this church was established unto the time of this epistle, the apostle had been thanking God on their behalf that the grace of God was given them. This grace that they had been receiving was given with the same power and the same success as the testimony of Christ had been confirmed in them. Mark that well, and put a good stake down deep by it. In these United States the tenets of faith read like this: We believe that the work of God in the heart in regeneration is irristible. That is good and sound and reliable. **But do you believe it?** Do you believe that the work of God in the heart or mind or soul is always effectual in bringing to birth a child of God? This grace that came to these people (and us, and all that are children of God) came in such a measure that it enriched in all utterance and in all knowledge, even as the testimony of Christ was confirmed in them. As effectual as the testimony was confirmed in them, to that end, that far and no further, was (and is) this grace given. We know how poor and helpless, how weak and gullible, a child of God is when first born of God. He is a little child and feels that he knows nothing as he ought. But in the same way, only in a heavenly and far above way, as a mother begins to teach and lead her child after birth, so does God, by the grace given in His Son Jesus Christ, teach and enrich us in everything. This grace confirms in regeneration; it enriches in everything to the end that ye come behind in no gift.

Anybody, anywhere, at any time, under any circumstances, that preaches a

doctrine that leaves the children of God behind in any gift, is not preaching the gospel of the Son of God. Our people have always been quick to criticize our Methodist friends for saying that into (eis) could be used in the same way as near by, but how ridiculous the shoe looks on us. To say that this grace brings us in striking distance of obedience; that is, a gift to get us ready to where we can if we will; to say that the grace given the saints at Corinth was a gift to get us in a position to where we could use the necessary means that we got in the new birth, is certainly begging the question. For here is the surer, the purest, the most wholesome doctrine that ever was sent forth — in fact it is the only doctrine sent forth from this wonderful source.

Everything necessary for walking in obedience. No lack of grace for enriching; no lack of grace for our godly conversation, for preaching, for praying, for singing; no lack of grace for knowledge in every way that knowledge is a fruit of the Spirit; sufficient grace that the testimony of Jesus was confirmed in us in the beginning of our experience, and while we are waiting for the coming of our Lord Jesus Christ; grace that will confirm at the end as it has confirmed you between the beginning and the end. This grace given to the church at Corinth (and to us, if so be that we are the faithful in Christ Jesus) begins the good work in them and us, and it keeps all this family faithful unto the end. And it is such a good, and grand, and glorious doctrine, and it is such effectual grace that it keeps them in such a way that when the Lord comes the second time without the death of the cross to face, that we all, the Corinthian brethren, those before them, those after them, the faithful in Christ Jesus, the saints, shall all be blameless in that day.

May it please God to keep one and all in remembrance of this one thing, to wit, that the grace that came by Jesus Christ enriches in everything to the ex-

tent that while on this journey through this dark and thorny road we shall not come behind in any gift to the end that at last we shall be blameless. And may it please God that the Signs be kept continuing earnestly for that and that alone; that the Editors, the Associates, the contributors, the readers, yea, the saints, the faithful in Christ Jesus, be kept exactly in that precious God given faith that our brethren at Corinth knew and loved.

— W.D.G.

*The opinions and doings of men are of no value unless motivated by the Spirit of Truth; if otherwise, they "darken counsel by words without knowledge".*

**WE QUOTE:**

"If it be asked why some few men only are thus marked by the grace of God, and not all the human family; we would reply by asking the inquirer a similar question, which, if he will judiciously answer, then will we answer his question: *Why was it that the God of heaven so peculiarly distinguished the ancient Israelites by favoring them with so many blessings, and yet passed other nations without thus distinguishing them?* God is just and right in all his ways, and it becomes us quietly to submit to all his will, for he, the Judge of the whole earth, must and will do right, let men say and do as they may.

"This sovereign and almighty grace in thus marking and discriminating some men from others, is that very thing or work which constitutes a poor dead sinner a true and a living saint; and also proves that persons thus discriminated are bound up as one man in the bundle of life; and hence Paul speaks of them all as being one bread, one lump and one body. And the souls of men thus discriminately marked, are cemented together with a divine cement more durable than mortality itself; for under all the storms of time it is there, and in the wreck of matter, and the crush of worlds, it abides the same;

and death itself effects not its dissolution, but just opens a way whereby it may increase beyond the grave and live forever. Feigned friendship must expire, — a false profession of Christianity must become extinct, — prophecies shall fail, — tongues cease, — knowledge vanish away, — the heavens pass from view with a great noise, — the elements melt with fervent heat, — the earth also and the works that are therein may be burnt up, but this divine cement must and will continue, to show that the Lord is the same in-created and unchangeable Being, yesterday, today and forever. With this cement in our hearts, which is what Paul calls *the unity of the Spirit in the bonds of peace*, it cannot fail to go well with us both in life and in death; and with this in view we certainly have little or nothing to fear either from men or devils." Elder James Osbourn, in A CLUSTER OF EVANGELICAL TRUTHS — 1845

"The talebearer is an assassin. An assassin is one who kills — not in open battle but secretly. Those who repeat an unproved tale which is told to discredit someone, and which, if circulated, would cloud his reputation, are talebearers; and the result of their work, if carried far enough, will kill someone. Would you be an assassin? If not, do not be a talebearer." "The person who believes and accepts the stories of a talebearer, and circulates, them, is just as much of an assassin as the talebearer." Selected

**VOICES OF THE PAST**  
**"He being dead yet speaketh"**

**IDENTITY OF THE CHURCH**

(Following is an Editorial by Elder Dodson of August, 1950, and is republished by request. This is an important subject, and should concern every member individually, and every church as a body. — J.D.W.)

We have been asked by a sister in

Texas to offer some thoughts on the above subject for the consideration of our readers. As we attempt to approach the subject, we are almost overwhelmed with the enormity of the field into which we are liable to find ourself. In a true and final analysis of the spiritual church we must confess that it embraces each and every member of the mystical body of Christ, which, like the grains of sand by the seashore, are innumerable. We have assumed that our inquirer has reference more particularly to the militant or visible church here in the world, which is but a small remnant of that group which no man can number. Our understanding of the meaning of the word church is "called out," separated from the world; or as Jude says, "them that are sanctified by God the Father, and preserved in Jesus Christ." This implies to us that God, by the mighty workings of his power in the hearts of his people, sets them apart to serve him. God spake by the mouth of the prophet Isaiah, saying, "This people have I formed for myself; they shall shew forth my praise." The church of God is a living body of baptized believers, and there are certain spiritual laws and principles by which she is governed. She worships the true and living God in spirit and in truth, and absolutely refuses to bow down to graven images or worship inanimate idols. Divine inspiration has employed different similes for presenting, in type, the visible church, and for the moment we shall consider it from the point of view of a building. We would say, first, that in order to clearly establish the identity of any specific edifice or structure, it is necessary to furnish some descriptive marks which are peculiarly applicable to the object in question, and which are not applicable to other structures.

A very important part of any building is the **foundation**. Unless this is solid, secure, and durable, it will not withstand the assaults that will be made against it. In this respect, we could ask for no higher authority than the One

who has been declared to be the head over all things to his church, which is his body; and he said to Peter, "Blessed art thou Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matthew 16:17-18) We cannot conceive of a stronger or more sure foundation for the church to rest upon here in this world than that of the revelation of God to his people. So long as he sits upon his eternal throne, doing his will in the army of heaven and among the inhabitants of the earth, and is pleased to condescend to make himself known unto those he foreknew and chose in Christ in the counsels of eternity, just that long will men and women of Adam's race believe on and confess him whom to know is life eternal, despite all that men and devils can do to prevent it. The apostle Paul said to Timothy, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity."

We are definitely persuaded of the fact that one of the distinguishing marks of the true church of God is her belief in his **sovereignty**; and another one of these marks is that God reveals himself unto each and every one of his little ones before they can have a true conception of him who hath made all things for himself, and know that he is able to do exceeding abundantly above all that they may even ask or think. Since it was God who created the heaven and the earth and all that in them is, he is most certainly able to do all his pleasure, not only in heaven but in earth as well; and none can hinder him in his work or stay his hand. Paul spoke concerning the church when he said, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:10) He

also said, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new, And all things are of God, who hath reconciled us unto himself by Jesus Christ, and hath given to us the ministry of reconciliation: to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

We also like especially that scripture where Paul said, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." This declares plainly to us that God not only begins the good work in his people, but that he also will perform, or perfect, his purpose in them. The church, which is composed both of Jews and Gentiles, embracing every race on earth, is "Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone: in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." How unmistakably clear this sets forth that it is all God's work, from beginning to end. The Psalmist, many centuries before our Lord came into the world, said, "Except the Lord build the house, they labor in vain that built it." We are, indeed, glad that we are one who, if not deceived, has been taught both by the Scriptures and our own experience that the building of the church has not been left to poor vile and puny man; but we are persuaded that God works in his people both the will and the to do of his good pleasure. We hope the prophecy of Daniel has been fulfilled in us where he said, "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."

God's church and kingdom are syno-

nymous, and Jesus told his disciple that his kingdom was not of this world. We would like to emphasize the fact that God's church is composed of living characters, witnesses who will not lie, nor will they give his glory to graven images. Peter said, "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." We like the manner in which Solomon described this work of God when he said, "Wisdom hath builded her house, she hath hewn out her seven pillars; she hath killed her beasts; she hath mingled her wine; she hath also furnished her table." In other words, nothing has been overlooked or neglected by God in either establishing his house here in the world, or in providing for her every need. Isaiah foretold what would come to pass in the last days by saying, "The mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." She is above the earth, and the serpent with all of his deceivableness and unrighteousness is unable to do her real harm, for her life is hid with Christ in God, and when he who is our life shall appear, then shall we also appear with him in glory. Notwithstanding the fact that we by nature are vile and corrupt, and cannot even think a good thought, yet God draws his chosen race by his rich resistless grace, for he who loved them with an everlasting love, draws them, and they come from the North and the South, the East and the West, and they all go up that highway which is not seen by the vulture's eye nor trodden by the lion's whelp, unto Mt. Zion, the Holy City of

our God. She is declared to be the perfection of beauty, and God dwells in her, for it is said, that out of her the perfection of beauty God hath shined.

This city is also said to be, "Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the North, the city of the great King. God is known in her palaces for a refuge." And we are told to, "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But the glorious Lord will be unto us a place of broad rivers and streams; wherein shall no galley with oars, neither shall gallant ships pass thereby." How good and how pleasant it is when we are enabled by God's Holy Spirit to, "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. For this God is our God for ever and ever: he will be our guide even unto death."

This city is also well watered, for "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the most High." In this city there is law and order, for the government is upon the shoulders of her King, and she delights in the law of her Lord, after the inward man. She is a "chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." The Lord has given unto her his word, which is a lamp unto her feet, and a light unto her path. It is written that, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

Those who profess to be followers of

our Lord should certainly search the scriptures most diligently, for they testify of Jesus and instruct us in the way of righteousness. Jesus said unto his disciples, "I will give unto thee the keys of the kingdom of heaven (the church): and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Here, it seems to us, we are told that **anything which is not according to the scriptures, whether it be doctrine, order, or keeping the ordinances, should be bound, or not permitted**; while that for which we have a "thus saith the Lord," is to be **maintained and earnestly sought after**. The scriptures clearly set forth that the door by which one is to enter the visible church is baptism, which means immersion in water, not something else. Baptism is significant of death, burial and resurrection; therefore, in order to be eligible for it, one must first be killed to the love of sin and the works of the law as a means of salvation; he must be buried or completely separated from his former life, and have a love for righteousness and true holiness. Jesus said to those who followed after him, "By this shall all men know that ye are my disciples, if ye have love one for another." We believe this to be one of the most outstanding marks by which the true church can be identified. Where love abounds there will be the desire to walk softly and humbly before God, and a taking heed unto doctrine and to one's self, lest one of His little ones be offended. There seems to be a great turning away from the old paths today by many who choose to call themselves the true church, and we are referring particularly to those identified as Old School Baptists. They are introducing music, Sunday Schools, and pleading unduly it seems to us with the unregenerate to join the church. Such things, in our opinion, are gross departures from what the scriptures approve. In the days of old it is said that God added to the church such as he would own and have

to be saved. We believe in encouraging to the fullest extent those who give evidence of having passed from death unto life, but at the same time we also believe in requiring that every man who seeks admittance to the church give a reason of the hope that is within him.

We fear the present trend is to let down the bars all along the line: to become careless and indifferent with regard to both doctrine and order, as well as the kind of life we live. **Membership in a sound and orderly Old School Baptist church should be a badge of honor, so to speak, in our walk among men.** Where one does not live an honest, upright and moral life, the light that is in him is being hid under a bushel, and we are told by our Master that it should be placed in the candlestick where all that are in the house may see. We would like to see a striving to enter in at the strait gate, to observe all things whatsoever God hath commanded, especially on the part of Old School Baptists. We would also remind our readers that when Israel of old borrowed trinkets of gold, etc., from the Egyptians and made gods of them, they brought sorrow, sufferings and death upon themselves, and we would strongly urge that Old Baptists be satisfied with the things of God's house and not borrow or adopt the methods of other people. The true church, in order to maintain her identity, must be kept separate from the world and all of its allurements; and, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."

We have often thought of the prophecy of Isaiah as being fulfilled in this day, when we see those who profess to be God's people turning away from the things of his kingdom. Isaiah said, "Seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach." A careful reading of the fourth chapter of his prophecy will show that he was talking about the daughters



of Zion, and not, as frequently applied, about other so called religious orders. Isaiah also, however, gave us a wonderful picture of the true church by saying, "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel."

How good to behold in our time those branches which are abiding in the true vine, and see them bearing forth the fruits of righteousness. It is, indeed, a beautiful sight to behold churches not only earnestly contending for the faith which was once delivered unto the saints, but at the same time adhering to the order of the house of God, and keeping his commandments by manifesting their love for another.

We have endeavored to present some of the marks by which the true church can be identified here in the world today. Action speaks louder than words, and unless we believe and maintain the doctrine and order of God our Saviour, we have no right to make any claim to being the true church of God.

— R.L.D.

NOTICE OF ORDINATION

The Predestinarian Baptist Church of Jesus Christ called Salem, met this 30th day of November, 1954, at her meeting house in Weiser, Idaho, for the purpose of ordaining brother Ernest J. Attebery to the full work of the gospel ministry.

The church elected Deacon Archie Turnidge spokesman for the church, who in this capacity acted in the Presbytery, which was composed of the following ordained Elders and Deacons of the Predestinarian Baptist faith and order:

Elder T. R. Jefferson, Providence Church, Stockton, California; Elder D. C. Davis, Bethel Church, Riffe, Washington; Deacon Archie Turnidge, Salem Church, Weiser, Idaho; and Deacon Lloyd C. Spikes, Big Spring Church, Elgin Oregon.

1. The Presbytery elected Elder Jefferson, Moderator, and Deacon Lloyd C. Spikes, Clerk.

2. By agreed motion, Elder Davis voices the ordination prayer and Elder Jefferson is to deliver the charge.

3. By Elder Jefferson delivering the charge, the laying on of hands by all the ordained help, and prayer by Elder Davis, Elder Ernest J. Attebery was ordained to the full work of

the gospel ministry; and thus delivered back to the church.

4. While singing a song of praise, the right hand of fellowship was given Elder Attebery by the Presbytery and all members of Salem Church present and by visiting brethren.

5. The minutes were read and adopted, with the Clerk instructed to prepare a copy to be sent to the Signs of the Times for publication.

6. Presbytery dissolved by prayer.

Elder T. R. Jefferson, Moderator  
Deacon Lloyd C. Spikes, Clerk

OBITUARIES

JOHN CALVIN PURDY

John Calvin Purdy, 87, retired farmer, died at 1:30 A. M. Saturday, August 21, 1954, at his home in Utica, Ohio, after a six-weeks illness.

Born in Harrison Township, Knox County, he was the son of Richard and Rachel (Babcock) Purdy. He was baptized into the Primitive Baptist Church by Elder George Tullos in July, 1885. He was a faithful and loved deacon of the St. Louisville Primitive Baptist Church.

His first wife, who was Lesta Oldaker, died in 1916; and in 1919, he was married to Harriet Roby, who survives. Besides his widow, he leaves four sons: Archie, of Port Isabel, Texas; James, of Bucyrus, Ohio; Oley, of Burlington, Kentucky; and Byron Purdy, of the home. Also eleven grandchildren; one brother, E. E. Purdy, of Snohomish, Washington; and a sister, Mrs. Julia Lybarger, of Mt. Vernon, Ohio.

Funeral services were conducted by Elder James Bibler, his pastor, in the Law and Sons Funeral Home, Utica, Ohio, August 23, 1954.

MISS EMMA D. CAREY

Miss Emma D. Carey died at her home at Indian Orchard, Pennsylvania, February 17, 1954. She was born in Scranton, Penn., July 6, 1899, the daughter of Charles and Grace Wheat Carey. Her grandparents were members of Slate Hill Old School Baptist Church many years ago. Some years ago she suffered an attack of polio, from which she never fully recovered. She had taught school in Newark, N. J., and also had lived in Pine Bush, N. J. In the later place she worked as a nurse.

Miss Carey was a strong believer in Old Baptist doctrine, and attended meetings whenever possible. The last association she attended was the Delaware River Association at Southampton, Penn., in June, 1952. She thought she had been wonderfully favored to attend that meeting. If her life had been spared, I believe it was her hope to ask for a home

in the church. She had often spoken to me on that subject. A cousin, Mrs. Daicey M. Rumsey, of Port Jervis, N. Y., was her only survivor. Mr. George W. Linhart, of the West End Reformed Church, Port Jervis, conducted the funeral services, and burial was in the Pine Hill Cemetery, Middletown, N. Y.

At this time, when so few know or care anything about Old School Baptist doctrine, the passing of a believer seems a loss indeed.

Deacon Wm. D. Chapman

#### MARY TABITHA VAUGH BRANN

Mary Jabitha Vaugh, wife of the late Elder R. M. Brann, was born January 27, 1873, and departed this life May 9, 1954; making her stay on earth eighty-one years and a few months. I do not have the date of her marriage to Brother R. M. Brann, but to this union were born five boys and two girls. Sister Brann and her husband joined the Primitive Baptist Church at Sandy Branch about the year 1889. Her husband died January 2, 1942, and after his death she lived with her children until she passed away at her daughter's home, Mrs. Clover Walls, in Weakley County, Tennessee.

It can well be said that Sister Brann was a true Old Baptist, being sound in the faith, doctrine and practice of the Primitive Baptists. She often visited in my home, and would stay with us for a week or two. The last time she visited us, she said when her time came for her to leave this world she didn't want to linger, but hoped that she could just fall asleep — and the Lord granted her her desire.

She went with her daughter and son-in-law to Walnut Fork Church the second Sunday in May, to hear Elder R. L. Biggs preach, and came back home rejoicing over the good sermon she had heard that day. She took her Bible and went to her room to read a while before retiring. When her daughter went to her room to see if she was all right for the night, she found her lying on the bed, seemingly to have passed away without a struggle, — she just fell asleep in Jesus.

She will be greatly missed in her neighborhood and in the Bethel and Soldier Creek Associations. She was well versed in the Bible, and well grounded in the doctrine of God, our Saviour. May I say to her children and friends who are left behind: Weep not for her, for I feel that she fought a good fight and kept the faith without wavering; and her Captain gave her an honorable discharge, and took her home to rest from all her labors. Her memory will live with all who knew her. The writer and Elders E. C. Lowery and R. L. Harrison conducted the funeral

services; after which she was laid away to rest beside her husband.

(Elder) O. W. Perkins

#### ELDER LUTHER WILSON TURNER

It is with deep sorrow and a keenly felt loss that we record the passing of our esteemed brother and yokefellow in the ministry, Elder Luther Wilson Turner, who passed into his eternal rest while a patient in the Good Hope Hospital, Erwin, N. C., early Tuesday morning, June 1, 1954, at the age of 62 years.

He was the son of the late Elder William G. Turner and Carnelia Williams Turner who survives him, having attained to an age of 94 years.

He was married Dec. 22, 1912 to Leona Stewart, to which union was born four children, the first of which died in infancy. The others, together with his wife, survive him, as follows: Luther Turner, Jr., of Dunn, N. C., Watts of the home, and Mrs. Jessie Dixon of Rocky Mount, N. C.

He served as Agent for the Durham & Southern Railroad Company at Erwin, N. C., since March 1, 1926, and before that he was with the Durham & Southern at other points, making a total of 33 years of service with the Company.

The third Sunday in June, 1932, he was received into the fellowship of the church at Black River, Dunn, N. C., on relating an experience of grace, and was baptized by Elder E. C. Jones who was at that time serving as pastor.

Not long after he united with the church he began to exercise, and the church being satisfied he had a gift, liberated him to exercise publicly. On the third Sunday in July, 1937 he was ordained to the full work of the ministry.

During his ministry he pastored several churches, viz Sandy Grove, near Angier, N. C., Benson, N. C., Old Harnett, Sampson County, N. C., Sandy Grove, Nash County, N. C., Tar River in Granville County, N. C., until that Church disbanded on account of its location on the land which is now Camp Buckner, near Durham, N. C.

In his preaching he set forth a sound and comforting doctrine of election, foreknowledge, predestination and final perseverance of the saints. He stood for order and discipline in the same exacting manner as his doctrine was sound.

A few years prior to his death he developed leukemia which continued to draw upon his strength despite the fact that all was done for him that medicine could do, which necessitated his relinquishing his services to many of his charges. However, he still served Old

Harnett and Black River Church as long as he was able to go. The latter church for many years was pastored by our father, Elder William G. Turner.

He rendered a faithful and consecrated service to his churches, oftimes sacrificing his own feelings in his faithfulness to serve. Though his afflictions were of a very distressful nature, he was, nevertheless, cheerful. His great delight was in heavenly conversation.

He exemplified a noble and sublime patience in his sufferings, which he seemed to accept in all humbleness and meekness.

Besides his family already mentioned, he leaves behind his mother, Cornelia Turner, four brothers, Walter G., Elder C. D. Turner, both of Dunn, N. C., R. M. of Erwin, N. C., and Elder W. E. Turner of Wilson, N. C., two sisters, Mrs. Laura E. Barbour of Fayetteville, N. C., and Mrs. Paul Turlington of Dunn, N. C.

We shall all miss his wise counsel and the comfort of his preaching. The Lord graciously blessed him in the use of his talents both natural and spiritual to good of his community and the Church. Therefore, we have every reason to believe he has been translated into the marvelous kingdom of the dear Son of God, eternally separated from dying mortality, and with the Apostle, we can say: "It is far better to depart and be with Christ." We bow in humble submission to Him who knoweth best.

A BRANCH OF THE TRUE VINE

A branch of the vine of the main vein in the vineyard, whose root thereof and substance of food, water and care, to plant, prune, purge and protect; who gives and takes, whose fountain-head of the winepress is GOD, our Creator.

This branch of the vine of God's marvelous fruition of Spiritual words and deeds has served his purpose. What a glorious privilege to be allowed to be used to speak in the edifying of His Lordship. Many years his words of Spiritual Wisdom has distilled as the dew; the fruit of his season is plentious and ripe with songs and praises of the Father. The Harvest is gleaned, the season is over, now, for a time of rest.

With the sweet chords of His Love God has tied off this branch, for another purpose, known only to Him. The wine made from the fruit of this branch has been made pure by the fermentation and processes that is the exclusive work of the Holy Spirit by the direct or permissive Will of the Father and Son. It is miraculous as the five loaves and fishes and has fed multitudes. The fragments are gathered together and are being used over and over again by those that love Him in Communion and fellowship to commemorate our Lord and Savior, Jesus Christ — The

Substance of which is the Spiritual Nourishment of that Manna from Heaven which is a Hope to our mortal bodies and mind, in that we are among the few chosen to be blessed with carrying a small cross a part of the way, in the fulfillment of His Glorious Purpose.

The vine, from which this branch grew, his father, is at rest also. He was very fruitful, being of the true blood of the House of David. He was the fore-runner of the vine or the father and first-born of many brethren in this community. He was as a voice in the Wilderness crying, "Prepare ye the way of the Lord, make his paths straight".

The mother of this branch and wife of the father vine, remains to be a living storehouse of good things to see and hear to the remaining branches of the vineyard. She is housed in the Mother Church and is kept by the Promises of Christ, Our Savior, also, the love and fellowship of Kindred in love. Her days are many to reap the harvest of their fruitful seed.

With the same Grace and Love of the Doctrine of Predestination and Foreknowledge of God the branches that remain are healthy and fruitful. They are spreading out to take up the same purpose and services in the love of the Gospel as those that now rest — until the appointed time the Master speaks deliverance to their Soul.

A branch in the vineyard of God is now at rest. One who felt to be a tiny branch, not as much as the shadow that is made by that branch. He will ever be a warmth in the hearts of those who knew him; a warmer, brighter light that glows to those that loved him and to us who were privileged to have him grace us with his presence, to enlighten us with his knowledge and lead us with wisdom in traveling the straight and narrow way that we live in hope is predestinated for us to walk therein.

He was truly a son of the Father; a loving brother to the Son of God Jesus Christ; a loyal servant to his Lord and Master; a Shepherd whose heart did bleed for the flock entrusted to his care. His life was freely given for a Hope in Christ.

DEDICATED TO  
ELDER LUTHER W. TURNER  
THE SHEPHERD

A Shepherd's life is one of fears  
With ethereal joys and earthly tears.  
The profit gained is not of gold  
That's held in hands, but of the Soul  
In heavenly wake before the Throne  
The Master's glowing countenance shone.  
"Well done, well done, ye son of man!  
A seat well earned at my right hand  
To hear thy earthly deeds extolled

By songs of sheep within thy fold."

"The widows, orphans, aged too,  
Your Father's footsteps follow you.  
The tearful eye, the hungry feed  
With words thy wisdom knew to need."

"The weary steps thy sheep to herd.  
A bleating lamb, yon distant word —  
A voice; the wilderness, a star to guide —  
Love to hasten, Faith by thy side;  
Safely enfold the little one mine  
Kept by the powers of Thee Divine."

"My sheep thou fed on morsels rare.  
Thy tongue did speak of no despair.  
Chastened with kindness the strength to win  
The struggle on earth — temptation and sin."

"No color, race nor distinction tread —  
'Tis for all, as one, my blood was shed.  
Well done! My faithful servant — good!  
Enjoy the feast by hands that would  
You know their love! Thy inheritance due  
Before the earth a foundation knew."

"Thy hallowed presence the heralds sing!  
Reap the bounteous love of thy King!"

Done by order of Black River Church, in  
conference July 24, 1954.

W. E. Turner  
Nettie Turner Turlington  
Margaret Baggett Lassiter

#### MOLLIE LOUISE GOODMAN

Mollie Louise Goodman was born March 11, 1859, and passed away June 22, 1954, making her stay on earth more than ninety-five years. She was married to Sanders H. Goodman in early life; he preceded her in death about two years. She leaves two sons, three daughters, several grand-children and great grand-children, and a host of friends to mourn her passing.

Sister Goodman was a member of the church more than sixty years, moving her membership from Burlington to High Point, N. C., December 17, 1910. She was a faithful member and was loved and respected by all. She lived near the church for many years, and filled her seat regularly. She took great pride in keeping the meeting house and grounds in order. We have missed her at the church meetings for a long time, since she was an invalid for about twelve years; she suffered much, but without complaining.

Yes, we have missed her at the church, but now we will miss the pleasant visits we have enjoyed with her in her home. To the writer it was uplifting and inspiring to talk with her about God and his Christ. May we be given to say, O Lord, they will be done. She would

often say, "This is such a beautiful world; I want to live in it as long as the good Lord will let me." She was blessed to stay here quite a long while; we believe God called her at his time. May we be blessed with the faith and understanding we feel Sister Goodman had, and bow in humble submission to God's will, knowing he does all things well.

BE IT RESOLVED, First, that a copy of this resolution, with our sympathy, be presented to the family; and a copy be written in our church records, and a copy be sent to the Signs of the Times and the Old Faith Contender for publication.

Written by the clerk at the request of the church, and read and approved August 15, 1954, while in conference.

Elder D. A. O'Bryant, Moderator  
Mrs. H. M. Taylor, Clerk

#### LELA MAY SNIDER MOTSINGER

Lela May Snider Motsinger was born May 1, 1904, and died June 17, 1954. On March 7, 1931 she was united in marriage to J. C. Motsinger. She leaves one daughter, Rebecca Jane Motsinger Bishop, one grand-child, one brother, three sisters and two half sisters to mourn her passing.

In December, 1935, she joined Bunker Hill Primitive Baptist Church, moving her membership to High Point Church October 14, 1944. She was a faithful member, filling her place at all church meetings when she was physically able. The writer had the pleasure of talking with her many times, and can say that she was strong and steadfast in the Primitive Baptist doctrine, that God works and none can hinder — hinders and none can work. Sister Motsinger has been taken from us and we shall miss her; but we feel that our loss is her gain.

May God reconcile her family, and all of us, to bow in humble submission to his will. May we be given to say, Thy will be done. She has paid a debt we all must pay some day. May it be as well with us as we feel it was with her, when the time of our departure arrives.

BE IT RESOLVED, First, that a copy of this resolution with our sympathy be presented to the family; a copy be spread on our church records, and a copy be sent to the Signs of the Times and old Faith Contender for publication.

Written by the clerk at the request of the church. Read and approved August 15, 1954, while in conference.

Elder D. A. O'Bryant, Moderator  
Mrs. H. M. Taylor, Clerk

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

## 'The Sword of the Lord and of Gideon'

VOL. 123

DANVILLE, VA., MARCH, 1955

NO. 3

### PRAYER FOR A MINISTER

With heavenly power, O Lord, defend  
Him whom we now to thee commend;  
His person bless, his soul secure,  
And make him to the end endure.

Gird him will all sufficient grace:  
Direct his feet in paths of peace;  
The truth and faithfulness fulfil,  
And help him to obey thy will.

Before him thy protection send;  
O, love him, save him to the end:  
Nor let him, as thy pilgrim soar  
Without the convoy of thy love.

Enlarge, inflame, and fill his heart:  
In him thy mighty power exert,  
That those who hear thy word may praise  
The wonders of redeeming grace.

Mrs. Jennie Clifford,  
Auburn, Washington

### MY HERITAGE

I'm now a child of the King!  
His only Son did call me in —  
An adoption was made!

I have a secret within this veil;  
To tell it's nature the charm would fail —  
A Family trade.

To use the riches that's mine by Birth  
I'm to live as He while here on earth —  
In a manger born.

At first I could not understand  
Until He had me try the plan —  
His Doctrine adorn.

Not His Immortal Glory feign  
But drink the cup that He did drain —  
As mortal man.

He gave me the Book of Family Script;  
Travels of Kindred for these riches to dip —  
A Treasure Van!

Margaret Baggett Lassiter  
Fayetteville, N. C.

### EXPERIENCE

If indeed I have ever tasted the goodness of God and made to realize his

mercy, his love and kindness, it brought me down in dust and ashes; and caused me to see myself a poor, helpless creature, begging for mercy: I didn't want justice. I was caused to see my awful crimes, the guilt of which was pressing me down beneath its weight. All I could cry was, O Lord, be merciful to me a sinner. I began to look to see if I could find someone that could tell me something, but it seemed they were all gone. So it went on — I not knowing what to do; afraid of my own case, I felt to know the verdict: "Depart from me ye cursed into everlasting punishment."

All manner of sin and guilt rolled up before me; Oh, the dark clouds that enveloped me, which I tried to fight down. I launched against them all my best efforts: still higher and higher they became, and I lost all my strength. What will I do? I stole away, I thought for the last time, to pour out my soul once more before I died, to an ever merciful God: O Lord, think upon me when thou comest into thy kingdom. But still I must find someone that could tell me something. This was in the Summer of 1914.

Not far away there was a protracted meeting in progress, and I, just as the world does today, thought if there was anything that one wished to know in this respect, they had to see a preacher, — it didn't matter what kind, but "a preacher". As I was passing this place of meeting, I noticed a sign which read, "All Welcome". Upon seeing this, I attended. I had a longing desire that this preacher would tell, or say, something that would bring relief to my benighted soul. To my dismay, the first thing he said was, All under the sound

of his voice he would admonish to read their Bibles. This killed me stone dead. I had worn my Bible out reading it, and had laid it aside not to read it any more; for everywhere I read, it tore my fig leaf apron up until it refused to hide me: my sins were still boiling up.

Right at this time, something seemed to say, You had better tell it yourself; and so, in my little weak way, I have been trying to tell it ever since, but not as an ordained minister. And still I went on searching, going to different kinds of meetings; but they didn't offer me any relief — it was of no comfort. Since I was reared by Primitive Baptist parents, I thought I would try them out. I didn't like the idea, for they were not popular, and the people generally did not seem to like them. But soon I went to their meeting: and I thought at last I have found my whole heart's desire— and I continued to go. Their preaching I thought had the old time ring, and they were my people. I offered for membership, and to my surprise, they received me. But not long after they began to preach as though God was God of the hills, but not God of the valleys; and as I could not so understand it in this sense, I, in a peaceful manner, got out of their way. I next offered myself to Old Salem Church, in Freestone County, Texas, and was received and baptized by Elder W. O. Beene. I now belonged to a body of people that believed as I did — in the absolute predestination of all things. As Elder Beene went into the stand, he went in quoting the text: "Comfort ye, comfort ye my people saith the Lord." The thought came to me: "Must I do that", — No, I would die before I would do that. And in my little experience in this respect, I am of the opinion that all these little things called preachers, have got to go through the belly of hell every now and then, lest they become puffed up, and exalted above measure.

Just why I am writing in this light I can't tell. For some cause a portion of my little travel came up before me this morning, and I just began writing

it down. I have in my weak and stammering way made so many blunders, and have been made to feel so cast down so many times. Often I have spoken out: if the Lord would forgive me, I would never try it again. My preaching territory is like unto myself, of small size; but seemingly something has taught me that minnows stay near the bank.

This is Xmas day, 1954. I was born May 3, 1883, so it can be seen that I am past three score and ten. Before I go home, I would like to speak my views through the Signs on the purpose of God in all things, if after presenting them, the staff conclude them to be orthodox. I would ask all the household of faith to remember me a poor sinner in their prayers, and that the Lord in his goodness and mercy may watch over all of us, and according to his holy and righteous will, unite broken Israel into one body of peace, love and fellowship.

Yours in bonds,  
(Elder) W. A. Little  
1008 E. Allen Avenue,  
Ft. Worth 4, Texas

(Note: When we read the above by Elder Little, the following lines by Hart came into our feelings:

"How strange is the course that a Christian must steer:

How perplexed is the path he must tread!

The hope of his happiness rises from fear,  
And his life he receives from the dead.

His fairest pretensions must wholly be waived,

And his best resolutions be crossed;  
Nor can he expect to be perfectly saved,

Till he finds himself utterly lost.

When all this is done, and his heart is assured

Of the total remission of sins,

When his pardon is signed and his peace is procured,

From that moment his conflict begins."

— J. D. W.)

THEY WERE YET WITH  
THEM IN SPIRIT

Baker, Oregon  
May, 1908

To the Church at Little Flock:

As it is impossible to be with you at your yearly meeting this month, we take this way of reminding you that we are still with you in spirit. Though mountains, and rivers, and deserts, and plains intervene between us, there are many things we have in common which bring us together. When we look at the sun at noonday and are made to rejoice in its heat and light, just think we may do the same things and receive blessings from the same source at the same time. Should clouds hover over us in one place, still this great light penetrates enough that we know we are living in the day, and do not walk in darkness, even though the brightness may be hidden.

In this same way the Son of Righteousness is shining on us all: only, His dominion and influence extends to all the ends of the earth, and is not limited by times nor horizons. His brightness penetrates the clouds of life, and sends life giving principles to all his creatures: and it is received when it is sent. When we behold His brightness, it is the glory of the Creator himself; and we rejoice that this brightness is the same, whether those who have the eyes to see it are in Kentucky, or the far off valleys of Oregon. Then we rejoice to know that the eyes that behold this wonderful brightness never grow dim or fail from use or age; but, as Moses of old, they behold from the heights on this side of the Jordan of death, the uttermost limits of the Land of Promise to which the great Captain of their salvation is leading them. Those eyes are the eyes of faith, and they all look on the same Sun from all parts of the universe: and it looks the same to them all — in shape, size and beauty. In shape, He is that of perfection; in size, He fills the universe, and enters with fulness

into the hearts and lives of his blessed subjects; in beauty, He outshines the natural sun. So, no mortal can behold Him with the natural eyes, but now, as though a glass darkly, they behold His glory. But after the things of this life are fulfilled, they shall see Him as He is and be like Him.

We know that we walk in the light of day, because we see all things about us: the evil of our hearts; the lusts of the flesh; the providence of God. If we had no eyes, we could not see these things; if we had eyes and there was no light, we could not discern them. But as we see and know them, we are sure we have both the eyes of faith, and that the blessed light of the gospel is shining on us. May this blessed light continue to send His life giving rays into these benighted hearts of ours, and illumine our lives, that location, nor distance will ever be considered as interfering with the sweet fellowship we have in Christ Jesus our Lord.

As you sit in your accustomed places at meeting — and ours are vacant — let no tears of sadness fill your eyes; but look upon us as filling other seats in the kingdom of God, and as yielding to Him the same obedience and reverence, and drawing our supplies from the same storehouse of grace.

"The steps that I take, and the station I fill,  
The Father determined and wrote in His will."

In your prayers and supplication remember us, and ask that our paths be made plain before us, and that we be given strength at all times to walk in them. May the God of love and peace bless you with his presence, and unite us again in his kingdom — if not in this world, then in that blessed eternity where we shall see him as he is, and praise him for his redeeming grace. Mizpah.

Your brother and sister in hope,

C. W. and Martha H. Bond

(Note: this was the first of a number of letters written to Little Flock Church in Kentucky, after we moved to Oregon. — Martha Bond)

"PERHAPS HE IS DOWN IN  
THE VALLEY SOMETIMES"

Cameron, N. C.

Elder R. W. Rhodes,  
Dear Brother:

I received your books a few days ago; and you will never know how much I appreciate them, and your kindness in sending them to me. I love every word in the Gospel Comments, because that is just the way I believe; and it is indeed a comfort to know that someone far superior to what I feel to be believes the same way I do. "By their fruits ye shall know them"; then love ye one another. I believe that Primitive Baptists have a love for each other that is so different that the world cannot understand it; for God has hidden these things from the wise and prudent, and has revealed it unto babes. I also enjoyed the Jones-Rhodes Debate; I have read it through, and your side is grand, but I did not read one point that he brought up that makes sense to me. "Why do the heathen rage and the people imagine vain things?" Perhaps to be seen of men, as if God was not seeing them also. Dishonoring words were spoken against the blessed God of heaven and earth.

God has a people who know the joyful sound, whether I am one of the number or not. I have only a humble hope that I am: I sometimes feel that I have had sweet evidences enough to make me believe that God is alive, and is watching over his little ones today. His sheep know the joyful sound, and they will not follow a stranger. So I cannot follow what Mr. Jones said.

If I am not a Primitive Baptist, I am nothing, because I am not anything else; and what I am was not taught me of man. I believe the Lord showed me the church when I was determined never to join the Primitive Baptists. I dreamed that I went to the church that my mother belonged to, and there was not a vacant seat. She was sitting on the edge of the pulpit, and was crying; and she made room for me, and mo-

tioned for me to come and sit by her. I thought that she was dirty and common looking: and I felt myself so dressed up and so nice, that I was ashamed of her, and I would not go to her. I started to walk out at the side door, but I turned and looked back at her. She was still crying: and a feeling came over me that I had never had before. I thought, she is my mother, and I love her, and I am going to her even if she is dirty. I turned around and went to her, and sat down by her; and she laid her head against my breast, and I felt that I had never known such love for her before. I believe she represented the true church of the most high God, set up before the dust of the highest hills was formed; and that it was sent to me from heaven, to show me that even if the church is persecuted on earth, she is my mother, and I love her. I love her walk; I love her ways; and I am not ashamed of her. Neither am I, "Ashamed to own my Lord, or to defend his cause; maintain the honor of his word: the glory of his cross."

Still at times I feel to be the poorest of the poor, and not worthy to even call upon his great and holy name; then at other times, I feel that if I can receive only a little crumb or two from the Master's table, it is enough.

"Precious memories, how they linger;  
How they ever flood my soul:  
In the stillness of the midnight  
Precious sacred scenes unfold."

Brother Rhodes, please pardon me for writing such a lengthy letter. I intended only to let you know that I received the books, and do appreciate them. May the Lord ever be with you and yours, to guide you on your way, and at last may you hear him say, Come, ye blessed of my Father, inherit a home prepared for you before the foundation of the world.

I do not feel that I have said anything that is worth much, and I am tempted to burn this, but something seems to say, Perhaps he is down in the valley sometimes, as I am, and maybe he might like to get a few lines from



me as much as I liked to read his books. Who knows! I would like to meet you and hear you talk; but if I never have the opportunity, I hope to meet you in that home above where we shall praise his name.

Lucy Collins

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SISTER McPHAIL A SUBSCRIBER  
FOR SIXTY-TWO YEARS

Dear Brother Spangler and  
Brother Wood:

I am reminded of sending my remittance for another year: it will be the sixty-second year that I have subscribed for it, and have enjoyed its many sweet articles. It won't be any — or many — more years that I shall need the eyes to read, or the heart to understand, or the comforting influences of the Signs of the Times, or the rest in Christ the Ark of Grace here in this beautiful yet wicked world. I live in hope of the better life beyond this wilderness of woe, as it is described and felt by the Lord's chosen, redeemed people. As David said, and as is my hope and prayer: *"I will bless the Lord who hath given me counsel: my reins also instruct me in the night season. Therefore my heart is glad, and my glory rejoiceth: my flesh shall also rest in hope."*

I have in my possession a sketch of the founding of the church in Canada, and I enclose it for your judgment as to its being inserted in the Signs. It is lengthy I know; so use your judgment in inserting the account of the Covenanted Particular Baptists meetings for one hundred years after its planting upon Canadian soil. I talked with our pastor, Elder Rustin, as to the advisability of sending it, and he encouraged me. It may be interesting to all readers — I know it will be to all Canadians, though few are living who heard any of those preach.

I remember my grandfather McColl coming to our home eighty-four years ago. I am now in my eighty-ninth year; and thus far the Lord has led me on,

thus far his power has prolonged my days. By the grace of God I am what I am.

Your unworthy sister in gospel bonds,

Sarah B. McPhail  
Dutton, Ontario, Canada

(We wonder if any one now living has been a subscriber longer than Sister McPhail. — J. D. W.)

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ONE-HUNDRED YEARS OF  
THE PARTICULAR COVENANTED  
BAPTIST CHURCH OF CANADA

To the Particular Covenanted Baptist Church of Canada and its congregation, and all that are present at this meeting, which is one-hundred years since the planting of this vine of the Lord's right hand upon our fair Canadian soil:

Our assembling here today is not to celebrate in any way, but with sacred memory and with thankful hearts, to commemorate the preaching of the gospel to the Lord's poor and afflicted people whom he has chosen in Christ before creation's dawn; and who are found in every nation, kindred and tongue under heaven. God, in his all wise providence, has divinely arranged that He will not leave himself without a witness; and has also promised that he will not leave his people comfortless. Though all ages, and especially since the coming of our adorable Redeemer and the establishing of his Kingdom, he has been pleased to raise up laborers in his Vinyard, and to send them forth in every nation, kindred and tongue under heaven: fitting and qualifying them, not in the schools of men, but in the school of Christ, which rests upon the solid foundation of divine revelation.

We that are assembled here today do with thankful hearts and with gratitude to the God of all grace, feel to worship and adore his matchless name for his wonderful works among the children of men, in still maintaining and upholding the vine of his own right hand's planting, through all the trials and many hardships of life which our

forefathers have passed through, until the present day; and who by the teachings of his holy and ever blessed and unchanging Spirit, has enabled us to continue steadfastly in the Apostle's doctrine and fellowship, and of breaking of bread, and in prayer. Amen.

It becomes our pleasant duty to address you on this occasion, with the hope that we may transmit to you both valuable and interesting information regarding the life, the trials and prosperity of this church since its organization one-hundred years ago. Its life has been varied, mixed with joys of prosperity, and days of adversity. Its pathway has not always been a smooth one, but, upheld by sovereign grace and the infinite love of God shed abroad in the hearts of its many members, they have been enabled to struggle on through these one-hundred years, adhering closely to the Articles of Faith which were adopted in its organization, and following its order without any marked change.

At the close of the 18th century a young man named Donald McArthur, of Cowell, Scotland, was wrought upon by the Spirit of divine grace, which brought him from nature's darkness into the light and liberty of God's dear Son. He, not only feeling the power of salvation flowing into his soul, was soon impressed to publish the name of his blessed Lord who had done wonderful things for his soul. He began preaching the gospel in his native country. Guided by divine providence, he with four others found Elder McFarland, pastor of an English Calvinistic church in Edinburgh, who was in accord with their views. McFarland baptized them, and ordained McArthur an elder. He went about preaching, and under his ministry several churches were organized: one at North Knapdale, Scotland. Douglas Campbell, of Knapdale, who was a deacon of the church of North Knapdale, with five others emigrated to this country in 1818, and settled in the township of Aldboro.

Deacon Campbell was ordained to the

full work of the ministry by Elder Charles Stewart to the pastoral office of the Regular Baptists of Canada, many of whom at that time were sound in the faith; but after some time they departed from the gospel order and sentiment. He withdrew from their communion and organized what is now known as the Covenanted Particular Baptist Church of Canada, in the year 1820. The first fruits of Elder Campbell's labors after the organization of the Covenanted Church was Mrs. Duncan McCallum, who, with her husband, emigrated to this country in 1819, and settled in the Township of Aldboro. The second one to be baptized by Elder Campbell was Elder Thomas McColl, in 1821. The baptism took place in Lake Erie. The third one whom it was the privilege of Elder Campbell to baptize was Deacon Duncan McCallum. Thus the Lord blessed his labors, and added to the church daily such as should be saved.

We now relate an incident in the life of Elder Campbell: While plowing in the field with a yoke of oxen, and while busily engaged in his arduous labor, he in mind and heart was in communion with his blessed Master, and was irresistibly impressed to visit his friends in Lobo, who came from the home land of Knapdale. On the following day Elder Campbell, in company with Deacon Thomas McColl, started on foot some forty miles through the forest, to preach the gospel of their blessed Master to their friends and neighbors. He seemed to be inspired with a double portion of the Spirit, and the power that accompanied his preaching was great. A great awakening followed; and later a branch church was organized (in 1837) at Lobo. A log building was erected on the South-east corner of Lot 9, Concession 6, Lobo, which was their meeting house until 1854. Elder Campbell's labors came to an end in the Fall of 1857, the Lord, having prospered his labors in this country, gathered him unto himself as a sheaf fully ripe for the harvest.

Elder Thomas McColl was born in March, 1791. He came from Kilberry, South Knapdale, Scotland, to Caledonia, New York, in 1817; and to Aldboro in 1819, where he taught school for a time. He was baptized in 1821 in Lake Erie. On Friday, the fifth of November, 1852, the church met in the present building for the purpose of examining brother McColl, who was then serving in the office of deacon, and setting him apart for the work of the gospel ministry. After relating his experience and call to the ministry, he was approved of and ordained by the laying on of hands of the presbytery, which consisted of Elder Douglas Campbell, Elder Neil McDonald and Deacon Duncan McCallum. This was done on Saturday, the sixth day of November, 1852. After a few years, Elder Campbell's health became so impaired that he could not attend the meetings; and Elder McColl was called to the pastoral care of the church, which consisted at that time of five branches, viz: Aldboro, Dunwich, Lobo, Ekfrid and Duart.

The church here stood alone and would not fellowship any known in the country; and it was supposed that there were none on the continent of America that it could fellowship, until Elder McColl received a number of the Signs of the Times from Jane McGregor, a friend with whom he corresponded in Delaware County, State of New York, who was a hearer of Elder Isaac Hewitt. She kept sending the Signs of the Times until the account of the ordination of Elder William Pollard was published which took place in Dundas, Ontario, Canada, in 1854.

Elder William Pollard was born in England in 1825, and came to this country with his parents in 1833. They settled at Stony Creek. His parents were Strict Baptists in England. Elder Pollard began to be troubled in mind in the year 1851. In the Spring of 1852, he was set at liberty by these words, "Thou art my son, this day have I begotten thee." He was ordained in the year 1854 by a presbytery consisting of

Elders Gilbert Beebe, Johnson and Dudley. Elder Pollard's first visit to the Covenanted Baptist Church was by invitation of Elder Thomas McColl, who was then pastor of the church, and who wrote him, inviting him to visit the church at their Quarterly Meeting the first Sunday in February, 1857, at Lobo. The doctrine he preached was well received by the church. The following Spring, 1858, Elder McColl invited Elder Gilbert Beebe and others, to attend the Quarterly Meeting in June, which was held at Ekfrid. Elder Beebe came, accompanied by Elders Thomas Hill, E. A. Meadows and William Pollard. All the visiting Elders preached during the meeting, and the truth proclaimed by them was cordially received by the church here; and an unbroken fellowship has existed between them and the church here ever since. Elder Campbell was still living, but so infirm that he was not able to attend the meeting. Upon hearing of the truth preached by the visiting Elders, who were strangers in the flesh, he wept tears of joy. Elder Thomas McColl continued in the pastoral office until he became so infirm that he could not serve the church in administering the ordinances, when he resigned his charge, with the unanimous consent of the church, to Elder Pollard in the year 1868. Elder McColl departed this life in full assurance of faith on October 17, 1870. Elder Pollard moved from Michigan in the Fall of 1868, and began his labors as pastor of the church; and for thirty-three years he labored in word and doctrine among the people whom the Lord had given him oversight. His labor was blessed of the Lord, and during the thirty-three years he was privileged to baptize one hundred and sixty-nine persons into the fellowship of the church. On the 24th day of January, 1901, the angel of death claimed his mortal body, and he fell asleep in Jesus. Elder Pollard was baptized in the Spring of 1852, at Beverly, by Elder George Patton.

Among those who have labored in the Lord's vinyard in the history of the

church are Deacon Duncan Lamont, who was born in 1802, and died February 22, 1867. He came to Lobo from near Tarbet, South Knapdale, in 1820. He was not an elder, but preached in Gaelic exclusively for thirty-seven years in Lobo and Cardodoc; at first in houses, and in the Summer time, in barns and groves. John McGugan's barn, Lot 23, Concession 7, Cardodoc, was for years the meeting place every second Sunday during the Summer. Also Deacon Bateman labored among the different branches of the church in word and doctrine until called to his eternal home. Elder W. I. Carnell labored among the people as pastor for five years, and his labor was blessed of the Lord in many being added to the church.

We will now bring this to a close, not having access to the church record, hoping that what we have written may be of interest to all present. We will just state that the first communion was held in Duncan Peterson's house, three-quarters of a mile from Eagle. The first meeting house was built of logs, and stood where the village of Eagle now stands. Here the people met to worship God until 1844, when the present building, in which we are assembled, was erected.

And now we feel that the highest tribute that we can pay to the Covenanted Baptist Church of Canada, is that we continue steadfastly in the Apostle's doctrine, and in breaking of bread, and prayer. Amen.

(Note: it is not clear to us just who prepared the above; but we asked Elder Rustin to bring the history to date, which he has done as follows: — J. D. W.)

The above meeting took place in October, 1922. Elder J. B. Slauson was pastor at the time, and Elder P. W. Sawin, of Kentucky, was the visiting minister.

Elder Thomas McColl used to say that the church was called Covenanted Baptist because the members covenanted together to watch over one another in the fear of God, and to walk in love one toward another. On another occasion he said it was also so called because

they believed in the Covenant of Grace, ordered in all things and sure.

Elder W. Pollard was ably assisted for some years by Elder W. L. Beebe, who resided in Canada for several years, coming from Georgia in 1877.

In 1901, Elder W. I. Carnell became pastor, and was ably assisted by Elder H. M. Curry. They both resigned and returned to the United States in 1906; and for some years the church was without a resident pastor. Elder H. C. Kerr served them as a yearly pastor for three years, coming to Canada for their Quarterly Meetings each year, and aided them in getting suitable supplies.

Elder J. B. Slauson became their pastor in 1914, moving to Canada from Halcottville, New York, that same year. He served them until his death in 1925. The church was without a pastor for nearly four years, but during that time they were visited by Elders from the United States, so that they were fed and kept together in sweet fellowship and peace.

I became their pastor in August, 1929. When I came most of those lovely brethren were graying with age. One of them, Brother Levi Pollard, said, "Elder Rustin, you have come here to bury us all." Years later, when news came of his death, I thought of his words; and I believe I was encouraged by these words being given me: "Instead of the fathers shall be the children." Many times I have felt, "The lines are fallen to me in pleasant places", and to this day I love nothing better than to visit among my friends and brethren in Christ, who are my companions in tribulation and in the kingdom and patience of Jesus Christ.

May I say that we, as a people, rejoice in the love and fellowship of our brethren of the same faith and order in the United States, who have faithfully visited us, laden with the word of our God. Our prayer is that God will ever maintain us in the faith of those who first organized the church. — (Elder) George Rustin.

WE SEE THOSE THINGS WHICH  
CANNOT BE HID

Poolesville, Maryland

Dear Elder Wood:

Your letter of December 30th, was received in due time. I would have you know that I am favored in being kindly remembered.

We see each other from the outside, but ourselves from within; and I view myself as being so little and unworthy, and entirely undeserving of our Heavenly Father's love and mercy. Bles't be His unlimited wisdom, in that which we receive of him is his free gift to his chosen few, whom he is purifying to himself.

In the past few days before receiving your letter, I have been thinking of the beauty of our dear Saviour's love. Is there anything more beautiful? "Greater love hath no man than this, that a man lay down his life for his friends." As I see it, we must love him, that is, those who are born again, In the Book of Remembrance we are told what our love for the brethren means to His children, seeing in them that which cannot be hid.

I have reason to regret that I did not see you and your fellow travelers when you were led to come to see me before the hour of your meeting at Broad Run Church. I was so sick that day, and am not very well now. My heart does not function normally at times, and I suffer discomfort. My prayer is, "Thy will be done; may I be given patience."

I thank you for sending the copy of the Minutes of the Virginia Corresponding Meeting. When I read G. C. Spindle's Circular Letter, my comment was: This is not of the flesh.

If I live to February 5, 1955, I will be ninety-one years of age. I feel to be more feeble day by day; and I hope, more thankful to my Lord. I sorrow in not being able to attend the meetings — I believe our dear Saviour is there; and the desire of my heart is to live in that kingdom where Christ our Saviour

reigns.

I hope to see you sometime; and I will add: Bles't be that never ending love that will not let us part.

Sincerely,  
(Dr.) S. B. Milford

UPON WHICH IS OUR HOUSE  
BUILT: SAND OR ROCK?

New Bern, N. C.

Dear Brother Spangler:

. . . I have been impressed to write you several times since I met you at the Contentna Association, and heard you preach on Saturday October 9, 1954; but each time after I would write and then read my letter, I would not mail it. Each time I would attempt to tell you some of the precious thoughts that have come to me from time to time, and each time I would decide that the thoughts were not fit to be told to the people of God. But since I am still impressed, I will try to write some of the thoughts that invade my mind at this time. These thoughts are in connection with Matthew 7:24-27, which reads: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon the house: and it fell: and great was the fall of it."

We see in the natural man, as he lives in this world, that he understands only natural things; and all his actions are by the works of his own hands: he has to help God save himself (the man), for we hear them say, "If we don't meet God half-way, and accept Christ, and be baptized, God cannot save me." Is not this building on a foundation of sand:

man making himself equal to God in power and in righteousness (which things are also made of sand, or the works of men)? These things are in for a fall, and great shall be the fall of it.

Now for a few thoughts of the man that build his house on a rock. The man that built on the sand heard the preaching of the gospel of Christ, but could not understand the word of God because the Spirit had not entered into his heart to prepare him for the kingdom. But when that still small voice of God speaks to the soul (or heart), then it is that the foundation of self-righteousness (sand) which he had been building on, begins to fall: for no man has ever entered into the kingdom of heaven (church) by works of his hands, or the carnal mind. Saul of Tarsus, when he was on his way to Damascus to hinder the work of God, was building his house on sand, trusting in the works of the law to save him; but when that light shined around him, his house (self-righteousness) began to fall, for he could not stand before God. He fell to the ground, and was not able to rise of his own power; but God lifted him up, and sent him on his way, which God had prepared that he should walk. And from this time on we find Paul building on the Rock, which is Christ: and he was blessed by the grace of God to the extent that, in one place in his writings, he speaks of being a master-builder, but the foundation was Christ.

Now when this building is complete, which is built upon the rock, then the church will be one body, forming the bride, the Lamb's wife; which is, to me and in my experience, the completed building (church) of our God, the Holy Jerusalem, the City of God, which John saw coming down out of heaven adorned as a bride for her husband.

I feel that this may not be interesting for the people of God to read, but a heavy load has rested on me ever since I met you at Contentna Association and heard you preach a wonderful sermon, which comforted me more than I can

tell. Thanks be to God for his blessing to you, and I hope that he has blessed me to hear and understand a small portion of the gospel of Christ. I am mailing this, hoping that the desire to write will be lifted from me.

Brother Spangler, remember me in your prayers, for I feel so sinful and so small that there seems to be no place for me in the church of God. I hope a brother in Christ, saved by the grace of God.

S. R. Boykin

Toney, Alabama

Dear Editors:

The November Signs of the Times is so good — every article from the longest to the shortest.

...I wish I could hold to the great happiness it brings me in reading the writings of our kindred in Christ. It is wonderful to be given a heavenly mind to write, pray, sing, preach, meditate, or even think at all, on our God's great and adorable name. It is so deep to me at times that my pen can't write it, or my tongue can't mention it, yet I desire to be in close contact with our blessed Saviour; but it seems that I am like Sister Mary L. Eckard, I have seasons of desolation and feel I'm surely lost. Yet I know that God is never slack concerning his promises, as some men count slackness; and I know the Lord knoweth them that are his. So when we are in the valley, He is there too.

In the church the gospel is to be preached; and preachers are not hatched in man made incubators, but they go to the school of grace. Sometimes this school is in the corn field, sometimes in the jail house, sometimes on the bed of afflictions, sometimes beside the roaring waters, or the briny deep. Oh, there are so many unpleasant places to name: yet God kills and then makes alive. He makes crooked places straight, and rough places smoothe.

Enclosed is \$5.00 to cover the years

1954 and 1955, subscription. Thanks for sending it on. We desire all of God's children to pray for us; we are so few and so poor and helpless, and have no preacher in our association. I feel the good writers should know how we readers feel about their writings, and there is no way but to write to the Signs and tell our editors.

A poor sister, if one at all,  
Mrs. Reemer Reece

### SORROW TURNED INTO JOY

Collinsville, Virginia

To the Signs of the Times:

Dear ones, I have enjoyed reading the Signs. In the December issue in the article written by Brother Nash, the same words of our Saviour, "My God, My God, why has thou forsaken me", have touched my feelings in the past. I believe that all of God's people feel that at times; and it is good to feel that way, knowing of ourselves we can do nothing without his help. The only way we can keep his commandments is to first learn this: then we can love all those who believe and know it. The only good works we do is when God works in and through us; then we give him honor and praise.

I rejoice in these words: Being saved before the foundation of the world; and, By grace through faith in Jesus Christ; and, The cross. I have felt to be a sinner, and if I could have saved myself, I would be my own saviour; and never could have thanked God as my Saviour. The Apostle Peter said, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings: that, when his glory shall be revealed, ye may be glad also with exceeding joy." (1 Peter 4:12-13) In the 16th chapter of St. John, we read, "Verily, verily, I say unto you, that ye shall

weep and lament, but the world shall rejoice, and ye shall be sorrowful, but your sorrow shall be turned into joy."

The things I have suffered, and the things I have rejoiced in, at home and places of worship, in the night and in the morning, I would not exchange for the world and what is in it; and wonder why we can't be satisfied now and forever.

With love,  
Mattie Underwood

### THE LORD HAS ALWAYS MADE A WAY

Merryville, Louisiana

Dear Household of Faith:

While sitting and meditating this lonely afternoon, I am reminded that we have turned another page in history. Our mistakes and shortcomings of the year 1954 are behind us, and no man can change them. Just what 1955 will bring is beyond human wisdom.

The Lord has blessed me in many ways beyond what this unworthy worm deserves: I have reasonably good health for a man of seventy-nine years. It has been my happy privilege to mix with and enjoy the company of the brethren and sisters for the past few months. I have been made to taste the bitter as well as the sweet. It has pleased God to lay a heavy hand on me by calling my dear companion to her long wished for reward. The Lord giveth and the Lord taketh away; blessed be his just and holy name.

O, let it be far from this sinful mortal to try to change His eternal plan. He rules 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? His mighty hand has laid the foundation of the earth and commanded the waters, "Thus far shalt thou go." He holds the winds in his fist, and calms the raging seas. He declared the end from the beginning, and from ancient times things not yet done,

saying, My counsel shall stand and I will do all of my pleasure.

We poor worms of the dust are as clay in the potter's hands: he makes each vessel as it seems good to him — some to honor and some to dishonor. My fear is that I am to dishonor. Yet I have a sweet hope that nearly thirty years ago He raised me from a bottomless pit, and placed my feet upon a rock. It was then that I could sing praises to his matchless name. This was in a vision, but many times, when bowed down with an almost unbearable burden, I have been carried back to this scene; and my God, I hope, has always made a way for my escape. The God in whom I hope is above all other gods. We are told that there are lords many, and gods many; but unto us there is but one true and living God. I have a hope that I am one of the US.

The angel spoke unto the virgin Mary, saying, Thou shalt bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins — positive terms. No room for conditionalism to creep in. We hear this same Jesus saying: I came down from heaven not to do mine own will but the will of the Father who sent me. The Father has said that he would do his own will, and none can stay his hand. That being true, there is no chance of a failure. The Son said that of all that the Father gave him, he should loose nothing, but raise it up again at the last day. And, My Father who sent me is greater than all, and none can pluck them out of my Father's hand: I and my Father are one. So we see there is a oneness that is as strong as God himself.

Dear ones, if I have a hope, I have tried to give you a reason for the same. I have been taking the Signs for nearly thirty years and have been greatly comforted. I can't recall that I have ever missed a copy.

Yours in hope,  
J. Paul McMillian

Hermiston, Oregon

Dear Editors of the Signs:

Enclosed you will find an obituary of our beloved Sister Williamson, which I would like published in the Signs.

We do enjoy the writings of our brethren so much, and hope that the dear Lord will continue to bless them with the ability and will to keep it as it has always been: the soundest paper published. With much love and I hope sweet fellowship, I remain

Just a little brother,  
(Elder) Ernest J. Attebery

Philadelphia, Pa.

Dear Editors:

I am enclosing \$4.00 to renew my subscription and for a copy of the Welsh Tract History.

I have just been reading some of the good letters in the Signs of the Times, and find great comfort in doing it. I frequently see myself so unprofitable and worthless, and, when in that frame of mind, I often turn to the Signs. As I read the sweet experiences of others, I can see the wonderful love of God working in them: They are going through sufferings or being down cast, but still giving thanks and praise to the Lord. My heart goes out to them, and I wish I could be like that. That desire is my prayer; and I feel uplifted, wanting to give thanks and praise to the Lord myself.

May God bless you, and sustain you in your good work of compiling the paper for our comfort.

Your unworthy brother,  
T. C. Koch

*"Remember now thy Creator in the days of thy youth."* (Ecclesiastes 12:1)

Huntington, W. Va.

Mrs. Mary Claggett and  
Mrs. Louise Ball:  
Washington, D. C.

Dear Sisters in the faith of God's elect:

I will try to answer your welcomed



letter of October 27th. As you say, age is telling on us, and we do well to look back to the days of our youth. I take comfort in reading the last chapter of Ecclesiastes; so open your Bible to the last chapter, and let us reason together. First, think of the time when the light of the knowledge of the glory of God shined in our hearts above the brightness of the mid-day sun, when we received the spark of hope; and remember, the Apostle Paul always went back to the time when he was delivered from the power of darkness into the kingdom of God. You and I will always remember the days of our youth, or the time when we saw ourselves a miserable sinner, — not just a little sinner, but the worst that ever lived. We uttered the first prayer unto Almighty God to be merciful unto us. How amazing was that grace that was given us, and how precious it appeared to us the hour we first believed. We who have passed the four score years, remember how good and merciful he was to us; and now that we are old and grey-headed, he will not forsake us.

I can look back to my youth, over sixty years ago — a young man, stout and hearty, when the burden was laid upon me. I remember distinctly that even before I was ordained, they used to call me the boy preacher. Now as I look back over the many years, I often wonder if I am the same man that I am talking about. Old age has slowly come upon me, and upon you; and we are getting forgetful, full of pain, nervous and unsteady, and I am required to put on my glasses to look out of the window: I take my cane to steady this mortal frame. "Remember now thy Creator in the days of thy youth", and we can cry unto Jerusalem that her iniquity is pardoned, and her warfare accomplished. When the trials are all over, and my work is done, then shall the dust return to the earth as it was,

and the spirit unto God who gave it.

Soon, according to nature, we will be gathered to our fathers, and mourners shall go about the streets. In the silent city of the dead they lay this natural, corruptable body at rest; mark the place with a marble slab; make a note in our church book; and we shall soon be forgotten. But thanks be to our God, in the book of life our names are written; and all of his elect, all that Jesus died for, every one, will hear his voice; they that sleep in the dust of the earth shall arise. There will be the resurrection of the just and the unjust, but the dead in Christ shall arise first. This is a great mystery. No one has ever experienced the final resurrection: we rely on what the Scriptures teach us about it; and we have a witness within ourselves that He who is the resurrection and the life will come again, without sin unto salvation; and they that are in their graves will hear His voice and come forth: That which was sown in corruption will be raised in incorruption; that sown a natural body will be raised a spiritual body; that sown in weakness will be raised in power. And we do know that when Jesus comes again, we shall see him as he is, and be like him, and be satisfied. Let us thank our Heavenly Father that there is a resurrection, and thank him for giving us a good hope in Him, and the evidence in us that we have passed from death unto life because we love the brethren.

Thank you, my sisters, for thinking and writing to us. We are semi-shutins, but hope some day to visit you dear people again, if it is His will. All things are in His hands, and everything will be all right, for it is God who works all things in heaven and in earth. To him and him only do we give all praise. Give my

love to all the Corresponding Meeting brethren. May the blessings of God be upon you. Sister Weaver sends her love and fellowship along with mine. Do with this whatever you have a mind to. Write again.

Yours in hope,  
(Elder) George L. Weaver

Box 251  
Lufkin, Texas

Dear Editors:

I have just read VOICES OF THE PAST in the January issue of the Signs. I can now realize what it meant to my father when he received the issue of the Signs which reported the death of Brother Beebe. I remember very well that when he got the Signs and saw the announcement of the death of Elder Beebe, he called my mother — and he was moaning as if some of the family had passed on. (I believe now that it was one of the family.) Our saviour said that those that do the will of God were his brother, his sister and mother.

My purpose in writing this letter is to inquire if there is a collection of Elder Beebe's editorials compiled in pamphlet form; if so I would like to get them. If you know of such a copy, please advise me.

My father read the Signs of the Times as far back as I can remember, and I became interested some twelve or fourteen years ago. I get great pleasure out of the paper; and find more in one issue than it costs me.

Yours in hope of a life beyond this veil of tears,

Otto Brittain

## EDITORIALS

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March, 1955

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### EDITORIAL

*"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away." Matthew 13-47, 48.*

This is one of the many parables used by the Saviour to convey to the multitudes Spiritual things by the use of earthly objects and miracles. He used the sower, to set forth the Son of man, who is the Son of God manifest in the flesh. The One who hath declared by the prophet Isaiah, that "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good

tidings unto the meek." This is sowing good seed in the field! And unto them He says, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12-32.

The net, mentioned in the parable at the head of this article, depicts the gospel net which is put forth by those whom He has called to preach the gospel, and by which, men and women are caught and brought into the kingdom, which is not of this world, but in the world. Fishermen cast their nets into the water to catch fish and to bring them out of the element in which they are; and when they are caught, they are drawn up to the surface where they can be seen. So it is with the preaching of the gospel, when it is applied by the Spirit, it catches men and women and brings them out of the kingdom of this world, into the kingdom of heaven which is the gospel church.

There is one thing noticeable when fish are caught, they wiggle about in an effort to free themselves from the net in which they are caught. So it is with the children of God. They do their best to keep any body from knowing that they are entangled. Many of them try to hide the tears that flow when they are under the sound of the gospel; but in spite of this effort to hide, there is a source of complacency that shines. Candles are not lit and put under bushels, but on candlesticks; and they give light to all that are in the house. Fish caught in a net wiggle until they are drawn from their own element and die. So it is with those caught in the gospel net by those whom God has sent forth as fishers of men. They also must be brought out of self and die to self righteousness and the law.

Jesus said unto His disciples, "Children have ye any meat? And they answered Him, No. And he said unto them, cast the net on the right side of the ship, and ye shall find. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread." These fish were already prepared for them when they reached land.

Fish are no good raw, they must be cooked and prepared for use and enjoyment. So are men and women, they must go through the fire and be purged before they are meet for the Master's use, and prepared unto every good work. The disciples did not have to prepare the fish after they came to land, neither do those whom God has made fishers of men have to prepare souls for the Master's use. We find Paul, "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

The gospel is the net and bait with which men and women are caught and brought out of the kingdom of this world into the kingdom of God, which is not of this world. Many fish get the bait from our hook without being caught and brought to land, but they are fed just the same, and God has called men to feed as well as catch. Fish don't bite every day and at all seasons. Sometimes these men toil through a long period of darkness without any results, and have to be told by the Saviour where to cast the net. To me, there is nothing more discouraging than to fish, and fish, and fish without any luck, but I am sure that the One who commanded the net to be cast, will in His own time, bring about the desired results. All fish are not caught with the same bait, nor in the same depth of water. Some are caught in deep and some in shallow water. "When Jesus had left speaking, He said to Simon, launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net." Some men are caught by the mere preaching of the word. Others by experimental preaching. But some require deeper doctrine, such as the wonderful and glorious attributes of God. Some like milk, others strong meat. If we feed a child milk all the

time, he will grow up without much firmness. It requires meat to build strength and strong bones. It takes strong doctrine as well as experimental preaching in order that the children of the kingdom may grow in grace and knowledge of our Lord Jesus Christ.

The gospel net, like the fisherman's net cast into the sea, catches and brings in all kinds. That is, those of every nation, kindred and tongue, for there is no respect of persons with God. When Peter came before Cornelius, Cornelius said, "Now therefore are we all here present before God, to hear all things that are commanded thee of God. Then Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."

Again this gospel net is like the fisherman's net, it gathers into it both good and bad. Some of the bad continue in the church until the day of harvest, others find out that they are in the wrong place and excommunicate themselves. They start out with much interest and enthusiasm, whose duration is very short, because their enthusiasm soon burns out and they forget their meetings. Jesus in speaking to the Jews, said, "I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. They understood not that he spake to them of his Father. Then said Jesus unto them, when ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: The Father hath not left me alone; for I do always those things that please him. As he spake these words, many believed on him." Now comes the test of their belief; "Then said Jesus to those Jews which believed on him, if ye continue in my word, then are ye my disciples indeed." But Jesus said to those Jews that believed not on him, "Ye are of your

father the devil, and the works of your father ye will do." Many claim to believe, many claim to be disciples of Christ; but by their works they deny Him. James says, "Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works."

There are many moving expressions in the word of God which men may enjoy, and take great delight in without any revelation by the Spirit. There is much in the reading of the Scriptures and the preaching of the gospel, which has a tendency to induce men to become entangled in this gospel net, without knowing any thing of the power of the Spirit. Those who think that by natural wisdom alone, they understand the true teachings of the Scriptures, and the preaching of the gospel, are deceived, and from these God has hid these things; and sooner or later they will become separated from the good.

Paul speaking of this class says, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Hebrews 6:4, 5, 6. I am persuaded that many have, and many are now doing the work of God whose souls have never been regenerated. For instance, Balaam by the Spirit of God prophesied many wonderful things, and admitted that he could do nothing except what the Lord told him to do, yet he was no more regenerated than the animal he rode. Judas Iscariot was numbered with the twelve apostles and partaker of the apostleship, and sent out with the other apostles, and all told to "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." But who would say that Judas

was a regenerated child of God. There is good and bad caught in this net that is cast. I don't know how far one may go in profession, and still be destitute of that faith which justifies in the sight of God, and that hope which is as an anchor to the soul; and that love which passeth all understanding.

There is nothing I think, that does these fishers of men more good than to see something besides empty benches, for the congregation to be enlarged, and all gathered around the table that God has spread for a feast of fat things. To me, this is the greatest place on this earth.

H. O. Nash

ERRORS CORRECTED

We greatly desire to keep errors from our columns, but they often get by us nevertheless. In our quotation of James 4:13-15, in the February issue, there are two errors which we desire to correct by re-publishing these three verses. Please note this, since the entire meaning is lost as previously quoted. — J. D. W.

*“Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get GAIN: Whereas ye know NOT what shall be on the morrow. For what is your life? It is a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that.”*  
(James 4:13-15)

PLEASE NOTE

We have had several inquiries for the two volumes of Elder Beebe's EDITORIALS. If you have one or both and are willing to sell, please write me, giving price and condition.

John D. Wood,  
Manassas, Va.

We often receive notices of meetings, etc. too late to insert in the month of issue requested. Please send them in early and we will hold until the proper time. — Editors

RENEWALS, NEW SUBSCRIPTIONS, AND DONATIONS TO THE INDIGENT FUND ARE ALWAYS APPRECIATED.

WHAT AND WHY BRIEFLY STATED

While searching through some old copies of the Signs to find what we felt would be an interesting and suitable article for “Voices of the Past”, we found the one which is re-published in this issue, by Elder Gilbert Beebe.

While reading it, the language of Jeremiah came, and seemed to apply as an illustration of our thoughts: “Can the Ethiopian change his skin, or the leopard his spots? Then may they also do good, that are accustomed to do evil.” We know it is not considered polite in these days to speak against any man's doctrine or way of worship, for it is generally agreed among the various denominations that all of them will arrive at the same place (heaven), only in different ways and manners. We have no objection whatever to anybody worshipping how or what they please, believing this should be the civil right of all men — and we are glad of this freedom, and could wish that it were world wide.

Then, it might be asked, why be such a stickler? Why not go along with them?

And we answer: If not entirely deceived, we have been commissioned to preach the gospel; and in doing this we are deeply impressed with the exhortation of Jude, “Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, . . .”, etc. We are entirely concerned, therefore, in contending for this faith.

But to know this faith and to be enveloped in it, is an amazing experience. It is as mysterious as it is real. Well might one ask, “How can these things be?”. He was told, “The wind bloweth where it listeth, and thou hearest

the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." This should be enough to inform all that such is beyond the reach of carnal action; and yet to be absolutely necessary else no man can see the kingdom of God.

That there was a change wrought in me (and that without desire or work of my own), I humbly believe; and I was turned away from things that seemed but right before. It was so wonderful that I stand in awe to this day, and often question, could it be possible? But surely old things had passed away, and all things had become new. Instead of an abiding trust in self and works, I found that there was absolutely nothing good in me. My foundation had given way, and I was sunk into a horrible pit; and all my struggling for relief only increased the misery. No one's condition could have been more hopeless than mine. Then, suddenly, there came a peace and calm never known before: My cries had been heard, and He who died for sinners was manifest as my Saviour. The impression to publish abroad what had been done for me was in my thoughts day and night. I was received as a member of the church and soon was asked to speak, and after a short time, I was given license. But the matter was too high and holy for such as I, and I just could not continue. For about ten years I ran away from it, going to Florida for two or three years where my impressions were not known, and tried to loose the impression by close application to business, and often remained away from meetings lest I be asked to speak again, — all of these things and many more; yet the the time came, undesigned by me, that I began to speak again, was ordained, and by the sustaining power of the Lord have continued to this day, though with much weakness and many doubts.

What do I preach? Why, the things I was taught — the things I learned — in these sore trials. The Scriptures confirmed the things I found experimental-

ly true. These, and these only, do I earnestly contend for with such ability as I have; and I hope to know nothing else among the Lord's people.

What do I preach? Had I found that salvation came by my own works and efforts, I would preach that; and would tell all men that they could have it the same way. Had I found that God was not a God of purpose in all his works, I would preach that: and contend for conditionalism. Had I found that the will of men controlled their eternal salvation, I would preach that; and urge every man to exercise his will. Had I found that the election of grace was something that men could come into merely by the effort of believing, I would preach that; and urge all men to believe. Had I found that God wants all men of the Adam family to be saved, I would preach that; and urge all men to accept salvation. Had I found that men who were once saved could fall away and be lost, I would preach that; and warn all men to keep themselves in the way. These and many other things would I preach, had I found them true in my experience, and in the testimony of the Scriptures.

But what do I preach? Why, that salvation is entirely by the grace of God, and that the Spirit alone is effectual in bringing the elect of God into the knowledge of their election, and into their hope of eternal life. That men are not able to discover this themselves, nor to someone else. That the family of God, the redeemed, are those who were chosen in Christ Jesus before the foundation of the world, and to these their redemption is sure and certain, and this because Jesus completely finished the work his Father gave him to do. Yes, I preach that Jesus is the author and finisher of their faith, and that they are kept by the power of God, through faith unto salvation ready to be revealed in the last time. I preach that these walk in obedience when their flesh is subdued and they are led by the Spirit in the paths of righteousness. I preach that God's grace is sufficient for

us, and that He never leaves us nor forsakes us; and that our pathway is laid out before us, and that our trials and troubles, doubts and fears, are designed in the eternal purpose of God to keep us humble, and to learn over and over again that all our strength is in the Lord, for the Lord's strength is made manifest in our weakness. I preach that we are awaiting the adoption, to wit, the redemption of our body, and that which we have given us in this life is a sealing with the holy spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Yes, these things I preach; and many others relating to them, which ascribe all power and glory and praise to our God, and declaring, with the Apostle, that it is by the grace of God that we are what we are.

I have stated briefly what I preach and why I preach. The matter is too sacred and holy to be trifled with. I feel that I know what is the doctrine of men, and why it is their doctrine, but, having been brought the way I have, I hope that I may be kept in the faith once delivered without waivering either to please friends or foes. There is no middle ground between truth and error. "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." (Isaiah 8:12)

J. D. W.

**VOICES OF THE PAST**  
**"He being dead yet speaketh"**

*"But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance."*

The occasion on which our Lord spake these words, is stated in the preceding connection. After he had called Mat-

thew, who was a publican, it came to pass that he sat at meat in the house, and behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, "Why eateth your Master with publicans and sinners?" When Jesus heard that, he said unto them, namely, to the Pharisees, "They that be whole need not a physician," &c.

In the figurative language of our Lord, he assumes the character of a Physician, and in that character came to cure those who were diseased and unable to cure themselves, but the Pharisees of that day, like those of our times, supposed that his mission was to them that were whole—to receive the complimentary greetings of the pious, the self-righteous, and those who had never known the exceeding sinfulness of sin, nor felt themselves guilty and helpless sinners against God; and to bestow on them high encomiums for their zeal and piety. As a Physician, they felt no need of him. They were Abraham's seed, and never in bondage to any man, and indignantly spurned the idea of being made free by him. They, like their brethren of the present age, no doubt held the doctrine of **Free Agency**; and being totally ignorant of their leprous and diseased condition, gloried in their own conceited righteousness. But our Redeemer informed them that his object in coming into the world, was to seek and to save that which was lost. He had come to display his power and skill, and healing medicines on those who knowing their malady could appreciate them.

"They that be whole need not a physician." Jesus had come down from heaven for the benefit of the needy, and not for any who were able to dispense with his services. It would be a waste to bestow skill, labor and healing medicines on those who being whole do not need them; but the work of the Savior was not to be wasted, nor misapplied. Having thus reproved their blindness and

ignorance of his character, object and work, and thereby justified his course in associating with publicans and sinners, of which they had complained—he bade them “Go, and learn what this meaneth; I will have mercy, and not sacrifice; for I came not to call the righteous, but sinners to repentance.”

Although more than eighteen hundred years have elapsed since he gave this task to the scribes and pharisees, and although they have monopolized all the Colleges and Theological Schools which have existed in the world from that day to this, for the purpose of teaching religion as a science to men, they have not to this hour found out the meaning of our Savior’s words. Not because of any ambiguity or want of clearness in the words; for no language could be more plain, simple and emphatic; but because the words referred to the Mediatorial work of Christ, and therefore involved a spiritual subject, of which no natural man can possess any knowledge. Up to this day, all pharisees, well-worshippers, free agents, workmongers and arminians in general, suppose that Christ came not so much to minister, as to be ministered unto,—to receive gifts, sacrifices, honors and fame, as though his object was to enrich himself. But they did not then understand his character nor his object; neither do they now; for the same description of religionists to this day, prove by their doctrines and their works that although they have been “ever learning, they have never been able to come to a knowledge of the truth.” In this their speech betrays them, when they talk of coming to the help of the Lord against the mighty, as though it were the Lord who stands in need of help, instead of his coming to the help of Israel, against the mighty; hence they talk of being co-workers with God, and engaged in the enterprise of converting sinners to God, in order to give Christ a kingdom, or to enlarge his dominions, and add to his triumphs. Still farther, it is very common for them to

represent the Lord as being bankrupt, in every sense of the word; his treasury empty, his power exhausted, and his cause languishing for the want of human aid! The people are called on to contribute funds to replenish his empty treasury, and to aid in means and instrumentalities, to bring subjects under his government. Dead sinners are gravely told that he has exhausted his resources on them; that he has done all he can for them; and the next move must be made by them, or they will certainly be lost forever. They must minister to him something, if it be only to give him their deceitful and desperately wicked hearts, or his work will fail for want of such ministration. They represent him as standing and knocking at the dead sinner’s heart for liberty to come in, until his head is filled with dew, and his locks with the drops of the night; but all availing nothing until the sinner can be induced to minister to him, or offer some sacrifice to give efficiency to the Savior’s blood and righteousness.

But all this Ashdod jargon would cease forever, if they knew what this meaneth, He will have mercy and not sacrifice. But this is hidden from their eyes. That he will have mercy, on condition that the sinner will approach him by sacrifice or gifts, conditions and terms, they believe; but that he will have mercy and reject all sacrifices, is a matter they have not yet learned. That he has had mercy and not sacrifice, every heaven-born sinner knows; for he has been taught it experimentally by the Spirit. When stripped of all their works, means, and instruments,—when naked and bare, destitute of a particle of righteousness in themselves, guilt stricken, helpless and sinking in their sins, having nothing to offer, and deeply sensible that if they could command the cattle of a thousand hills or ten thousand rivers of oil, the offering of all would avail them nothing, in their extremity, they learned, that He would



have mercy and not sacrifice,—mercy without an equivalent either in works or in gifts.

For I am not come to call the righteous, but sinners to repentance. If men were truly righteous, they would need no repentance or change; but there are none righteous, as the scriptures positively testify; for all have sinned and come short of the glory of God. Every mouth is stopped, and all the world is guilty before God; but if we were indeed righteous, as the pharisees of ancient and of modern times claim to be, or as they would represent to the unconverted that they must make themselves before they can become recipients of God's saving mercy, they would be beyond the reach of salvation: for Christ came not to call such, and there is salvation in none other than Christ.

This doctrine of God our Savior, while it disconcerts the proud self-righteous pharisee, and boasting arminian, is happily adapted to the case of the lost, the helpless, the guilt-burdened, weary and heavy laden sinner. Here is just such a Physician as he needs to cleanse him of his leprosy. He can speak the words, "I will; be thou clean," and a perfect cure is effected. As a Physician he understand the case of all his suffering dying patients; and he is able to cure them all. And as they are too poor to offer him a fee, for his official services, how consoling to learn that he will have no sacrifices; it is without money and without price; without fee or reward. The quickened sinner who knows that he is lost, wretched and undone, rejoices in him who came, not to call the righteous, but sinners to repentance. This is not calling them to produce repentance, nor to bring him repentance as a condition or means of obtaining his saving grace, but he has repentance to give them, and with it the forgiveness of sins; for he will not be ministered to; but he will minister; because he is exalted to be a Prince and a Savior, to give repentance to Israel and the remission

of sins.

(Editorial by Elder Gilbert Beebe, May 15, 1858).

VOICES OF THE PAST

"He being dead yet speaketh"

"As Christians would not themselves bow to pagan rites, so they were alike careful to prevent any character, however exalted, realizing the privileges of their communion, without a strict conformity, in spirit and in conduct, to the requirements of divine revelation. They, consequently, at times, became the objects of the most unrelenting fury, for maintaining, in their ecclesiastical community, purity of principle, and purity of practice." — ORCHARD'S HISTORY, in commenting on the christians of the First and Second Centuries.

We were much interested in the following portion of a deed conveying a plot of ground for a meeting house:

"..... Trustees of the Primitive Baptist Church at ....., also known as Old School Baptist, Predestinarian Baptist, etc., and their successors forever, holding and believing the doctrine of predestination, election, final preservation of the saints to glory, etc., and worshiping God in the old and simple time honored way, unmixed with the religious practices of modern times, such as Sunday Schools, instrumental music in church, modern mission system of sending paid missionaries among unwilling people who will not support them, etc.; and the minority thus holding and practicing shall not be divested of this property rights, parties of the second part:"

The last clause interested us mostly: "The minority thus holding and practicing shall not be divested of their property rights."

—J. D. W.

OBITUARIES

DANIEL CRAWFORD WOOD

Daniel Crawford Wood was born in Summers County, West Virginia, June 26, 1866, and died July 14, 1954. He was the eldest son of John Wesley and Celia (Lily) Wood. His first marriage was to Mary Griffith, and after her death he was married to Margaret Frances Jackson, who survives. One child, Fred, of the first union, died at an early age; to the second union nine children were born — one, Wesley, died in infancy, and Carl died in 1953. He is survived by his widow and the following children: John D. Wood, Manassas,

Va.; Paul A. Wood, Roanoke, Va.; Jesse C. Wood, Flint, Michigan; Mrs. Otto Davis, Roanoke, Va.; Mrs. J. V. Webb and Mrs. Leslie Foltz, Waynesboro, Va.; and Miss Doris E. Wood, Washington, D. C.; and by eleven grand-children and eight great-grand-children; and also by the following brothers: Joseph P. Wood, near Beckley, W. Va.; and Posie J. Wood, Flat Top, W. Va.

He received a hope early in life, and like his father and mother before him, was sound in the faith. He united with the church at Roanoke, Virginia, July 7, 1912; and was ordained a deacon April 4, 1914. He was a faithful member, and was always found at the meetings as long as he was able to attend. About fifteen years before his death he suffered a broken hip and other injuries, which confined him much of the time. Grace, and grace alone, was his theme; and he was an ardent reader of the Signs of the Times. I shall not forget his advice to me when I became one of the editors of the Signs: Never let anything unsound appear in the columns of the paper.

Funeral services were conducted at the church in Roanoke by Elder J. P. Helms and Elder Randolph Perdue, and burial was in Evergreen Cemetery. The evidences he gave of a hope of eternal life remain with us, and we weep not as those who have no hope.

"Death is no more a frightful foe;  
Since I with Christ shall reign,  
With joy I leave this world of woe:  
For me to die is gain."

John D. Wood

#### MRS. DONIE ROBERSON

Sister Donie Roberson, who was formerly Miss Donie Pilgreen, was born March 19, 1874 and died August 29, 1954. She was married to T. L. Roberson July 26, 1896. To this union were born several children. Those surviving are: Mrs. Olevia Young and Miss Inez Roberson, Monroe, La.; Mrs. Martha Willia, Sterlington, La.; and Marshal Roberson, Shreveport, La. There are several grand-children, as well as the following sisters: Mrs. Susan Henderson, Lillie, La.; Mrs. Mary Tucker, Farmerville, La.; and Mrs. Annie Love, Linville, La.; and possible one other sister (I do not have complete information); and several nieces and nephews. Her husband preceded her in death only a few months.

Sister Roberson was born and spent most of her life in the vicinity of Linville, La., where, as a hard working housewife and mother, she reared and educated her children. She and brother Roberson were well respected citizens and neighbors of this vicinity. They

both joined the Primitive Baptist Church called Union about 1911, and they were loved and widely known, and highly esteemed among the Lord's people. Their home was a home for Primitive Baptists any and all times they could be there. The writer served this church for a number of years, and spent many nights in their home. Scriptural and experimental conversations were uppermost in their home.

Dear bereaved children, I would comfort you by saying that I feel that our loss is their eternal gain. The sweet evidence of their hope of heaven and immortal bliss was vividly manifested in their lives and conversation, and I strongly feel that they are better off than we, being at rest until that glorious day when the Lord shall call them from death and the tomb, into that everlasting and glorious home. May the Lord bless you to take comfort in these grand truths.

Sister Roberson's funeral was conducted by Elder J. L. Smith, who serves their church in that community; the writer was in California at the time, and could not be at the funeral. She was buried beside her husband in Liberty Cemetery, near Linville, La. to await the glorious resurrection, when the Lord in the brightness of his glory comes again without sin unto salvation.

May the Lord bless and comfort all these who mourn. Your very unworthy brother in hope of mercy and grace through our Lord Jesus Christ.

(Elder) R. W. Rhodes

#### ELIZABETH BOND BADSKY

Elizabeth Bond Badsy was born in Anderson County, Kentucky, April 10, 1897, and was called from this life June 30, 1953, in Le-Grande, Oregon. She was the daughter of the late Elder C. W. Bond and Martha Herndon Bond, and moved with them to Oregon in 1908.

In her young womanhood she was a much loved rural school teacher, giving this up to be married to V. R. Badsy in 1921. A son, Ted Alvin Badsy, was born to them in 1929, and he is now in the Naval Air Force. When the son was four years old, she became afflicted with Multiple Sclerosis, from which she suffered the rest of her life. In health she was active in school and neighborhood affairs. Around her house was a garden of flowers, which she tended as long as she was able. She said, "When I work with nature, I work with God." She was confined to a wheelchair, and then to her bed for several years, but bore it all with patience and resignation, believing in a God, "Who is too wise to err, and too good to be unkind."

She never united with the visible church. She liked for me to read the Signs to her, and her favorite scripture was the 23rd Psalm, which she often repeated. Her husband preceded her in death some ten years ago. Though she was afflicted for so long, we still miss her from our family gatherings; yet, if we could, we would not call her back to this world of pain and sorrow.

"But Jesus wept, so we may weep. Our tears cannot disturb the sleep He giveth his beloved." Written by her mother.

Martha H. Bond,  
Island City, Oregon

DEACON HARRY T. WEATHERFORD

Deacon Harry T. Weatherford, of Pittsylvania County, Virginia, was born June 17, 1895, in Rockingham County, North Carolina. He was the son of the late Charlie T. and Hallie Faulkner Weatherford. He departed this life September 12, 1954, at his home near Danville, Virginia.

He was married to Miss Beulah Dix, and is survived by her and the following children: Larry G. Weatherford; Harold Weatherford; Billy Weatherford; and Mrs. Curtis Hanks, all of Danville and vicinity.

Brother Weatherford united with the Primitive Baptist Church at Dan River in October, 1931, and was baptized by the writer the fourth Sunday of the same month. Soon there was manifested to the members a gift of a deacon, and he was chosen to that office. He was blessed to fill this office well, manifesting throughout his membership with the church his great love for her, by ever laboring to fulfill the duties that befell him. I have never known one who loved his church better than he; and I do not remember a single meeting after his baptism that he was absent from the service.

Brother Weatherford was blessed with a companion who walked with him in the things of the Lord, being baptized the same day he was. He also leaves a family of children who manifest a sincere interest in the same doctrine that he loved so well; and who, by their attendance at our services, honor the memory of him whom they loved. His passing is not only a loss to his family and church, but to the community in which he lived as an honorable citizen.

The funeral services were conducted by the writer, assisted by Elder W. R. Dodd and Elder S. M. McKinney, from Dan River Church, September 14, 1954; after which his body was laid to rest in the church cemetery, to await the coming of the Lord, who will descend from heaven with a shout, and with the

voice of the Arch-angel, to raise the dead and present them unto himself a glorious church, not having spot, wrinkle, blemish, nor any such thing.

"Blessed are the dead that die in the Lord, from henceforth, yea, sayeth the spirit, they do rest from their labors, and their works do follow them."

Done by order of Dan River Church.

(Elder) D. V. Spangler, Moderator  
C. S. Carroll, Asst. Clerk

MRS. SALLIE W. SIMPSON GAINES

Mrs. Sallie W. (Simpson) Gaines died at her home in Washington, D. C., September 8, 1954. She was born August 16, 1868, a daughter of the late Henry Clay and Angeline Simpson. In 1914 she was married to William E. Gaines, who died several years ago. Of her immediate family, she leaves only one first cousin, Mrs. Betty Richardson, to mourn her passing.

Mrs. Gaines was not a member of the church, but was sound in the faith of the Old School Baptists. She was most interesting to talk with, for she had experienced that the Lord was gracious, and we doubt not that she had a hope in his mercy. For some years she was closely confined to her home, having the responsibility of caring for her invalid sister, Miss Virginia Simpson, who died in 1952. Before this time, it was her joy to attend the nearby meetings, and she often entertained the ministers and members and friends. It was our pleasure to stop by and talk with her whenever we had opportunity.

Funeral services were conducted at the Lee Funeral Home in Washington by the writer and interment was in the Congressional Cemetery.

John D. Wood

NAOMA BURCH WILLIAMSON

Naoma Burch Williamson was born December 4, 1871, in Knoxville, Iowa; and departed this life February 12, 1954, at the Mercy Hospital, Nampa, Idaho.

She was united in marriage to R. S. Williamson April 15, 1891; and to this union four children were born — one daughter, Ruby G. Turnidge, of Weiser, Idaho, preceded her in death October 30, 1936. She leaves to mourn her passing, her husband, R. S. Williamson; a son, Asher D., of Nampa, Idaho; two daughters, Mrs. Estel Welch, Nampa; Idaho and Viola Turnidge, Weiser, Idaho. Also three sisters

and five brothers.

Sister Williamson was the eldest daughter of Hezikah and Sarah Burch, who were members of the Big Spring Church, Elgin, Oregon. She united with the Salem Old School Baptist Church, Weiser, Idaho, October 12, 1917, and was baptized by the late Elder G. E. Mayfield, of Big Spring Church. She was a patient and devoted wife and mother. She has finished her course, she kept the faith, and we feel she is at rest awaiting the resurrection, when we shall see Him as he is, and be made like him, and be satisfied. What more can we hope for!

Written by request of her children.

(Elder) Ernest J. Attebery

#### SISTER NEELEY NEWMAN

It is with much sadness and sorrow that I write a few lines in memory of Sister Neeley Newman, who passed away July 31, 1954. She was born October 1, 1881, making her stay on earth a little more than seventy-two years.

She was married to Joseph M. Newman in the year of 1900, and was the mother of eleven children, six girls and five boys. Three of the children preceded her in death. Those surviving are: J. L. Newman and J. M. Newman, Memphis, Tenn.; G. T. Newman, Staunton, Tenn.; Mrs. Jack Atherton, Pittsburgh, Penn.; Mrs. J. E. Cox, Memphis, Tenn.; Mrs. S. C. Forsythe, Ripley, Tenn.; Mrs. W. B. Arnold, Memphis, Tenn., and Miss Dorothy Newman, Memphis, Tenn.

Sister Newman lived a useful life, bringing up her children well and in the fear of the Lord. She united with the Primitive Baptist Church, at Memphis, in 1941, and was a devoted member, always attending when possible. She was in ill health about a year before her death. She is greatly missed by all who knew her, especially at the church.

Her funeral was conducted at Grace Baptist Church, near Ripley, Tenn., where she had spent the greater part of her life. A very large congregation of friends and relatives had gathered to pay their respect. Her pastor, the writer, spoke from the words of Christ, "I go to prepare a place for you." Her body was laid to rest to await the trumpet sound, when the dead in Christ shall arise incorruptible to be with the Lord forever.

May the Lord comfort the sorrowing ones. Her little church bows to the sovereign will of God, who is too good to do wrong, and too wise to make a mistake.

An humble servant,  
(Elder) H. G. Brown

#### REBECCA AYERS

God in his infinite wisdom has seen fit to call to her eternal home another one of our beloved members, Sister Rebecca Ayers. She had been a widow for several years, her husband, Johnie Ayers, died in the year 1903.

Sister Ayers was a faithful member and a firm believer in salvation by grace. She attended her meetings as regular as it was possible. She lived a long way, but was there when it was possible for her to make the trip. We will long miss her, and feel that another one of the Lord's redeemed has finished her earthly journey, and is peacefully awaiting the coming of her glorious Redeemer. We have lost a precious sister, but feel that our loss is her eternal gain. Elder Biggs was her pastor.

They had moved to Bowling Green, Kentucky, since she had been sick; and it was so far away that the members of the church could not visit her as they would have liked to. She made her home with her two daughters, Nimma and Limma Ayers.

May God's richest blessings abide with all who were near and dear to her. May it please the Heavenly Father that we may meet again in the world that knows no end. We miss our dear sister, but bow in humble submission to the will of our God, knowing that he does all things well.

Mona McGregor

#### CHURCH NOTICES

(The following changes in the Notices were received too late for insertion in the January issue of the Signs:)

SECLUSIA OLD SCHOOL BAPTIST CHURCH, Compton, California, meets each fourth Sunday at the home of L. W. Langwell, 12812 S. Williams Street.

BIG SPRING CHURCH, Elgin, Oregon, meets each first Sunday at the home of Sister Elva Spikes.

Ernest Attebery, Pastor

AN ARM OF PILGRIM REST CHURCH, meets each second Sunday and Saturday night before at Earth, Texas.

C. M. Haygood, Pastor,  
A. A. Chambers, Clerk

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

## 'The Sword of the Lord and of Gideon'

VOL. 123

DANVILLE, VA., APRIL, 1955

NO. 4

### THE EMPTY TOMB

What if the tomb had not been empty,  
On that morning long ago,  
When the Marys, in their sorrow,  
Came to weep o'er Christ once more?

In their hearts a question pondered  
As they walked along the way:  
He's in the tomb, a stone upon it,  
Who will take the stone away?

What a world we'd have to live in,  
If his body had been found  
Cold and lifeless, stilled in death,  
Sleeping in the burial ground.

But alas! the tomb was empty,  
And his body was not found;  
So they, in sorrow and disappointment  
Knelt, weeping there upon the ground.

Then they heard an angel's voice,  
As he in triumph to them said,  
"He is not here: He is risen,  
Why seek the living 'mong the dead?"

Yes, thank God, the tomb was empty,  
Because our Lord was not inside;  
And today, he lives and speaks,  
As by faith He in believing hearts abides.

Had they found our Saviour's body  
In that cold dark tomb of stone,  
All the joys of Christian faith-life  
Would today be lost: Unknown.

Selected  
(By request)

Ruffin, N. C.

Dear Editors of the Signs:

Am enclosing money to pay for one year's renewal. May it please God to continue to bless our paper in the future as he has in the past, to remain sound in doctrine: its writers and Editors ever looking to Jesus, the author and finisher of our faith.

May it please God to draw us to meet often with one another in the New Year, in praise to him who hath redeemed us

with his blood, — dear is every drop he shed. We hope, the Lord willing, to go to New Hope tomorrow: have felt hungry for several days to hear Elder Paschal preach. I dreamed of hearing him talk, and it was a comfort to me at the time. I had the same feeling for over a week before the fourth Sunday in October to go to Dan River to hear Elder Spangler. I couldn't put this feeling away, and when we were blessed to attend Dan River meeting, I believe I shall never forget what a wonderful meeting it was to me. What a feast to hear such words of wisdom as was preached by Elders Ingram and Spangler. Elder Spangler preached about the difference in law and gospel. It seems that there are some who preach more to my comfort than others, and I can't help it being that way.

If I know my heart, I love "hard doctrine": it can't be too hard when it comes to things pertaining to truth. I can't believe it is because some are bigger preachers than others, is why we enjoy hearing them more than others, for it all comes from the same source. Our hearts must be opened to receive it, as well as our ears before we hear: we will never miss anything God has in store for us.

How I do long to live a better life. So often I fear I have caught the shadow and missed the substance — I have such evil thoughts, and I seem to do such foolish things; and I wonder if there is anyone like me, so sinful. I am glad the Scripture says, In due time Christ died for the ungodly. If it had said that he died for the godly, then I would have no hope of heaven. Maybe that's why the doctrine of grace, gospel grace, means so much to me. We just can't mix law and gospel and come forth

with grace; that would be leaving mercy clear out. Christ kept the law to a jot and tittle, making every provision for the cure of sin for his elect loved ones. Thus he ushered in the gospel dispensation, and now we are no more under the law, but grace. When the gospel is preached, we hear, "Christ the end of the law for righteousness to every one that believeth". He did so much for sinners such as I: The half has never been told. Do hope you and yours are well as usual.

Thanking you for your kindness to us. May God keep you preaching and writing the truth, to the praise of Jesus' name — the sweetest name I know.

A little sister in hope of mercy,  
Mrs. Fred Cobb

"WHOM THE LORD LOVETH HE  
CHASTENETH"

Vandervoort, Arkansas

Dear Elders Spangler and Wood:

In conversation with Old Line Baptists a few days since, on the subject, "Do we suffer for our sins?", I was requested to write, submitting my views to the Signs of the Times.

I understand the idea that we suffer for our sins to be foreign to Bible teaching. Paul, in 2 Corinthians 1:5, says, "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."; teaching we neither suffer for sin nor are we rewarded for our obedience. Our trials are teachers: teaching us humility, patience, and like virtues. Our consolations and manifold blessings come without works, and when least expected, — many times when we are ready to give up in despair, proving it is by free grace alone, unmerited. Thereby is our hope renewed, and we are taught what is that good and acceptable will of God.

There has been, I think, from apostolic times some rather diverse opinions among those, who, as a whole, believe Bible doctrine. Minor differences have generally been tolerated. To this I do

not object, as there is, I believe, some darkness and misunderstandings in all of us. I am, however, opposed to Armenianism even in her mildest form; and if any degree of conditionalism is not Armenianism, then I am wrong. The least condition is just that much short of God's predestination of all things.

If we admit of one condition, then why not two? etc. Taking the New Testament as our guide, let us investigate. That we do not suffer for sin is not new among Predestinarian Baptists; furthermore, it is taught throughout the New Testament, which is our New Covenant counsel.

That it is not new among us, let us refer to Dr. Gill's Body of Divinity, Page 341, Chapter 13. Dr. Gill departed this life in 1809. I suppose all informed Baptists will agree that Bro. Gill was perhaps the best educated man ever among the Baptists, the eminent Apostle Paul not excepted, and in inspiration was much favored. He says "The elect, as considered in Christ the head of the Covenant of Grace, are not subject or liable to any punishment here are hereafter. **There is no condemnation to them that are in Christ Jesus.** Their afflictions are not punishments for sin; nor is corporal death inflicted on them as a penal evil; nor will any curse befall them in a future state. But my concern is with men considered in Adam, as the head of the covenant of works, and representative of all mankind; as they sinned and fell in Adam, and were involved in the guilt of sin; and as they are actual transgressors in themselves; and as they are chargeable with sin, according to the declaration, sanction and tenor of the law; and all descendants of Adam by ordinary generation without exception or distinction, are subject and liable to suffering."

Dr. Gill's believing it, does not make it truth, but does help to show it is not a new doctrine; with New Testament helps proving the, Not I will, if you will, but I will and you shall, for my name's sake.

Now, if it is possible to obtain punishment by disobedience, why not go conditional and obtain blessings by obedience? I find the latter impossible to do. My righteousness is as filthy rags; therefore, I c a n n o t exchange it for blessings. This doctrine is Armenianism in miniature — the theory: do and live; only it says, Do and be punished. Is there any difference? None!

We are chastised, surely; but for our own good, not for disobedience in sin. "But if ye be without chastisement, wherof all are partakers, then are ye bastards, and not sons." (Hebrews 12: 8) Therefore our chastisement is because we are children, not to make us GOOD children. The next verse teaches that chastisement produces reverence to a father, instead of being for disobedience. "Fathers c h a s t i s e for our profit." (Hebrews 12:10) Likewise our heavenly parent for the same cause; and while for the present it is not joyous, afterwards it yieldeth the peaceful fruits of righteousness. "In the world YE SHALL have tribulations." (John 16:33) Why? It seemed good in his sight. He said, "If ye live godly in Christ Jesus, ye must suffer persecution." (2 Timothy 3:12) Not to suffer if we disobey, but if we live godly. The great head of the church taught this when he said, "I send ye forth as sheep among wolves." Sheep are attacked by w o l v e s without provocation; just so suffering is our lot, not because of our evil, — we must be taught, humbled. Following this declaration, He admonishes, "Be ye, therefore, wise as serpents, and harmless as doves."

The indelible mark is, "They that live godly in Christ Jesus must suffer persecution." Here, again not for disobedience, but for godly living. The church has been persecuted since the days she was set up, by scribes, Pharisees, priests, pagans, Papists and Protestants, but thanks be unto God who giveth the victory, we are still extant — still one in our Saviour and Lord, who has promised to bring us out of these

tribulations with robes made white in the blood of the Lamb.

"Ye shall be hated of all men for my name's sake." (Matthew 10:22; Mark 13:13; Luke 21:17; John 15:18) Is this hatred (that leads to persecution) because of disobedience? No! Jesus says, It is for my name's sake.

Paul, in Romans 5:3, says, "We glory in tribulations also, knowing that tribulation worketh patience." Again, in Corinthians 7:4, this same apostle says, "I am filled with comfort, I am exceeding joyful in tribulation."

Chastisement also is that thorn in the flesh, whereby we become not puffed up, but at each other's feet — know our littleness, know we are dust. Left without this humbling rod, we could not know this, human nature being what it is. By the rod we realize how frail we are, how prone to stray, how unacceptable even our thoughts unless indited in our hearts from above. Something other than blessing is necessary to keep human nature from soaring aloft. Always on the hill-top, how could we know the depth of the valley, the utter darkness of the shadows? How could we know the travail of His soul, were we "carried to the skys on flowery beds of ease.?"

I have been wonderfully blessed, though disobedient beyond measure. If ever I were obedient, I was BLESSED TO BE OBEDIENT, not in obedience. I understand blessings and sufferings come when it is His blessed, holy will to thus visit his children, in his own good time; not for works, but according to his abundant mercy. So merciful has He been when chastising me that I am often made to wonder if really I have been chastised, or if my chastisement or suffering is just that which is common to all humanity. It is common knowledge that all humanity suffers — high and low. Therefore my sufferings come not on the merit or demerit system. With Paul I can say, "Not according to works of righteousness," etc. (Titus 3:5) My desire is

that neither blessings nor sufferings be meted to me in payment for works, but, as heretofore, according to his bountiful mercy and unfailing grace. (Titus 1:16) If paid for by works, my blessings would be less, my punishments more. I have been blessed in many ways beyond many of my sojourners here: to never have known cold or hunger; whole in person; all things necessary to my existence bountifully supplied; labored, but not excessively; trials common to humanity. Why thus? Merely because of his love and abundant mercy, undeserved. Surely I desire it thus continued, God willing.

The most bitter and malignant persecution and suffering ever witnessed in the world, has been heaped upon upright followers of the meek and lowly Lamb of God; but just the amount of suffering necessary to our good (all things are to this end — our good) will be meted, — destroying false doctrines, practices, self, and the ego of worldly wisdom in us; and the remainder He will restrain. Ordered of him who keeps us as the apple of his eye, it can do no more to us than He pleases.

We must suffer reproach because we trust in God. (I Peter 4:14; Matthew 5:11) Disobedient? No! It is our privilege not only to believe but to suffer. (Philippians 1:29) "If we suffer with him, we shall also rejoin with him," etc. (2 Timothy 2:12) Here we are promised a reigning with him rather than punishment for sin. "He learned obedience by the things he suffered." He was our pattern. Without sin, he suffered in the flesh: a man of sorrows and acquainted with grief, though of a seed royal in no way connected with the transgression of Adam. He had no sin to suffer for. Though we suffer for his name, yet in it all we have the Holy Spirit to lead us into all truth, together with great and precious promises to sustain us. The world sees us cast down, thereby the cause of truth and God has no charm to the eye of the hypocritical worldling. The truth, and the church

that holds to it, loses respect in the opinion of fashionable religionists. They see us smitten, still not left without comfort; cast down, we are not destroyed. We see ourselves, "Chosen in a furnace of affliction." (Isaiah 48:10) We then have fellowship with His suffering.

Under the law, some sins were punished to the fourth generation. Under grace, Christ said, Neither the man nor his parents had sinned to cause the affliction. (John 9:3) Since all Canaanitish doctrine must be eradicated from believers, chastisement seems necessary; without it, Christianity becomes fashionable religion, and nominal professors would enter the church of the living God. But, with persecution prevalent, they vanish. In this sense persecution purges.

Saith the Scriptures: all sin must be atoned for; and Christ did just that, no less — all the sins of his people. Persecution nor suffering can never be atonement. The blood of Christ only atones for sin. To hold that anything else can, is error; and is the basis of other errors. Being free from sin, we are free also from its consequences, and its punishments. (Romans 6:22) This being free does not mean that we do not sin in the flesh; but that sin has no dominion over us, Christ having put it away. The wages of sin is death — the wage He paid on the tree. From Adamic sin Christ redeemed us. That we should be punished for the least sin, denies the efficiency of His atonement. His expiation removes every whit of sin from us, as far as the East is from the West, as to our punishment for it; and they will be remembered no more.

If ye do well, and suffer for it (1 Peter 2:20); If ye suffer for righteousness sake (1 Peter 3:14); It is better that ye suffer for well doing (1 Peter 3:17); If any man suffer as a Christian (1 Peter 4:16); suffer according to the will of God (1 Peter 4:19); Those things thou shalt suffer (Revelations 2:20) That I may know the fellowship of his sufferings (Philippians



3:10). Paul was shown, "What great things he must suffer for His name's sake," (Acts 9:16) — not for disobedience. If any man sin, instead of punishment: "He hath an advocate with the Father, Jesus Christ, the righteous." (1 John 2:1)

What intense suffering the dear mother of Jesus must have undergone when she saw her innocent Son led to the slaughter. But had not old Simeon told her, "Behold this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against; yea, a sword shall pierce through thine own soul also." (Luke 2:34-35) Because of her sins? A trillion times, no! It was her privilege to suffer with him. It had been her exalted position to be his mother. How changed now! Crushed beneath a weight of mental anguish, to which none other torture can be completely comparable, methinks. Being yet in part under the law, not fully free from it, she must have been confused, and well nigh hopeless; for as yet He had not seen the travail of his soul, nor awaken from the sleep of death. Mary saw him as her innocent Son, pure, harmless, undefiled, meek and humble; his deeds of love and devotion fresh in her memory. How very great must have been her suffering: not for her sins, but for the love she bore this Holy One, this blessed, adorable ROCK OF OFFENSE.

Away with Armenianism in all its aspects. Let trials teach me the way of my Lord more perfectly. In our humanity we are so misunderstanding. Why should we love Christ? For the same cause we love our companions in the flesh. First, we were attracted to them, then believed that they loved us — not for what they had done for us. The impelling force should be love, and not because of our release from eternal woe: Because He loved us first. (1 John 4:9). In Revelation 3:19, "As many as I love, I rebuke." Since I understand the sublime truth that our sins are by him completely covered and that it is not in man that walketh to direct his steps,

I no longer try to mix a little works in the pot, realizing fully that my remorse of conscience, and shame for sin, is in no way suffering or atonement for them — it in no way pays for my folly. The motive I should have in this world for loving Him and his cause, is, I hope, because He is the adorable Lamb, and not for fear of punishment. I believe every cross, every trial, is given for spiritual instructions, and will produce clearer understanding of our Lord, and his working in the soul. For me, life's severest trials have been followed by the fullest, sweetest enjoyment of God's revelation and peace of mind, together with the most sublime reconciliation to his holy will, and the clearest views of his holy intentions, graciously administered to me; and instead of being angry because I have sinned, He is most tenderly leading, and teaching me of the pitfalls, and to know — and more dislike, the deceitful hideous monster, sin. In every chastisement, every crisis, there is some deep design: something we must be taught, that Satan's lures, wiles, nor the dread thunderings within or without, shall not sway us.

David said, "Many are the trials and afflictions of the righteous." (Psalms 34:19) True, we shall be beaten with many stripes, not in wrath nor for punishment for sin, but in love, for our learning and as an evidence that we are children of God.

"Ere first I drew this mortal breath,  
From nature's prison free,  
Crosses in number, measure, weight,  
Were written Lord for me.  
But thou, my shepherd, friend and guide,  
Hast led me kindly on:  
Taught me to rest my fainting head  
On Christ, the corner stone.

So comforted, and so sustained,  
With dark events I strove,  
And found them, rightly understood,  
All messengers of love.  
With silent and submissive awe,  
Adored a chastening God;  
Revered the terrors of his law,  
And humbly kissed the rod."

(Lloyd's Hymn — 385)

Wishing for all the blessings of peace

and privilege of freedom of thought, this is humbly submitted, in hope.

Nancye Johnston McDaniel

Bellingham, Washington

Dear Editors:

I have a letter I am sending you to publish, if it meets with your approval. It is written by a very dear one who, I truly believe, has had an experience of grace; and her letter is so good I feel it should be published for others to enjoy as I have. It may cheer some weary soul along the way.

I have been reading the Signs for over thirty years, and it seems they get better, and I do enjoy them so much. I don't get much preaching, and the crumbs I get from the Signs feed my soul between meetings.

This dear girl is a great comfort to me: she joined the church last August. So I feel my cup of blessing is full, and I can only say, Praise God from whom all blessings flow. I cannot praise him enough.

A little sister in hope of His mercy,  
(Mrs.) Blanche B. Brown

#### BOUND WITH THE CORDS OF HIS LOVE

Bellingham, Washington

Dear Mother:

I have prayed many times for the Lord to show me in some way that I truly had the Spirit within my heart. God has been with me very close all this day; seems as if he is showing me, "in answer to earnest prayer."

For days now I've been singing the Old Baptist Hymns: singing them inwardly. I would do my housework, and be singing; talk to Chet, hold a conversation, and be singing every minute. The revelation God chose to give me this afternoon, was in this wise:

I had been trying for years to see why the "Christian Churches" believe

as they do. My neighbor lady wanted to know why I couldn't see. I can truthfully say I tried to see and understand their way. But God would always make me in doubt: For one thing, I could not say, I am saved. I do have a precious hope more solidly than ever now. (Acts 5:39) "But if it be of God ye cannot overthrow it." I was given the light to apply that to myself. If she, my neighbor lady, had not been able to change me in those years, "I had the true way." Then the Spirit within me told me to apply the same Scripture to the neighbor lady's belief, and as she was seeing me. She couldn't change the light as God has given me to see it. I believe in the wisdom and power of God — not mere words. I believe in predestination: God's own were his chosen before the foundation of the world; and for mere man to help God bring people to be saved — well, I just can't see it. His glory is his, we have nothing to say or do about it.

So, I've been thanking my Lord and Saviour all day long. This is the first time God has let me know and feel the power of the Spirit. It's now I'm thankful, and, praise God, my faith has been proven to me to be the only one. I feel as if God has tied a cord around me, and over miles and miles has tied that same cord with the members of the Old Baptist Church. Those songs were singing inward in me; and I feel that they are singing with me — those members of the Old Baptist Church, groups of people scattered over miles, yet close in the fellowship of the chosen ones of God. How wonderful and precious to one, to feel the realness of the Spirit! I see now why God's Spirit lives with us: He tells us, teaches us wisdom of the Word of God.

I have a feeling that a great thing has taken place in my heart — and greater things in time are sure to come. My Bible has become precious to me — a jewel. Blanch has been a blessing. But Lord knows I need her; and I thank God she lives close enough to comfort me.

I'd walk to see her, I believe, if I couldn't get there any other way. Everything has been with me and the Lord: no one else is the cause of it. God has directed my path all along, sometimes warning me. I couldn't do at time what I thought I wanted to do. He has moulded my life even to unpleasant things, to a point where I should call upon Jesus for forgiveness and help and guidance.

The morning of September 17th, I felt I could not go on: I gave up in helplessness. I needed Spiritual help, though I didn't know where to go or what to do. I never combed my hair, or thought to look nice: I couldn't. It was just that I couldn't do anything. I called the neighbor lady, and we went to town. I had no thought of seeing a minister — I just went along because she was going. It was an opportunity for her to ask me if I would like to see a minister. I told her, No. She did some shopping, and an hour or so went by. Then she asked me again if I would consent to see a minister. I told her, perhaps some other time. But before the day was over, she asked me again. I said it really didn't matter. She wanted to know if I had any preference of three different ministers she knew; and I said it mattered not which one: proving that God led me.

We came to the minister's home, and I was introduced to him and his wife. He asked what the trouble was. I told him I really didn't know, only that I needed God's help, or my home, my life, and my family would be broken: I needed spiritual guidance, but how to find it I knew not. He asked me to kneel and repeat after him. Which I did: words I cannot remember even now — as I said my own prayer in my heart at the same time, for I couldn't help it: Lord forgive me, forgive me; come into my heart and forgive. My own guilt was heavy — I gripped my fists and cried unashamed. When I looked up at my neighbor lady, the minister and his wife, their faces were as strangers to me. I thanked them, but with no feel-

ing; it was just the Lord Jesus and I. He gave me peace abundantly thereafter, and I am blessed with a great feeling of peace; at times more so than at others, but always there. I have believed in God always, but now I know the power and wisdom as given us by the Spirit within.

After all this happened, I prayed God many times to give me the truth, the right way, the one and only way: knowledge and truth, as the other beliefs were too shallow for me. When I couldn't see, He has made me see anew, and I am thankful. My only hope is that He never leaves me. I hope the Lord has appointed a time, someday, somehow, for me to be baptized in the same church as you, Mom. Though I'm sure I do not feel worthy of it — only by God's graciousness I am what I am.

Oh, that I could have had you and Mrs. Brown close today. My heart was full of blessings, Mom. Piling wood in the sunshine, I told my husband, I'm singing inside: the old hymns, God's word came, then songs, and the word again — truly they were coming in my heart every minute.

I don't want to impress you that I am good, because I am not; neither am I lying — it's the real truth. I've cried with thanks to my Lord and Saviour today. For even the tiniest bit my heart sings praise.

I'll always believe God sent Caroline here — He knew I needed her. Her Old Baptist faith was so well grounded in her, Mom, the Lord sent her to help me see clearly. She fanned the spark into reality. I had the spark of the faith I believed in left, and, God working in her, made me realize how close I'd come to doing the wrong thing — joining a church I didn't believe in, and fellowshiping with people I had nothing in common with, and studying the Bible in mere words. I could feel no comfort with them, and God, through Caroline, brought me back to the depth of the faith I had always had, and made me

realize the smallness of other beliefs.

God's love to you,

Dorothy

Seagrove, N. C.

Dear Brother Spangler:

We hope we love our brethren and sisters but feel they are so much better than we are. We don't see how we could get along without the Signs, for we surely enjoy them, and read them over and over. We get to go to meetings only once a month at Suggs Creek Church, and we enjoy the preaching of our pastor. We know that no man can preach the gospel of himself, for it is not in man that walketh to direct his steps.

There is nothing new or old with God for he declared the end from the beginning; so we believe the predestination of all things. One of our boys is also a subscriber to the Signs and enjoys it. We have six boys and five girls, but all of them do not see as we do, and we know that we can't change them. We cannot do anything without the Lord being our helper.

My husband and I joined the church in 1916, but we don't feel worthy to be with the good brothers and sisters. They could make out without us, but don't see how we could do without them: for we get so low sometimes that we feel that if they knew how sinful we are, they could not fellowship us. I have been sick a lot and have had two operations, but the good Lord was with me all the time.

If you see anything in this worth putting in the Signs, you may, so our children can see what we believe. I am sending my father's experience for publication, if you feel to use it. His name was Ira Freeman and he died in 1928. My husband joins me in this. In hope of a better world.

George and Laura Davis

HE DID NOT FIND WHAT HE  
EXPECTED

Steeds, N. C.

I have been confined to my room for

some time. Since I began to improve I have a mind to write. When about ten years old I was very much alarmed about my condition. My parents were of the Primitive Baptist faith, which, as I grew up, I hated worse than all other principles; and I felt it to be my duty to oppose my good father's and mother's faith. I begin to read my Bible, and kept one in my pocket part of the time; and I would often read to my school mates and try to teach them, and my parents, that the Baptist doctrine was the most dangerous thing on earth — until I was about sixteen or seventeen years old. I had not yet made a profession of religion, so I set about at a protracted meeting to get religion, and did so. (At the same time there was another one trying to get religion, and found that he could not and left the meeting. He is now a precious brother Baptist).

Having religion, I verily thought I must get about the work of the Lord. I organized two Sunday Schools, one at 10 o'clock and one at 3 o'clock; I helped in the revivals, and I verily thought I was doing God's service. I remember one dear Baptist who lived near one of the Sunday Schools, and we had some (we called them) big meetings, but he would not join in with us. I thought he was one of the most dangerous men I ever saw: He had a family of fine girls, but he would not let them get religion. I knew he was one of our best citizens, and I loved him and had all confidence in him as a neighbor, but the very thought of that dangerous doctrine — that was all my study. I thought that when the (I called them) "Hard Heads" were all gone there would never be any more, for the world was now being taught, and the people now knew better.

Hating that doctrine so badly, I decided to make a preacher, and set out for that purpose; for I thought I must do more for the Lord than I was doing. I had heard one of my school teachers say time and again that he had heard an Old Baptist preacher preach infants

to hell; so to be well up to my job, I went to hear him preach, expecting to hear him preach infants to torment. I placed myself near so I could hear all that he said.

When the dear old man arose in the stand, it seemed to me that then was the first time I had ever heard the voice of the Lord God. Like Adam when he heard the voice of the Lord God walking in the garden, he was afraid, for he was naked, it seemed to me that that was the first time I ever knew that I was naked — and I was afraid. That was the most miserable day I had ever spent, and I would have given anything in this world if I could have been away from there; but I was there — a poor, condemned, wretched sinner. I was so miserable I don't remember one word the dear man said; but, Oh, how guilty I felt. I probably thought that I never would go there again. About that time, I had a vision in the night. I called it a dream, but I feel to say if just a dream I remember it longer, and think more of it, and it has left the sweetest memory of any dream.

In my vision, I was standing in a door of a building, and there was a throne in front of me, and three people: not people, for they looked like angels. They all looked alike, but the middle one was taller than the ones on either side; and they were brighter than the noonday sun. The house was brighter than gold: the most beautiful sight I have seen before or since. The middle one had a glass in his hand, as bright, and shining as they were; and a bunch of grapes held over the glass as if to mash grape juice in the glass. And he said to me, "This is the wine that will be drunk in the New Jerusalem." I don't think I will be able to tell of the beauties of the vision this side of heaven.

I was then confined to my bed, and was afflicted I verily thought unto death. Then is when trouble covered me, and I thought I would be bound for eternal woe and misery. I was afraid to beg the Lord for mercy, yet all the while

I was saying, "Lord, be merciful to me a sinner." I don't know how long I was in that condition. There was a window by my bed, and I could see that the trees were covered with ice — the most beautiful sight; and it seemed that the trees, the birds, and all God's creation were praising him. Now, brethren, this was the first time in my life that I could say, "The will of God be done." I still thought I must die; and while in this condition, I loved that dear man of God above all other men — the man that I went to hear preach infants to torment. I wanted to see him above all others, and to hear him talk, but I felt to unworthy to be in his presence; and I verily thought that I would never let those Baptists people know that I loved them. I did not feel worthy of the honor of loving them. Where they were was where I wanted to be, and where they went was where I wanted to go.

In a few days I believe the Lord sent a dear sister, and I was so glad to see her. Unexpectedly to her, and before I thought, I had betrayed myself. But when she was gone, I thought I would never do so again. Yet to other Baptists, before I realized what I was doing, I had done the same thing. I would tell them of the mercies of God; and how glad I was that God had all power in the heavens and in the earth. And to my surprise they would listen to me. Unworthy as I was for them to pay any attention to me, they seemed to be glad that I trusted in the eternal God, and had laid aside the covering of fig leaves that I had made to try to cover my nakedness with, and was publicly declaring that the only way for poor, unworthy, guilty, wretched, and condemned sinners to be saved, was not by works of men, but by the precious blood of Jesus, our blessed Saviour. By this time my poor soul was filled to overflowing with praise and honor to the merciful God that had let me live, and had been so merciful to me.

By this time, I began to have trouble about having a home with the family

of dear Jesus — beautiful family! How they loved each other! It filled my soul with joy to see them meet and sit down together in their beautiful home, the church, whose Ruler, Builder, and Maker is Jesus Christ. I could not find a seat that was humble enough for me. I could see how they could do without me, but I could not find a way to live without them.

It is now about forty-seven years since I begged a seat with them, and they granted it; and I have never regretted it. Dear, good family, blessed of the Lord, my prayer is that the eternal God will keep us for Jesus' sake.

Ira Freeman (died 1928).

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46 Cedar Street,  
Kingston, N. Y.

Signs of the Times:

Enclosed I am sending you a letter received from sister Gertrude Secor, of New York City, which I feel will be good reading for the brethren. If you should feel to publish it, I would be glad to have you do so.

(Elder) Amasa J. Slauson

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216 East 175th St.,  
New York, N. Y.

Dear Elder and Sister Slauson:

I am sorry I was unable to meet with you the third Sunday. I trust you had a good meeting. How good it was to be able to meet with you people once again at the association at Shokan. I did enjoy it. I cannot find words to express how much I love to be in the company of God's people. "I was glad when they said unto me, Let us go into the house of the Lord." What a privilege to be able to enter His banqueting house and be able to partake of the heavenly manna. How unworthy I am to be fed with even the smallest crumb from the master's table, but this is the food I crave and hunger for. It is good that we cannot store up this food, for if we could

we would not hunger for it. Then we would not be made to search the scriptures, or question "what saith the scripture?" As we need natural food daily to live, I feel I need this heavenly food daily or I perish. We do not go to hear anything new but to hear that which we know already. We need our pure minds stirred up.

I rejoiced to hear the subject of prayer discussed. This is a subject very close to my heart. I feel I know something of true prayer because God has answered my prayers in times past. When I was a child not seven years of age, I remember praying for something and my prayer was answered. I felt this belonged to me because I asked God for it and he gave it to me. This verse comes to my mind, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." Oftentimes we do not know how to pray as we ought. We are told, "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."

One night this week I awoke several times, and each time I was praying. One morning recently on my way to the office, I was unaware I was on a crowded subway train and I was praying, asking God to be with me during the day I was just starting. I was praying for patience, and also that God might guide my tongue among some that I have found to be deceitful. It is my nature to answer these folks letting them know that I find them deceitful. Immediately a sign came up in front of me and the words seemed twice their size. The verse read, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed." I felt as if that verse was just put there for me. I was ashamed and felt that worldly things and tasks meant

too much for me. Then in another dream a woman came to me and said, "A lady wants you to visit her." When I visited this person she said, "I called for you because I wanted you to come pray for me." I was very touched as this person was not a believer, and was not a person I had seen before. In the dream I recall that the lady said to me "When you pray please do not pray for worldly things but for those better things which you have partaken of." When I awoke, I thought that the dream was a hint to me that the affairs of the world meant too much to me. I can say with the poet:

"Once a sinner near despair  
Sought thy mercy seat by prayer;  
Mercy heard and set him free:  
Lord, that mercy came to me.

Many days have passed since then;  
Many changes I have seen;  
Yet have been upheld till now:  
Who could help me up but thou?"

Thou hast help'd in every need;  
This emboldens me to plead;  
After so much mercy past,  
Canst thou let me sink at last?

I did not mean to ramble on like this, please forgive me. I have had so much pleasure and new light it seems reading the Acts I thought I would pen a few thoughts on some of these verses but you see the Lord did not direct my pen along that way.

Please forgive all you see that is amiss. Just consider the weakness of the writer. Love to you both.

Gertrude Secor

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**EDITORIALS**

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**EDITORIAL**

**GOD'S METHOD OF ADDING  
BELIEVERS INTO THE  
FELLOWSHIP OF THE CHURCH**

An editor forwarded a request to me from a reader in Alabama to write a treatise on Romans 10:14, which reads, "How then shall they call on Him in Whom they have not believed? and how shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher?" I attempt this fully aware of the fact that I must be especially inspired with divine qualifications for this special venture or this attempt will be vain.

We cannot lift a verse of scripture out of its context and treat upon it independent of its setting and hope to derive a true conclusion. Neither can we come to a true conclusion without considering all the Scriptures lest there

be a contradiction. The fact that this verse is written using all pronouns in third person we must consider who is writing, to whom it is addressed, of whom he is speaking, and what is the subject under consideration.

Paul who was a "servant of Jesus Christ," "Called to be an apostle," "Separated unto the gospel of Jesus Christ," did this writing. He had "received grace and apostleship, for obedience to the faith among all nations." Let us see how Paul was led into this condition. Read the ninth chapter of Acts relative to his conversion. Paul was one of the Elect Family, "A chosen vessel," beloved of God, and was chosen in Christ before he had this experience. He was full of zeal toward God, but not according to knowledge, when the light shined about him. He had breathed out threatenings and slaughter against the disciples of Christ and had obtained authority from the high priests to bring men and women bound to Jerusalem, who were disciples of the Lord. He was persecuting worshippers of the Christ when he was stopped by Him. We see, then, that Paul was ordained beforehand by God unto the position he was in when he wrote this letter, but it took the direct operation of God's Holy Spirit upon both Paul and Ananias, a preacher, to perfect this ordination. He assented to believe in God, but not that Jesus Christ was the Son of God. He possessed zeal toward God but not a ZEAL TOWARD Jesus Christ. He was a chosen vessel, but had not been separated unto the gospel of Jesus Christ.

When you read this account of Paul's experience as recorded in the ninth and twenty-second chapters of Acts, you will find that Paul HEARD the Voice of the Son of God. This Voice had its effect as always. This Voice ordered him to go to a certain place, "and there it shall be told thee of all things which are APPOINTED for thee to do." (Acts 22:10) At the same time God was working directly upon a preacher, Ananias. The Lord said unto Ananias, "Go into the Street which is called Straight, and

inquire in the house of Judas for one called Saul of Tarsus, for, behold, he prayeth; and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight." "Go thy way: for he is A CHOSEN VESSEL UNTO ME, to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he MUST suffer for my name's sake." (Acts 9:11-12-15-16) Read the record. You will see that both obeyed and met. The result was that Paul HEARD the preacher because God had prepared the heart of Paul and had sent the preacher. Paul BELIEVED the preacher because God had and was directly working upon Paul and the preacher. Ananias laid his hand upon Paul; Paul received his sight; Ananias baptized Paul, and ordained him a preacher, as ministers are ordained today. Paul a b o d e t h e r e certain days and straightway preached Jesus in the synagogues as Christ, the Son of God. He had now received grace and apostleship. We see that Paul knew by his experience what he was writing in Romans 10:45-15. He knew that God had sent and used a preacher in bringing him into the fellowship of the Church, and in ordaining him as a minister. God hath ordained that a FEW of the many for whom Jesus died will be added to the Church in this way.

Paul is particularly addressing those who have already been added to the Church in Romans 10:14. He is primarily addressing the Gentiles, who have been endowed with the Holy Spirit, who have heard and believed gospel preaching. These have the faith in their hearts that Jesus is the Son of God. These have c o n f e s s e d with their mouths and have been baptized. They knew from experience that there had been a miraculous working. They had heard and believed God sent preachers. God uses Paul in his letter to preach to them, as well as unto us, to their edification and comfort. "It pleased God by the foolishness of preach-



ing to save them that **BELEIVE.**" (1 Cor. 1:21) God is saving them as well as us from erroneous theories and vain practices through Paul's preaching. We want you to understand that Paul is writing to **BELIEVERS IN CHRIST JESUS.** He is writing **OF A PEOPLE OF GOD WHO HAVE NOT YET BELIEVED THAT JESUS IS THE CHRIST.**

Paul had under consideration the children of God among the Jews who have a zeal toward God, but not according to knowledge. His heart's desire and prayer to God is that they might be saved. He bears record of this zeal in trying to establish their own righteousness, not submitting themselves unto the righteousness of God. The zealous law worshippers of this day are in the same category, especially those who are not satisfied with their righteousness but go about trying to establish their own righteousness. I think it is evident that many who are born of God do not yet believe that Jesus is their Christ. They are yet under the law and worshippers of it. One truly born of God finds by sad experience that his efforts to establish his own righteousness is not successful, seeing he falls short of meeting its demands. Paul says in **Romans 10:4**, "Christ is the **END OF THE LAW** for righteousness to **EVERYONE THAT BELIEVETH.**" There is no difference between the Jew and the Gentile, for the "same Lord over all is **RICH UNTO ALL THAT CALL UPON HIM.**" Then he quotes: "Whosoever shall call upon the name of the Lord shall be saved." (**Romans 10:13**)

In response to the quotation, "Whosoever shall call upon the name of the Lord shall be saved," Paul asks a number of questions which verifies God's method of saving his people in the sense expressed in the quotation. May we think of this as a golden chain God uses in especially saving a remnant of His elect from the dominion of the law and sin experienced in time. It is His way of bringing some of His children

into sweet fellowship with one another. Through this chain He makes them fit and proper subjects for baptism. Those of you who are "Called to be saints," who are members of the Church, know that you heard the truth preached by, or rather, through a preacher. Because that your heart was prepared to hear the preached truth, you heard and believed the truth. You assented to this truth by confessing with your mouth, using words of the tongue which were prepared by the Lord. You were received by the church and was baptized by a preacher. All members of the militant church have heard and believed the preaching of a God-sent minister, and have been baptized in water by a God-sent and properly ordained preacher. These expressions are in strict accord with all cases cited in the **ACTS.**

We want to call your attention to Paul's discourse on Mars Hill in Athens. The people Paul addressed there had an altar having this inscription: **TO THE UNKNOWN GOD.** "As I passed by, and beheld your devotion, I found an altar with this inscription, **TO THE UNKNOWN GOD.** Whom therefore ye **IGNORANTLY** worship, **HIM** declare I unto you." (**Acts 17:23**) These were ignorantly worshipping God. Therefore, they were proper subjects of gospel address. Paul preached that God was the Lord of the heavens and of the earth, and that in Him we moved and had our being. He, also, preached Christ unto them, and some believed. These people were subjects of gospel address because they ignorantly worshipped God. They had been born again but had not yet believed in Jesus Christ. God was directly working with Paul and some of these people in order to bring them into the knowledge of the **TRUTH.** The result was that "Certain men clave unto him and **BELIEVED.**" (**Acts 17:34**) You will notice that it was **CERTAIN** men. It was certain men who had godly preparations. Let us pass to Philip and the Eunuch of Ethiopia, as recorded in **Acts 8:26-39**, and see if we do not have the same procedure as indicated in **Ro-**

mans 10:14-15.

Here we find that a preacher was sent. Philip was sent to the Ethiopian. The Ethiopian was a worshipper of God because he had gone up to the temple at Jerusalem to worship. The Eunuch was interested in the Scriptures because he was reading the prophecy of Isaiah as he rode along in his chariot. He read but did not understand what he read. He wanted to know of Philip if Isaiah was speaking of himself or of some other man. The Eunuch was reading the 7th and 8th verses of the 53rd chapter of Isaiah. Philip began at the same scripture and preached unto him JESUS. When they had come to certain water the Eunuch asked, "See here is water. What doth hinder me to be baptized?" Philip answered, "If thou believest with all thine heart thou mayest." The Eunuch answered, "I believe that Jesus Christ is the Son of God." Philip baptized the Eunuch. The Eunuch was born of the Spirit and his heart especially prepared by God to hear and believe the preaching of Philip. Philip was especially sent to preach Jesus to the Eunuch. When the Eunuch assented to the belief that Jesus is the Son of God, the Eunuch was a fit subject for baptism. The Eunuch was born of God and in possession of godly zeal — he was ignorantly worshipping the symbol at Jerusalem and was interested in the scriptures before Philip preached to him. The Eunuch was — being in that condition — a subject of gospel address. He was alive spiritually but needed guidance because he couldn't understand what he read. The Ethiopian did not know whether Isaiah spoke of himself or of some other man. God used Philip to preach Jesus unto him that he might understand that Isaiah was prophesying of Jesus and not of himself. What was the result? The Eunuch believed that Jesus Christ is the Son of God, and was given a desire to follow Him in baptism in water. The Eunuch was added to the church in fellowship one with another. Now, read the 2nd chapter of Acts.

You will find that Peter was especially sent and qualified to preach that sermon by the Holy Ghost on the day of Pentecost. You will see that it especially pricked the hearts of those individuals whom God had prepared their hearts to receive it. They yet did not understand what to do. They realized they must do something but did not know what they MUST do, so they inquired, "Men and Brethren, What SHALL we do?" These were proper subjects to receive God's commands, exhortations, and testimonies through the mouth of Peter, that they might be saved from "this untoward generation" and be added to the church. They who gave evidence that they had gladly received His word were baptized. The command to repent and be baptized was the command to outwardly make manifest the repentance that they already experienced in heart by the direct operation of God's Holy Spirit. This was a command to come out from among them and be separate.

Read Acts 10, for an account of Cornelius' conversion. Cornelius was already born of God before God gave him the special vision recorded because he was "a devout man, and one that feared God with all his house, which gave much alms to the people and prayed to God always," God dealt directly with him by commanding him specifically to go to a certain place and call for a certain MAN who would tell him what he ought to do. God, also, directly qualified Peter for this special occasion. **NOTE THAT IN ALL CASES GOD DIRECTLY PREPARES BOTH THE HEARER AND THE PREACHER, AND IN ALL CASES CITED HE USED PREACHERS IN THIS SPECIAL SALVATION UNDER CONSIDERATION!** You will find that Cornelius told his experience, Peter preached JESUS unto the hearers who had been gathered by God's providence. After seeing the evidence that the gift of the Holy Ghost had been poured out on them, Peter commanded them to be baptized.

You who read this may ask, "Does

faith come by the preacher?" Paul must have surmised such question in treating upon this text for the reasons that they have not all obeyed even though the sound of gospel preaching has been literally heard by them. Then he quotes a question from Isaiah 53:1 — "Who hath believed our report?" He answers by saying, "So then faith cometh by hearing, and hearing by THE WORD OF GOD." (Rom. 10:17) Spiritual hearing does not come by the preacher but by the word of God. God must speak to each and every individual that hears spiritually. This faith is directly imparted to His people as a great gift from Him. Some phases of this faith come to a few THROUGH a preacher but not by a preacher. I have heard it said by ordained brethren, "There will be no preaching unless the preacher comes." Jesus Christ is the preacher that was anointed for this particular work. He was ordained to preach the gospel to the poor. Unless Christ preaches through an individual there will be no preaching. Unless He preaches to an individual there will be no comfort and spiritual strength experienced. Christ is the Word. Every time you are given to hear Christ preach through His ordained ministers your faith is strengthened and your hope renewed. You are not given to thank the preacher but to thank God for the preaching that you so joyfully received. You admire the minister and thank God for him.

"How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things." (Romans 10:15) Have you been deeply impressed with the readiness of your pastor to come to you in times of distress when you call upon him? Have you notice how persistently he goes among his scattered flock to administer words of comfort? Have you ever experienced a peaceful calm as you watched a minister walking toward you? When your troubled heart has been calmed as you listened to gospel preaching you have

thought, "His feet were guided and directed by the providence of God that he might bring glad tidings of good things to ME." You have noticed that his walk is graced with humility and meekness. You observe that his steps and actions are carefully and prayerfully taken. His feet are not swift to run into trouble and confusion, but he walks beside the still waters. "Surely," you say, "God is guiding his footsteps for he walks in paths of righteousness."

You listen at the words he speaks. They calm your troubled breast and soothe your aching heart. They are words of peace that settles your confused mind. He tells you of good things — that our God reigns in providence and grace, and that Jesus saves you from all your sins. He cries that God is MERCIFUL to your UNRIGHTEOUSNESS, and is a present help in time of trouble. He preaches that it is through the merits of Christ that we have hope of Heaven and immortal glory. You desire to be in complete fellowship of the Saints. You are made willing to come out from among this untoward generation, follow your Lord in baptism, and be numbered with this peculiar people who trust only in the Lord. May God enable those of you who are not numbered with those who have believed with their hearts and confessed with their mouth to do so. May He give you strength and courage to, "Go home (to the church) to your friends (those who feel little but trust in God) and tell them how great things the LORD HATH DONE FOR YOU AND HAD COMPASSION UPON YOU." (Tell your experience.) Those of you who are numbered with the church, may God bless you to thank Him for the fellowship of your brethren. May God sanctify these meditations to your comfort and edification is my prayer.

E. J. L.

#### MEN HAVE A WAY OF THEIR OWN

It is very grievous to those who know something of the working of the Spirit

in their hearts, and are brought into the realities of true spiritual worship, to read in the public press and to hear through various mediums such as we have quoted in this issue under the heading "WE QUOTE". To say that we may not expect anything else of men does not alleviate the distress. We are reminded of the feelings of Lot, as stated by the Apostle Peter: "And delivered just Lot, vexed with the filthy conversation of the wicked. For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds."

For more than forty years we have been reading and hearing, and sometimes seeing, the various doctrines and ways in which many present what they call the gospel, and the manner which they proclaim men are brought to Christ. With all this, we ask ourselves the question, How can men profess that the Bible is their authority — their only authority — and yet believe and proclaim as they do. Surely it is demonstrated that there are yet those whose eyes have not seen, ears have not heard, neither have entered into their hearts, the things which God hath prepared for them that love him.

What child of grace, who sees and hears these things — these melodramatic methods of stirring up the flesh to fear and profession, does not realize the travesty upon wonderful and serious matters!

To some extent we were partaker of these things in our youth; so we can testify that men believe and practice only what they know. And it must be remembered that there is a way which seems right to them. But it also must be remembered that these things are always contrary to the revealed things of God; for, The carnal mind is enmity against God.

Perhaps there are not many who are insincere in what they do. But sincerity of purpose can never be held as authority for transcending the very fundamentals of revelation. Evidently there

are not many who *actually believe* the Bible to be the written word of God — the revelation which God has given of his decrees and purposes. How many profess that it is, and at the same time believe and teach contrary to it! How many profess a zeal for the glory and power of God, and yet would limit the accomplishment of his purposes to the *will and desire of men!*

We are satisfied that the reason for such is that men neither know God, nor themselves — neither know the power and majesty of God, nor themselves as dead in trespasses and sins. But whether they know it or not, these things are true. To be dead in this sense is to be dead to all things spiritual, and to be without means or ability to rise above the things they have by the "spirit of man". In this condition men have only a natural religion; and while they profess to believe in and worship the true and living God, they have their own notions about the matter, and are at variance with the things God has revealed.

It is impossible to reconcile their belief and practices with the plain import of revelation. And we may be sure that God makes no compromise with them. When God told Moses, "See, saith he, that thou make all things according to the pattern shewed to thee in the mount", he was explicit. (Hebrews 8:5) When Jesus said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out", he was explicit. (John 6:37) So was the Apostle when he said, "As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." (Galatians 1:9). And do we not read, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." (2 Timothy 3:16-17)

So, all truth is laid before us by the voice of authority: and no man can go

beyond (or fall short of) these things without disclaiming himself.

There is a situation which is not recognized by many, but which we must call attention to. And that is, the departure which began even in the days of the Apostles and grew step by step during the years. These things the Apostles warned against. They renounced the new things and those who taught them. Nevertheless, under the leadership of those who were far removed from the teachings of the Spirit, during the second and following centuries many things were added both in doctrine and practice, until those who retained the name of Christians were so far removed from the pattern that scripture criterion meant little to them. Yet with all of this, it must be remembered that there were many who stood firmly against these new things; and that these, and those who followed them, are the ones who preserved the true doctrine and order of the gospel; and that these and these alone are they who worship God in spirit and truth.

It is often stated by them that we need to return to the "old time gospel". But in returning, they must not stop at the things of the Nineteenth Century, nor at the so called Reformation, nor at the Third, nor yet at the Second Century, but all the way back to the Apostolic teaching, before there could be a returning to the old time gospel. Our readers may easily trace these departures in any of the many histories available, such as, Hassell's, Mosheim's Neander's, Jones', Orchard's, and many others.

We have often pondered over the fact that a great majority of the members of religious bodies today (and during the centuries) are not concerned any farther than the teachings of their own leaders. They are followers of men. They are not interested enough to inquire into matters of doctrine and practices; and even if any are interested, they can find nothing wrong unless stirred up of the Spirit to make an honest inquiry. Such is the darkness that

prevails in the hearts of both teachers and pupils.

These teachers would have us believe that we are not dead in trespasses and sins: not dead to spiritual things in our Adamic life, but that we have it within our ability to go far beyond the realm of nature and enter into the things of the Spirit of God. And this is in spite of the declaration of inspiration — by Jesus himself — that men cannot see the kingdom of God except they are born again; and who declared it to be beyond the natural abilities of men by saying, "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." So, being born of the spirit does not mean that by exercise of their natural wills men may bring themselves to this birth. It does not mean that a person may decide to change his ways, "accept Christ", and go through a form of baptism (baptismal regeneration), and are thereby born of the spirit. Thousands have done this who show no fruits of the spirit; and we may safely say that thousands have "accepted Christ", whom Christ has never known in a saving sense, and who are as graceless as they ever were. Their very walk and talk proves it.

So, what do we have in today's "Return to Faith"? Why, it is the same they have ever contended for. Thousands flock to their revivals — and what do they hear?: God sent his Son Jesus Christ into the world to save the fallen race of Adam, and that He has sent preachers, evangelists, etc. to present it to all men, and to use every means possible to persuade all men to accept the salvation offered; for God requires that men renounce the devil and the ways of sin, and believe on Jesus Christ; which they can do if they will. Men can be born again (which many will admit is necessary) by showing their willingness, by prayer, by being baptized and joining a church, etc. And that they can keep themselves in the way of salvation

by keeping the faith, supporting the cause, and being full of good works, until they will finally inherit their reward for well doing when they leave this world.

That the above is the substance of modern preaching cannot be denied. We have ourselves heard the terrors of Hell described before unregenerated people with such agonizing fury that they have become so afraid of the Devil that, in order to escape, they will attempt to do anything they are told to do. Their fear is such that they grasp at a straw; and the straw is nothing more than human will and effort. They make a profession, but many of their professions amount to nothing more than, If they will do the best they can — the best they know, then God will reward them for their good intentions. Do not these say that God can do nothing for you unless you will let him; do not they say that you must choose whom you will serve; do they not contend that God has done all he can, but that he wants every body to be saved?

But we forbear to pursue the subject further, except to say that when the end comes, when Christ shall have delivered up the kingdom to God, even the Father: when he shall have put down all rule and all authority. (for he must reign till he hath put all enemies under his feet), and the last enemy, death, is destroyed, then every one of these whose names are written in the Lamb's book of Life will be safely in the kingdom prepared for them from the foundation of the world; and there won't be a stranger to the amazing grace of God among them.

How clearly the Apostle summed up the faith of God's elect in the eighth chapter of Romans when he wrote: "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. For whom he did fore-know, 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 pre-

destinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

We would not have any feel that we are opposed to moral teaching for the betterment of human society. We are as much concerned about juvenile delinquency, etc., as anybody. But we do wish to be understood as saying that human agencies, acting on human intellect and conscience, go no further than human capacities for reform; and cannot be rightly called religion — that is, of the Lord Jesus Christ. Nor is this sort of reform a worshiping of God in spirit and in truth.

J. D. W.

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115 N. O'Neal Avenue,  
Hopkinsville, Ky.

To the Editors of the Signs:  
Dear Brethren:

Although I am unworthy to address you so. It is not that you need me, but the thought oftentimes come to me, What could I do without you, the Old Baptists; for I have no where else to turn. I feel to know that they have the truth as it is in Christ Jesus. He told his disciples, saying, I am the way, the truth and the life. No man cometh unto the Father but by me. And no man cometh unto me except my Father which sent me draw him. Brethren, I hope I have been brought as is recorded in the forty-fifth Psalm, and am drawn nigh unto Him.

I haven't time to write as I feel I would like to, but only intend to renew my subscription. Am sending \$10.00; please renew my subscription for one year. Am also sending obituary of my mother, and I would appreciate it if you will send me five copies of the issue in which it is published; and use the re-

mainder of the money as you see need.

Yours in hope of life beyond this veil,

(Elder) W. Y. Chandler

## VOICES OF THE PAST

“He being dead yet speaketh”

“MY KINGDOM IS NOT OF THIS  
WORLD”

Thus spake the Son of God when, mantled in the flesh, he stood arraigned at the bar of Pilate; and when, if there had been anything in the elements of this world which could contribute to the defense or benefit of his kingdom, they must have been called forth into action. All the interests of the kingdom which he claimed as his own, centered in him, and the destiny of that kingdom, for weal or woe, was at that important moment hinged upon the result of what was at that time progressing. None of the princes of this world knew him; he had not made a revelation of what he was, even to those who sat empowered to deliver him to death. He had not labored in his ministry to make himself familiar to the crowned heads of the nations of the earth; he had proposed no treaties or terms of alliance with them; nor had he called on them, or any of them, to propose terms for his acceptance; for the nature of his kingdom was so radically different from every other kingdom under heaven, that it was not possible that an alliance could be entered into that could subserve the true interests of either party.

His kingdom truly was destined to encounter the violence, enmity, wrath, strife, and persecution of kingdoms and men, both in her King, and in the subjects of her government. The powers which should oppose him in person and in his people, were not such as he was compelled to succumb to for want of power to resist, for he reminded Pilate that he would not have had any power if it had not been given him; and on another occasion he declared that he

was able to call on his Father, who would instantly honor his requisition for more than twelve legions of angels — a force sufficient to overwhelm all earthly powers engaged against him; but how, in that case, could the scriptures be fulfilled? Not an intimation was made of raising up an earthly force to resist the assaults of the enemies of his kingdom — even if a force had been requisite, he would have called them from the heavenly world. We may well conclude, that if in that most trying hour, when his holy soul was pressed within him, he had nothing to ask of the rulers of this world, there never could a period arrive when the powers of earthly princes should be required to defend him or his cause. To those who tempted him with their questions concerning tribute money, he said, Render unto Caesar the things which belong to Caesar, and unto God the things which belong to God; thus clearly intimating that the governments were not only distinct from each other, but that the distinction should be perpetual; and that the requisitions of Caesar, or of the governments of the nations, had to do with men, as citizens of the world, and that their obligation to earthly magistrates and rulers was not relaxed nor abolished by the administration of his laws. And again, that the things of God were not to be rendered to Caesar, but unto God.

Things of a civil nature, relating to the natural rights of men, were to be settled by God's own providential appointment, by human legislation; but the things aside from a respect for and obedience to earthly potentates, in natural matters, belonging to God, such as matters of faith, of conscience, of religion, were not things over which the kings of the earth had any supervision or power, and things in which his subjects were not at liberty, under any circumstances, to submit to the dictation or legislation of any other than God himself.

The kingdom of Jesus is not of this

world, in its origin, elements, provisions, policy, protection, government, or destiny. Its origin is heaven — it is a heavenly kingdom. The King is the Lord from heaven; he said, I proceeded forth and came out from the Father; and again, "What and if ye shall see the Son of Man ascend up where he was before," etc. The subjects of his kingdom are of the same origin; for, "Both he that sanctifieth, and they that are sanctified, are all of one, for which cause he is not ashamed to call them brethren;" and he said, "Thine they were, and thou gavest them me." "According as he hath chosen us in him before the foundation of the world," etc. The laws for the regulation of this heavenly kingdom are not of earthly enactment. Christ, the anointed of the Father, is the sole Legislator, and he, by his Spirit, writes his law upon them, and sets it up in the hearts of his children. The elements, or component parts, viewed separately or collectively, are all of God, and every plant that the heavenly Father has not planted shall be rooted up. The provisions on which this kingdom is sustained, were give us in Christ Jesus before the foundation of the world, and being prior to, could not be of the world. Grace, mercy, peace, righteousness, and truth, with all things else necessary for the consummation of the everlasting and unchanging decree of God, were treasured up in the Head of the church before the world began; and all the provisions of his spiritual house on which his poor are fed, were brought down from the abounding and overflowing fountain from which every good and perfect gift cometh. And he will abundantly bless her provisions and fill her poor with bread.

The policy of this kingdom is from above, "For our conversation is in heaven," and it is therefore as becometh the children of God. All earthly religions have to depend on human policy, human wisdom, and humanly devised means: but not so with the kingdom which no man can see except he be born

again.

The protection of that kingdom is of him who is a wall of fire round about it, and the glory in its midst. All anti-christian religious establishments desire the arm of human government — regal power, and human means, for their protection; but not so with the kingdom of Jesus Christ, — the eternal God is the refuge of his people, and underneath them are the everlasting arms.

All provision on which the subjects of the kingdom of our Lord are fed, comforted, instructed, and secured, are spiritual, and therefore cannot emanate from any other than a spiritual fountain. Although the world, the flesh and Satan have volunteered, like the aliens about Jerusalem in the days of Nehemiah, to furnish God's people with food, the order of the government forbids the traffic with them; and it is impossible that the children of the kingdom should be fed with any other food than that which God has graciously provided, and abundantly blessed.

Should the government of the kingdom of our Redeemer be to any extent divided with angels or men, whatsoever part or portion these should administer, must necessarily detract so much from the power and glory of Christ. "The government shall be upon his shoulder; and of the increase of his government and peace there shall be no end." So stands the record of the Holy One. The subjects of his government are forbidden to call and man **master**, or **father**, as their Master and spiritual Progenitor is in heaven, and nothing can be born of the flesh but flesh; so that without being **born again** no man can see the kingdom of God. A legislature of unregenerated men who cannot see the kingdom, would be very poorly qualified to legislate for a kingdom which is to them absolutely invisible; and if there were none but regenerated men seated in legislation, they being by the new birth qualified to see the kingdom of God,



would to a man know by the same illuminating work of the Spirit, that they could do nothing to aid in the legislative or executive departments of the Messiah's kingdom.

The destiny of the kingdom of which we write differs essentially from that of all other kingdoms. The best systems of human government are destined to crumble to the ground. In the providence of God, empires are founded, kingdoms and republics are raised up, they reach their climax, and then decline, and finally cease to be reckoned among the things that be; but the kingdom of Jesus is an everlasting kingdom, and a dominion that shall never end. It shall never be changed, superceded, or transferred to other hands. The mountains shall depart, the hills shall be removed, the earth and sea shall pass away, and all the elements of this world shall be dissolved; but the kingdom of our God shall survive them all, and flourish in eternal bloom. How presumptuous, then, for monarchs of the earth, whose transcient glory is as a withering flower, or human legislatures, which God shall obliterate, to prepare the way of the rising empire of his Son, to reach forth the guilt-polluted fingers of their power, to point out the course in which God requires his children to move.

Seeing, then, that we look for such thing — seeing that we have received a kingdom which is not of this world, which cannot be moved — let us have grace whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming fire.

(Editorial by Elder Gilbert Beebe, November 1, 1845; republished by request)

*The opinions and doings of men are of no value unless motivated by the Spirit of Truth; if otherwise, they "darken counsel by words without knowledge".*

**WE QUOTE:**

"Mass evangelism, which only a few years ago was thought outmoded, is reappearing with dynamic impact.

By brilliant salesmanship, moving preaching, capable management, the arts of the hippodrome and amphitheatre are again winning men and women to Christ. Those who find God by this method, and who resolve to live a new life, are being integrated into the churches by the most skillful educational evangelism yet developed.

God speaks to each generation in its own terms, thru the language of the day. In this television age of glamor and drama, He has placed His hand on three winsome personalities of extraordinary personal appeal: Billy Graham, Charles Templeton and Fulton J. Sheen." — Quoted from *Washington Daily News*, under caption, "*Graham, Templeton and Sheen lead the Return to Faith.*"

"This is the era of the post-Christian, the man who has had religion, gave it up and is now coming back to it, a Catholic Bishop from England said here yesterday.

The phenominal success of the Billy Graham revival meetings in England in recent weeks was in part due to the new "hunger for religion" that Englishmen are experiencing, the Most Rev. T. Leo Parker, Bishop of Northampton, said.

But he described the revival type of experience as "a flash in the pan" that creates a great sensation but provides no lasting spiritual support.

The lack of religion and the great numbers of post-Christians have combined to make England into a "missionary country", he declared." — Quoted from a Washington newspaper.

**RESOLUTION OF RESPECT  
SISTER SUSAN M. MOORE**

WHEREAS, It pleased our Heavenly Father on December 7, 1954 to call from earthly life Sister Susan M. Moore, a member of this church. She had continuously been a member since placing her membership here by relation on July 9, 1948. Although we feel our loss, we are persuaded that our loss is her Eternal gain and we feel that her Spirit is sweetly in perfect peace with her blessed Redeemer, and that her body is resting in sweet sleep in Jesus awaiting His second coming and the

glorious resurrection to be raised fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto himself.

THEREFORE, Be it resolved by Rehobeth Church, that we bow in humble submission to God's Sovereign and righteous will who doeth all things well. To her bereaved and lonely children and other relatives we extend our heartfelt sympathy. May the Lord comfort and sustain them in their sorrow and give them a sweet Spirit of reconciliation to His blessed and Holy Will is our humble prayer.

FURTHER RESOLVED, that a copy of this resolution be placed on our church record, a copy sent to the Signs Of The Times, and a copy sent to the family.

THIS written by order of the church in conference on December 11, 1954, and read and approved in conference on January 8, 1955.

Elder R. W. Rhodes, Moderator.  
Elder W. A. Speer, Clerk.

## OBITUARIES

### EARLY LINWOOD ROBEY

Early Linwood Robey was born in Fairfax County, Virginia, November 24, 1870; and died February 3, 1955. He was a son of the late Lewis Henry and Charlotte Hunt Robey; and was united in marriage to Beatrice Thompson McCarty April 18, 1900. To this union were born the following children, who, with his widow, survive: De Orman L. Robey, Chantilly, Virginia; Mrs. Gladys R. Embrey, Herndon, Virginia; Louis E. and De Lano L. Robey, Washington, D. C. He is survived also by one sister, Mrs. Lulu Freiss, Washington, D. C.; and one brother, Irving Robey, Arlington, Virginia; and by two step-children, Arthur McCarty, Washington, D. C., and Everett McCarty, Manassas, Virginia; and by seven grand-children and eleven great grand-children.

Brother Robey lived his entire life in the vicinity of Navy, Virginia; and attended the services at Frying Pan Church, going in his youth with his parents, they being members at Frying Pan. On August 10, 1946, he and Sister Robey united with this church, and were baptized by Elder H. H. Lefferts. Brother Robey was firmly established in the doctrine of God our Saviour, and would speak of the goodness and mercy of God in His many providential dealing with him. He loved the assemblings of the brethren and was found among them at every opportunity. The last few years were happy ones in the church for him; and his home life was a happy one, for he had the loving care of all the members of his family.

The Lord who had sustained him in life was manifestly with him to the end. He regretted

to leave his family, but, knowing that his departure was at hand, he said all was well; for he spoke of the Lord talking with him and assured him that He would not forsake him. He asked those about him to tell the writer that all was well with him. His last expression was, The Lord is in his temple, waiting to receive me. Such dying faith is strengthening to all of us — surely we weep not as those who have no hope.

The funeral was conducted at Frying Pan Church by the writer, where the large number of brethren and friends assembled gave evidence of the love and respect in which he was held by those who knew him; as did the abundance of beautiful flowers. Burial was in the Chestnut Grove Cemetery, Herndon, Virginia.

May the Lord comfort all who mourn with the assurance that all is well with our dear brother.

John D. Wood

### JAMES THOMAS GORDON

Brother Gordon, after a long illness and much physical suffering and affliction, passed away at the home of his nephew, William Gilbert, with whom he had made his home for several years, in the Liberty community, near Hope, Arkansas, on July 13, 1954. He was born January 7, 1869, in Jones County, Georgia, but had lived most of his life in the community where he died.

Brother Gordon united with New Hope (Arkansas) Primitive Baptist Church at an early age. He was a faithful member until his death, and attended regularly during the approximately sixty-five years of membership, until his health prevented. He was a firm believer in salvation by grace and grace alone, through the redemption that is in Christ Jesus; and he rejoiced to hear the doctrine of God our Saviour proclaimed.

He is survived by one brother, W. S. Gordon, Patmos, Arkansas; and the following nephews: William and Frank Gilbert, Washington, Arkansas; Gerald Gilbert, Exeter, California; and one niece, Mrs. Cecil Weaver, Hope, Arkansas.

The funeral service was conducted by the writer, his pastor, at Herndon-Cornelius Funeral Home, Hope, Arkansas, on July 14, 1954; and his body was laid to rest in a cemetery near where he had lived, to await the great and glorious day when the Lord will come again without sin unto salvation, when the bodies of all saints that are asleep in Jesus will be raised glorified.

May the Lord bless and comfort his brother, nephews and niece, and other relatives, the

brethren and sisters and all that mourn his passing: Your loss is his eternal gain.

(Elder) W. A. Speer

MRS. MARTHA ANN WILKES

Mrs. Martha Ann Wilkes, daughter of Joseph Burton and Mary Francis Cook Matthews, was born December 16, 1861; and departed this life August 27, 1954, making her stay on earth nearly ninety-three years. Her father, Elder J. B. Matthews, was born in North Carolina April 9, 1822, and went to Georgia in later years, where he met Mary Francis Cook, of Griffin, Georgia, and they were married. They came to Arkansas in the year 1856.

Martha Ann was reared in the home of Primitive Predestinarian Baptists of the old School. Her grand-father, Elder Joab Cook, was among the ones who organized the Providence Church in Lincoln County, Arkansas, before the Civil War; which was the church she attended until her health prevented her from going. For seven years or more she was confined to a wheel chair, and her suffering was at times very severe. Yet she said it was the love and mercy of her Saviour Jesus Christ that held her up in her afflictions. The last few months her mind began to get weaker, and at times she did not know who or where she was, but her children and relatives did all that could be done for her comfort. She longed to go to the heavenly home on high, having a hope that she was in that number.

She was united in marriage to James Caswell Wilkes in 1879, who died in 1889. She was left with five small children, and she labored hard to rear them. She united with the church in 1935, and was a regular attendant as long as she was able. After being confined, The Signs of the Times was her only comfort, except when her pastor, Elder H. H. Phillips, or a visiting minister would go to her home and have services. This she appreciated and enjoyed very much. She was the last of eleven children to go.

One daughter, Mrs. Naomi Flynn, died in July, 1927. She leaves to mourn her passing the following children: Carrie C. Wilkes; Bessie E. Wilkes; Mrs. Lutie E. Womack; and James Caswell Wilkes, Jr.; together with nine grand-children and two grandsons, and a large number of neices and nephews.

Her pastor, Elder H. H. Phillips, conducted the funeral service at Providence Church. She was laid to rest in the Jones Cemetery, near Star City, to await the coming of the Lord and Saviour. Though we mourn her passing, we would not want her back in her suffering. We feel our loss is her gain in that heavenly

home where there is no pain or sorrow. Written by a daughter,

Mrs. W. A. Womack

MRS. ADAH (VEASEY) CHANDLER

I desire to write in memory of our departed mother, Mrs. Adah Veasey Chandler. Mother was born near Madisonville, Kentucky, June 25, 1869; the daughter of George and Elizabeth Veasey. She professed a hope in Christ in October, 1887, and was baptized by Elder Ben Pullam.

She was married to Elder L. Chandler, February 6, 1898; to this union five children were born. Father passed away in 1931, and the five children are left to mourn their loss, with four half-brothers and one half-sister. Mother always said she could not tell the difference between us children. Her children are: Miss Sallie Chandler and Mrs. Eulua Bagby, Louisville, Kentucky; Mrs. Queen Clark, Henderson, Kentucky; Mrs. Robert Satterfield, Eugene, Oregon and George Chandler, Bedford, Indiana. The step-sons are: Joel Chandler, Dallas, Texas; Jack and John Chandler, Henderson, Kentucky; Wayde Y. Chandler, Evansville, Indiana; and step-daughter, Mrs. Rudie Taylor, Sturgis, Kentucky.

I would say to my precious brothers and sisters of the flesh (and I hope in the spirit of Christ), weep not for mother as for one who had no hope; for her hope was in Him whom God raised from the dead, who even now is sitting at the right hand of the Father making intercession for us. But look to Him for comfort, for he, and he alone, can comfort in times of stress when his angel brings the shadow of death to the home. We know that mother was faithful even in death, for her prayer was that Jesus would come and take her home to himself.

It was mother's request that I preach her funeral, but the burden was so great that I thought it best to get someone else. So by request of the children, her funeral was preached at the Maas Funeral Parlors, Louisville, Kentucky, by Elder R. L. Biggs, of Nashville, Tennessee, assisted by the writer.

My prayer is that God may give peace to all that mourn, for He is too wise to err, and too good to be unkind. Written by one who loved her not only for herself but for the truth's sake.

W. Y. Chandler

SISTER SUSAN MOORE

Mrs. Susan Moore was born January 21, 1870, and died December 7, 1954. She was married to Cifton Moore, December 13, 1888.

To this union were born sixteen children, seven boys and six girls: Judge Morris Moore and Anderson Moore, Dardanelle, Arkansas; T. O. Moore, Fort Smith, Arkansas; Perry H. Moore, Des Moines, Iowa; Philip Moore, Tulsa, Oklahoma; and Bryan Moore, Little Rock, Arkansas; Mrs. C. C. Grace, Mrs. Millie Carroll and Mrs. Ira Barnette, Dardanelle, Arkansas; Mrs. John D. Craven and Mrs. William A. Cox, Benton, Arkansas; and Mrs. E. V. Sellars, Fort Smith, Arkansas. Her husband and three children preceded her in death. There are forty-four grand-children and thirty-two great grand-children.

She was born in Yell County, Arkansas, and spent her entire life in and near Centerville and Dardanelle, Arkansas. She was a devoted mother and wife, and was very highly respected by the many who knew her. She was very energetic, and continued to maintain her country home until almost eighty-five years old. She united with the Primitive Baptist Church at Dodson Springs, fifty-five or more years ago, and was probably baptized by the senior Elder West. She was a loved and faithful member of that church as long as it stood in the faith and order, but it divided; and six or eight years ago she was received by the Rehobeth Church in the South Ouachita Association. She was wonderfully blessed with the gracious evidences of the light and leadership of the Spirit of God, and, in spite of her age, she visited several of the churches; which showed her love for the church, and the doctrine and order of God's house. To know her was to love her; and to behold the true love and affection of her and her family, was a living testimony that she was a real mother in Israel. The Primitive Baptists of this part of the country became acquainted with her through Brother C. B. Britt, who with the writer and several of our ministers, visited and preached in her home: where she made every effort to entertain them. She loved to talk and communicate with the children of God of the precious faith and experience which is common among the Lord's people. She was a lover and constant reader of the Bible, and had a deep understanding of the mysterious things in it.

I would say to her family and loved ones, weep not as those who have no hope; but rejoice that she sleeps in Jesus, her precious Saviour; and that the time will soon come when He shall call her, when he shall say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matthew 25:34) May the Lord comfort and console your hearts with these great things, together with that sweet hope that you will be partakers with her.

Funeral services were conducted at Pisgah Church, near Centerville, Arkansas, December 8th, by the writer, with a large congregation

of relatives and friends in attendance. She was laid to rest in the Ard Cemetery, with Cronwell Funeral Service in charge. May God bless all who mourn.

(Elder) R. W. Rhodes

#### MARY MALINDA GALLOWAY MILES

Mary Malinda Miles was born in Denton, Texas, January 7, 1867, and departed this life May 13, 1953, after an extended illness of several months, making her stay on earth eighty-six years and five months. She was the daughter of the late John Galloway.

God has called home sister Miles, and we, the members of New Providence Primitive Baptist Church deeply feel our loss and humbly bow in submission to God's will. We dearly loved sister Miles, and shall always miss her gentle, loving, faithful advice. She was most efficient and generous of all her time and of her material possessions in helping her church. New Providence Church suffers an unexpressible loss in her going.

Malinda married the late W. E. Miles on January 30, 1887, who preceded her in death several years ago. He was also a member of this church. To this union were born seven children, of which three boys and two girls are still living. A host of grand-children are left to mourn her death as well as many relatives and friends.

We cannot fill the vacancy left by her going, but we pray for the guidance of the Holy Spirit to enable and help us to fill our place and fulfill our duties in the church as sister Miles did.

Her funeral was conducted by her pastor, Elder Paul Poyner and Mr. M. M. Hampton, and her body was laid to rest in the Sinking Spring Cemetery beneath a mound of beautiful flowers. She is missed by all who knew her, but we realize our loss is her gain.

Therefore, be it resolved that New Providence Church express to the family and children our sympathy, and pray that God's tender mercy and richest blessings abide with them. A copy of these resolutions will be sent to the family, one copy recorded on our church record, one copy sent to the press of OLD FAITH CONTENDER, one copy to the SIGNS OF THE TIMES for publication. This was adopted while in conference this nineteenth day of September, nineteen hundred and fifty-four.

Moderator,  
(Elder) Paul Poyner  
Prepared by a committee  
Owen McKinney, Clerk  
Basil Hutchens  
Lenard Pascha, II  
Mrs. Zetta Grogan

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

## 'The Sword of the Lord and of Gideon'

VOL. 123

DANVILLE, VA., MAY, 1955

NO. 5

### FAITH

"Faith isn't some sort of mystical thing,  
Or the words of a beautiful creed;  
Or prayers that are penned by talented souls,  
That people stand up to read.  
For faith is the power that prompts us to go  
And give to the hungering, bread —  
Oh, faith means more than a doctrine or two —  
For faith without works is dead!

And faith doesn't mean to be kneeling all day,  
With a lifting of prayerful hands.  
And faith isn't something that makes the  
great God  
Comply with our mortal demands.  
And faith ties its girdle and goes out to  
To the masses that need to be fed.  
Oh, faith means more than a murmured pray-  
er,  
For faith without works is dead!

Faith doesn't pass by on the Jericho road  
When a brother lies bleeding and hurt,  
But stoops and pours oil and wine in the  
wounds  
And lifts the poor man from the dirt.  
And faith doesn't sit in the synagogue seat  
With glittering gear on its head,  
Or strutting garments with widened hems —  
For faith without works is dead.

Then give us, O Master, the faith that will go  
And minister day after day;  
Will even accept the arms of a cross,  
If best it may serve in that way:  
A faith like the Shepherd's who went for his  
sheep  
Though red were the rocks where he bled.  
Oh, faith means more than a doctrine or  
song —  
For faith without works is dead!"

(Selected)

Published by request

### EXPERIENCE \*

Dudley, Muskoka, Ontario.  
August 16, 1934.

Dear Elder Ruston,

The Lord helping me, I will now try  
and keep my promise made to you in  
Toronto, by writing my experience, and

give the reason of the hope that is  
within me, which I sincerely hope is  
not the hope of the hypocrite, which at  
times I am tempted to fear is the case;  
but bless the dear Lord, there is usually  
a little word from Him to keep me from  
altogether thinking it is. I was born  
in London, England, on January 28,  
1855, of godly parents, although at that  
time they were freewillers, and re-  
mained so for a few years until the  
scales were taken from their eyes, which  
happened when I was about three or  
four years old.

They tried to bring their children  
up in the fear and admonition of the  
Lord, which convinced us at least, that  
they were children of God. All their  
friends were the same type, and I do  
not remember ever hearing any conver-  
sation but religious; and I many times  
would go into the room unnoticed and  
sit on the floor behind my father's chair  
to listen to them, although I knew not  
why. The first time I ever thought seri-  
ously about death was when my father  
was a London City Missionary. At the  
time I was between six and seven years  
old, when one of my father's hearers  
died, he having been brought to know  
the truth under his preaching.

I wondered so much whether he was  
saved or lost, but it gradually wore off,  
although whenever I saw a funeral it  
always reminded me to a certain extent  
that it would be my turn after a while,  
and when we were old enough, my sis-  
ter and I used to often go to the church-  
yard to read the gravestones which we  
enjoyed more than anything else. In  
1869 we came to Canada, I being four-  
teen years of age at the time. In the  
year 1877 I was married, my brother  
also married my husband's sister at  
the same time.

In the year 1885 the Lord saw fit to send death into the family. There were eight grand-children belonging to my parents, and within five weeks, six had been carried out from that terrible disease, diphtheria, — two of my brother's children out of three, three of my sister's, (all of hers) and one of mine out of two, varying in ages from two and a half to eight years, each one saying something to enable us to believe they were safe, which was indeed a great comfort.

To say we were about heart-broken is putting it lightly, but not a bit of rebellion seemed to possess any of us, through mercy. Well, one afternoon my sister and her husband came to visit us and she was telling us about different things that her little girl had said when dying, and how strong the child's faith was in Jesus, although blind at the time from the disease. She also told us that as soon as she had taken her last breath, my sister said, "There, if that had been me, I should have been lifting up my eyes in hell now, but she is in Heaven." I replied to my sister, "Well, I always seem to feel that I shall go to Heaven when I die, although I cannot tell why," but I had no sooner said it than something within me said, "What right have you to think that?" and from then on, for between three or four months, my agony of mind was indescribable.

No matter where I looked I could see nothing but hell and the judgment day, and if any poor wretch prayed without ceasing, I did, but all seemed of no avail. I really thought I should go out of my mind. Father used to say "There is a set time to favour Zion," which I firmly believed, but was I included with the inhabitants was what I wanted to know. I was quite sure God would do what seemed good to Him, but that did not give me any relief, and I was almost afraid to continue begging for mercy, and yet I felt I could not stop, for sure I was that Christ alone could save me.

When working about the house one

time, deciding that I was shut out, and being in an agony of mind too terrible for words, suddenly my mind was relieved by someone speaking in a kind clear voice into my ear, the words, "Daughter, thy sins which are MANY are all forgiven thee." and for a little while my joy seemed to know no bounds, but only for a short time, for being reminded that my sins were many, kept me in check quite a lot; nevertheless it was a wonderful deliverance. Previous to this, I was afraid to use the prayer of the publican, for fear I did not feel to be such a sinner as I ought, and yet I could not see any good in myself; but the longer I live, the more I realize my sinfulness and helpless condition apart from Christ Jesus.

Sometimes I fear all I have gone through is simply a delusion of Satan, but I have no idea that he ever tries to comfort them that mourn, by pointing them to a crucified Saviour, for one day several years ago I was lying on my bed feeling far from well, when Christ Jesus was shown to me on the cross in the corner of my room, although not a word was spoken to me, yet His look so overcame me and filled me with such intense love as I never experienced before. I seemed to be drawn quite away from this world. I think it was the kind of look that He gave Peter which so overcame him at the time. I do hope I am not deceived, for at times I am tempted to think it is all a delusion of Satan's; for I know quite a lot of his working within me to try to deceive, enemy that he is to all those who look to Christ alone for redemption.

But sure I am that "Whereas I was blind, now I see," and have been made to love all them who love the Lord Jesus Christ in sincerity and in truth, and esteem them very highly, feeling to be the least of all God's children, if one at all, which I humbly hope and trust I am. More and more do I realize that if ever my poor soul be saved 'tis Christ must be the way; and I am no less a beggar than I was when the

Lord opened my eyes forty-eight years ago.

My father baptized my sister and me in Lake Muskoka about sixteen months later, and we were two of the few members who formed the little church here at that time, but "Ichabod" now, for all are gone the way of all flesh, or most of them. There were several hundreds of people present to witness it, but if all the world had been there I do not think it would have disturbed my peace of mind at that time. The church is now a thing of the past, I am sorry to say, and the fine gold has become dim. I feel sad, at times, when thinking how fearlessly the Truth of God was declared in its purity at Bala, and fain would I have it so again were it the Lord's will. "Say unto my soul, I am thy salvation." "Lord, undertake for me." "Abide with me, for it is towards evening, and the day is very far spent," are often the prayers of my heart, and I am no less a beggar than ever I was.

Oh how I long for the courts of our Lord, that I could assemble with the children of our Lord to worship Him here below, for I can truthfully say I love the brethren, although I feel unworthy to mingle with them, — they are to me the excellent of the earth. What passing trifles are all things connected with this world. Surely all is vanity and vexation of spirit, but what have we that we did not receive? What a mercy to be kept by the power of God through faith unto salvation. Surely it is all of grace that we have been snatched as brands from the terrible wrath of an angry God. How to be thankful enough I know not, it seems too good to be true at times. I do wish I could live more to His honour and glory who has done such great things for me.

I enjoyed the letters written by your dear wife to Sister Jessie Gillis, giving her experience; and after reading them felt guilty that I had not done likewise, so concluded, if the Lord would help me, to write to you. God grant that you

may be spared for many years to blow the gospel trumpet on the walls of Zion with no uncertain sound, and may all flies be kept out of the ointment poured forth by the dear ministers of our beloved denomination, for I do love the work of God as proclaimed by them in the Signs. The different writings often lift me up when cast down, for which I thank God and take courage. Alma and I often speak of you all and wish we could mingle with you.

I noticed Sister Stevenson's obituary in this month's Signs. I met her at Sister Gillis's when up there forty years ago. I believe she had just joined the church militant, and I believe she has now joined the church triumphant. What a glorious thought to think that worms of earth should ever be one with Incarnate Deity. The thought is simply overwhelming at times. But the God we adore has given His word for it, and being a God of truth and love we have this hope within us as an anchor of the soul sure and steadfast; as dear Newton says in his hymn, "And can He have taught me to trust in His name, and thus far have brought me to bring me to shame?" No, never!

May the Lord increase our faith and love is my earnest prayer, for I do need His Holy Spirit so much, for without Christ I can do nothing, and He is my only hope and trust, and would to God I could love Him more and serve Him better, for my desire is towards Him. We send our warmest love to your dear wife and all the sect everywhere spoken against, also remember us kindly to your family. Ivy is still in a poor condition physically, she has had a long trying time of it. I hope your patience will not be tried too much in reading this, as I seem to write a lot and only say very little.

From one who is hoping in the mercy of the Lord Jesus Christ alone for salvation.

Susie Pauline May

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#### ELECTION

My mind has dwelt on the words

spoken by inspiration in the Bible on the subject of Chosen, or Election of Almighty God. To me, the words Chosen, Election, Chosen in Christ, For the Elect's Sake, Ye are a chosen generation, Who can lay anything to the charge of God's Elect, etc., are all synonymous terms; and pertain to the salvation of every heir of God. We hear nothing about this in the religious world, only in contempt; and sad to relate, some of our own ministers will pass over the subject lightly for fear of offending someone. But the writers of the Bible were not so.

Jesus said, "— But for the elect's sake, whom he hath chosen. ." (Mark 13:20) And Peter said, "But ye are a chosen generation. ." (1 Peter 2:9) And Paul said, "Who shall lay anything to the charge of God's elect. ." (Romans 8:33) This is God's work — it is surely his work, we had nothing to do about it: It was consummated in Christ before the world was made. So it is an eternal election, and concerns all His people whom Jesus died for on the cross. All the elect in olden time looked for the Saviour to come, just as the elect look back to him that has come, and they had a message of love and security, and grace for His elect. With the poet:

"Away back there removed from sight,  
Where everything that was, was right:  
God all around, below, above,  
Unlimited in power and love."

"Who can lay anything to the charge of God's elect. ." — "Who can say what doeth thou. ." Is it not lawful for him to do that he will with his own? Has not the potter power over the clay, to make one vessel unto honor and another unto dishonor? Can anyone dispute his right? None of them who have the evidence in them will, for the great God has revealed it unto them by his Spirit. I have showed by the Scriptures that God has an elected people; that he has chosen them in Christ before the world was made, and that it is an unconditional election. Man never had anything to do with it: man was not consulted in the

matter. It is a personal affair, and concerns each one of the Lord's people: the election has obtained it for them, for he chose them for his habitation; and Jesus has told them that he would never leave them, nor forsake them. They are builded together for this purpose, and are kept by his power. Think, dear brethren: His is talking to you personally. If we do not believe the truth spoken by the Apostles and prophets; if we do not feel the influence of the Spirit in our hearts, we are none of his. His grace is sufficient for us, and by his stripes we are healed. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that you shew forth the praises of him who hath called you out of darkness into his marvelous light." (2 Peter 2:9)

The doctrine of God's eternal, unconditional election has been my meat and my drink for over sixty years. I have only hinted at some of the highlights of it: maybe some of the elders will be given to write more fully on it. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour be glory and majesty, dominion and power, both now and ever. Amen." (Jude 24-25)

(Elder) George L. Weaver  
2802 Marcum Terrace,  
Huntington 5, W. Va.

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#### LET THE CHIPS FALL WHERE THEY MAY

Swan Quarter, N. C.

Elder D. V. Spangler —  
Dear Child of God, and Servant of the  
Most High:

My pen has been silent for twenty or thirty years; yet in 1906, the year I united with the children of God at the age of sixteen, I did much writing. Privately and publically I had a large spiritual correspondence, but they have passed to their reward, and there are so few



left to day who know me, or I know them.

Yes, forty-eight years ago; yet it seems that there are times today that I have a desire to write to the children of God, and let them know that I am still standing fast in the faith unshaken, as I was the day I was received. But for this faith, surely I would not have gone among a people when I was so young; a people who are hated and despised by false professors as the Primitive Baptists are. I just could not understand why the Lord should make choice of me, when there were so many of my school mates who were much better than I; or so it seemed. He told me it was to show forth his power; and so it has been with much tribulation I have come.

I tell you, whenever and wherever there are any among the children of God in name only, yes, professors and not in possession of the profession, there will be persecution. They come in to spy out the liberties of the children of God, and use it to their own advantage to destroy the peace and fellowship, and to divide. The children of God are commanded to watch, as well as pray; and there is a woe pronounced, yes, fixed upon and against all those that are at ease in Zion — the church of the true and living God.

One thing is lacking: we have weak pulpits. It did not used to be so. Oh, no! They cried aloud and spared not. Yes, they lifted their voices as trumpets, fearless of friend or foe; for they were not seeking to please men for advantage: they had no person nor persons in admiration. Such as Elder E. E. Lundy, Elder Sylvester Hassell, Elder Gilbert Beebe, and so many others who have passed on. Why can't they be today? has God changed? Oh, no! I hope the time is not far distant when the servants of God will throw off, and away, everything that would wound the cause of Christ and the Truth; and with the two-edged sword — the law and the gospel — one to kill and the other to make alive, apply it, letting the chips

fall where they may. Let it never be said that the banner of Truth has been lowered for fear of offending. If the truth offends, let it offend. Truth is the testing rod, for no one who knows the truth can be offended at the truth. The servants of God are not sent to preach to them on the outside. Oh, No! But to them on the inside. And by preaching, those who are fit for the inside are soon discovered.

If you deem this worthy, you may publish it. May God keep you, and all His servants, as he did Paul, crying, "Woe is me if I preach not the gospel." And as you grow in years, may you grow stronger and stronger, more fearless in the gospel.

Your sister in hope,  
Effie H. Carawan

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*"There is a river the streams whereof make glad the city of God, the holy place of the tabernacles of the most high." (Psalms 46:4.)*

The writer has read the above passage of scriptures many, many times over a long period of time, and each time I felt that there was something in the language that did not appear on the surface; that a literal expression covered something of a spiritual meaning and value. But until last Sunday morning I was never able to make anything of it. On that occasion I had no more than read the last word of it until these two words instantly came into my mind: "The Ministry." With that as a beginning the whole thing seemed to become perfectly clear to me; yet I may be as wrong as wrong can be.

I now understand the "river" to be the ministry, the streams thereof to be the God called ministers and their various and varied gifts, and the City of God to be the Church. We know that in nature, a river is a large stream made up of smaller streams merging into one stream. There are creeks, brooks, rivulets, branches, and in this Southwestern

country, arroyos — dry gullies, which become swollen by flash floods and discharge their waters into still other streams. The Mississippi River is not just one big river. It is a combination of all the other rivers and smaller streams which discharge their waters into one common stream which becomes larger by reason thereof. In Ephesians 4:7, 8, 11 and 12 we read: "But unto everyone of us is given grace according to the measure of the gift of Christ. Wherefore, he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." It may be that all the fault lies in me but I have heard ministers speak eloquently and seemingly with knowledge of what they were speaking about, and still I got nothing from their sermons; when I would hear still other people talking about how much that sermon, or those sermons, meant to them. On the other hand, I have heard preachers who held me spell-bound and who really lifted me up while the brother on the seat right by me went to sleep because he was getting nothing from the sermon but a soothing noise. When we go to our associations, I feel that the reason we seem, all of us, to get so much good from the preaching is because of the variety of gifts in the great number of preachers we hear. The sum total of these varied gifts among our ministers is the "river." All of them together is the "ministry." The individual gifts are the streams of that river and they make glad the City of God which is the church. From the time Christ said "On this Rock will I build my church" the Holy Master has furnished HIS people, the members of that church, with such gifts as apostleship, prophecy, evangelism, teaching and pastoral qualities. No one single gift has made glad the individual members of the City of God (the church) but all of the gifts have and will continue to make glad the City of God (the members of HIS Church).

How they make them glad is a subject for hours of preaching which I will not undertake to do. What I have here undertaken was more than one of my ability should assume the liberty of doing. All I have said might well have been put in these words: "There is a river (ministry) the streams (the various gifts) whereof make glad the City of God (the church).

Submitted in humility,  
Hubert T. Faulk  
325 W. Missouri St.  
El Paso, Texas

San Juan, Texas.  
January 27, 1955

To the Household of Faith:

I would like to address all who sent us post cards, and get well cards. I was taken very sick two weeks before Christmas, and have now been able to sit up about five days; so could not answer your sweet messages of love and friendship. We received cards from many whose names we did not remember. For the last three years we have been attending the good associations, sometimes being nine hundred miles from home, and away seven or eight weeks at a time; and, of course, met so many of the dear brethren and sisters in Christ. I do not have language to express the joy and comfort of being with you, and hearing the wonderful messages of love and comfort of the ministry. We started on the same trip last year, but my husband, Elder Reid, was taken very sick while we were at Gladewater, Texas; so we had to turn back homeward. It was two weeks before we got home; he had a long siege of sleeping sickness, from which he has not entirely recovered. But we hope we are thankful to the alwise God, whom we feel to know does all things well. We devise our way, but God directs our steps.

Dear brethren, it seems we have enjoyed the writings in the Signs more this winter than we ever have —

though it seems it is as good as can be. It may be because we have been mostly shut-in since last September. We look forward to each issue with the comforting letters. Oh, that I had language to express to God's people, the love I hope I have for them. It seems that I have been shut up so long, and when the light is turned on for just a few minutes, I feel to know I love them wherever they be. My greatest desire in this life is that God in his mercy will make me submissive to his holy and righteous will; and cause me to say, Lord, not my will but thine be done; and in all my trials and tribulations, let me bow in humble submission.

Well, dear saints, one and all, I only wanted to thank each of you who remembered us with their cards during Christmas and our sickness. We have not been able to answer you, but have written this to the Signs of the Times to thank you, and hope the dear editors will publish it soon. Pray for us.

Elder J. B. Reid and wife.

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Pilot, Virginia

Signs of the Times:

Enclosed find check to renew my subscription. I am also sending a copy of some of my mother's writing which I found in her home after her passing a little more than four years ago. Would like to see it in the Signs, if you care to publish it.

Sincerely,  
Mrs. A. R. Reed

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#### EXPERIENCE ✦

When I was but a child I began to be troubled about myself — I was such a sinner. I do not remember just my age, but will say ten or twelve. I would go to bed at night and could not sleep, but would cry and beg the Lord for mercy. I would often turn my pillow over when I would get up in the morning, to keep anyone from seeing it was

wet with tears. I would try to pray and beg for mercy, but it seemed that my words would only leave my lips.

I was in this condition for several years. When the preachers would be in my father's home, they would sit and talk of God and of his goodness; and I would listen to them until I could not hide the tears. Then I would leave the room, yet desiring to hear them talk.

But when it was God's will to deliver me, he came to me in a dream. I dreamed that God was to preach at a certain place, and I went to hear him. When I got there, there was a crowd of people, and they were all robed in white. I thought I was not fit to sit with them, and expected to take my seat to one side; then my Saviour turned to me and told me to come up in front with the rest. If he has ever spoken to me, it was in this dream. Sometimes I am so doubtful whether I am one of these little ones or not. I have no doubt as to the doctrine of the Old Baptists being the true doctrine, when I hear them give God all the honor.

After the dream my burden left me and I had a desire to be baptized — and often dreamed of being baptized, but I did not feel that I was worthy to be with such people. I would go to preaching, and when they would sing and shake hands, I would think, Oh, if I could be with them. They were the sweetest people I ever saw; and are yet when I have the spirit to see them as I did then. I went on with this desire for several years, until the time came that I felt if I did not go, I could not live. I went to the water where a dear sister, Minnie Cole, was to be baptized, and told them a part of what I have written; and was received there at the water and baptized by Elder Amos Dickerson. (October, 1909)

It was a calm time for me for some time after that; but I have had many doubts since that time. And I feel that I will as long as I remain in this world of trouble. But I feel sometimes that when this is all over, I will see Him as

he is and be satisfied.

Your sister in hope,  
Ibra Martin,  
Pilot, Va.

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R. F. D. 3,  
Wadesboro, N. C.

Dear Kindred in both flesh and spirit:

As I am a shut-in today with another attack of bronchitis, I thought I would express a little of what the Lord has done for me. As dear sister Harriett Little Gray wrote in the last issue of the Signs, "What shall I write," I too dear one am in the same condition. So often I have felt so low and alone, and have been made to beg the Lord for mercy; and would say, "O, Lord, if only I could pray, but I know not how to pray or what to pray for, for I don't know my needs." It is the spirit that prayeth — Christ maketh intercession for the saints.

The same day that I received my last issue of the Signs, I also received a small gift of money from one of my brothers and his wife; also a little gift from my oldest nephew for Xmas. After opening the letter and Xmas cards from my loved ones, I picked up the Signs and started reading my brother's (Fred Cobb) and his dear wife's letter and poem. Then I began to read sister Gray's good letter. I thought, how sweet to be remembered by loved ones, and I must confess that the tears flowed freely. I am not ashamed to confess it — what a relief our tears are sometimes!

O, what wonderful love is this! Dear ones, how I wish that I could express my love for God and his little ones, as some can. But I do desire to write a little now and then to be left on record after I am gone, hoping that my dear companion and precious son may read it some day and rejoice.

Not long ago I dreamed that my dear companion and I were at an association, and among other things, I saw him weeping freely, and was just as anxious

to sing the good old hymns as I. His name is with the Missionaries, but he never goes to hear them now. He goes with me often to hear the Old Baptist and seems to enjoy it more and more. As sister Gray said in her letter, I believe that God predestinated all things to be just as they are coming to pass. He has all power over all things — praise him to whom all praise and honor is due.

Brother Spangler, please excuse this scribble. I have a growth under my right arm, and my arm and hand is getting so stiff; I know I use it too much, but we are poor and afflicted, both husband and I, and I desire to help all I can. I know it could be worse with us though. God never makes a mistake — he does all things well. If not mistaken, I've been made to feel that my afflictions are blessings in disguise. He knows our every need: he casts down and he raises us up.

If this is suitable for the Signs, then use it; if not then cast it aside. I love to hear from friends and loved ones. I beg an interest in your prayers. I surely appreciate the Signs, for I enjoy it.

Your unworthy sister,  
(Mrs.) Melba Vaughn

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#### OUR EXPERIENCES MEAN MUCH TO US

Burlington, N. C.

Dear Readers of  
The Signs of The Times:

If I can, I would like to write a few lines, since I have been asked several times to; but you and I know that without the help of the good Lord I can do nothing.

I can truthfully say of these fifteen years I have been with the Primitive Baptists, that I have spent some of my happiest days; not that I feel that I mean anything to the church, but you good people mean so much to me. I think I can truthfully say that I wouldn't want to live any longer if

I couldn't live with the church. I look forward from one weekend to another to go to meetings and being with the brethren, even if I don't get something out of the preaching every time I go.

I tried so hard to stay out of the church, but was shown that in my weakness I could do nothing. The struggle I went through none but the good Lord knows; and I will be able to tell you only a little. I was under such a burden for several years that I felt I just couldn't live much longer: I felt that I had stood all that I could stand, and I was not fit to live and not fit to die. But early one morning, I don't know whether asleep or awake, I saw someone come and stand by my bed, and spoke these words, "The Lord will put no more on you than you can bear". It seemed that all my troubles left me, and everything was all right; and I thought I wouldn't have to join the church. But it wasn't very long until my troubles were worse than ever; and my daily cry was, Lord have mercy on me.

Many times I would dream the same thing over and over; I dreamed I was up in the sky trying to fly to heaven. I would fly and fly, but just couldn't make it all the way; something black was flying behind me, and I was badly frightened. I thought it was Satan, and would wake up and turn over, hoping that I would not dream it again; but I would dream the same thing over again. After so long a time, I do not know how long, I was still trying to fly to heaven and the black thing was not behind me, and I got to heaven. I thought it was the most beautiful place I had ever seen for it was lined with gold. It seemed that it was too good a place for me; but it is a dream I will never forget.

One night I awoke, and it seemed that I was saying over and over again: God's people are a willing people; and I think they are the most willing people in the world. I am fearful of calling myself a child of God, — I only

hope that I have a hope, but what I do have only the good Lord could have given it; and, if I could, I would not exchange it for ten thousand worlds like this.

I must close, but I haven't told half of what I would like; it can't be put in words. You good people know that it is better felt than told. May the good Lord bless all of us as he sees fit. A little sister in Christ Jesus, I hope,

Mrs. A. W. Chandler

#### EXPERIENCE ¶

As a child I loved the Old Baptist hymns; and felt that anyone who was an Old Baptist was alright and the best of person. When I became a young woman, I had no young folks of my age who believed the Old Baptist doctrine. They were either Methodists or Presbyterians. Sometimes religious conversations would come up, and I would argue for my belief, and I would be accused of thinking I was an Old Baptist because my folks were; and I would be told that if I went to their church, I would find this to be true. I seldom went to any other meetings except our own church, and when I did go, it was only to be with those of my own age. I shall never forget the one time I went to Sunday School; I never did want to go because the young folks were put in classes, and I wanted no part of that — they had to be occupied with no time for fun. When asked by a boy friend how I like Sunday School, I told him I would rather go sit by the swamp and listen to the frogs, for I'd get more sense out of it.

I decided that possibly I'd better attend other churches and see just what they did hold to. I pretty well knew what they believed from the young folk's arguments, but decided I'd check what their preachers had to say, and see if I could find the reasons for their remarks. I'd go and listen very closely, then go home and read my Bible and

try to find out why they thought they were preaching the truth. I seldom found any scripture for anything they said: what part they would quote correctly, they would finish by denying the precious truth. After I was married, I continued to go to different churches and organizations, searching, searching for one which had Bible for their teaching. Every different one I would hear of I would visit, but it all boiled down to the same result. I found by investigation that there was only one that stood firm, and the Bible their full foundation. It was as I had thought, the Primitive Baptists.

During the time I was visiting the various churches, my husband (whose parents were strong Methodists) would not go with me, saying that I would find them all about the same as the Methodists, and that there wasn't anything sound about any of them except the Primitive Baptists. About that time he was much cast down and troubled about his own condition. I did not know about it for many months; then one evening he told me his experience and asked me not to tell anyone. This I didn't mention until my father, Elder Jonah Murphy, came to spend some nights with us. He told me of a most beautiful dream (or vision) that he had about my husband, and asked me if he had been troubled. I then told him all, and he was much pleased. I told my husband about our conversation, and asked him why he did not go to the church. He said, I shall wait for you. I replied, "You probably never will go if you wait for me (although I had been in much thought). I will never be good enough to ask for a home with the Old Baptists." For I had firmly thought one had to feel himself fit, to be among them.

I tried very hard to not let any one notice that I was concerned about the church. Over and over I tried to get away from myself, and the cause that was tightening me down and showing me myself as I really was — a sinner, full of vanity. I tried to shut it all out

and stick to the world and its many pleasures. I'd even find excuses, against my own heart, not to go to church; at the same time have a burning desire to go, which, try as hard as I could, I could not wipe out. I'd take my little girl and go to the movies on meeting day, and many times in the midst of the show, I would be thinking of the wonderful sermons I was missing. Yet, I'd tell myself, You are of the devil, and are not fit to be at church among those good people; you had better stay with your kind. I don't think anyone ever felt to be so low and sinful. I saw many about me that had done worse things than I had ever done, but I thought I was in the same class, and too late to turn back, and that I was doomed to utter destruction. I'd known of some Old Baptists feeling unworthy, but my case was so different. I felt to know I was much worse than any of them ever had been — there was nothing good in me, and never could be. I felt to be so afraid at times. Knowing my lost and ruined condition, I was miserable, and resolved to be on close guard at all times. Many times in the night or when alone, I would try to pray, and asked God to forgive me of all my sins, and guide my feet in the straight and narrow path. Then I would feel desperately ashamed that I had ever ventured to call upon the Lord.

I thought many times that I would try to explain myself to my sister Bessie, and see if she thought I was out of my mind, but could not find the words to even start with. After some years of this, my sister Bessie's husband passed on, and she came to live with us. She was a good and faithful member of the Primitive Baptist church, and went to all the meetings she could get to; and would often ask me to go with her, and on some occasions I would go, but safeguarded myself to not let anyone know my feelings. I'd sit among them, and wish so much to be one of them, but felt very guilty to be there, for I felt I was deceiving to even go. One dear old brother, Elder

Harvey Bird, at different times would call me Sister. The feelings I would have at those times were almost unbearable, and I felt like running away and never showing my face again in such a sacred place. From time to time I would let the meetings slip by and not attend.

One meeting to be held at a member's house, two were to be baptized in a stream nearby on Sunday. My sister asked me to go, and, as many times before, I refused, still wanting to go very badly. The desire got so strong on Saturday evening, that I made up my mind that if I could at all find the way, I would be there for church on Sunday morning. (My sister had gone on alone, and I had not even bothered to ask her any directions, for I was sure I would not go) I called brother John Smith's home, and he was going on Sunday. I took my daughter and Bessie's adopted daughter and went to St. Albans, which was several miles from where the meeting was to be. Brother Smith was there, and we took a taxi out to the place. When we got there, the singing was so beautiful I couldn't get in the house fast enough. After meeting was over, the congregation went to the water's edge where the baptizing was to be. I felt the two being baptized were so wonderfully blessed, and somehow I was glad to be there. It was a beautiful day, and the water was as clear as crystal. They (Elder Bird assisted by Brother Smith was doing the baptizing) baptized one, and came for the other one, and the water seemed to sparkle when the second one was baptized. Another one came forth, and was received and baptized. There seemed to be an extra brightness in the form of a beam which centered directly upon the two Elders. I thought it was the most beautiful sight I had ever beheld, and as the Elders moved back to the bank, this beautiful beam followed. As they were nearing the bank, my voice become stronger and I sang louder than before. I felt I was being drawn, not as if making a step, but moving; before I knew what

I was really doing, I was almost to Elder Bird. I felt I wanted to go into the water and be baptized — I had no thought of clothes, or anything else. I suddenly came out of what seemed a beautiful dream, and was frightened for what I had almost done: I had almost deceived the whole congregation, and the Elder I was now facing. I felt like pouring out my trouble and confess my worthless life, but I couldn't — I was about to cry. I wished I was anywhere but where I now stood, and I couldn't completely hide the tears. I tried to get away through the crowd unnoticed as fast as I could; and the rest of the time before we started home, I made every effort to appear not concerned; and on our arrival home I told my sister that I would never go to an Old Baptist meeting again. She was married sometime after this; then I thought I would not always be mindful of meeting time, and could possibly get out of going easily. Again I was mistaken, for it didn't relieve me — I still had a yearning to go, and that wasn't easy to get rid of. The association was to be at Flat Woods, and I wanted to go more than anything; the closer the time came, the stronger the desire. I got ready and went on the bus, and found the association was held in a grove about a mile from the church. When I saw the friendly faces I loved so much, how it did cheer me. When the meeting started, I seemed to forget there was anyone about me; the sermons were wonderful. Elder Helms preached on the resurrection and explained it so beautifully, and I was so lifted up. When I looked about me, I scarcely saw a dry eye; and again I felt my terrible unworthiness, and I just had to get up and leave. I went to the outside of the crowd and waited there until all was over, and then went home. I was sure this would be my last time to go to the Old Baptist meetings, but soon afterward I was going again. I would leave soon after the meetings were over, so that no one would suspect what was going on in my troubled mind. At one meeting, dear Old Elder Tackett,

from Kentucky, was visiting Flat Woods church, and I went. I don't recall his text, but it seemed he was preaching directly to me — it was a beautiful and inspiring sermon, and I was completely lost as to my whereabouts; and I was aware of nothing but his voice and the beautiful truth he was explaining. When he came to a close, it was like suddenly being dropped out of a cloud; and then I was again aware of the dear ones around me, and I felt so condemned. I could hardly wait until the last hymn was sung, so I could get away. I hoped I'd never let my unworthy person ever come among them again. I was sure by now that my mind was out of balance, and it was making me worse by going to the Old Baptist meetings. I did not go back for a long time.

Mrs. Beulah Weese

(to be concluded)

#### CONTRIBUTIONS FOR THE INDIGENT FUND

(These contributions help send the Signs to those unable to pay. This list is to February 1, 1955.)

Middletown and Walkill Church, N. Y., \$25.00; a friend, Kansas, \$25.00; Mr. and Mrs. Handy Truitt, Md., \$5.00; G. C. Chandler, La., \$2.00; Mrs. Ida Martin, Texas, \$5.00; R. B. Wall, Texas, \$5.00; C. B. Teague, Texas, \$1.00; Catherine McKenzie, Canada, \$4.00; Lula Dennis, \$1.00; Junius Gilliam, N. C., \$5.00; James L. Howell, Del., \$5.00; C. D. Scott, N. C., \$3.00; Alice E. Roberts, Miss., \$3.00; Miss Ida Brock, Texas, \$5.00; Basil Hutchens, Ky., \$2.00; Edna Bellis, N. J., \$1.00; Mrs. Luther Campbell, Tenn., \$1.00; Mrs. Jennie Clifford, Wash., \$2.00; Joseph A. Johnson, Tenn., \$10.00; Harry T. Vories, Mich., \$20.00; Allie G. Reid, N. C., \$2.00; Elder George Ruston, Canada, \$3.00; Mrs. P. I. Froude, Mich., \$2.00; W. Y. Chandler, Ky., \$3.75; Mrs. Ellis Hodgins, Canada, \$4.00; H. L. Glass, Ga., \$10.00; Durwood Dradley, Texas, \$25.00; Mr. and Mrs. William Holloway, Md., \$7.00; George Mariner, Va., \$5.00; Mrs. Maynard Finch, N. Y., \$2.00; Elder R. L. Biggs, Tenn., \$2.00; N. Y. friends, \$100.00; Mrs. Edgar Mackley, Pa., \$3.00; Victor D. Borst, Jr., N. Y., \$5.00; Mrs. Milton Tipton, Jr., Ala., \$1.00; Mrs. H. D. Nelson, Texas, \$25.00; L. W. Langwell, Cal., \$2.00; W. G. Gillispie, Kansas, \$1.00.

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#### DELAWARE ASSOCIATION

The Delaware Old School Baptist Association, appointed to be held with the Welsh Tract Church, has been changed from the second Sunday in May, 1955, to the second Sunday in September, and Saturday before. Welsh Tract Church is located one mile South of Newark, Delaware. All lovers of truth are cordially invited to meet with us.

(Elder) D. V. Spangler, Pastor  
Mrs. Ruth Lucht, Clerk

#### MEETING AT SLATE HILL

The yearly meeting of the Old School Baptist Church of Slate Hill, Orange County, New York, will be held the first Saturday in June. This is June 4th. The meeting will begin at 10:30 A. M. DST.

Members and friends are invited to attend at this historic meeting house.

William D. Chapman, Clerk

#### DELAWARE RIVER

##### OLD SCHOOL BAPTIST ASSOCIATION

The Delaware River Old School Baptist Association will convene, the Lord willing, with the Kingwood Church, at Locktown, New Jersey on Thursday and Friday, June 2 and 3, 1955. Services will start at 10:30 on both days.

A cordial invitation is extended to all ministers and brethren of our faith who are in order and fellowship with us — and all friends are welcome. Those coming from a distance, and wishing to remain over night, please contact Mrs. Thomas L. Darby, 192 Main Street, Flemington, N. J., so that arrangements may be made. If possible a communication to the above named prior to the meeting, would be appreciated.

Further information regarding transportation and driving routes may be obtained from Mrs. Darby.

Cornelius Hoff, Church Clerk

**Watch your expiration date  
and renew promptly.**

**Thank you.**



EDITORIALS

Danville, Va.

May, 1955

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

TO

SIGNS OF THE TIMES, INC.

P. O. Box 1271

Danville, Va.

EDITORIAL

*"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come into the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus." — 1 Timothy 2:1-5*

A brother in Texas has asked us to comment on the above scripture.

This epistle was written by the Apostle Paul to Timothy, who is spoken of as his son. We understand this reference to Timothy as his son, has reference to him as his son in the ministry; as we have no record of Paul ever being married. The two epistles to Timothy

embrace much instruction and exhortation to Timothy, such as pertain to the doctrine and order of the Lord's house. These include a charge to Timothy to preach the word (which is Jesus); to study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth; to avoid vain jangling, and striving over words of no profit; to take heed unto himself and unto the doctrine, and continue in them; for in so doing thou shalt both save thyself and them that hear thee.

These divine instructions also include the order of services; the qualifications of Deacons and Bishops, and their wives; the order of the sexes as to their adornment in apparel, and their proper places in the church; the instructions to both servant and master pertaining to their relationship with each other. It is also pointed out that in latter times some should depart from the Faith, giving heed to seducing spirits, and doctrines of devils. These are pointed out as perilous times that would come, when men would be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good; traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof.

All in all, we know of no other two epistles that cover the field of instruction to both minister and church as to doctrine and order, and embracing so many things that affect both minister and church, as these two.

*"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men."* It appears here that the apostle is giving us the order of the service. The service by the ministry usually include prayer and the preaching of the Word. The preceding chapter relates to the things to be taught; the second is an exhortation as to who are to be

prayed for; and it is apparent that the apostle considered these things important. We will notice that these things are mentioned in the plural: as supplications, prayers, etc. And these expressions seem to cover the entire field as to our intercourse with God as to our needs. They embrace the desire not only for spiritual things, but also for our natural welfare; and the intercessions for those who are bound.

The word is, to intercede for all men. This would include all classes of men: rich men, poor men, those that are bound, and those that are loosed; for the Jew as well as the Gentile. The tendency of man is usually to pray for those of his own nation, or community, or household. No doubt many of the Jews felt that they were so highly favored above other nations, that all others were considered as heathen, and had no place in such prayers.

*"For kings, and for all that are in authority: that we may lead a quiet and peaceable life in all godliness and honesty."* We are commanded to be subject to principalities and powers, for they are ordained of God; to be subject to magistrates and those who rule over us — being reminded that the king's heart is in the hand of the Lord as the rivers of water. God has placed kings on thrones, and removed them at his will. He has raised up wicked kings to show his power, as he did Pharaoh; and also set on the throne of Israel a wicked king, Saul, as a punishment to his people, because they desired to be like other nations round about them.

In the exhortation here, it is for those who rule over them, that they (the church) may lead a quiet and peaceable life in all godliness and honesty; that God will bless those men who rule in such a way that the church may not be molested in their service; that their rule will be such that they can worship under their own vine and fig tree. Their prayers for all that are in authority, are to one end mainly, and that is that their freedom be not removed; and that God will direct those in authority in

their lives in such a way that religious freedom be not interfered with; and acknowledging that all these things are in His hand.

*"For this is good and acceptable in the sight of God our Saviour."* This is well pleasing unto Him when we are so directed. It is a blessing for us to be made conscious of the fact that our religious freedom is a blessing from almighty God; and to give thanks for all who are given us, who manifest that they are God-fearing men and who uphold justice and righteousness.

*"Who will have all men to be saved, and to come unto the knowledge of the truth."* This could not have reference to God as desiring to save all of Adam's race eternally, as it would be contradictory to many other portions of His word. It would not be in harmony with such expressions as, "A remnant shall be saved."; "It is not of him that will-eth, or of him that runneth."; "All that the Father giveth me shall come unto me."; also, that he, "Sends a strong delusion that they should believe a lie, that they might all be damned who believe not the truth, but have pleasure in unrighteousness."

These "all men" include both Jew and Gentile, both bond and free, rich and poor, who are embraced in his covenant of grace: the all mentioned so many times in the Scriptures, as, "All that the Father hath given me"; the Elect according to the foreknowledge of God; the chosen in Christ Jesus before the world began; the Elect Lady; the Bride; the Lamb's wife.

*"For there is one God, and one mediator between God and men, the man Christ Jesus."* There is only one to whom men can turn to be blest: the true and living God, the God of the whole earth; the one who upholds all things by the word of his power. He is the only one who can bless kings and magistrates, and those who are in authority, to grant us quietness in our religious freedom. Even as there is one God, there is only one Mediator between an offended God and an offending people:

only one who could reconcile us unto God; and that by His death. Here the apostle points out that even as there is none but God to save, this salvation which the prophets waited for, could come only by one sent of God to be the propitiation for our sins; and not our's only, but the sins of the whole world (both Jew and Gentile), even as many as the Lord our God shall call. A seed shall serve him; and in Isaac the seed is called (Jesus Christ).

These all men mentioned, are the ones signified in Matthew, where He says by an angel, "He shall save his people from their sins." "The Lord's portion is his people", and are the all men mentioned.

In conclusion, may I remind our people, who hold this precious truth, of the great blessings we enjoy in being enabled to live a quiet and peaceable life. Most people have a way to attend their meetings, and, with all, we are highly favored in such blessings. May He so lead us that we shall be mindful of them; and grant us to pray for them that are in authority, that we may continue to be so blest.

D. V. S.

#### WE HAVE A FRIEND ✕ ALL THE WHILE

For sometimes I have been in attendance to an old man as he struggled in the throes of death. I have not witnessed, as yet, his demise, but the sitting on the sidelines as he slowly loses in the battle, has oftentimes reduced me to utter despair. At times the conflict of the struggle has been so intense that it has seemed that it was I that was in the grip of death. Ah, the agony and the pain as he and I measured arms.

The old man has had a right good reputation. He has had as many friends as he has had acquaintances. He was a good provider up until several years ago. To be sure, he did not lay up anything for future use, but when you come to know the old fellow as I have, you will

readily understand about that. He had thought for years that he could match wits with anything or anybody. In former years he was a very proud, aristocratic, independent man, and he did not see a day coming in which he would lose any of his capacity for ruling things and carving out his own destiny. The old fellow has always put a lot of stock in his family tree and the inherited prowess of them to carry him along. He, having had eyes only for the things that he produced and the immediate surroundings of his premises, had not thought of a time coming when he would not be the same fat, well secured man that he was in the beginning.

I became acquainted with the old fellow in the month of December, 1924. The beginning of his downfall and the struggle with death began about that time. I was caught in the field of this battle, and while I live I will never forget that first round of his beginning demise. It was a bitter conflict, lasting over hill and down vale, at work and play, day and night. The first round was bitter and filled with shock. He gave ground, but it was with dispute every step of the way. I became him at times, and then the agony and pain and sorrow was more than a poor wretched sinner could bear. Yet, it did not lessen, and it raged until he and I both became worn to exhaustion. Yet the old fellow was not killed nor made submissive in meekness. He became subdued but it was not because that he recognized the superiority of his antagonists. He still had a lot of fight left in him, and, in subjection, was looking for another and better round.

In earlier years he was given to boasting of his skill. However he was very cunning and if it would serve his purpose better to put on a wounded, conscience stricken look, he had that about him. He was wise above what had been written, and, if it suited him, he was very religious, oftentimes speaking in the name of a God. He had as much formality about him as any one I have

ever known. He copied a lot of the ways of others, even walking in their ways and talking like them. It seemed, however, that he never did get back to his former standing before the first round of this conflict. He still acted as independent as ever; he still was given to pointing to his walk and talk as being the cause of what he had, and yet you could tell that he had lost **something**. It was not a change in him. He has always been the same old man that he is now. His habits and mannerisms have been in these trying times of late (as I have been in attendance in his death struggles) just like they were at the beginning. I used to think at one time that he would learn a few things; that surely each succeeding round would give him a little of the qualities of his antagonist, but such has not been the case. While I had known for some time that he had had some of his ability trimmed away, I had also suspected that his desires were just like they had always been.

He has been a very dangerous character. It has been best to watch him at all times. This I have tried to do. Living so close to him, and knowing his cunning, sly ways I have thought this the best thing to do. He has always been a slick worker, oftentimes coming up from an unsuspected side or angle. It has seemed that he has enjoyed coming on the scene unexpectedly and unlooked for, and sometimes of adopting the role of injured innocence, making one to drop their vigilance until he had led them captive again. There has not been a moment since I became acquainted with the old man that you could trust him. Having anything to do with him, putting any confidence or reliance in him has always proven to be quicksand.

I have been fleeing from him since I first became acquainted with him. The very first introduction was painful. I fell out with him and all his promises the very first day. But go where I would, he has been my shadow, always at hand. A few times I have felt that

he was lost and gone forever to me, but again and again he has put in his appearance; maybe to torment me in more ways than ever before. I have sought the Lord for his removal, but I have sought in vain. Of late he has molested me much of the time. But, while I have been tormented and made sad at his ways many times, I have had, as I humbly hope, a Friend all the while. I got acquainted with him at the same time that I first met the old man. The old man has made me miserable many times, but my Friend has always cheered me with his appearance. Time was when I wanted him to come to my rescue and get me from the clutches of the old man; and he tarried his time of appearing, assuring me that his time and manner of dealing with me was for the best.

I have never been able to tell the wonderful manner in which I became acquainted with the old man and my glorious Friend. I had heard of them both, but only by the hearing of the ear. I am not able to clarify the time of the introduction, nor am I sure which one I met first. Methinks now, at this late date, that they must have made their appearance about the same time. Yet, in reminiscing about my acquaintance with them both, I am constrained to believe that, while it was my Friend that revealed the old man to me, I really did not know my Friend until the old man had almost driven me to distraction. Strange as it may seem to the reader who has not been acquainted with the devastating work of this old man, I had seen this old man at work all the time. But, until I was given a closeup of his underhanded work, I had thought him quite a nice fellow. He always had acted nice enough to please me and give me a glow of satisfaction and pride in his accomplishments. I was astonished when I first saw him. What a cruel, arrogant look he had; how malicious he acted in all his ways; Oh, how he crossed up my best intentions.

For some time I have not been able to

write. I have gone about my various duties in a mechanical way. The old man was pestering me and trying to lure me to believe in the days of yore, telling me that if I would just listen he could do wonders for me. Oh, I knew not which way to turn. I longed for peace, and I had none; I longed to write and I could not write; I wanted to serve and give my time and timely gifts with cheerfulness of heart, but my service had become a task; I wanted to live with Christ and I had a dead body in the way **and it professing to be my life.** The old man grew bolder; his mockings became unbearable; his promises became more rosy and alluring. I was doing battle with him again, and I was losing all the time and all the way.

My Friend had delayed his coming so long. I made inquiry concerning him (S. S. 3) but none knew his whereabouts. But when the winter ended and the time of singing of birds had come, my Friend was there also; and my battle became his battle. The conflict was severe but my Friend has always vanquished the old man and taken over the field. It has been so sweet since Jesus my Friend has been dealing the death rending blows. I have been on the sidelines as the victory has been gained, and my Friend has given me the victory through him over my old enemy, the old man.

I look back at the battlefields with all of their gory and desolation. Why have I had these conflicts? Why has my passage on the King's highway been so disputed by this old man? Why has he delighted in making forays on the premises of another? Why has he delighted in tormenting and belittling my hope in my dear Friend? And now, as I rejoice in the appearing of my Friend and his work in clearing the field and in giving the death dealing blow to the old man, I also am made to rejoice that I must bear about in my body the dying of the Lord Jesus Christ. (2 Cor. 4:10) "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsak-

en; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus." He died in the flesh, the flesh must be crucified with him — this old man must be vanquished time and again and finally lose in death. (Rom. 6:6) But, some would say, That is not a comforting doctrine, to be speaking of a continual dying. But it is. This is one of the things that must be — the dying of the Lord Jesus must be borne in our body that we might have the life of Him made manifest in our body. This is all felt in our experience — at least I have felt it many times, as I hope; and the feeling of this old man becomes my feeling as he is being put to death. I feel that it is me, the poor hoping, doubting child of God, that is being put to death. And then, when the decree of Jehovah — God has come to pass, to wit; that I must bear this about in my body, and the more pleasant decree that I have the life of him made manifest in my body, has come about, I am made to say "Great and marvelous are thy works God Almighty." (Rev. 15:3)

"For we which live are always delivered unto death for Jesus's sake." How many does this doctrine cover? How broad and long is the purpose of God concerning his people? Well, dear child of God, it covers those that are alive. Not a word said about covering the dead. How absurd it sounds to make the apostle say, The dead are always delivered unto death for Jesus's sake. In every way, in the Bible and human courts, **in every way**, it is the living that are delivered unto death. The church of Jesus Christ has always preached to and about the living child; to these living children instruction and admonition has been dealt out; to them chastenings have been administered by their Father, and the Apostle confirms our manner of preaching to be correct, for he declares that, "We which live (but none of the dead) are always delivered unto death for Jesus's sake." This manner of preaching by men of God will always comfort one who has

been on the gory field of battle, being delivered there to death. But there is a prevalent notion going around that you can avoid the awful scene of this death; but that will never suffice the dear child of God. He is a delivered character. Who would preach a doctrine that gives a child life based upon him volunteering to go to death? A volunteer to death! What! Is that what men preach? Is that satisfying to them? Yes, it is what men preach, and it does satisfy them, for they do not want to do it, and do not intend to do it, and moreover, cannot do it. But it will not suffice for one of the living.

I cannot tell who is alive. I do not have any way of knowing by outside measurements and features who are the Lord's people, but how wonderful it is to stand in the pulpit before God's dear family and speak of them being delivered unto death for Jesus's sake, that the life also of Jesus might be made manifest in our mortal body. It makes but little difference who she or he is; their age and social and racial standing will make no difference; their being entangled in the clutches of workmongers will not keep them from rejoicing in the truth. The one that comforts is not the one that can split hairs over technical questions, but gives the precious assurance that "we which live are always delivered unto death for Jesus sake." How would it sound to say, "We are delivered unto death because of our own sake?" Now since it does not sound right, it could be **because it is not right**; so let us quit it, if so be that we are guilty. Now did you see that little word, "also" that the Holy Ghost moved the apostle to write? The bearing about always, **and by all**, the dying of the Lord Jesus Christ is a sad state indeed; to be watching **and feeling** the dying of the old man is lamentable to those thus exercised, but following this decree comes still another decree most precious. Every one that has the bearing about of His dying, that feels the crucifixion of the old man with Him, will certainly show forth His life: will certainly "al-

so" have His life manifested in his life, yea, in his mortal flesh.

How joyful it is to anticipate the day when the finale of this conflict shall end in the complete putting to death of this old man, and his ungodliness. The work will go on until that day. In the meantime the life of Jesus Christ will be made manifeste in the mortal flesh of all the people of God.

W. D. G.

*The opinions and doings of men are of no value unless motivated by the Spirit of Truth; if otherwise, they "darken counsel by words without knowledge".*

**WE QUOTE:**

"No person can embrace error who knows anything of the presence and power of God in his soul, or has ever seen anything of the glory of God in the face of Jesus Christ; for all error is apposed not only to God's truth, as revealed in the word, but to God's presence, as revealed in the heart. And this is true both as regards individuals and churches. God will never sanction error as held by either. He will never bless with his manifested presence any erroneous man, be he minister or private individual, for he never honors or blesses any thing but his own truth, and those who believe and hold it. "Them that honour me I will honor." This is a very important point, for you will often hear erroneous men speak as if they knew spiritual things by divine teaching and by divine testimony, and will often boast confidently of their comforts and enjoyments, as if they had got their views from God himself, though they turn the truth of God into a lie. But be not deceived by these men or their false pretensions. They have only kindled a fire to compass themselves about with sparks, that they may walk in the light of their fire, and in the sparks which they have kindled. The spirit of truth guides unto all truth, and cannot and will not countenance or bless error. The Lord's own prayer to his heavenly Father for his disciples was: "Sanctify them through thy truth: thy word is truth." (John 17:17) The soul never was divinely sanctified by a lie, nor the heart truly comforted by error." — Quoted from a sermon by J. C. Philpot in 1869.

"Carnal reason always traces everything from God to second causes, and there leaves them floating upon un-certainties; but faith traces them up to their first cause, and fixes them there; by which means God's hand is

known, and himself glorified." — William Huntington, in THE BANK OF FAITH.

HAVE YOU SENT IN A NEW  
SUBSCRIPTION LATELY?

VOICES OF THE PAST  
"He being dead yet speaketh"

### TRIALS

*"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happen unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed ye may be glad also with exceeding joy." — 1 Peter iv. 12, 13.*

The children of God are all "beloved," in his beloved Son, and are blessed with faithful Abraham — with faith and hope and love, yea, with all spiritual blessings in Christ; yet their faith must be tried, as Abraham's was, that it, "being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." Among men, very precious metal and stone is submitted to a test trial, that its purity and richness may be proved, and its beauty appear. The object of the severe trial is to take away the alloy, dross or foreign and gross materials or particles which are interwoven with and adhere to that which is tried. And so the Lord "shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord." — Mal. iii. Therefore through trials the Lord purifies the precious sons and daughters of Zion, comparable to the most fine gold, that they may be thoroughly separated from all their own unrighteous offerings and dead works, and offer a pure whole sacrifice unto the Lord, an offering in righteousness.

And so, to be thus made "meet to be partakers of the inheritance of the saints in light," is the highest honor and richest blessing that God himself has bestowed upon any of the corrupted children of men, even though the vessels of mercy must walk through the heated furnace of affliction and pass through the deep waters of tribulation, before they are prepared unto praise, honor and glory. It is well, then, yea, and a blessed favor, that our God hath chosen the children of his love in the furnace of affliction, that, when he has tried them, he may bring them forth as gold. It is because God has set his love upon the people of his choice that he thus refines them, that they may be holy and without blame before him in love. For while he has loved them with an everlasting love, their sins are offensive unto him, and therefore he will thoroughly purge and purify them from all filthiness of the flesh and spirit, and take away all their idols, "that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life" — an endless life. Such is God's holy and gracious purpose in the many sore trials and heavy afflictions of every child whom he loveth and receiveth. The loving mother will not suffer the dear little one to remain filthy and sick, though the cleansing and restoring causes much suffering and crying. And though a mother may forget the child of her bosom, yet God will never forget nor forsake one of his little children for whom Jesus died. For God so loved them that he "spared not his own Son, but delivered him up for us all." And O to what unexampled trials and sufferings was the beloved Son of God delivered up! Yet it was his own holy Father that delivered him up to the smiters and mockers, and to all the deep, dark, overwhelming trials, woes and sorrows which were in his cup of suffering and baptism into death. Why was the blessed lamb of God thus delivered up, to suffer and groan,

bleed and die? The answer is, "For us all;" "for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." So the term, "us all," embraces all of whom it may in truth be said that God is their Father; that is, "as many as are led by the Spirit of God, (for) they are the sons of God." — Rom. viii. All who receive the Spirit of adoption, whereby they cry, Abba, Father, are reconciled to God by the death of his Son; and, being reconciled, they shall be saved by his life. — Rom. v. Their reconciliation to God is made by death, and their salvation is accomplished by life. The death and life of the Son of God. But how is it that his death reconciles and his life saves us? Only by their being fulfilled in us. We must die and live with him, or receive his death and life in ourselves. Therefore we must, in our experience and inmost life, be partakers of the sufferings of Christ, die with him unto sin, and be crucified with him unto the world, that we may also live with him unto God, and be glad with exceeding joy when his glory shall be revealed. For in our sinful state we were without Christ, and afar off from God, and it is by the blood of Christ that we are made nigh; and it is Christ the good Shepherd who brings us back. He who knew no sin was made sin for us, that we might be made the righteousness of God in him. But when he bowed the heavens and came down, to seek and save that which was lost, O into what inconceivable depths did he descend! that he might take us up out of the horrible pit and miry clay. The precious suffering Christ thus came and put away our sins by the sacrifice of himself, and so fulfilled all righteousness through his baptism into death, and brought in an everlasting righteousness by his glorious resurrection unto life. And now the redeemed of the Lord must be made partakers of all this rich grace of life and righteousness of God in Christ. But in thus returning with that which was lost, and saving his people from their sins, Jesus leads

them back in his own footsteps, calling them to bear the cross and follow him, and they, as the members of Christ, are made perfect through his sufferings, which are filled up in the members of his body, which is the church. But O how trying and wonderful this way of holiness is! For it is coming into peace through tribulation, into joy through sorrow, into honor through reproach, into riches through the loss of all things, and up into glory, immortality and life, down through shame, corruption and death. O such trials of soul as are thus given to those who shall walk with Jesus in white, are inexpressibly bitter to the poor, afflicted, sorrowing child, who is suffering here in the days of his flesh, and offering up unto God the sacrifice of a broken heart and a contrite spirit, with strong crying and tears. Yet the feet of God's own beloved Son walked here in all these paths of unutterable sorrow and trial. But he patiently endured it all. When a loving disciple and friend would have screened him from the last and most dreadful trial, with what meek and touching reproof he said, "The cup that my Father giveth me, shall I not drink it?" O that I may possess his sweet submissive spirit in this, as in all the acts of his sorely afflicted, deeply suffering, yet blessed and beautiful life. "How can I bear revenge or pride with Jesus in my view?" When his bitterest and deepest sufferings were upon him, into what a sacred nearness with, and fervent, earnest prayer unto God they brought him! How very sweet and precious then were the visits and loving ministrations of sympathizing angels! Surely such holy communion with God, and such sweet consolation from him, made the trial and suffering sanctified blessings. And it is thus with every tried and afflicted, reproached and suffering child of God. And while their sufferings abound in Christ, their consolation also aboundeth by him.

And when the trial was ended, when he had drunk the cup, and it has passed



away from him forever, O then how superlative was the heavenly glory with which Jesus was crowned! Ascending up into heaven from near the scene of his great sufferings and the conquered grave, the triumphant Son of God was received into glory. But again, he shall so come, as he went into heaven, to reveal his glory unto all his now suffering and sorely tried followers, who come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb, when they shall be glad also with exceeding joy.

"In hope of that immortal crown  
I now the cross sustain,  
And gladly wander up and down,  
And smile at toil and pain.

I'll suffer on my three score years,  
Till my Deliverer come  
And wipe away his servant's tears,  
And take his exile home."

Truly your brother and companion in trial,

(Elder D. Bartley — Signs of the Times, April 1, 1876)

ORDINATION OF ELDER MCGOUGH

Nauvoo, Alabama  
January 30, 1955.

We, the undersigned elders and deacons (all having been duly ordained by our respective churches) having been called as a presbytery for the purpose of looking into the qualifications of Brother W. Garnsey McGough, and if found orthodox, to ordain him to the work of the ministry, came together at Liberty Grove church and proceeded as follows:

1. Elected Elder R. L. Biggs as Moderator and Elder W. D. Griffin as Clerk.
2. Elder R. L. Biggs examined our brother's qualifications as to his having the scriptural marks of a minister. This was done by a careful examination of the scriptures and then asking the spokesman for the church as to whether our brother measured up to them. Then, using the Articles of Faith of the Lost Creek Association, upon which this church was founded, inquired into his doctrinal beliefs.
3. The entire presbytery being satisfied with this examination, proceeded to the ordination by the laying on of hands and prayer by Elder H. M. Brock.
4. Charge delivered by Elder W. D. Griffin.
5. All the members of the presbytery gave hand of fellowship to the newly ordained elder.
6. By move, second, and unanimous vote,

turned the newly ordained elder back to the church as being duly ordained and qualified to render her any service that goes with the work of the ministry.

7. By move, second, and unanimous vote presbytery dissolved.

Elders: R. L. Biggs, Moderator; W. D. Griffin, Clerk; H. M. Brock, W. R. Utey, J. W. McCool, A. T. Randolph.

Deacons: M. G. Hand, J. A. Owen, Houston Pitts, D. D. Ray, T. M. Parham, O. B. Norris, David Hyatt, G. L. Blalock, O'Neal Mathis, Charles P. Hayes, R. V. Edwards.

RESOLUTION OF RESPECT

Deacon Robert N. Walton was born at Whitmell, Virginia, October 24, 1882, and departed this life November 5, 1954; making his stay on earth seventy-two years. I do not have the date of his marriage, but he raised a large family.

Brother Walton joined Malmaison Primitive Baptist Church in July, 1919; and was ordained deacon in August, 1946. He was a faithful member, and sound in the doctrine; and was loved by his church and his many friends. His family has lost a good father and husband; and we will miss him in our church, but we believe our loss is his eternal gain. Our Lord called him at his appointed time, to be with him, where there is no more suffering, pain or death, in his eternal home.

We wish to extend our sympathy to the bereaved family: may the Lord be with them and reconcile them to His will, and give them grace and guidance through this world of trials and troubles.

BE IT RESOLVED, That a copy of this resolution be sent to the family; a copy put on our church book; and copies sent to the Signs of the Times, and the Old Faith Contender for publication.

Written by Mattie B. Williams at the request of the church in conference December meeting, 1954.

(Elder) O. K. Tench, Moderator  
Kate Dodd, Clerk

MEMORIALS

DEACON JAMES T. GARNER

The all wise God, our Father has seen fit to remove from our midst our beloved brother and deacon, James T. Garner, who passed into that great beyond February 10, 1955.

His life was a monument to his faithfulness, as he lived it in the love and service of his church. Being ever mindful to minister unto his brethren and to entertain strangers; for thereby some have entertained angels unawares.

We feel our loss is his gain, for we sorrow not as those who have no hope, but believe he

is at rest and peace and his dormant body will be raised a glorified body on that great day of the resurrection of the saints.

May the God of all comfort, comfort the bereaved family, and reconcile us all to His holy and righteous will.

also

#### SISTER WILLIE FLORENCE

Almighty God, in His infinite wisdom, has removed from our midst our beloved sister, Willie Florence, who passed away January 16, 1955.

Her dear pleasant smile will be missed by all the congregation who knew her. Always willing and eager to help in anyway she could, she will be greatly missed.

May we be reconciled to her passing, feeling her hope was anchored in the finished work of our God, and may He comfort those that mourn is our prayer for Christ sake.

also

#### DEACON HORACE H. CANNON

Almighty God, in His infinite wisdom, has removed from our midst our beloved brother and deacon, Horace H. Cannon, who passed from this life January 18, 1955.

He was greatly loved and esteemed by the brethren everywhere. His friendly and courteous manner endeared him to his church and friends. Always willing and eager to help in anyway he could, he will be greatly missed.

May we be reconciled to his passing, feeling his hope was anchored in the finished work of our God, and may He comfort those that mourn is our prayer for Christ sake.

Done by order of the church of East Atlanta, Georgia, while in conference February 19, 1955.

(Elder) H. O. Nash, Moderator  
J. Q. Adams, Sr., Clerk

### OBITUARIES

#### CORA E. PLYBON

It is with a sorrowful heart that I write of the death of our beloved sister, Mrs. Cora E. Plybon, who departed this life January 22, 1955; her stay on earth was seventy-eight years, five months and twenty-nine days.

She was the daughter of Stephen and Julia Altice, and was born in Franklin County, Virginia, August 23, 1876; and was married to T. R. Plybon August 9, 1900. To this union fourteen children were born — ten now living: Mrs. E. W. Howell, Mrs. G. T. Giles, Bassett, Virginia; F. T. Plybon, Mrs. W. M. Martin, Roanoke, Virginia; Mrs. Leonard Cannaday, Mrs. W. C. Campbell, Rock Mount, Virginia; S. H. Plybon, Penhook, Virginia; E. R. Plybon, Salem, Virginia; R. D. Plybon, Mrs. Nancy Martin, Martinsville, Virginia. She leaves also one brother, B. L. Altice, Waynesboro,

Virginia.

She received a hope in God's mercy and united with the Primitive Baptists at Gills Creek Church in 1898; and was baptized by Elder S. O. Plybon. She remained a faithful member to the end. She was afflicted for many years, but went to church when able to go.

She leaves in addition to the above mentioned, her devoted husband, thirty-four grandchildren, and thirteen great grandchildren; and a host of friends. She will be greatly missed by her loved ones, and the church. She was a woman of rare qualities as a wife and mother, always giving her children good advice; and was a friend indeed to those in need; was hospitable in her home; was firm in the doctrine; and her walk attested the genuineness of her faith and the strength of the hope that was hers to possess. We believe our loss is her gain: she is not dead but sleepeth.

Her funeral was conducted at Old Center Church by Elders D. P. Helms, Randolph Perdue, J. E. Burgess and J. P. Helms; and she was buried in the church cemetery nearby, beneath a beautiful mound of flowers, to await the coming of the Lord to call her sleeping dust from the grave. Written by her pastor by request.

(Elder) J. E. Burgess

#### MRS. ROXIE RANDOLPH

Mrs. Roxie Randolph, wife of the late Elder J. T. Randolph, was born February 29, 1876, the daughter of A. G. and Jane Williams. She departed this life September 12, 1954, making her stay here on earth more than seventy-eight years. She was married to J. T. Randolph on November 10, 1892; and to this union fourteen children were born — eight of which preceded her in death. Those surviving are: Mrs. Etta Free, Jasper, Ala.; Mrs. Kersey Harris, Jasper, Ala.; Mrs. Pearl Stephenson, Navvoa, Ala.; James A. Randolph, Jasper, Ala.; C. J. Randolph, Peopia, Illinois; and Mrs. Moddie Miller, Manchester, Ala.

She united with the Old School Baptists in the Lost Creek Association in June, 1896, and later moved her membership to New Hope Church of the Five Mile Creek Association. She was a faithful member, but for the last four years she was able to attend meetings only a few times. We greatly miss her, but our God knows best. We can only say, Sleep on dear mama, take thy rest.

Her funeral was conducted by her beloved pastor, Elder H. C. Moon and Elder H. M. Brock, at Baldo, five miles East of Jasper; and she was laid by her husband in a flower covered grave. There was a large congregation of relatives and friends, and the Elders spoke comforting words to them.

The writer was a member with her in the church for forty-three years, and misses her so much at church, and in hearing her sweet voice in the singing. May God ever guide, guard and take care of all of us through life. Written by her daughter,

Etta Free

February 20, 1955.  
Perrin, Texas.

Dear Editors:

I am sending you a notice of the death of our dear sister, Minnie Little, who passed away Thursday night. It was sad to all that ever knew her. She was a faithful member of the Fort Worth church. I was called with our beloved Elder Landers to speak words of comfort to the bereaved family.

Sister Little was known by many Old School Baptist everywhere. We will prepare a Memorial later. The following was taken from a newspaper:

Mrs. Minnie C. Little, 67, died early Friday at her home, 1008 E. Allen, after a long illness. She had cancer.

Mrs. Little was a native of Grayson County and a resident of Fort Worth about 35 years.

She was a member of Primitive Baptist Church.

Survivors are her husband, William A. Little; two brothers, John Fisher of Fort Worth and A. H. Fisher of Portland, Ore., and two sisters, Mmes. Blanche Free of Los Angeles and Rhoda Jones of Fort Worth.

Funeral services were conducted Saturday in Owens-Brumley Chapel with burial in Laurel Land.

(Elder) C. Y. Osteen

SISTER DORA BENNETT

Sister Dora Bennett was born in Stokes County, North Carolina in the year 1882 and departed this life June 20, 1954, at the age of 72 years. She was, before her marriage, Miss Dora Pulliam. She married Brother O. M. Bennett in 1904. To this union, was born six children, four sons and two daughters. All six children and her husband survive.

Sister Bennett united with the Primitive Baptist Church at Pine Grove in Stokes County, North Carolina in or about the year 1918 and moved to Hillsdale about four years later and was a faithful member until her death. It has been my pleasure to visit with Sister Bennett and her husband in their home many times and always enjoyed her sweet fellowship.

The funeral service was conducted by Elder D. A. O'Bryant, pastor of Hillsdale Church, and she was laid to rest in the church cemetery, there to await the second coming of the

Lord and Saviour, Jesus Christ.

I, together with the membership of the church, her family, her neighbors and her many friends, feel a great loss in her passing, but feel to realize that our loss is her eternal gain. We do not mourn for her as for those who have no hope but feel that she is resting in the peaceful presence of God. "Asleep in Jesus, blessed Sleep, from which none ever wake to weep: A calm and undisturbed repose, unbroken by the last of foes."

Written by request of Hillsdale church while seated in conference, July 10, 1954.

J. M. Denny

ETTA V. SIMPSON

At the request of Hillsdale Church, I will try to write a few lines in memory of our dear Sister Simpson whom God in his providence has removed from us.

Sister Simpson was born December 26, 1874, and departed this life June 18, 1954, making her stay here on earth seventy-nine years, five months and twenty-two days. Sister Etta V. Everett was the daughter of the late John Everett of the Hillsdale community, and he was a member of the Hillsdale Church for many years and greatly loved by all that knew him. Sister Etta was married to P. D. Simpson December 26, 1896, who survives her. To this union was born several children. Some of them have preceded her to the grave, but she leaves behind eight boys and four girls to mourn her departure; but I would say to the dear children, weep not after mother, for mother is resting now, sleeping in Jesus, sweet sleep; so sleep on dear mother and take your rest. We know that you wanted to go home and be in peace and out of misery. Some day we hope to meet you there and join in the sweet anthem of heaven and to enjoy the fullness of the glory of it with you.

We, the brethren of Hillsdale Church, do humbly bow in submission to the great Providence of God. We feel to say, Thy will be done. We hope to have thankful hearts to Him for giving to the church such precious gifts. We feel that we all have been greatly enriched by having her fellowship and her life with us in the Church. She loved the Church and proved it by her faithfulness to it. She always filled her seat when she was able and loved the singing, and always took part in it. We will miss her very much but could not wish her back. She, as a good soldier of the Cross, has been discharged from the battlefield of life. The fear and the hardship of battle is over with her. A blessed one, how good it is for them. May the good Lord give us all grace and faith to fight the battle of life, as she has. We desire a copy of this be placed in our church record and a copy sent to the family,

and that it be published in the Signs of the Times and the Old Faith Contender.

Written by her pastor,

D. A. O'Bryant

#### CARRIE ALICE KEENAN

Carrie Alice Keenan was born February 12, 1887 in Webster Parish, Louisiana, and departed this life June 25, 1954. Her earthly journey lasted sixty-seven years, four months and thirteen days. Her parents were Old School Baptists. Her mother, Susan E. Hawkins, passed away when sister Carrie was only eleven years old. Her father, Elder E. A. Moreland, moved to Texas shortly thereafter, where he continued his preaching and shepherding of churches. He was pastor of the Primitive Baptist Church on Eighth Avenue in Fort Worth, Texas at his death in 1929. Our beloved sister united with this church later that year and was baptized by Elder J. C. Sykes.

September 1, 1903, sister Carrie Moreland was united in marriage to Thomas Alford Keenan. There was born to this union, five children, three girls and two boys. These two walked together for over fifty years, having celebrated their Golden Wedding Anniversary less than a year before her passing away. She is survived by her loving husband, four children and three grandchildren.

All who knew this believer in Christ testify as to the purity of her character and the sweetness of her personality. Those who knew and loved her best will always remember her child-like trust and her faithfulness to her church. Many times during the last two years of her life, she attended the services when she was too sick and weak, physically, to go, but her strength in the Lord carried her on. The hope in Christ of this dear one was manifested throughout her life by the many acts of kindness to the least of His little ones. The tender watchcare of the Father toward her was revealed through the providential circumstances governing her welfare during the last years of her life.

Although she has gone to dwell with Him forever in the celestial land which He has prepared for those who love Him, the sweet memory of her life will linger on and inspire her loved ones to cherish evermore the source of her victory — Amazing Grace.

“Through many dangers, toils and snares  
We have already come  
Tis grace hath brought us safe thus far  
And grace will lead us home.”

#### MRS. SALLIE BELL STANLEY

It is with sorrow and a lonely heart I write of the death of our loving and precious mother, Sallie Bell Stanley, who passed away March 29, 1954. She was born February 24, 1879; making her stay on earth a little over seventy-five years. She was the daughter of John C. and Emma Hubbard; and married Felix E. Stanley, December 4, 1895. To this union were born twelve children, five preceding her in death; and father died January 28, 1932. Surviving are three daughters and four sons; thirty-five grand-children and eighteen great grand-children; one sister, Mrs. Lula Grubb, High Point, N. C.; and two brothers, of High Point.

It is hard to give up our loved ones, but we feel that our loss is her eternal gain. She suffered severely for three weeks; and all was done for her that could be done, but the good Lord saw fit to take her from us. We could not wish her back, since her suffering was so great. She would often say that her trust was in the Lord, and not in anyone here. She told my sister the night before she passed away, that she was going home. She joined the Primitive Baptist Church at an early age, being a member for about forty years. She was a strong believer in salvation by grace, and grace alone; and attended her meetings as long as she was able to go. Her home was a welcome place for the Baptists, and she loved to see them come. She was blessed with the spirit to “look over everone for good, and not for evil.” Being firm in the doctrine of our Lord Jesus Christ, she had no fellowship with the works of darkness, but reproved them. We fully believe that she is resting where there is neither sickness, sorrow, nor death, but how hard it is to see death claim our dear one; yet it is right, for “The Lord giveth and the Lord taketh away; blessed be the name of the Lord.”

May God, in his tender mercy, remember her children and loved ones, and enable them to be submissive, and to trust in the mercies of Him who hath and will do all things well. Funeral services were conducted by Elder G. W. Hill; and her body was laid to rest in the cemetery at Wolf Island Church, beneath a beautiful mound of flowers; to await the coming of the Lord; when she shall be raised in glory and ever be with the Lord. This was her hope.

Dearest mother is gone but not forgotten;  
Never will her memory fade:  
Sweetest thoughts will always linger  
Around the grave where she is laid.

Written by her heart broken daughter,

Mrs. Jesse R. Somers

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

## 'The Sword of the Lord and of Gideon'

VOL. 123

DANVILLE, VA., JUNE, 1955

NO. 6

### BLESSED LORD

Oh, blessed Lord, my all in all,  
On Thee, dear Lord, I'm made to call;  
None else can help, just Thou alone;  
For Thou doth sit upon Thy throne.

All of my needs Thou canst supply;  
On Thy free grace I can rely.  
When in distress, to Thee I turn;  
For Thy sweet love my soul doth yearn.

My ways are wrong; my thoughts unclean,  
Unless dear Lord Thou intervene —  
To Hell I'd go, and justly so,  
But Thou hast planned diff'rent I know.

I'm poor and weak and full of sin,  
But Thou art strong and pure within,  
Thy cleansing power can make me clean,  
On Thee dear Lord for strength I lean.

Thy power is great: Thy love sublime.  
Thy mercies rich, Thou art Divine;  
Most Holy Lord, I love Thee so,  
Because Thou loved me first I know.

Oh blessed thought dear Jesus mine  
Sweet peace and rest in Thee I find.  
'Tis good to know for me Thou cared  
Oh blessed Lord Thou art most fair.

All glory to thy precious name,  
Thy love and power art e'er the same.  
We look to thee for grace divine,  
Thy light of love doth ever shine.

So blessed Lord, I'll trust in Thee  
'Till Thou do come to ransom me.  
Then I shall sing Thy worthy praise  
Around Thy throne thru endless days.

Minnie Lee Williams,  
Snyder, Texas

### LIFE

A wearisome struggle is life  
When viewed from the dark side;  
And our thoughts bitter with strife,  
When we are rowing against the tide.

Sometimes storms visit life's ocean,  
And its turbulent billows roll;  
But God set the storm in motion,  
As trials to the faithful soul.

For those whom he loveth he chaseneth,  
And trouble will come without fail;  
But whose trust on Jesus fasteneth,  
Shall have peace at last in the vale.

Then why complain of your sorrow?  
But rather look up with a song:  
For joy may come on the morrow,  
And the longest life is not long.

We tarry a moment only,  
Here on this wild rocky shore;  
And people will not be lonely,  
When they know us again no more.

But then, if we run the Christian races  
And look to the helpless one's needs;  
The world may forget our faces,  
But it will not forget our deeds.

And while we are marching onward,  
To that beautiful city of Gold;  
There's a brother walking downward,  
We may bring him back to the fold.

And though our troubles may not cease,  
Not while we here may live;  
We often find that sacred peace,  
That faith alone can give.

We are walking in the steps of Jesus,  
As thousands have done before;  
Soon times and places that have known us  
Shall know us again no more.

We soon shall cross to the other shore,  
That rises just over beyond life's sea;  
There we shall rest forever more,  
From our troubles and trials free.

Composed by,

Thomas G. Ingram

Basset, Va. May 21, 1901

### HERE IS FAITH

Signs of the Times,  
Dear Editors:

I am writing you that I have no income now, and I don't want you to send me the Signs when I can't pay for it. After its being in our family over a hundred years, I just can't express my regret to have to write you to discontinue it.

If at any time I get in a position to pay for it, I will subscribe again; for I love the truth it stands for. I will read and re-read the back numbers, as

I have them for a good many years. I realize that at the age of seventy-nine years, I may not be here many more years, but that is with my God alone. He has blessed me so wonderfully, I can't complain; and like Job, Will not God do as he wills with his own?

May God continue to bless you to publish the Signs for the comfort and edification of his dear children. Pray for me, for I feel the need of the prayers of God's humble servants. I love the writers of the Signs for the pure doctrine they set forth — the "Voices of the Past", and every one who has a part in the paper. I did enjoy Sister Effie Park's article on, Little Foxes; so true, yet sad. Oh that each one of us could live our lives as Jesus taught us, and always praise God for his wonderful works to the children of men.

I'm sad, but my faith is not lessened in my God.

A little sister in hope, through the precious blood of Jesus Christ.

(We want our sister to know that she will continue to receive the Signs. It is a pleasure to the Editors and those who contribute to our Indigent Fund, to be able to send the paper to her; and we pray that she may be blessed to continue to enjoy reading it. — Editors)

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Jasper, Alabama.

Editors of the Signs of the Times:

I am sending an obituary of my mother for publication in the Signs so that her many brothers and sisters in church fellowship may read it.

I am often so cast down, but I do believe that the dear Lord has been merciful to me; and I have been made to look to him who is merciful to poor sinners. I feel to be too unworthy to be permitted to be called a child of God, or to be numbered with the Primitive Baptists. But I don't want them to cast me out, for they are the only ones with whom I get any comfort. I get lots of comfort in reading the Signs; and when

my dear husband, Elder J. W. Free, feels like talking, we have a good meeting here at home. He has not been well since the last part of October, with hardening of the arteries and enlarged heart. He has about the same condition as my mother had for four years; so you see I still have my worries, and I ask the prayers of God's children that I may be upheld and reconciled to His will.

A little unworthy sister,  
Etta Free

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Adams, Tenn.

Dear Brothers Spangler and Wood:

You will find enclosed five dollars for the continuation of the Signs of the Times. I hope to be able to take it as long as I live. I am seventy-eight, and it has been in our family over one hundred years.

The Signs is all the preaching I get, and it is good news from a far country. I know I do not deserve the blessings that have followed me all the days of my life. Thanks for continuing the good Signs.

Sincerely yours,  
T. G. Duff

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EAGER TO MEET WITH  
THE LORD'S PEOPLE

Island City, Oregon.

Editors of the Signs of the Times, and  
All the Household of Faith:

Many times in my long life I have wanted to tell of what I hope the Lord has done for me, and I have tried more than once to put it in writing; yet it seems there are not words enough, or at least the right words, to express the half of it. As early as I can remember, I believed as much as a child could that God was everywhere, and in everything.

I grew up in a family of thirteen, the fifth; and my duty in the family program was to care for the younger

children. I would lead them deep into the forest in search of ferns and flowers. I never felt the least fear, but had a feeling of trust that there was a power watching over us, and that no harm could come. I told this to no one, for fear they might not understand and would ridicule the idea. I learned to read from the pages of the Signs of the Times (then published in sheet form, and the pages had to be cut apart). When my eldest sister joined the church, I had the feeling that I'd like to do that, but I didn't have any experience such as she told, and was doubtful if I knew anything about the church, except as I had heard it talked about in my home where so many Baptists visited. I liked to hear them talk of the power and goodness of God, and the predestination of all things; yet I did not feel it had anything to do with me. I knew I was a sinner in God's sight — that all the human race were sinners, but I had never felt the condemnation so many speak of; and when we sang the hymn, "And if my soul were sent to Hell, his righteous law approves it well", my thought was, "Yes, that is the way it is, nothing takes place without His approval."

When the church folks noticed that I seemed interested, they began to talk to me about joining the church. This put me further from it. I thought I would just be doing it because they told me I should. Yet, I am made to believe "there is a time for all things." For one day after Elder P. G. Lester had preached, I found myself offering him my hand. I could not tell them anything; I did not know where to begin, and I could only say that I wanted to be with them. It seemed that what the Lord had done for me began before I was born. They received me into the church, and I was baptized the next day.

When giving me the right hand of fellowship, Elder Lester said, "May you be a blessing to the church, and the church a blessing to you." I don't feel that I have ever done anything for the church, but the church has surely been

a blessing to me. I have been blessed to hear the gospel preached from childhood to the present day — eighty-three years. Surely the Lord has blessed me with all spiritual blessings. My greatest cross is that I forget to remember the promises he has given to comfort his people. Yet who am I to be granted the privilege of trusting and believing that He does his will in all things. A poet has said, "God sifted three kingdoms to gather the wheat for this planting; then sifted the wheat for the living seed of a nation." I believe he is still "sifting the wheat", and putting each grain just where he wants it. Then, "Trust ye in the Lord forever; for the Lord Jehovah is everlasting strength."

These are perilous times, but not the first; and I expect not the last for this old world. We read in His word that, "Unless the Lord keeps the city the watchman waketh but in vain." He appoints the watchmen; he knows if they are true or false, just as he knew Judas. I can only say in all things, "Even so Father, for so it seemeth good in thy sight." I believe, as the hymn says:

"The steps that I take and the station I fill,  
The Father determined and wrote in his will."

Else I would never be in Oregon. Yet who am I that He should stoop from heaven and choose a path for me. And all along the way He has blessed me with those good and perfect gifts, such as faith, hope and love, which can only come from above. Are not the temporal and natural blessings from the same source? Such as good health, a wonderful and devoted family, and, for over fifty years, to live with a dear husband, the late Elder C. W. Bond, who was called to preach this same doctrine of man's weakness and God's power. What have we that we have not received? Yes, it is all a gift from the "giver of every good and perfect gift".

"'Tis Jesus the first and the last,  
Whose spirit will guide us safe home.  
We'll praise Him for all that is past,  
And trust Him for all that's to come."

Yes, even through these "perilous

times." Some months after I was baptized, a dear brother, Elder T. C. Herndon, visited our home. He asked me to tell him my experience; and I said, "Brother Herndon, I don't think I have an experience." And he said, "Then why did they take you into the church?" I said, "I just don't know: I didn't tell them anything." He quoted this scripture, "The wind bloweth where it listeth, thou hearest the sound thereof but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the spirit." So that is the way it is; and that is why it is such a mystery to my poor, weak mind.

One scripture I love to think on — and I think I can understand: "We know that we have passed from death unto life because we love the brethren." Yes, I believe I know that as much as a person can really know anything. Else, why am I so eager and ready to travel so far to meet with them. I thank thee, O Father, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes, such as I. Your sister, I hope,

In gospel bonds,  
Martha H. Bond

Russellville, Kentucky

Dear Editors:

Please find enclosed check to bring my subscription up to date and pay for another year.

We appreciate the Signs of the Times, and don't want to be without it; for it is all the Bible truth we get without going a long distance, which we are not able to do as often as we would love to. So we would say to the editors and all others who write, to continue to do so for the comfort of those like ourselves. Your brother in Christ; if one at all, I am the least of all.

Mr. and Mrs. J. W. Cabbage

Covin, Alabama.

Dear Brother Spangler;

The following two letters speak for themselves. They also speak the pure

language of the Lord's poor and afflicted people. Up and down this country of ours such living witnesses to the saving grace of our God are to be found. It is comforting to find these people in the secluded and remote regions of the earth; to find them among the leaders of our nation; to find them in every walk of life, and when and wherever found, that they are trusting in the power of God.

To Sister McGregor and others that have voiced a feeling that I was not writing much, I feel to say that I have come before you in my turn each time since my name has been on the staff. I feel that my writings have been too voluminous in the Signs, yet I hope that I am thankful to our God if I have been blessed to give a cup of water in His name, and I do not hesitate to say that I had much rather be *gladly* missed from its pages than to be *sadly* noticed.

W. D. G.

#### HOW QUICKLY BRETHREN BECOME ACQUAINTED

962 W. Washington Rd.,  
East Point, Georgia.

My Dear Brother and Sister McGregor;

Your letter of several days ago came as a glad surprise, and I had intended to answer it at once, but that week I was expecting company, and that, with many other things, took up my time and mind so that I could not get down to writing. It is such a pleasure to know Old Baptists like you all, although we have been strangers in the flesh until recently, it now seems that I've known you all of my life. Your experience is so much like mine, and was so sweet to me, that it seemed that I was communing with you in spirit as I read of how great things the Lord has done for you. O, my hope is that he showed me along those years some of the things you mentioned. That is what draws us together, seeing that He is one mind in dealing



with his children, and that from that he cannot be turned. He does 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?

It does not matter how far the distance apart, He teaches his children the same thing; and when they come together, they come declaring his fulness in all things pertaining to the Lord's people; and that we have all received of that fulness, and grace for grace. The trip among you dear ones was so wonderful, as we heard Elder Biggs tell so beautifully of this fulness. When I am given of this fulness (as I hope), I can feel what the dear Lord has done for me, a poor, hell-deserving sinner, who deserves eternal banishment from his presence. I was brought to the place, seeing myself as all unfit and unclean in his holy sight, that I could say in my anguish: "If He sends my soul to hell, his righteous law approves it well." But, praise his holy and righteous name, He showed me a way, a way of holiness, the Lord our righteousness. I had none of my own, and this is the way of all the little ones of his glorious kingdom. We had none of our own, and, helpless, we had to come to him for dress. O, bless his holy name, He indeed put his robe of righteousness on this poor sinner, as I hope, for it is too much for me, a poor sinner, to claim. Yet, in some measure, we do know that we are his and He is ours; for He has so graciously and wonderously poured out his love and mercy in our poor souls, causing us to live and feast on his blessed word of truth, even though we often go with bowed down heads, almost in despair, and often asking the question in our hearts: Do we love the Lord or no, am I his, or am I not? I am glad when I am enabled for a season, to rest in the sweet promises (knowing that He is faithful that promised and not slack concerning them) that all things work together for good to them that love the Lord and who are called according

to his purpose. O, how sweet indeed to get even a glimpse of his greatness in power, feeling that He is all powerful. The human mind cannot comprehend the greatness of such an Almighty God as this; a God of love and mercy, the Saviour of sinners and so merciful to our unrighteousness. His grace is so enriching, and his love so great, that He gave his life that we might have life and have it more abundantly. O, dear sister, that I could praise him one time, as I would, for his goodness and graciousness to my soul.

It was such a wonderful feast to me to be among you dear people this Fall and hear the blessed truth declared so beautifully by so many of the ministers whom God has called to feed his sheep. These sheep are the chosen ones of God, and they hear his voice and they do follow him, and the voice of a stranger they will not follow. O let us praise the Lord for such a resting place, a place of sitting and resting in heavenly scenes in Christ Jesus our Lord. There is nothing in all this world of strife and confusion that is worthy of being compared to such blessings. Yet, we would not be found murmuring at his appointment of this world and its varied movements, for everything has a place in the alwise arrangements of the God of all purposes and grace. We are so weak that we can never understand all of his purposes concerning us; yet we are often given to join in with one who said, "O Lord, I adore thy purposes without knowing them." I hope that I do believe in the God of Israel, and that He, in his infinite mind and eternal wisdom, did have a purpose in and for everything that He created in the earth, in the seas, and in all deep places; and that as the rain and snow cometh down from heaven and watereth the earth, giving seed to the sower and bread to the eater, so shall his word be that goeth forth out of his mouth: it shall not return unto him void, but shall accomplish what He pleases and shall prosper in the thing whereunto it is sent. There is no such

a thing as failure in His work. There is so much of his goodness and mercy to poor sinners, we all being astray, that we cannot do anything but hint at the theme of grace; and I have often thought and said that eternity will be too short for his children to render unto him all the praise that they feel is due him for his work towards them. Ah, what manner of love He has bestowed upon us that we should be called the sons of God, and in this we see that "great is the mystery of godliness, God being manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Our God will not give his glory to another, nor his praise to graven images, for it all belongs to him. O, dear sister, may He keep us bound together in one bundle of love, and enable us to meet again to worship and adore his lovely Name by whom our free salvation came.

"He paid whatever his people owed and cancelled all their debts."

What a wonderful song, and O, what a price to pay for our debts. Thanks a new day is coming when we shall see him as he is, and praise him as we ought.

May this be our happy lot.

Your unworthy sister in love and hope,

Mrs. Esta Ivey

St. Charles, Ky.

Dear Brother and Sister Griffin;

I cannot get over the impression to write to you dear ones again. At one time I was afraid of you and afraid to voice my feelings in your presence for fear that you would laugh at my feeble thoughts. That fear is now gone, yet I still feel that I would like to be in the background, but still privileged to ask questions. Your articles have been missing from the Signs so long. We enjoy them all and I often feel that they are to me; and they are, too, if I am one in

the church here on earth, although I often doubt this, and spend many hours in the darkness of the night, wondering if I am one of the chosen ones. I do not have the bright evidence that I would like to have, yet some little things have taken place in my life that my mind often goes back to.

One of the best things that I have experienced is this: I feel to know that I love the brethren and sisters in the Lord. It gives me hope, for when we are all together, we enjoy the same doctrine. I know that there is no comfort in any doctrine other than the doctrine of God our Saviour. This doctrine embraces the new covenant that He made with his people, wherein they shall all be a willing people in the day of his power. He is the One in whom all power dwells, and He is the Saviour of every covenant child of God. He is now the dear Saviour; He did not have to save in order to be a Saviour, but He came to earth the Saviour of his chosen people. The wisdom of God our Saviour embraced all time, He seeing, and declaring, the end from the beginning. All has to come to pass as He saw it from the beginning, his predestination unfolding day by day a beautiful chain of strength and comfort with not a weak link in it all —

Keep silent all created things,  
And wait your Maker's nod;  
My soul stands trembling while she sings  
The honors of her God.

Sometimes, when I am alone and at my work, I am made to sing out loud and to feel that maybe I am one. At other times I am down, and wonder if He loves me at all; and yet I know, through all these doubts, that if He has ever loved me, He loved me before the world was, and through all of my years of sin and shame. It is indeed a wonderful love; and even our having been shaped in iniquity and conceived in sin, did not swerve him from his eternal love which was bestowed on us in Christ. This kind of doctrine is truly humbling to the Lord's people, and how I would

like to walk in this humbling way of grace and mercy and to sing.

If He sends my soul to hell  
His righteous law approves it well.

Well, I just wanted to talk with you all for a little while. I like Job do a lot of talking, and I am afraid mine is without knowledge. I wanted to share with you a good letter from a sister in Georgia, and if you think proper, to share it with the Baptist family. If you feel to do so, you may send it to the Signs.

We hope to see you before the Summer is over this year.

In precious hope,  
Mrs. Mona McGregor

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#### EXPERIENCE OF SISTER WEESE CONCLUDED

I developed a terrible smothering, which, after husband took me to several doctors, was found to be cematic asthma. It was severe and often seemed I was close to the end of this mortal life. Sometimes I would be terribly frightened; other times it seemed I wanted to die, and felt very calm and unafraid. I couldn't understand how I could feel so much at ease and unafraid some of the time; but I felt I was forgiven and Christ had washed me of all my sins with his precious blood, and felt so happy that he was about to relieve me of this sin cursed world. Many times I was sure that my time here in this world was near its end; but to stay with this forgiven feeling was not possible, and I would fall right back into terrible fear. But, Oh those beautiful moments, when I felt God was so near: I seemed to feel his very presence. Night after night I would be up with those severe attacks alone, begging the dear Lord to relieve me one way or another: it didn't seem to matter which way it was part of the time. After months of this, the doctor said I would have to leave town, and move thirty-five miles out, which would be miles away from the meetings; but,

of course, in my present condition I could not go to church anyway. But I resented having to move, for occasionally some of the Elders would drop in to spend a few moments with me — and those minutes meant much to me. We moved, and had to stay out for a year before I was well. During the time, I had a message that my dear sister was unconscious and in the hospital. I rushed to her bed side, but she could not speak; and a few hours later she left this vain world. I felt she was better off than I. Oh, how I did wish I had confided in her. Now that she was gone, I felt I could never tell anyone of my troubles. She was sadly missed in many ways.

Some months later, I dreamed I went a long rocky road, climbing over mountains to the gates of heaven; and I heard an hymn being sung, and among the sweet voices, I heard my sister's voice. It seemed all the way I had my daughter with me, and I said to her, "Dorcas, this is heaven, and I hear Aunt Bessie." As we stepped through the gates, the sweet, smiling face of my mother and sister were the first I saw, and they both held out their arms welcoming us. The only words spoken were when Bessie said, "I knew you both would come." The happiness was so great I awoke, weak with the rapid beating of my heart. I lay there thinking and reliving the beautiful dream, until day-break, when I told my husband about it.

The time finally came when we moved on the outskirts of the city, and I seemed to be about well. We got to attend church occasionally, and I tried to be prepared and ready to go; but most of the time I still had the same unworthy feeling. But from time to time after I'd hear a sermon, I was not afraid and felt so much better. I was still waiting and hoping that the day would come when I would fear no more, but that time never has come.

One meeting that was to be at our old home church, we had all planned to

go, but the day before my baby became ill; and I told my husband to go and I would stay with her. He went; and on Saturday asked for a home with them, and was received and baptized. My older daughter, Dorcas, said, "Mother, it would have been nice if we could have all gone, and the three of us baptized." I knew of her thinking seriously of church and since a child loved to go to meetings, and had gone many times when I did not go. She had told me of some of her experience, so I wasn't too much surprised at her remark. We both sat and cried together, and I said, "Maybe some day the Lord will open up a way and guide us into the water too." On the next meeting day we got to go, and when the doors of the church were declared open for the reception of members, there were four who went forth and were received. Then Dorcas got up and went. I felt glued to my seat — still I wanted to go. Of all times I never felt lower in my life. I raised up and went. (My father, the pastor of the church, had for some time been bedfast with a broken hip, and meetings had been held at my sister's home where he was confined). I didn't think I could speak when seated before them, but said a few words, but to this day do not remember what they were. I remember my poor old father saying, "You are alright." I did not feel fit to sit among the rest. At the water, after all had been baptized, they seemed to be so happy, yet I was cast down and felt I was the very least, if one at all. It was after I had gone home that I felt happy, and had a wonderfully calm feeling possess me. I have from time to time rejoiced that my name was there on the dear church book. But I still have the fear I have deceived the good members.

I have never told anyone of my travels along life's weary road; and have only sketched over about fifteen years of my life. I have thought that I would show this to someone someday, and ask them if they thought I had

done wrong in asking for a home among the Primitive Baptists. When I attempt to talk, the words just won't come; and I feel so guilty and alone so much of the time.

"My nature is so prone to sin,  
Which makes my duty so unclean,  
That when I count up all the cost:  
Without free grace, I know I'm lost."

This hymn so often comes to my mind, and seems to apply to my case completely.

Mrs. Beulah Weese

We have met Brother and Sister Weese, and are glad to know more about the things she has experienced. — J. D. W.)

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"AND THEY BROUGHT LITTLE  
CHILDREN UNTO HIM . . ."

Denton, Kentucky

Dear Brother Spangler:

I am impressed to write some of my thoughts on infant salvation, or redemption. Many Baptists in this part of the country seem to believe that all those who die in infancy, are the Lord's people, or the elect of God; and that the non-elect cannot die in infancy, but all live to maturity. I am not able to harmonize this idea with the scriptures or my experience. I cannot fix this idea or theory out without basing the salvation of the Lord's people on conditions. If God did choose, elect, and create his people in Christ Jesus his Son before the world was, and left the remainder of the human race to perish in their sins, then the eternal destiny of both was fixed before they were formed of the dust of the ground; and what difference would it make at what age they died; and just how much more helpless is the infant in saving himself than a man one hundred years old? Neither can do anything in the way of inducing God to give him eternal life: the infant knows just as much about God and spiritual things as a dead sinner

does at one hundred years old. The old man is just as much dependent on God to regenerate him and bring him to spiritual birth as the infant is; and the infant is no better in its fallen human nature than the adult: both are of the same nature. The young lion seems very innocent in its infant stage, but as soon as it is developed, it is as vicious as its parents.

It is natural for us to love our little ones — and right that we should, but it is a natural love. The natural love will fade away with age and die with the natural body, but the spiritual love is a different love: it is of God and shall never die. Far be it from me to point out any infant or adult and say that he is bound for destruction, or everlasting punishment; not even one who may be said to be the meanest man in the world. Neither would I say positively that one who may be said to be the best man in the world, was sure for heaven; for that I do not know. I am glad to leave all with God, for that is his business, and he will take care of it.

If the non-elect cannot die while in infancy, then there would necessarily have to be a time set before which they cannot die. The world says at twelve years; and if so, then conditionalists have it, and they would be right in setting a time limit. Then all would be the Lord's people until they passed the limit, and came to accountability, as the world claims they do.

I think that Christ's words are being misinterpreted where he says, "And they brought little children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." We notice that Christ did not say that they were the kingdom of God, but such were of the kingdom

of God. We think he was speaking in the way of comparison, as God's spiritual children are all little children; and as the natural child is wholly dependent on its natural parent for its life, support, care, and sustenance, so are the little children of God.

I think by examining Christ's words closely, we will see more plainly just what he meant. The above scripture is recorded in Mark 10:13-15. Matthew, in recording Christ's words on the subject, says, "At the same time came the disciples unto Jesus, saying, who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he was drowned in the depth of the sea." (Matthew 18:1-6) Notice that he brings it down to the little ones which believe in him. He uses the natural child in a way of comparison, saying, As a little child; except ye be converted and become as dependent on your heavenly Father for his grace to save and preserve you, as this little child is on its natural father, ye shall not enter the kingdom of heaven. Mark says, "And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children (notice that he says, one of such) in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me."

Paul says, "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men." (I Cor. 14:20) We pray that we might be kept as humble and dependent

as a little child is on its parents, yet be given the understanding of men. This is the lesson which Christ, as we think, meant to teach his disciples. To take it otherwise, I cannot see how it would harmonize with so many other scriptures. When we put an application on any portion of scripture which would make it conflict with plain declaration of scriptures, we evidently are putting a wrong application on it.

Let us see how it would compare with other scriptures, to say that all those who die in infancy are the Lord's people. First, we will quote the words of David in the Psalms; in speaking of the wicked, or the ungodly, he says, "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies." Notice how he says this: "The wicked," which implies there are others which are not the wicked under consideration, which we will see by quoting further, "Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear: which will not harken to the voice of charmers, charming never so wisely. Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O Lord. Let them melt away as waters which run continually: when he bendeth his bow to shoot his arrows, let them be as cut in pieces. As a snail which melteth, let every one of them pass away: like the untimely birth of a woman, that they may not see the sun. Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in his wrath. The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked." (Psalms 58:3-10)

So it is plain that David was talking about the non-elect, the worldly wicked, his enemies. And when Christ told those unbelieving Jews that they were of their father the devil, and the lust of their father they would do, he being a murderer from the beginning and abode not in the truth because there was no truth in him, and when he

speaks of a lie he speaks of his own, for he was a liar and the father of lies, would you not suppose that these unbelieving Jews were the children of the devil when they were born, and if they should die while in natural infancy, would they still not be the children of the devil? Pray tell me where is the scripture that tells us that they cannot die in infancy as well as the elect children of God?

We will ask again, where is the scripture that teaches that God only allows his chosen people to die while in infancy, while he allows the wicked, or non-elect, to all live to maturity? Would he not be having respect to persons in nature? But, no, they have things in common: he sends the rain on the just and the unjust alike; they suffer alike in nature; they die alike at all ages. When God was ready to destroy Sodom and Gomorrah, Abraham inquired of the Lord, "Wilt thou also destroy the righteous with the wicked? The Lord assured him he would not destroy the city for the sake of the righteous. The Angel took Lot and his wife and two daughters by the hand and led them out of the city, saying, "I cannot do anything till thou be come thither." And the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven, and destroyed the cities, and all the plain, and all the inhabitants of those cities. He assured Abraham he would not destroy the righteous with the wicked, so evidently those infants were not righteous.

Also, when the death angel entered every house of the Egyptians and took the first born, many of whom were undoubtedly infants, it was indicative of their destruction; while the passing over of Israel meant her salvation, and their deliverance from bondage. When Joshua led them into their promised land, the Lord gave commandment to destroy everything in the land, both man and beast, young and old, except Rahab and her family, she being saved we are told by faith. Could we think that the Lord would destroy his elect

with them that believe not?

I believe that every one who was chosen in Christ Jesus before the world was, will be born again before they leave this world; because God has only one way of saving his people. He does not save the infant because it is innocent, and the adult by the birth of the spirit, for Christ says, Except a man (and that means every man, woman and child, for they are all man) be born again he cannot see the kingdom of God. So, he says, "Marvel not that I said unto you, ye must be born again," without exception of age, station or time. While the infant is not able to demonstrate the spiritual birth, yet we believe it takes place in every one of the Lord's choice before it leaves this world. No doubt many are born of the holy spirit while yet in their mother's womb. John leaped for joy in his mother's womb; and the Lord said unto Jeremiah, "Before I formed thee in the belly I knew thee, and before thou cameth forth out of the womb, I sanctified thee and ordained thee a prophet unto the nations;" and Isaiah says, "Listen, O Isles, unto me, and harken, ye people, from far; The Lord hath called me from the womb: from the bowels of my mother hath he made mention of my name;" and the angel said in speaking to Zacharias regarding John the Baptist's birth, that he should be filled with the Holy Ghost from his mother's womb. It is not by any acts which we have committed individually which have brought us under sin and condemnation and death, but we are born under sin and brought forth in iniquity. We were just as much dead in sin when we were born into this world, as we were when we grew up. It was the sin of the one man Adam that brought sin and death on all his posterity; and it was by the obedience of one, even Jesus Christ, the Lord, that many are made righteous — righteousness imputed upon them, they have none of themselves. Nature has nothing to do with the work of the holy Spirit of God. I have been accused by some that I believe there will be in-

fants in Hell not a span long, but this is a mis-representation, for all will be of the same stature, and all the same age: nature will not be there — it will cease with the death of the body, and the body will be raised a spiritual body with no nature or natural qualities about it. My earthly father will not be my father there; neither my mother nor my children. This relationship is of the earth; while the spiritual relationship is not of the earth but from above, and shall never die or fade away but is everlasting as God is.

I would like to relate some of my early experience, which seems to date back as far as I can remember. The fear of God was always present with me even in my childhood days. I believed there was some supreme ruler of all things to whom I must give an account for my every evil act, and that my very life depended on him. I was continually saying in my mind secretly, Lord have mercy on me. I was considered a very moral boy, and would often hear of the neighbors saying that Hi Rogers was a mighty good boy. It would humiliate me and make me ashamed; and I would say to myself: You do not know me as I do — you cannot see what is within me, as I felt to be the most wretched being in the world.

Will come to a close now. Would appreciate it if some of the editors would write on the subject and give their understanding, for the subject is an important one. If I am wrong in my ideas on it, I would like to find it out. I have thought that good brethren who hold different ideas are sincere, but probably have not searched the scriptures closely on the subject, and probably believe as they do more by tradition than anything else. I do not wish to wound anyone's feelings, and it does not affect my fellowship for them. May the Lord give us light and guide us in all truth, is my sincere prayer.

H. L. Rogers

## "I REMEMBER"

2720 Cove Road, N. W.,  
Roanoke, Virginia

Dear Elder and Sister Wood:

For two days now, you both have been on my mind, and before me continually. Partly, I suppose, from reading the last issue of the Signs of the Times.

Chiefly, I keep saying these words over, "I remember." And, as I remember, it seems that both of your faces are so kindly disposed toward me; and I remember the times I noted the understanding and love of God in its shining in your faces.

If I have any inkling of what it is to be like the Publican standing afar off, not able even to lift his eyes to heaven, that has been my feelings. I hope also I am not deceived when I say, I felt that my eyes were lifted to Jesus in hope. I have had cause lately on several occasions, to remember a scripture I heard my father read when I was about six years old. This scripture was, "And hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." (Rev. 6:16) I felt it was God that was on the throne, and I was frightened; for even then I felt his wrath toward me. Even then, I had some idea that I was a sinner; for I was afraid. I realize that eventually I sought to appease that wrath, thinking it took goodness for God to look upon me; and that he would, if I was good enough — and the Devil would get me if I continued bad. Queer, but that was how it was. I was in my late teens before I really realized what I was doing, and that I was not, and could not be nor do good. The fear of the Devil has been removed — the fear of God is still with me, though in a different way. Realizing I need mercy, I hope that I have tasted it in the appearing of Jesus as my hope of salvation.

You know, I do not remember ever having heard Elder Cole say, "Salvation is of the Lord," without feeling that he felt something of its living truth; especially since he spoke of it at Mama's

funeral. The words were life to me then, and I cannot get away from that thought: it has come into my heart many times with joy. And why shouldn't it, for Jesus is the joy of my salvation!

Another thing I meditate upon much, is, when reading of the travels of those gone on, and of some of the brethren and kindred in the Kingdom of God today, that they speak of being led — of being kept; they do not manifest any ability to be able to do anything right without His leading, guiding, and keeping. That was what drew me, I think, in the beginning, for I certainly felt a drawing towards Old Baptists; and certainly I must have been led to them, for, as in the beginning, I found I could not do anything good or right. Oh, I tried! Did you ever try to do things — only to get worse and worse? The Church, these people, have carried me; they have cared for me; they have shown love to me; and, since I love them, this love for them seemingly is greater as I go along a path that's by no means smooth or easy. I feel I can say with some knowledge of what the word means, when thinking of the church: "Beloved."

We read in the scripture, ". . .and were by nature the children of wrath, even as others." With this thought, one must remember the pit from which we hope we have been lifted; as well as, remember He who is mighty and able to save. Having been thus humbled, we can understand the error of the ways of the world; and thankful to Him who made us to differ from that error, according to our precious hope. I would not kill; I would not add to their uncertainty, or in any way judge, for it is He that has already passed judgement in condemning sin in the flesh. Knowing my own inability to help myself to understand, or see, I know I have to be granted these things. I do not feel that to hear what the world is doing, is any food, comfort or consolation to me. "Turn me, O Lord, and I shall be turned."



The gospel, being the power of God unto salvation to them that believe, does the pointing out of the great, gracious, and precious truth of the right way; and He is the way I want to hear of, see manifested, and proclaimed. What the world believes, does not honor nor glorify God. As it is He who says, "Let," so the light must "So shine," that it glorifies God. Without him we can do nothing.

I would learn of Him — not of the world. And what shall I learn of Him: That his mercy is unending, and very gracious; His power great, and is yet accomplishing that whereunto it is sent, and that I am given to feel it in His presence when He appears. His love is so wonderful in its wonderfulness and beauty. Yes, I would learn of Him who is meek and lowly in heart. To have eyes of understanding is wonderful; and I would rejoice, but I cannot boast, for, was it not given. Therefore, I have nothing of myself to boast of over anyone. Even the "eyes of our understanding" must be enlightened, and there is only one able to do so.

I hope this finds you both, and yours, all well, and feeling His presence in his appearing as you feel to need Him.

Humbly,  
Catherine A. Houchins

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Rising Star, Texas.

Dear Brother Wood:

Sister McPhail's letter, and the History of the Church in Canada, are so very interesting; and bring to my mind so many long ago memories that I feel that I must tell you and her how very much I have enjoyed them. Perhaps she has been a subscriber longer than anyone — a wonderful record; and such a good letter.

I have read the Signs of the Times for almost seventy years — am now eighty. My mother was a subscriber almost as far back as I can remember. Father was a minister of the long ago days in Texas: the late Elder J. C. Kilgore; days when Texas was truly a

country of vast distances, with no means of transportation except horseback, or in a wagon. He would be away from home often, and we spent many lonely days and nights. Mother depended on the Signs for company and consolation — she would work, and I would read to her.

All the names of those valiant soldiers of the cross come back to me as such pleasant memories, but I knew none of them in person except Elder Curry. He visited here in Texas once many years ago, coming to the New Harmony Association, of which father was moderator. Indeed he was a wonderful preacher. Down through all the years I have been blessed in knowing, and reading in the Signs, the articles of so very many consecrated men of God.

The Lord is good to his poor and afflicted little ones, in that we still have such able ministers and writers to carry on the work that has continued throughout all these centuries. My humble prayer is that you and the other beloved editors may be given grace and strength to carry on the good work.

Please cast a mantle of charity over this. From one who loves you for the truth's sake.

Lizzie Kilgore Foster

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#### A WALK IN THE GARDEN OF MEMORIES

Island City, Oregon

Dear Brother Wood:

I thank you for printing the letter and obituary in the Signs. The family enjoyed them so much: both the Herndon and Bond families are subscribers to your paper. There is only one member left of the dear old church, besides myself; that is H. L. Vawter, Shelbyville, Kentucky; whose wife is my sister.

Our letter to the church, and the one from Sister McPhail, started a train of memories — some sweet, some sad. In the record of the one hundredth anni-

versary of The Particular Covenanted Baptists, Elder P. W. Sawin mentioned therein was pastor of Little Flock Church for a number of years, and a regular visitor at my father's home. Elder Wm. Pollard visited Little Flock several times; and one of the ministers named at his ordination, Elder J. F. Johnson, was pastor of Little Flock at the time of his death, which I well remember. He was the father of Elder Dudley G. Johnson, whose letter was printed in the Signs a short time ago; he and Elder Bond were ordained at the same time.

I don't remember having met either of the Elder Beebes, but Elder W. I. Carnell and wife spent several days at our home before I was married; also Elder H. M. Curry was a welcome visitor at our home and church.

On March 8th, I passed my eighty-third birthday; and in all that time I have never lived in a home where the Signs of the Times was not a welcome and monthly visitor. Elder Bond was a subscriber when we were married — and we were married fifty-two years. When we moved to Oregon, the Signs came to our new address; and since he passed away, it comes in my name — and will as long as I am able to read it, or hear it read.

The W. R. Wallis, whose name appears in the Signs, is a friend of my youth, as his father was a deacon in Little Flock Church until he moved to Mississippi. So, you see, the paths in "My Garden of Memories" are long and winding; and shows, in a measure, how the salt of the earth is spread.

Your sister, I hope, in gospel bonds,  
Martha H. Bond

Martinsville, Va.

Editors of the Signs:

I am enclosing a poem written by my elder brother who died of a brief illness at the age of twenty-six years.

He had never professed a Hope in Christ, but this poem found in his papers after his death gave our hearts

much comfort.

If you think it would be interesting to the household of faith and worthy of space in your good paper; you may publish it.

Yours in fellowship,  
(Elder) P. E. Ingram

Lind, Washington

Dear Editors:

My time is out for the Signs, and I don't want to miss a paper. Have been away from home since December 4th and have been sick. Am sending check for two years, and a dollar to help on another's paper.

My grandparents (James Deal) was a reader of the paper; and my parents (Jim Deal) took it for years, and after they passed on, I have been a subscriber. My dad and I joined Bethel Church, Bellingham, Washington, February 28, 1920. I do not get to church very often, but did get to go twice last year. We live so far away from a church; and I get so hungry to hear a good sermon. My husband is almost eighty-six and I am almost seventy-four. My paper is such a comfort to me, and I don't want to miss any of them.

Your little sister,  
Mrs. Daisy Olson Yeisley

#### STAUNTON RIVER ASSOCIATION

The next session of the Staunton River Association convenes July 8, 9, 10, 1955 with Strawberry Church.

The church is located on Highway 750, one mile off of Highway 41, at J. H. Wood's store.

W. J. Oakes, Assn. Clerk  
Josephene Dodd, Church Clerk

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#### HYMN & TUNE BOOKS

An order has been placed with the printers for an edition of the Durand & Lester Hymn

& Tune Books, in the shaped notes. Delivery of part of the books is promised by July 1st. Prices: \$2.00 each; or \$22.00 per dozen, delivered. Send orders to:

P. G. Lester, Jr. or Masten H. Lseter, 2246 Memorial Ave., S. W., Roanoke 15, Virginia.

A PRAYER

O, that my eyes might closed be  
 To what concerns me not to see;  
 That deafness might possess mine ear  
 To what concerns me not to hear;  
 That truth my tongue might always tie  
 From ever speaking foolishly;  
 That no vain thought might ever rest  
 Or be considered within my breast;  
 That by each deed, and word, and thought  
 Glory may to my God be brought.  
 But what are wishes! Lord mine eye  
 On this is fixed; to thee I cry:  
 Wash, Lord, and purify my heart;  
 And make it clean in every part.  
 And when 'tis clean, Lord, keep it too,  
 For that is more than I can do.

— Thomas Elwood, 1639

(Requested by Howard Miller,  
 Clarks Summit, Pa.)

MEETING TIME CHANGED

The Little Flock Predestinarian Baptist meetings, Cass County, Missouri, are now being held on the 2nd Sundays instead of the 4th.

Mrs. J. W. Taylor, Clerk  
 604 Lexington Road,  
 Pleasant Hill, Mo.

PLEASE NOTE

All articles for publication, and all remittances, should be sent to The Signs of the Times, Inc., Route 5, Box 332-F, Danville, Virginia. When renewing, please use the same name your paper is coming in; if the paper is addressed to "John Jones," and the renewal is in the name of "Mary Jones," it is confusing to the editor.

Copy for each issue of the Signs goes to the printer five or six weeks before publication date. If you want your notices of meetings, associations, etc., in a certain issue, please remember this.

Elder Dodson left his library to the Signs for the use of the Editors. If you have suitable religious books, and care to add to this library, they will be appreciated. We will gladly pay postage on them.

Editors

Watch your expiration date  
 and renew promptly. Thank you.

EDITORIALS

Danville, Va.

June, 1955

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

TO

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P. O. Box 1271

Danville, Va.

*"As thou knowest not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all." (Ecclesiastes 11:5)*

In the sixth verse of this chapter the preacher says, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." And in the first verse, he says, "Cast they bread upon the waters: for thou shalt find it after many days." The farmer knowest not when he sows his seed, whether it will bring forth fruit or not. He can't afford to judge the future by the present, for if he observes the wind and the clouds he shall not reap. He that sowest should sow in hope, but hope that is seen is not hope. None know what providence

holds in store, either in nature or grace, and if we knew what was to confront us in the future, without divine knowledge, we would be ignorant of the way of escape. Thus our ignorance of the future is no worse than our helplessness to prevent that which fate and providence have determined. For instance: I once lived near a grocery store where many high classed persons failed in business. But after a few years a man who knew not how to express himself without an oath, who would curse his family in the presence of the customers, opened in the same location and was very successful. "Who knows the work of God who maneth all?" Had I made the choice in this instance, I would have selected one of the more polished and cultured. But God's way is not every time our way, nor our way God's way.

"As thou knowest not what is the way of the spirit" or, what the mind of the spirit is in the work of God, we are therefore, liable to take evil for good, and good for evil. Why God permitted the good, speaking after the manner of men, to fail, and the evil, speaking after the manner of men, to succeed, we cannot tell, no more than we can tell how the bones do grow in her that is with child.

Nicodemus said to Jesus, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." This explanation of the birth was not clear to Nicodemus, and he asked, "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?" Jesus answered and said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

The Spirit is as free in regeneration, as the wind is as to where and upon whom it bloweth. The wind bloweth and carries all trash and rubbish before it. So the Spirit is just as irresistible and destroys all the works and self-righteousness of the creature, lying in its path.

If I had any experience in the new birth, it was in May 1907. I was invited by my sister, who lived out of the city a few miles, to come and spend Saturday night, and meet a few young people whom she had invited to spend Sunday at her home. I had carried a burden of conviction for a long time, but was, I hope, relieved of it on Sunday morning when I was awakened by my niece playing on the piano, "I'm living where the healing waters flow." I arose from the bed feeling as light as a feather. I dressed and walked out on the front porch to find a big oak tree doing what seemed to me, praising God. The sun was shining brighter than I had ever seen it before, the birds singing sweeter than I had ever heard them sing before; and all nature seemed to be aglow with music. I didn't know that this was the way of the Spirit to roll away my burden. Instead of enjoying the company of the ones that came to meet and be with me, I felt to hide myself where the tears, without notice, could flow freely. Had I been consulted in the matter, I, perhaps, considering the occasion, would have asked to put it off until another time. But we "know not the way of the Spirit, nor the works of God who maketh all." This is the best I have to offer as evidence of the new birth, but would like to have this sweet experience once more.

Solomon tells us that, "The Spirit of man is the candle of the Lord, searching all the inward parts of the belly." God has given to some men an enlightened mind, so that they can dig into the belly of the earth and find out many inventions. Without this inventive skill, which God alone can give, such inventions as the radio, television and the atom bomb would still be in the quarry of nature. Men however, like to approp-

riate this skill to themselves. We do not know how the bones do grow in her that is with child; we do not know how the soul is separated from the body when this old tabernacle of clay returns to mother earth, but because we do not know and cannot explain it, we are not going to deny it. Men are inclined to deny many literal and biblical facts because they cannot explain them according to their natural reasoning. For instance: Some years ago there was a convention of a religious sect held in Atlanta, in which a minister made a move to take from their article of faith, the doctrine of predestination, because he said, "their ministers could not explain it, and it caused them embarrassment." I know that I can see, but I cannot explain it; I know that I can think, but I cannot explain it; I know that I can talk, but I cannot explain it, but because I cannot explain it, I am not going to deny it.

Men did not know what the mind and purpose of God was in the crucifixion of Christ, but it was the work of God, and a good work too. The brethren of Joseph did not know that their selling Joseph to the Ishmaelites was the way of the Lord to provide for them during the seven years of famine. And when they went to Egypt for food, they did not know that the one from whom they received it was their brother, until he stood in their midst, and said in all the love and affection, "I am Joseph your brother, whom ye sold into Egypt." They would have never known from whom this food came, if he had not made himself known to them. Had they waited to be assured that they would receive corn in Egypt, they perhaps would be still waiting. But they went and received that for which they were sent. This encourages us when in need and impressed by the Spirit, to go to our Spiritual Joseph.

We know not the works of God who maketh all. Men do not understand many of the works of nature, providence or grace. But we should be content, knowing that there is one who

knows our needs, and unto whom all things are open. When we go to our meetings we like to see some fruit of our labor, some evidence that the word spoken had found fertile soil, and that an abundant harvest was evident. But Paul says, "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase." Many seem to select the subject they think will best suit the congregation, without any consideration of Him who giveth the increase. But it is only bread that is cast upon the waters that shall be found after many days, and not trash that will float away with the tide. Sometimes I feel very much discouraged because I can't see that my labor in the vineyard is productive. But I know that there is one, "Who works all things after the counsel of His own will." He will cause the seed sown to take root and bring forth fruit in its season. With this knowledge, we should be content.

H. O. Nash

HAVE YOU SENT IN A NEW  
SUBSCRIPTION LATELY?

VOICES OF THE PAST  
"He being dead yet speaketh"

PRAYER

Prayer is a privilege of inestimable worth to all the children of God, and it is solemnly enjoined on all the saints to pray without ceasing, and in all things to give thanks unto God. But for the enjoyment of this privilege, and obedience to this injunction, the inspiration of the Spirit is indispensable. "We know not how to pray as we ought." This lamentable truth is apparent when we ask and receive not, because we ask amiss. If all our prayers were indited by the Spirit, they would all be acceptable unto God, and would invariably be answered and granted. But such are our

infirmities that, when left to vent in prayer our fleshly, selfish desires, we ask for things to be consumed on our lusts, which God in mercy refuses to grant. But the apostle assures us that the Spirit helpeth our infirmities, and maketh intercession for us according to the will of God, and that this intercession of the Spirit is with groanings that we, by reason of our infirmities, cannot utter; or that such desires are awakened by the spirit of prayer in the hearts of God's people as they have no adequate words to express.

But while all the children of God are admonished to pray, notwithstanding their infirmities and ignorance, God has graciously provided, and promised to pour out upon them the spirit of grace and supplication, and give them the preparation of the heart and the answer of the tongue, that they may draw nigh unto him, with a true heart, and in full assurance of faith; and with the preparation of heart and spirit which he gives, they come boldly to the throne of grace, to ask for mercy and find grace to help in every time of need; and they find access to the Father by the new and living way which our God has consecrated for his children, through the vail, that is, through his flesh, who was made flesh and dwelt among us; for he is the way, and the truth, and the life: no man cometh unto God but by him.

**Public prayer** is not enjoined upon any of the saints, either male or female, by any express command or instruction found in the New Testament. The special instruction given to the disciples of our Lord Jesus Christ in his sermon on the mount, is this: "And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which seeth in secret; and thy Father which seeth in secret shall re-

ward thee openly. But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them; for your Father knoweth what ye have need of, before ye ask him."—Matt. vi. 5-8.

Ostentation and public parade in prayer, to be seen by men, belongs to those whom our Lord calls hypocrites; but God's children are expressly forbidden to pray as they do. All the modern organized **Praying Bands**, who parade in the streets, and gather at the Drinking Saloons and other public places, to be heard of men, whatever may be their plausible pretext, are in open defiance of the command of Jesus Christ to his disciples, and openly display the characteristic marks of hypocrisy.

The public invocations of professed Evangelists or Revivalists, who **get up** religious excitements to order, and take their position at public altars, frontbenches, or elsewhere, for the purpose of offering their mediatorial intercession for the conversion of sinners, bear the same indelible marks which our Lord has branded as hypocrisy. When God's children are drawn out in fervent desire to God, to revive his work, prosper his cause, and quicken and gather into his fold his chosen and redeemed vessels of mercy, whom he hath afore prepared unto glory, let them retire from the gaze of the multitude, enter their closet, and in secret pray unto their Father who seeth in secret, and as far as their prayers are inspired by his Spirit they will certainly be heard in secret and rewarded openly.

These instructions in regard to secret prayer, in our understanding of them, apply to all the saints individually, and are binding on them throughout all time.

But while all the saints are to observe these rules in their private or individual devotion, there are special gifts of prayer bestowed upon the church for the social worship of God. In the instructions given in the sermon

on the mount, directions are given for both private and social prayer. When **thou** prayest, the personal pronoun is in the singular number, and applied to each individually; but in the form for social worship it is said, After this manner therefore pray **ye: Our Father. Give us** this day. Forgive **us our** debts. Lead **us** not into temptation, &c. Thus showing by the plural form of the pronouns that more than one unite in the prayer.

We have numerous instances on record where the primitive saints met together for social devotion, and in their prayers there were special gifts bestowed where by one was mouth for all. When the church was organized at Jerusalem, on the day of Pentecost, they that gladly received the word were baptized, and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. This was the order of the primitive church, and it is the order of the church of Christ now, and shall so continue to the end of time. But in these more public exercises the women in the church did not, in any example we can call to mind, lead in being mouth in prayer. These gifts, like those of preaching, teaching, exhorting, &c., were, so far as we can find, confined to the brethren whose gifts qualified them specially for that exercise. But while one was the mouth in prayer, all the members were uttering from their heart the prayer as uttered by the voice of him who was their mouth in the articulation of their prayers.

While treating on the subject of prayer, it may be proper to call the attention of the saints to the instructions given us in the New Testament in regard to the order of prayer. All our prayers, whether private or social, should be addressed to our Father in heaven. We approach him as the FATHER, through and in the name of our Lord Jesus Christ, as the Son of God and Mediatorial Head of the church, whose name we are permitted to plead as the ground of our hope to be heard and answered, and it is by the Spirit that we are led to

call on the Father, in the name of Jesus, who is our Advocate with the Father. We have no instruction to transpose this order, by addressing our prayers to the Son, or to the Holy Ghost; but while we truly recognize these Three, as the only One true and living God, we can only pray acceptably as moved and led by the Holy Spirit, by whom we are taught to know experimentally that it is only through Christ as our Mediator that we can approach unto God. It is true that in the form given in the sermon on the mount the name of Jesus is not mentioned; but Jesus was then with his disciples in the flesh, and under the law; he had not yet borne the penalties of our transgression, or ascended his Mediatorial throne; but afterward he told them, when about to leave them, and go to the Father, "And in that day, (when he should come by his Spirit to sit in the throne of his glory, the gospel church,) ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask of the Father in my name, he will give it you. Hitherto ye have asked nothing in my name: ask, and ye shall receive, that your joy may be full."—John xvi. 23, 24.

The popular delusion cherished by worldly religionists is, or seems to be, that prayer is what they profanely call "A lever, by which men can move the power that moves the world." Or, that by the prayers and invocations of men God can be persuaded to do what he would not otherwise do, and so far lay aside his own purpose as to adopt such plans as they may urge in their prayers. And they seem to think that the Lord estimates and is moved by the quantity of words and arguments urged in their invocations, and they will be heard for their much speaking; or, like the worshipers of Baal, their loud voices, and agonizing, and cutting themselves with lancets. But the true worshipers of God know their prayers are only acceptable to God so far as they are in harmony with his immutable will, and that only the Spirit of God can inspire

in them prayers and intercessions according to the will of God.

The need of the Holy Spirit to indite our prayers is not known or felt by those who call on graceless sinners to pray. The experts who assume to engineer the sensational motive power of what are in modern times called revivals, frequently urge on the infatuated multitudes that God desires to save them, the Holy Ghost is striving with them, and knocking for admission into their bolted hearts; that Jesus died for them, and is beseeching them to consent to be saved; in short, that God has done his part in the work, and all that he can do, and now all depends on their doing their part. Well, when the sinner concludes to permit the Lord to save him, he asks, What is my part—what am I to do to secure my salvation? He is at once told to **pray**. Go up to the altar and pray, or be prayed for. Pray to whom? If it be true that God has done all he can do, is it reasonable to pray to him to do more? If God has not done all he can, why tell sinners that he has; and if he has, why tell them to ask him to do more? Again, If God really desires to save them, and cannot without their consent and co-operation, is it certain that he has more power to damn them without their consent, or that they will be more willing to be damned than to be saved? How preposterous!

(Editorial by Elder Gilbert Beebe —  
March 15, 1876)

*The opinions and doings of men are of no value unless motivated by the Spirit of Truth; if otherwise, they "darken counsel by words without knowledge".*

**WE QUOTE:**

"A Christian man is never long at ease, When one fright's gone, another doth him seize."

— John Bunyan

"Through many years of active life, and the observation of many kinds of people, I have

found that the strongest, wisest, most competent and reliable man is also the first to admit his inadequacy.

Contradictory though it may sound, he is strong because he is humble — and remember always that man is the creation of God. No rule of life is more basic.

When man "leans on his own understanding. . ." when he lives by his own strength. . . when he boasts of probing the mysteries of the atom, the depths of the sea or the secrets of outer space — he forgets God and claims he is his own master. The result is untold suffering.

Even though one's position is maintained, even though material wealth increases, success quickly turns to failure when God has been forgotten. There is no peace of mind, no personal satisfaction, no personal experience of inward joy." — FBI Director J. Edgar Hoover.

#### ORDINATION OF DEACON

The Dry Creek Church of the Little River Association of Old School of Predestinarian Baptists, while in conference the second Sunday in August, 1954, unanimously voted to ask the ordained brethren of the corresponding associations, with her own, to meet for the purpose of ordaining Brother Sank Carr to the office of deacon. The following Elders and Deacons met, and organized themselves into a Presbytery: Elders Paul E. Poyner, J. T. Henson, J. N. Darnell, and O. W. Perkins; Deacons Bunyan McGregor, Sam McGregor, Jessie Moore, W. A. Bowden, W. A. Perkins, and Forty Morgan.

The Presbytery was organized by choosing Elder O. W. Perkins, as Moderator; and W. A. Bowden, as Clerk. Elder Paul Poyner opened by prayer. Deacon Jesse Moore, being appointed by the church as Spokesman, presented Brother Carr to the Presbytery. After due examination of Brother Carr as to deportment qualifications, and the state of God's gift to him as a deacon to the satisfaction of the Presbytery, they proceeded to ordain Brother Carr, as follows: laying on of hands, with prayer by Elder J. N. Darnell; Elder O. W. Perkins delivered the charge; the right hand of fellowship was given by the Presbytery, Dry Creek Church and the brethren and sisters; and Deacon Carr was delivered back to the church as duly ordained.

We, the members of the Presbytery, commend Deacon Sank Carr to all Orthodox Primitive Baptists, as sound in doctrine, careful in deportment, and humble in the display of God's gift.

Minutes of the proceedings were read and approved; and the Presbytery adjourned in order with prayer by Elder J. T. Henson. This



29th day of August, 1954.

Elder O. W. Perkins, Moderator  
W. A. Bowden, Clerk

OBITUARY

ROSA MAY HYLTON

Sister Rosa May Hylton, wife of brother Charles Amos Hylton, Route 1, Centerville, Virginia, departed this life March 17, 1955. She was born in Floyd County, Virginia, May 19, 1891, the daughter of Mr. and Mrs. G. W. Dalton; and was married January 23, 1911, to Charles A. Hylton. To this union were born four sons and two daughters, as follows: Odis Wade, Cecil Don, Raymond Douglas, and Joyce Norvell Hylton, Centerville, Virginia; and Beulah Lorraine Hylton, Arlington, Va., and Mrs. Mary Frances Bishop, Centerville, Va. These all survive, together with her husband, her aged mother, and four brothers and one sister: Lonnie A. Dalton, Indian Valley, Va.; Arnold B. Dalton, Norfolk, Va.; Leslie W. Dalton, Bluefield, W. Va.; Kermil C. Dalton, Catawba, Va.; and Mrs. Clydie Quesenberry, Indian Valley, Va. Her father and one brother preceded her in death.

Sister Hylton received a hope in Christ, and united with Mt. Zion Old School Baptist Church, Loudoun County, Virginia, the fourth Sunday in August, 1943. She was a faithful member, always attending the nearby meetings with her husband when not providentially hindered.

Funeral services were conducted at Mt. Zion Church, Sunday afternoon, March 20th, by her pastor, Elder John D. Wood; where a large congregation of relatives, brethren and friends were gathered to pay a tribute of love and respect; as did the many beautiful flowers. Burial was in the Stonewall Memory Gardens, near Stone House, Virginia.

May the Lord give reconciling grace to our brother, and all the family.

John D. Wood

MINNIE C. LITTLE

By request of Mrs. Minnie C. Little, wife of the writer, W. A. Little, I will try to note a portion of her life in this time world. First, she was the fourth child, and third daughter of Elder J. H. and Mary B. Fisher; born in Grayson County, Texas, January 7, 1888. We both had been formerly married, but by the death of our companions, we were both lost to ourselves, and were joined together in wedlock, August 19, 1945; and lived a happy life until she passed away February 18, 1955, having sealed up her testimony in this time world — aged sixty-seven years, one month and eleven days.

She leaves to mourn her demise, two brothers: Mr. Guss Fisher, Oregon City, Oregon; Mr. John "J. H." Fisher, Ft. Worth, Texas; two sisters: Mrs. Blanche Free, of California, and Mrs. Rhoda Jones, Elkhart, Texas; a deeply grieved husband, and many relatives and friends; and her brethren and sisters in the Spirit, the Primitive Baptists. She cast her lot with them the third Sunday in October, 1921; and was baptized by Elder E. A. Moreland, and lived a faithful and devoted member the rest of her days. She was ever ready to spend and be spent for the welfare of her brethren — the church. Her presence and influence will be greatly missed; however, we hope our loss is her eternal gain.

All was done for her that could be done, but to no avail — the Lord in his goodness and mercy called, and she answered. I sat by her side and saw her life yield to the article of death. She was a strong believer in the doctrine of God our Saviour; and her hope was founded in the resurrection. Her whole strength and trust was in the sacrifice of her Saviour; and in the hope of what he had done for her. All who knew her feel to believe that she is now basking in the sweet fragrance of God's love, free from further troubles, trials and tribulations, and singing the sweet song of Zion:

"Dear name, the Rock upon which I build,  
My shield and hiding place,  
My never failing treasury, filled  
With boundless stores of grace."

Often she would repeat the language of Job: "Though He slay me, yet will I trust in him." And also, But whatsoever my portion be, just and right is He; for the Lord is righteous in all His ways, and holy in all His works. She by no means feared death, but rather, prayed for it. Praising God in the singing of the old songs was uppermost in her mind all the while, till the end came.

Services were conducted by Elders C. E. Landers and C. Y. Osteen, and she was laid to rest in Lauralland Cemetery, to await the coming of our Lord in the fullness of his glory, to gather his church unto himself, and present it to the Father pure, holy, and without blame before him in love.

At her request, I send this to the Signs, our family paper.

Yours in sorrow,  
W. A. Little

IN MEMORY OF MRS. ALICE AKERS

She was born January 2, 1879, in Floyd County, Virginia; and departed this life October 20, 1952. She was married to Henry Frank Akers in November, 1910; and to this union two sons were born; one died young, and the other, Lloyd, survives.

At the tender age of thirteen, she joined the Primitive Baptist Church at Greasy Creek, Floyd County, Virginia; and some years later she moved her membership to the Roanoke Church. She remained faithful to her belief — salvation by grace, to the end. By her walk and her conversation, it was easy to know who her first love was. I believe there are others who will witness with me that she lived as close to her Saviour as was in her power. She was a good wife and mother; she was a good neighbor; she was a good sister; yes, and she was a good sister-in-law. We loved her, and regretted to give her up, but God loved her first.

I believe that, instead of leaving home, she has gone home, to await that great day when she will come into her inheritance, which was prepared for her from the foundation of the world. May God keep us close to him.

Written by one who loved her very much — a sister-in-law.

Mrs. Pearl Akers Law

#### T. O. TURNER

T. O. Turner was born June 20, 1872, and died February 1, 1955; making his stay on earth eight-two years, seven months and twelve days. He was married to Miss Laura Ladd, and to this union were born two boys, who died in infancy.

Brother Turner received a sweet hope in Christ in early life, and united with Muddyfork Old School Baptist Church, Cerulan Springs, Trigg County, Kentucky; and was a strong believer of the doctrine. He was active in business until six years ago, when he retired, continuing however to look after his farm. He served as State Senator for twelve years, yet he never asked anyone to vote for him. He will be greatly missed in Frankfort, as well as in Trigg and Callay Counties.

When asked if there were certain scriptures or songs he wanted used at his funeral, he replied that he desired that the writer make his own choice. He desired that his body lie in the Funeral Home at Murray, and the funeral be preached by the writer there, with a short talk at the grave near his old home place at Cerulan, Kentucky. Brother Turner's wife was in a hospital at the time of his death, not knowing that he had passed away; so some of the relatives had a Methodist minister, assisted by me, at the Funeral Home. I tried to talk at Cerulan, and was assisted by Elder Paul Poyner.

Brother Turner was very dear to me. The Little River Association has lost a dear father in Israel; but we weep not as those who have no hope. Written by one who loved him.

J. N. Darnall

#### LESLIE B. CHILTON

It is with a sad heart that I chronicle the death of Leslie B. Chilton. He was born in 1873, to W. H. and Lucinda Chilton; and was married to our sister in the Lord, Birdie Barnett, January 30, 1896. To this union were born two sons: Linden, of Turners Station, Kentucky; and Edward, of Covington, Kentucky, who survive. Also surviving are two brothers: Elzy C. Chilton and Edward Chilton, both in the same neighborhood; and several grand-children, to mourn his passing.

I have this to say of him, that their home was truly an Old Baptist home — many times have I been entertained there. He never made a profession, or belonged to any church; and it was on account of his feeling of unworthiness, not feeling fit to join with those that he felt were the children of God. Leslie had poor health for several years, and was almost blind and deaf. We all feel that he has entered into his rest; and while we regret his passing, we feel it is his gain — he has gone on before, and we are left a little while longer. May the Lord be praised. May the good Lord bless the lonely widow and give her strength to carry on; also the two children, and the grand-children. May He grant them living grace to live by, and dying grace in that hour of need.

Services were held at the church house by two resident ministers, and the body was laid to rest in the Turner Cemetery. (Old Faith Contender please copy)

(Elder) George L. Weaver

#### W. F. CORTNEY

With sad hearts, we the members and congregation of Mt. Zion Church, humbly bow our heads in submission to the will of The Heavenly Father in His calling from our midst our dearly beloved and highly esteemed brother, W. F. Cortney.

Brother Cortney was born October 31, 1883 in Union Parish, La. In 1886, he moved with his parents to Holly Springs, Arkansas; and in the year of 1890, the Cortney family settled in Hunt County, Texas, where brother Cortney spent the rest of his life as a farmer and carpenter; and widely known from boyhood as a sound and strong believer in the doctrine of election, salvation by grace and absolute predestination. In the year of 1903 brother Cortney married Lucy Ussery who passed away in 1920. On June 25, 1922 he married Allon Wilson Smith.

Brother Cortney, was well known and much loved as a Christian man, a lovely husband, a good neighbor, as well as a honorable, trustworthy friend. He was well established in the doctrine of God our Saviour, and strong in the faith, loyal to his church, his family and

friends until death called him away.

For more than a year Brother Cortney was ill, but bore his afflictions with patience, fully trusting in the Lord Jesus Christ for all things.

On Easter Sunday, 1954, while visiting at the bedside of brother Cortney, the unworthy writer was asked to hold preaching services for him and the relatives and friends who were present. Upon the close of the sermon, from the text, "My grace is sufficient for thee," (2 Cor. 12:9.) the dearly beloved and long time believing man asked for a home in the church. There being a quorum present he was received with joy after hearing his sweet experience.

Oh, what a sweet experience brother Cortney did tell. It was so heart touching to hear him, as he lay upon the bed of afflictions, speaking so wonderfully of God's dealing with him; convicting him of his sins while yet a boy, bringing him down so low that he fell to the ground in the barn hall and lost consciousness of every thing round about. Yea, words will not allow me to express the beauty, splendor, and heart felt impression we felt as the tears flowed down our cheeks as dear brother Cortney lay flat of his back, telling how God raised him up in hope and graced him to press on with courage, faith and hope until that very day. And I will add that such faith, courage and hope did not leave him as long as he lived.

On November 6, 1954, this faithful and courageous soldier of the cross passed from this world of suffering; which suffering had been great with him for more than a year. There are left to mourn brother Cortney's passing, his wife, who was so good and kind to him and stood by to the end, doing all that human hands could do; also one step-son and grand-daughter; eight brothers: C. C. Cortney, Jessie Cortney, Jim Cortney, Fred Cortney, Earl Cortney, Lee Cortney, Will Cortney and J. T. Cortney; three sisters: Mrs. Clara Coats, Mrs. Hattie Word, and Mrs. Tima Hamm. Two brothers and one sister preceded him in death.

After a funeral discourse was delivered to the family and a large crowd of brethren and friends by his pastor, brother Cortney's body was laid to rest in the Simmons Cemetery beside his first wife, to await the glorious resurrection morning; when we hope to all meet around the white throne of God to forever bask in the sunlight of God's eternal love, where sorrow, pain, and death will never be known.

O Lord, comfort the bereaved family and the sorrowing band of brethren, sisters and friends, with thy spirit, gracing us to press on in brotherly love, faith, courage, and hope, to the end. Amen.

Written by request of the church while in

conference, and submitted in love and respect, by his unworthy pastor.

W. W. Taylor

MEMORIAL

WHEREAS, It has pleased our Heavenly Father to remove from our midst the wife of the Moderator of our Union, Elder E. C. Lowery; and while she was not a member of the body, she put forth every effort to entertain her husband's brethren and friends. Therefore, we keenly feel our loss, and pray the comforting Spirit of our God to abide with her husband, to comfort and uphold him in his great loss and sorrow; and that he may continue to visit us, and deliver the message God puts in his heart, that we may be encouraged and strengthened to know that our Redeemer liveth, and shall stand upon the earth in the latter days. Then all His children shall bow before His throne and look to Him for redemption, and He will hear. Praise His holy name.

(Elder) R. L. Harrison, Moderator  
J. B. Collier, Clerk

STEPHEN THROWER STORY

Stephen Thrower Story died at St. Jude's Hospital, Montgomery, Alabama, February 23, 1955. He was born in Montgomery March 24, 1901; making his stay on earth nearly fifty-four years.

Tears and joys today are blended:  
Tears for loss, and joys for gain.  
Thrower's stay on earth has ended —  
God has called him from his pain

Vain the tribute we would tender;  
Words of ours can ne'er express,  
Nor the flowers that loved ones sent him,  
All he was of loveliness.

Proud we are that God has loaned him,  
Though it seems so short a while;  
Proud to think that we have owned him,  
And have seen his blessed smile.

Anywhere we ever found him —  
Seemed like sunshine from above —  
Spreading sunshine all around him,  
Blending happiness with love.

Thanks to God who gave him to us,  
As we lay him 'neath the flowers;  
Such a gift was never due us,  
As that Thrower dear of ours.

Mrs. M. C. Story,  
Ramer, Alabama

IN MEMORY OF  
ELISHA L. SIMMONS

Elisha L. Simmons was born November 7, 1875 and passed away on January 15, 1955

at the age of 79 years, 2 months and 8 days. He was a son of the late Sidney T. Simmons and Martha Oakley Simmons. He was born in Caswell County, North Carolina.

Brother Simmons united with the church at Bush Arbor in August, 1939, and remained a most loyal and faithful member until his death. His wife, Sister Simmons, passed away several years ago. To this union was born 6 daughters and 10 sons as follows: Mrs. C. C. Roberts, Reidsville, N. C., Mrs. Henry Tate, Graham, N. C., Mrs. Alfred Shambley, R-2, Elon College, Mrs. Alton Page, R-2, Elon College N. C., Mrs. R. L. Gilliam, Jr, R-2, Burlington, N. C. and Mrs. Tommie W. Joyner, Bristol, Tennessee. Messrs. Roy Simmons, R-1, Yanceyville, N. C., Otis Simmons, R-3, Burlington, N. C., Luther Simmons, Beuna Vista, Va., Porter Simmons, R-2, Burlington, N. C., Ben Simmons, R-2, Elon College, Robert Simmons, R-2, Elon College, N. C., Clyde Simmons, R-2, Elon College, N. C., Felix Simmons, R-4, Burlington, N. C., and Leonard Simmons, R-6, Burlington, N. C., and Augrum Simmons, R-2, Elon College, N. C. Also surviving are two sisters; Mrs. Ada Rice, Burlington, N. C. and Mrs. Davie Rudd, R-1, Yanceyville, N. C., and one half-sister, Mrs. O. A. Rudd, R-1, Yanceyville; one brother, Mr. George Simmons, Axton, Va.; 43 grandchildren and 16 great grandchildren.

Brother Simmons was a hard-working man and believed in earning his living by the sweat of the brow. We know of no one who was blessed to raise a more congenial and loving family in this community. We indeed feel that he fought a good fight, that he had finished his course, that he has kept the faith and that there is a crown of righteousness laid up for him. Therefore, we, the church of Bush Arbor, wish to bow in humble submission to the will of God, who does all things well.

**BE IT RESOLVED**, That we extend to the family our sincere sympathy in this bereavement. That a copy of this resolution be given to the family; to the Signs of the Times; to the Old Faith Contender, and that a copy be spread on our church records.

Done by order of the Bush Arbor Church in conference on March 12, 1955.

Elder W. C. King, Moderator  
J. D. Simmons, Clerk

#### IN MEMORY OF LESTER WILLIFORD

It is with a sense of sadness as well as joy that we attempt to write the notice of Brother Lester Williford's passing from this life, at the age of 68 years, on January 12, 1955, at his home in the Olive Hill community, Person County. It indeed brings to us a sense of sad-

ness to be separated from one whom we loved and respected as Brother Williford. Yet, there is a joy for us to believe that he has passed from a life of suffering and affliction to that of eternal joy in the Lord.

Brother Williford had been afflicted with a heart ailment for several years, spending much of his time in the hospital, suffering great pain; yet his faith was never shaken in God. On the second Saturday before his passing away, he almost reached Bush Arbor Church but was forced to return to his home without attending because of his heart condition. On Sunday morning following, he did attend, and we shall never forget the manifestation of love he expressed at the close of the meeting, stating that the trip could not hurt him because of the great joy he had received in being there.

Brother Williford united with Tar River Church at the association which was being held with the church at Surl in August 1923. In October of the same year, he was ordained as a deacon.

The funeral services were held in the home for Brother Williford, attended by a very large collection of loved ones and friends; the body was buried in the Surl Church cemetery to await the coming of our Lord and Saviour, who will call the quick and the dead at His appearing and make them like unto His own glorious body.

Brother Williford is survived by his wife, Sister Lillie D. Williford; 6 daughters, and two sons, as follows: Mrs. Wilson Clark and Mrs. Macon Daniel of Oxford; Mrs. Hones Day, Durham, N. C.; Mrs. Charles Howard, Jr., Philadelphia, Pa.; Miss Janie Williford and Miss Celia Williford of Durham, N. C.; two sons, Victor and John Roy Williford of the home; four sisters, Mrs. F. P. Dean and Mrs. David Bullock of Fuguay Springs; Mrs. William Clayton and Mrs. Jake Matthews of Angier; four brothers Johnny, Ira and Ollie Williford of Angier, and Eddie of Fuquay Springs; and five grandchildren.

**THEREFORE, BE IT RESOLVED**, That we the church of Bush Arbor, knowing that God does all things well, desire to bow in humble submission to His will.

First, That we extend our sincere sympathy to Sister Williford and the children. May the Lord supply them with every needed grace in this life.

Second, That a copy of this resolution be given to the family, a copy to the Signs of the Times, a copy to the Old Faith Contender and that a copy be spread upon our church record book.

Done by order of the Bush Arbor Church in conference on March 12, 1955.

Elder W. C. King, Moderator  
J. D. Simmons, Clerk

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

## 'The Sword of the Lord and of Gideon'

VOL. 123

DANVILLE, VA., JULY, 1955

NO. 7

### GREAT WAS MY FEAR

*("When I was a child, I spake as a child, I understood as a child, I thought as a child.")*

Taught by a loved one whose word to me  
Was accepted as the only way to be —  
A Christian.

Hell-fire and brimstone each night, each morn;  
Don't do this, don't do that — Hell will be  
your home.  
No chance, not one.

I couldn't fight, I couldn't quell  
This mounting fear of self-righteous shell —  
No victory won.

My desire to be a perfect son  
Completely left this erring one —  
Tempest tossed.

I tried with all my wits to be  
A top-scoring one in deviltry —  
Completely boss.

Nothing too daring, nothing too bold;  
Impudent rascal — my strength, behold  
No one dare cross.

Vile oaths did speak and God to dare  
My body with a witness ware —  
A mighty hand,

Did grasp my throat. I must say  
My life was ebbing fast away —  
A tragic man.

"Have mercy, Lord, I did not know  
That you would my spirit draw,  
A wandering one."

Amazing grace, how sweet the sound  
That saved a wretch like me;  
The Master's voice, my faith and guide —  
A work begun.

And how to perform or what to do  
My stammering tongue will be  
At His command, His word to speak —  
Thy will be done.

*("But when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known." — 1 Cor. 13:11-12)*

A loved one's experience — told by  
Margaret Baggett Lassiter,  
Fayetteville, N. C.

### ELD. GRIFFIN TO ELD. McGOUGH

Covin, Alabama  
Elder and Mrs. W. G. McGough,  
Nauvoo, Alabama

Dearly Beloved Brother and Sister:

I am mailing you the minutes of the church conference and the work of the presbytery on the day of your ordination. I will, as I am blessed of the Lord, get your credentials to you as soon as I can get them signed by all members of the presbytery.

I am still rejoicing that the dear Lord has called you into the work of the ministry. I feel to know that many trials and affliction await you. But be of good cheer, my brother, for they awaited your Saviour, as well as the eminent apostle Paul (Mat. 16:21; 20:18, 19; Acts 20:22, 23). There is no calling of earth that is worthy of comparison to this calling of God. Every calling and vocation of the earth has to do with the handling of perishing objects, things which are seen, things which do not have anything at all to do with the kingdom of heaven. But your new work is taking from the hand of Christ the things of his, and giving it to the sheep. May the Lord bless you to remember that your preaching must all come from him before it will prove comforting and profitable to the household of faith.

While I am glad that God has verified his promise to his people of sending them servants, I have a tender feeling for you as you go into the work. Many times you will come in home with a heart broken by unthinking people — the very people that you are striving to serve with the ability God has given you. The word of thoughtless brethren and sisters will often pierce your heart to the quick. I feel to exhort you carefully to bear hardness as a good soldier

(2 Tim. 2:3). I do not mean to tell you that it will not hurt; I do not mean to hint that it will not make any difference. It will hurt; and sometimes you will feel that your misery is more than you can bear. But if the Lord gives you this grace to think, always remember that it is the greatest of blessings to be counted worthy in the Lord Jesus Christ to bear persecutions and to suffer for his sake.

The minister finds himself in a quandary many times. The flesh will rise up for sympathy and for the mastery. It is deceiving — slipping up unawares and making sly suggestions to you. Watch this, dear brother, and should you get up on Sunday morning and something suggest to you that but few will come today, and perhaps it will be alright for you to go to this singing or to that picnic, may God give you grace to say, Get behind, Satan. Be alert for these thoughts, for I assure you that they will arise, but never give them place. Just here is another deadly suggestion that will come your way: often somebody is going to praise some elder in your presence. Sometimes it will be done with a seductive intention, but whether thoughtlessly or intentional, never let it upset you. Always remember that if your brethren think more of themselves than they ought; that if the Old Baptists are knowing some men after the flesh, that God will take care of the matter and sift out all ungodliness and fleshly works; and remember, if the Lord has been pleased to grace your yoke fellows to preach to the satisfaction of the flock more acceptably than yourself, that they, as well as you, are in his hands to do with as seemeth good to him.

I do not hesitate to tell you to avoid arguments. They have never settled anything. But here is another place that calls for extreme carefulness and watching. Always be ready to give a reason of your hope, but let it be in the right place. You do not want to be found in a saloon or like places defending the doctrine of God our Saviour; you do not

want to be heard crying on the street corners; you do not want to try to mix your religion and your call to the ministry with your daily business life. No, none of that at all. But if you are accosted at your work; if you are run down by men; if any inquirer comes asking of you; if, in any way, as long as you have a right to be where you are, always step right up and give a reason for your hope. I do not believe in debates that Old Baptists seek out, and where they accost other people and hurl challenges in their face, but neither do I believe that the Apostles would have run from any assailant of the doctrine of God our Saviour. I would admonish you to be careful about this.

You have a fine trio of children. It is wonderful that the Lord has given them to you. Carry them to church with you, but do not be a despotic about it. Remember that you are still in the world, and that an Old Baptist should be a good citizen. Your children must go to school, and they need to be a part of that school to get all the benefit. Do not try to force Old Baptist doctrine on your children, but do teach them obedience and good morals. Never, dear kindred, advocate in the presence of your children, nor of anyone else, that indifference to right standards of living as a part of Old Baptist doctrine. It is not the truth. And by all means, cultivate the friendship of the young, teaching them good behaviour always, and admonishing them carefully in clean habits and moral and upright thinking. Urge Old Baptist parents to carry their children to church and admonish the children to honor their father and mother by going.

My brother and sister, remember that you will have false brethren to contend with. The church of Jesus Christ has always had some deadweight or deadwood in it. This is an inert load that must be carried along, and I warn you that it always has a tendency to pull down the balance of the church. Watch this, and be aware of its slippery attention to you. Oftimes it will pay you lit-

tle notice until it sees an opportunity to use you. Do not be a tool of anybody; do not carry a torch for another; do not take up with a brother's hobby and support it for him. Be as careful as you can; but when you are mistaken, take steps to correct your behaviour, but do not go around trying to prop yourself up before brethren. If you are guilty of a wrong, **quit it at once**; if you are not guilty, **live in a way that the Old Baptists will know that you are not guilty**. Never go around with a pocket full of letters trying to bolster up your position or to establish your faithfulness.

I feel again like telling you to not be sorry for yourself before your congregations. Do not run yourself down before them, telling them that you are a wild desperado. **An humble confession of your sins is commendable anywhere, but belittling yourself is not preaching the gospel of peace.** And above everything else, **do not boast of your ignorance**, nor slyly hint at the learning of an educated brother, I have always felt that I would like to know more about the grace of God, and about good language and good manners. I would admonish you, sister McGough, to watch your husband's manners in the pulpit, and if he develops a bad way of expression or an ungraceful gesture to tell him so.

If you go to church anywhere, other than to one of your own appointments, you must wait the pleasure of them about going into the house to start the song service. Then wait their pleasure about when preaching service starts, but when you are asked into the pulpit, get up and go forward in an orderly manner. Do not use too much of the pastor's time, especially while you are young in the work of the ministry. I do not mean by this that you must be forward, but I mean to tell you that it is not becoming in a minister to be slothful about his Master's call to this work.

In conclusion, I do not tell you these things because I know how to preach. I am just as helpless as you are in the matter. I tell you these things because

I love you. I know by bitter experience what you will face time and again. When I began to exercise in public. I got very little notice from the older brethren. I have noticed this all along that the older ones seemed to resent the presence of a boy in the ministry. I have felt to encourage, rather than to discourage. I do not feel that God will ever call a man to preach, and then call me to help qualify him by ignoring him, or by indifferent treatment. Rather, I feel like that you are my yokefellow, and the load will be heavy to both of us, and that it is easier pulling together than it is working at cross-purposes.

May the God of all grace be your daysman, working in you that which is well pleasing in his sight.

Lois joins me in love to you both.

Yours in a precious hope,  
William D. Griffin

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New Boston, Texas

Dear Brethren:

I don't know why it seems necessary for me to write concerning my faith and hope in Jesus Christ, as I send remittance for the subscription to the Signs.

The Primitive Baptist Church at Prospect, Old Union, Texas, was kind enough to give me a home with them, who am the chief of all sinners. I have the will to do right, but how to perform that will, I find not. Dear brethren in the Lord (I sincerely hope I may address you as such), I never knew one could have such wonderful, divine, abiding love for the members until being united with them. "But as touching brotherly love, ye need not that I write unto you: for ye yourselves are taught of God to love one another." (I Thes. 4:9) To have one's hope strengthened as the Holy Ghost speaks through his humble servants, is to receive joy unspeakable. I feel so unworthy to even be in their midst. I pray, it being the Lord's will, that I will always be at their feet.

I believe we have an alwise God, who has laid our path out, and it is impossible to err from it; that we are saved by grace, not of ourselves, it is the gift of God; not of works lest any man should boast. Also, that anyone is a thief and a robber, if he tries to get to heaven any other way, except through Jesus Christ; that one has to be born again, becoming as a little child, before entering the kingdom of God; and has to feel his unworthiness as the sinner who cried, "Lord have mercy on me a sinner." Believing, too, that man is altogether vanity — we are proud until the Lord sees fit to humble us.

Dear brethren, after having been in the valley two or three weeks recently, if I be not deceived, I was lifted up, and made to sing, "Glory to God in the highest;" and seemed to be as light as a feather. I wouldn't trade sweet meditations like that for ten thousand worlds like this.

My aunt gave me several Signs of the Times several years back, and I received such joy and comfort from them, I knew I must subscribe and receive them regularly. If you have a mind, pray for this unworthy sinner. May the Lord bless you and keep you safe in his love, is my prayer.

A little sister, if one at all,  
(Mrs.) Ozella Jones

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Ascom City, Korea.

Dear Editors:

Here is a scripture that has been on my mind, and I have felt to express my views on it: "But the tongue can no man tame; it is an unruly evil, full of deadly poison." (James 3:8) To me, this verse shows the weakness of man — that a man is as a baby, and can't do anything without help.

It is written, "Without me ye can do nothing." Christ spoke these words, and I have found them to be true in my heart. Of myself, I find that I can do nothing. I have tried to do good: I have tried to stop myself from speaking such

vain words, but I find that all my efforts are in vain. Many times I have tried to tame my tongue; and once I thought I had it tamed. In fact, I bragged about it; but no sooner than I was through bragging, then I would cut my toe, or bump my head, etc., and speak those terrible words of vanity. I am brought to believe that, if I do any good and tame my tongue, then it is only through the Lord.

"For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." (James 3:2) Notice the words, "We offend all." The we refers to the children of God. If there is a man who doesn't offend, then he is a perfect man; but this is not possible, for no man is perfect. The only one who has been on earth, and who is perfect, is Christ.

"When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Christ beheld them, and said unto them, With men this is impossible; but with God all things are possible." (Matthew 19:25-36) If a man could be perfect, then nothing would be impossible with him. But, on the other hand, man is weak, and sinful, and carnal, and can do nothing of himself.

"We put bits in the horses' mouth, that they may obey us; and we turn about the whole body." (James 3:7) "For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind. But the tongue can no man tame; it is an unruly evil, full of deadly poison." (James 3:7-8) "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter." (James 3:10-11)

A strange thing, but this little tongue can speak very kind and comforting words, and develop a great friendship. Also, this tongue can speak very harsh, bitter words of cursing and fire. This tongue can cause great trou-



ble, and develop many enemies, and hurt many people. These words of blessing come from the Lord above — it is only through the Lord that we can speak these kind and comforting words. The words of cursing come from the carnal nature of man. Man was born in sin, and man lives in sin: "So then they that are in the flesh cannot please God." (Romans 8:8) "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace." (Romans 8:5-6) Remember, "Out of the same mouth proceedeth blessing and cursing." Therefore these words of blessing are of the Spirit, and these words of cursing are of the flesh.

In closing, I want to bring out this scripture, "If any man among you seem to be religious, and bridled his own tongue, but deceiveth his own heart, this man's religion is vain." (James 1:26) To me, this scripture points out that men who claim to be religious, or seem to be, but don't control their tongue, are deceived, and their religion is vain. Does this scripture contradict the text? No! I believe that the Lord tames or bridles the tongues of his children, as he works the good works in them. "For it is God which worketh in you both to will and to do of his good pleasure." (Philippians 2:13)

In hope,  
Woodrow W. Hudson, Jr.

(We were favored to have Brother Hudson with us so often during his training at Fort Belvoir, Virginia, and are glad that he is impressed to write some of his feelings since going to Korea. We give his address for any who may feel to write him:

PFC Woodrow W. Hudson, Jr.  
US54135300  
97th ENG. CO. (Depot)  
APO 971, San Francisco, Calif.

— JDW)

HE IS ALL IN ALL

Fort Carlson, Colorado

My dear Sister Tuck:

I received your good letter sometime ago, but I have been in the hospital and unable to answer it until now. I hope this finds you all well, both in the flesh and in the Spirit. I don't know whether I'll be able to write anything to your consolation, and to God's glory, but I feel that I should attempt to; and if it be His will to give me words to write, then I'm sure it will be to his praise.

I know that I am insufficient in myself, but I sincerely believe the scripture which says, "In me all things are possible." So, as I have said, if the Lord be with me, I will write. I am only flesh, and the weakest of all, therefore I am prone to making all kinds of mistakes, but I sincerely hope that I make no mistake in interpreting the scriptures. If I write anything to your good, don't give me the praise, but give it to God; and if I write anything contrary to the doctrine, please excuse me. I have only one desire, and that is to write in praise of God.

Oh, how wonderful it is when we are made to see God as the Almighty, the King of Kings, the Lord of Lords, the Father of all Israel, — the God of our Fathers, who has been from everlasting, and who shall be unto everlasting, the only God; one who needs no help of any man, and the one who, through his love for the house of Jacob (being his church), sent his only begotten Son into this world, to take upon himself a body of flesh, in which he bled and died on the cross of Calvary; and taking upon himself the sins of His people, that all the Father had given him should be saved, and none should be lost. Yes, not only did he die, but he also arose again the third day, and ascended to that glory which was his before the world began; and is now on the right hand of God making intercession for the saints. He has blessed us with all blessings, both natural and spiritual; he sought us out when we were dead in

trespasses and sins, and brought us into his marvelous light, and gave us life, and that more abundantly.

I love to think of the 23rd Psalm — how it starts by saying, “The Lord is my Shepherd.” This to me, means that the Lord is with us. He watches after us and keeps us from going astray, — we shall be given any blessings we really need. So many times we think we need something which the Lord knows we are better off without; and he shows us later that it is better that we don’t receive everything that we want naturally. So he doesn’t give us everything that we want naturally, but he does give us everything that we need. So many times we pray for things that we shouldn’t, and I ask the Lord to forgive me; for we know not what to pray for, as we should, but the Lord knows what we stand in need of before we ask of him. This proves to me that his words are true when he said, “Lo, I am with you always, even unto the end of the world.” I know that if he would leave us without his Spirit to lead us, then we would fall — we are helpless, unable to make one step without Him.

May we be made to look toward him, and thank him for all that he has done for us; for if it had not been for his love and tender mercy, we would long have been cast out of this life into outer darkness. Even when we are in deep distress, He stands by us; when we are sick both naturally and spiritually, He comforts us and heals us; when we are in the valley of the shadow of death, we fear no evil, for He is there to comfort us; when all our friends seem to have forsaken us, He is there with us, and comforts us. He watches after us both night and day — He never slumbers nor sleeps; he leads us in the straight and narrow way and keeps us from falling by the wayside. When we become tired, He rests us; when we become weak, He gives us strength; when we think we can go no farther, He gives us the desire and the power to go on. When we think He has left us and we feel ourselves slipping, He always comes

more powerfully than ever, it seems, and straightens us out. When we see one of his little ones come singing His praise, He makes us to rejoice and sing with him.

To sum it all up in a few words, we can say that **HE IS ALL IN ALL.**

Sincerely,  
Cpl. Melvin R. Shelton

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ELDER LEFFERT’S REPLY TO  
DR. MILFORD

Leesburg, Virginia  
January 5, 1942.

Dr. S. B. Milford,  
Poolesville, Md.

My dear Doctor:

So far as I have any understanding of your questions propounded to me, as to, “**our blessed Lord’s way of bringing about the final innocence of His chosen people,**” I am ready and willing to let you consider what I may now be able to submit to you for your meditation and reflection.

How was the innocence and purity of God’s elect lost in the first instance? Was it not through being made flesh and blood in the first Adam, who was of the earth earthly, and in whose sin and transgression of God’s law, they were plunged into death and alienation from God?

Hence, the first step in extricating the elect out of this condemnation would be by their Head and Surety, Christ Jesus, coming in the likeness of their sinful flesh to be made a curse for them in their stead, and to suffer the judgement rightly due them for their sin. This is what Christ did. He himself became sin for them that they might be made the righteousness of God in Him. He redeemed them from death in his dying for them; and justified them before the Father in his being raised from the dead for them.

The next step is for this work which Christ has done for the elect, to be made known to them by the Holy Spirit’s applying it to them personally, by

the revelation of it to them. **This is the work which the Spirit of God is now doing for the elect in their experience:** Bringing them to believe it, to hope in it, and to look forward to the actual consummation of it in their ultimately being brought before God without spot, wrinkle, or any blemish whatsoever.

The final stage in this blessed work will be in the future at the second appearing of the Lord from Heaven; at which time the Lord will change their vile bodies and fashion them like unto His own glorious body. Then shall the whole family of the redeemed be eternally in the image of their glorious Lord, established forever in innocence and purity and holiness, in such eternal security that they can never fall from it, or lose it, any more forever.

Those who now sleep in Jesus are waiting in the Paradise of God until the rest of us numbered among the elect shall be manifested and brought to the knowledge and hope of these things. Then the whole body, or number, of the elect, being perfected in godliness and holiness at one and the same instant, shall appear with Christ when he himself appears, and shall see Him as he is, and be forever like him.

Your question opens up a wonderful field for contemplation. I have but touched upon it, but I trust sufficiently so for you to get my meaning. Whether this answers your query, I cannot tell; but such as I have give I to thee. The Lord be praised! Whatever we truly know of these things, it is by His making them known to us. Such knowledge is too high for the natural man — he cannot attain unto it.

Yours in hope of eternal life,  
(Elder) H. H. Lefferts.

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*"... but we glory in tribulations also: knowing that tribulation worketh patience." (Romans 5:3)*

3347 Tulwiler,  
Memphis, Tenn.

Dear Editors of the Signs:

It is now time to send in payment

for our much loved paper. Enclosed is check for two years, and \$1.00 to help send it to others. To us, it is the best reading except the Bible; for it contains letters from all parts of the world, filled with the truth drawn from the heart and pens of those who believe in a God of power, purpose and love: one that speaks and it is done, commands and it stands fast.

We believe that all things work together for good to those that love the Lord, who are the called according to his purpose, and not according to our works. We believe our walk is according to his will, else we don't walk (by faith). His believing children walk in good works, for they were created in Christ unto good works, in which God before ordained that we should walk. So we have nothing to boast of. God, in his wisdom, knew exactly what man would do, so he established their goings and set the bounds of their habitations. Man in nature is altogether vanity. We can only see through a glass darkly, so we can only hope that we have tasted that the Lord is gracious; can only hope that we love the brethren, by which we are told we know we have passed from death unto life. We hope we've been killed to the love of sin, for we are made to hate our very life on account of the sin that dwells in this old flesh, which causes us grief and bitterness. We desire to live righteously and soberly in this world, but find we are too ignorant, weak and blind. It seems Peter must have forgotten the words of the Saviour when he began to deny that he knew him until the cock crowed: and it seems we have done so wrong before we can see how wrong we are. We then see ourselves all undone and helpless; and wonder sometimes how long will the Lord be merciful. We are made to know then that we can but hope in the finished work of Christ. Paul prayed for relief, but was told, "My grace is sufficient for thee." This thorn that was given him in the flesh was for a purpose, and was not removed; for it was one of the things that was for his good,

and he was told why: It was to buffet him lest he become exalted above measure. We hope we see the need of it sometimes when we are lifted above the things of this world for a season, and see the untold riches of God's grace — things that are impossible to tell. How safe, secure and satisfied we then feel for awhile.

Afterwards we are brought down again, else we would not suffer again; for if we shall reign with Christ in glory, we must also suffer with him. Our Lord knows what we stand in need of, and supplies it in due time. We find ourselves shut up in prison, where we can't feel the warmth of the sun; can't see and understand the truth, for it is dark there; can't see to read, and meditations are gone from us. The talk of brethren and sisters sound like words we have heard over and over, and we find ourselves wondering, and asking questions which add up to the same: Is this the Christ, or shall we look for another? Sometimes we see our loved ones trying to reach us, but, alas, to no profit; our hearts seem so hard and cold, and unkind, and we fear we have been deceived all along, and have not known the love of God. We are as water poured out on the ground. God's unmerited grace and mercy is all that can help us, and we know we are unworthy of the least of his blessings, and our hope is so little. But thanks unto Him, when we have suffered long enough, he commands the darkness, and it flees from us, and all is love, peace and joy. We then can say, "Salvation is of the Lord"; and, "I know my Redeemer liveth." His wonderful blessings are sent in supply — and at the appointed time. I don't believe his children miss one of them.

I greatly desire to be found walking in obedience to our God: of ourselves we can do nothing, but can do all things through Christ who strengthens us. So, to me, it is all of grace that is stored in Christ for us. "Grace has brought me safe thus far, and grace will lead me home."

I wish I could write as others do, but that too is a gift, and is given to whomsoever He will. I'm made glad, and I hope thankful, that I am given a hope in these things; and to believe on his name, which is the work of God. I humbly hope I've tasted that the Lord is gracious; and I hope I have at times been given to see the hand of God working a marvelous work in our day in the hearts of his little ones. We had a glorious day last fourth Sunday, baptizing three: brother and sister Ernhart and sister Opal Arnold. Seeing them walk into the water that cold, windy day, following their Lord and Saviour in baptism; each having faith in Him, were not afraid, and declared they were not cold. Another one, as we were leaving, weepingly fell on the neck of a sister, saying, Oh, how I wish I had gone with them. May it be God's will to bring her and others soon, who believe the doctrine and have expressed themselves many times that they desired to come.

I must close; may God bless you in basket and in store to carry on with our dear paper for many years to come. Seems to us it is filled with the sweetest and most edifying articles, especially the editorials. We hope the Lord will continue to enable you to select the best of reading for its pages. Do not let my writing crowd out better reading, for many are edified and comforted in the silence of their homes, who are not able to go to meetings. My husband joins me in this letter.

Mrs. Luther Campbell

Mesquite, Texas

Dear Elder Spangler:

I am enclosing money order for renewal of my subscription to the Signs for 1955.

I have been a reader of the good paper since the year, 1913, and have enjoyed the Editorials and many of the good letters. I find that the paper still sets forth the doctrine which was re-

vealed to me in 1913. As time goes on, the doctrine is made plainer, and I love it more. I am often made to wonder how the Lord can be so merciful as to unfold such beauties to such an unworthy sinner as I.

I am glad when I see articles printed in the Signs of the Times, written by many of those whom we loved for the truth's sake, and who have passed on — those who could endure sound doctrine, and loved it. I am glad to see that the Lord has kept many in the way of the old paths, even though Satan has confused and divided our dear people. May the Lord sustain you in your labor of love in publishing the Signs for 1955.

Your little sister in Christ,  
Mrs. F. A. Dean

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“OUR FAMILY PAPER”

505 Houston Street,  
Levelland, Texas

Dear Editors of the Signs of the Times:

I feel I can truly say, Our Family Paper, as it has been a regular visitor in our home since my marriage in 1897. My husband was a subscriber at that time, but I fail to remember for how long.

I would love this morning to express my appreciation to the Editors and all who contribute such wonderful articles to its pages. Since I have passed my three score and ten years, plus six, and have never been very strong, I am not physically able to attend church as regularly as I would love to. The church of my membership is more than two hundred miles from my home, and I have not been able to visit with them since September; however this church has extended an arm to a little church in Earth, Texas, which is within sixty miles of my home here, and I have been blessed to attend two associations.

In looking back over my somewhat long and uneventful life, I feel to know that God has been wonderfully gracious and kind to me, who, if a child of grace,

am surely the very least and undeserving of all, for I am unworthy, unholy, vile and unclean. My daily prayer is, Oh, great and allwise God, keep my mind free of evil thoughts, and my tongue from speaking guile.

We have been wonderfully blessed the past year with visitors to our little church in Lawn, Texas; among whom were, Elder Davis, Sister Davis, Sister Schoonover, and Sister Rosa Coleman, of Riffe, Washington. Also Elder Berry, Sister Berry and son, of Elon College, N. C. And from Texas: Elder Lambert, of Winsboro; Elder Beene, of Houston; Elder Walston, of Kenwood; Elder Shipman, of Cisco; as well as visitors from New Mexico and Louisiana. Their coming means so much to us, and we earnestly desire that it may be the Lord's will that they come again; and to all others who may feel to come, I am sure you will receive a cordial welcome.

I am too nervous to write with a pen, so for fear you may find it difficult to read this, I will close with a prayer in my heart to our wonderful God, to bless his people everywhere: Thou knowest who they are; and wherever they be, may it please thee, Holy Father, to bless them with such things as thou seest they need. Let thy sustaining grace ever uphold them, and thy love and tender mercy ever be over and around them; we humbly ask in Jesus' name and for his sake.

Once again thanking the Editors and contributors to our dear family paper for the many articles, from which I have received joy and comfort. I am enclosing a hymn composed by Sister Minnie Lee Williams; she is indeed a faithful and lovely sister. Am also enclosing check for \$5.00, for which please extend my subscription one year, the balance to be used as you think best.

Hoping I am a sister in Christ,  
(Mrs.) Ida Bowers

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“A DAY OF SALVATION”

*“Thus saith the Lord, In an accept-*

*able time have I heard thee, and in a day of salvation have I helped thee . . ."* (Isaiah 49:8)

For many days this scripture has been on my mind, and, like much other scripture, clearly explains to me that all things must be at the exact time which pleases God. How regretfully we remind ourselves of the time in our lives that we had no thought of life beyond this world.

All people, even a child of God, are blind from any truth, or knowledge of the power and love of God until it pleases Him to move the darkness from before them, that they may know of his power and grace. And, of course, all this must be in an acceptable time with God. All of God's people are care-free, and only look for another day and the expected pleasures they may bring, until He visits them with the day of salvation. Then they look for THE DAY; that is, the day when they hope to be among that number in the kingdom of God. And all of this is of no volition of their own, but according to the effectual working of the power of God. When the Lord told Zacchaeus to come down from the tree, and that He must abide at his house that day, we can see Zacchaeus a poor repenting sinner, standing before his Saviour and begging forgiveness, saying he would amend all his wrongs four-fold. But the Lord calmly told him, This day is salvation come to this house, forasmuch as he also is a son of Abraham.

So we see that Zacchaeus knew nothing of God until He revealed himself through his holy Son Jesus; and it is perfectly evident that Zacchaeus had no previous knowledge that that was to be his day of salvation. To me, he had climbed the tree for no other purpose but sight-seeing, which, of course, was worldly. But at God's command light and understanding was brought to him; and, of course, the day of salvation which God had appointed, and not Zacchaeus.

The purpose of Paul's journey to Damascus was completely changed (that

is, the purpose Paul had in it) while on his way to arrest the saints of God. Was it changed by Paul? No! No! But by the power and grace of God through his Son Jesus that met him on the way. Did Paul have any pre-vision of this experience? He did not; which makes us know beyond any doubt that it was the appointed time of God for Paul to know the truth of the way of God. He was told to complete his journey; that is, to go on to Damascus, and there it would be told him what he must do. In this lesson we can see the church of Jesus Christ in its infancy, and declared by the Holy Trinity before the world was; for we hear the Apostle saying he was made a minister according to the gift of the grace of God, given him by the effectual working of His power, and that he should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery which from the beginning of the world had been hid in God, who created all things by Jesus Christ. To the intent that now unto principalities and powers in heavenly places might be known by the church the manifold wisdom of God; according to his eternal purpose in Christ Jesus our Lord. Notice, dear people, who is to know this mystery; and how it is to be known. All of which makes infallible proof that all things are done at the appointed time of God, and there is nothing added to or taken from God's plan, for it is all purposed in Christ Jesus before the world was.

After David's victory over the Philistines in the Valley of Rephaim, the Philistines assembled themselves together again for battle against David; and David inquired of the Lord as to what he should do. The Lord told him not to go up against them to battle, but fetch a compass behind them, and come upon them over against the mulberry trees. And when he heard the sound of a gong in the tops of the mulberry trees, to bestir himself, for then shall the Lord go out before thee to smite the host of the Philistines. This is clear and positive

evidence that God has his way and time for all things; and all earthly powers combined cannot hinder or deter God's purpose in anything.

David was blessed with spiritual light to ask God for guidance, knowing that God alone ruled in heaven and earth. In his supplication to God, we find him saying, In thy book all my members were written, which in continuance were fashioned when as yet there was none of them. (Psalms 139:16) David knew he could trust in no other guidance than the hand of God; and that God had his purpose in all things, and his time for all things.

I might write on and on, but I have already found myself in fields of thought that I have no words to express. This is enough for now. In hope of eternal life.

H. S. Grimes  
R.F.D. 2,  
Elba, Alabama

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#### EXPERIENCE OF SISTER ROBERTSON

Burlington, N. C.  
April 21, 1953.

I feel to write some of my feelings, since I haven't been blessed to tell them. Years ago, when we lived on Country Line Creek, I began to see myself a sinner; and I would go down to the spring where we obtained water, and try to pray. A few times I felt my prayers were answered. When my mother-in-law was sick, I tried to pray that she would leave some evidence, since she had never joined the church, and I feel that she did. A few hours before she passed, she spoke of a beautiful light that she saw, which we did not see; and just before the end, she said she heard singing.

A few months later my own mother passed away. She had been a member of Pleasant Grove Church since before I could remember, and I tried to pray that her passing would be easy, for I felt that I knew that God could make the dying bed as soft as downey pil-

lows. She was living at my brother's home at that time. I had never thought that it was a beautiful place, but the morning she passed away it seemed like heaven. Everything I looked at was praising God, and the sun shined differently than I had ever seen it, and I felt to know that God had all power in heaven and in earth, and that his will was done.

A few years later I was going to the hospital for an operation, and I wasn't worried about dying. The night before I dreamed of Elder Gilliam and Elder Berry: I dreamed I was on a sick bed, and there were a lot of people there whom I did not know. I looked up at Elder Berry, and he looked well and healthy; and then at Elder Gilliam, and said, "You are on a solid rock you are preaching sound doctrine." There are so many things I can't understand, and I feel much of the time that I can say:

"I am a stranger here below,  
And what I am 'tis hard to know;  
I am so vile, so prone to sin,  
I fear I'm not born again."

I get so hungry for one little crumb. Sometimes I think I will never go to church again, for I don't feel like I am fit to go into the building and sit down under the sound of God's servants. At other times, I feel that I love the church and the doctrine the Primitive Baptists preach. I was reared in a Primitive Baptist home — my father was a deacon of Pleasant Grove Church, and passed away when I was twelve years of age. My mother was a widow twenty-six years, and now three of her daughters are widows. I can remember my father having family prayer on Sunday nights, and how sweet it was to me at that age. They were reading Zions Landmark at that time, and I would hide away and read them.

I lost my dear husband September 14, 1950. His funeral was preached at Bush Arbor Church. It was one of the saddest times of my life, but when I walked into the building, I saw heaven, and all the people looked like angels to me. I cannot express my feelings in words, but I know the Lord can cause us to re-

joice in the deepest of sorrows. Praise his holy name!

Last Fall, I dreamed of a place that was as white as snow — the most beautiful place I had ever seen. I looked one way and saw my husband, who had passed on; and I looked another way and saw my mother. Then I looked and saw Elder Curry King; and when he stood to speak, my mother started talking in a language I did not understand. The dream was sweet to me, and I couldn't go back to sleep for rejoicing.

I feel that I love old Bush Arbor Church. On some meeting days I feel that I can't leave without asking for a home; and then think how vile and sinful I am. I wouldn't want to deceive the church — I crave more evidence.

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(The following was written nearly a year later.)

May 20, 1954

I united with the church at Bush Arbor the 9th of May, 1954; and about two weeks later I had so many doubts and fears concerning my unworthiness. I tried to pray that the Lord would be pleased to give me a little more evidence. Then I dreamed I was crossing a bridge; the water was deep and muddy and running swiftly; and the planks in the bridge were rotten, and I thought I was sure to fall through, and I was not prepared to be baptized. I thought that Sister Alice Smith was helping me get ready, and I crossed the bridge and got within sight of the pool and saw Brother King; and my husband who had passed on, was by my side. It was a beautiful place, and I thank God for this dream; I can never put in words what this meant to me.

When they gave me the right hand of fellowship, I felt so much love for them. They are the dearest people in the world to me. May God forbid that I will ever cause them any trouble, but keep me humble, living at their feet.

Fannie A. Robertson

807 Pope Street,  
Memphis, Tenn.

Dear Editors, and readers of the Signs :

I hope that what I am about to write will be sane and sound.

I have been trying since Christmas to write a few lines to send in with my remittance. But last week, in desperation, I tore up the pages and threw them into the waste basket. I knew I was helpless and without the spirit, and couldn't even try anymore— when, and what I would write (if anything) would have to be given me.

Yesterday we planned to take our eighty-eight year old father back to his home in Kentucky, and were to leave early in the morning. I went to bed with a sad and troubled heart, barren of spirit, and there seemed to be no good anywhere. I awoke about three o'clock, and lay there thinking with a peaceful mind; and the church and the sweet band of members and followers came into my mind's view. My heart was filled with a warm feeling of love as I thought of them, and the things we believe, trust in, and hope in: The Lord, the great cause that makes us love one another, desiring to be together in one accord; and to believe that Christ died and is risen, and that he justified all that should be saved, not losing one of them; and in due time is making himself known to them by his spirit, that they are of God. "Because ye are sons, God sent forth the spirit of his Son into your hearts, crying, Abba, Father."

I notice then that a sweet song was flowing through my mind. It was the sweetest thing, and the melody seemed to fill my very being. I wish I could tell the things that came to me, but I cannot. The last thing I do remember was, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." I cannot describe the feeling the words gave me. The song was, "Jerusalem, my happy home".

This morning I was sad and depressed after taking papa home yesterday. My heart was heavy, and I thought, Oh,



for just another little season of sweet comfort, as I felt night before last. I had looked through the April Signs, and felt that it would be rich in comfort and truth, if only one might be blessed with the spirit to understand. I tried to pray, as I sat down to read, that I would be blessed to that end.

Oh, dear Lord, it was so much more than I expected, or could even ask for, that I wished I could pass away from this world. The truth was so glorious I could hardly stand it — I wept aloud for a long while, so full of the glory of it (if that is what it is), and felt that I must tell someone about it. I thought of the paper I was holding — now is the time, I will tell it to the ones who were blessed to write to my comfort. I was almost afraid to attempt such again, and afraid of losing the sweetness of this feast.

Now that I have told this much, I don't know any more to say. It is strange to experience something so wonderful, and can't find words to describe it. I do wish that I could tell plainly what the reading of each article meant to me. I read one, and had such a feeling of awe at the wisdom and power it set forth; I turned to another, and it was much more so, if possible; and another, and another, until I felt that I had received as set forth in the verse of this song:

“Let me attest thy power;  
Let me thy goodness prove,  
Till my full soul can hold no more,  
Of everlasting love.”

Lord forgive me, if I am too forward or bold in telling this, and hinder me from mailing, if it is amiss. I cannot explain the many sweet, and sometimes bitter, experiences in my life. I know not why such great blessings are bestowed on one like me. Oh, how marvelous are his judgements and his ways past finding out! Even his chastisements, the rod of correction, carries a blessing, though it is very grievous and hurtful. If I am not mistaken, I've suffered them in the past few months; but I do hope and pray that it has taught me lessons that will cause me to be

more fearful and careful, patient and longsuffering, when things do not go to my liking, or things that I cannot understand. Oh, Lord, may I ever be kept by thy love and mercy — kept down at the feet of thy people, and walk not after the flesh but after the spirit, bearing fruits of the same. May the Lord bless the editors and writers of the Signs to continue to set forth the truth as it is in Christ. I felt after finishing the reading, that I'd love to take them all in my arms, embracing them in love of the truth; and would like to write each one and tell them what it meant to me, but now their letters have flowed into one, so that I wouldn't know what to write, if I tried.

If my experiences are not of the spirit, then I have no hope; for my hope is based upon just such experiences. These words filled me with the sweetest love, gave me the sweetest words to live with, and hope in: “You've been baptized with the Holy Spirit; you've been washed in the blood of the Lamb.” These things are mysterious, and I cannot explain them; but I cannot deny them.

A sister in hope of eternal life,  
Mrs. Lucille Young

NOTICE OF CHANGE OF DATE OF  
SLATE HILL MEETING TIME

The yearly meeting of the Slate Hill Old School Baptist Church, Orange County, New York, has been changed to the first Saturday in August (August 6th). The meeting will begin at 10:30 A. M., D.S.T.

Members and friends are invited to attend at this historic meeting place.

William D. Chapman, Clerk

WATCH YOUR EXPIRATION  
DATE AND RENEW PROMPTLY.  
THANK YOU

The Upper Country Line Primitive Baptist Association is appointed to be held with Bush Arbor Church, beginning on Saturday 16th and continuing three days.

Bush Arbor Church is located on highway no. 62 leading from Burlington, N. C. to Danville, Va. and about 10 miles north of Burlington.

All Lovers of the truth are invited.

D. V. Spangler, Clerk

## EDITORIALS

Danville, Va.

July, 1955

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TO

## SIGNS OF THE TIMES, INC.

P. O. Box 1271

Danville, Va.

## EDITORIAL

## THE PORTER OPENETH

I had been blessed to enjoy many hours of sweet and glorious meditations upon the wonderful words of Jesus recorded in the tenth chapter of St. John before the words quoted in the title of this article had any special significance. I shall never forget the joy experienced the first time this grand statement took possession of my mind. I had been content with the thought that the shepherd and porter were significant of the same person, Jesus. Let us read St. John 10:2-3: "But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out." Jesus says, "I am the good shepherd, and know my sheep, and am known of mine." in John 10:14. This

being true, it would be proper to restate verse 3 like this: "The porter openeth to Jesus, the shepherd. The sheep hear Jesus' voice. Jesus calls each of his sheep by name, and leads them out." Now, the question: who is it that opens to Jesus? Who is the porter?

When we examine 2 Samuel 18:26, 2 Kings 7:10, 1 Chronicles 9:22, and 1 Chronicles 16:38 we find that the duties of porters were to keep the gates, not a carrier of burdens. The porters opened and shut the places of entrances at the command of the ones who were in authority. Ports are openings or places for entrance and exit. A porter, then, would be one who opens and shuts these doors, gates, ports, or any other term we might use for places of entrance and exit. There are many sheep who are to enter into the sheep-fold but only one place of entrance. This way of entrance is called the door by Jesus in John 10; and He emphatically states that He is the door. There is only one shepherd who can bring the sheep into this fold, and He, Jesus, is that Shepherd. Jesus mentions only one porter who opens to Him and the sheep. Who is the porter? He does not say He is the porter, but does say He is the door and the shepherd.

If God should see fit to reveal unto us that which opened the way for Jesus' entrance into this world, we would see the porter. If we could determine that which opened the tomb that contained the body of Jesus and raised Him from the dead, the porter would be determined. If we could understand that which opened the body of Jesus before the foundation of the world so that all God's Children could be immersed, or baptized in Him we could understand who is the porter. Jesus enters into the hearts of His people by this same porter. We are enabled to converse with our Lord only when the porter opens at the command of Him. This same porter shall quicken our mortal bodies in the resurrection.

According to the record of the conception and birth of Jesus, as recorded

in Matthew's and Luke's writings, the opening was by the Holy Ghost. The Holy Spirit is that one Spirit, or porter, who opens the entrance into the one body in which God's children are baptized. (See 1 Cor. 12:12-13) God raised Jesus from the dead by the Spirit; Jesus dwells in His people by the Spirit, and will quicken our mortal bodies by this same Spirit in the resurrection. This same Spirit dwells in His people now, opens an intercession unto the Father, and bears witness with our spirit that we are the children of God. (See Romans 8:9-16.) Now, we see the Holy Spirit is the opener or porter.

I have said many times, "God, the Father, chose His people unto salvation, God, the Son, saves, and God the Holy Spirit reveals." A covering must be removed in order to bring to view something that is hid. A revelation is experienced only when the opening is made that removes the obstacle that hides so that the thing or person hid is revealed. This is the work of the porter. This being the work of the Holy Spirit, it will do no violence to use the word PORTER in this treatise as we make reference to the Holy Spirit. There is only ONE PORTER in the sense that we shall use the term.

We want the reader to keep in mind that the Porter is always under the absolute control of the Master, and is in strict agreement with His orders and is able to perfectly perform all the openings required of Him. Any time a person is to be conveyed from one state into another state of being, the Porter is always employed. Let us proceed with this in mind.

Jesus was to be transformed from His glorious state into the state of being upon this earth. The Porter opened the way. The Porter opened the door, the glorious portal of heavenly bliss, that Jesus could come from within the Holiest of Holies out into the outer court that He might become acquainted with grief, sorrow, poverty, temptations, and all the other tribulations of God's people. He opened the door that

Jesus might be born of a woman and be truly called the Son of man. The door was shut as Jesus prayed in the garden with so great anxiety that He sweated so that the sweat was as great drops of blood, that the cup might pass. But I am persuaded that the Porter opened the door at the bidding of the Father to reconcile Jesus to His Father's will, as He prayed, "Not my will but Thine be done". The door was shut as Jesus was in the hour of crucifixion, to such an extent that He cried, "My God, My God, Why hast Thou forsaken me?" The Porter opened the door that Jesus might commend His Spirit into His Father's Hand before He gave up the ghost. The Porter must leave Jesus in order that death might be experienced. Three days after this time the Porter opened the tomb that held His body, and Jesus was raised from the dead. Jesus was transferred from the state of mortality into the state of immortality when the Porter opened the door that the transfer be made.

This same Porter that opened unto Jesus in His entrances and exits from one state unto another is used to open unto His people. The Porter opened that a new heart be given you. He opened this heart that the law of God be indelibly written therein. The Porter opened the door unto yourself that you might see how vile, dependent, and unworthy you really are. The Porter opened your heart that Jesus might dwell therein. The Porter opens that you may be transferred from being dead in sin to the state of being alive. The Porter must open your ears before you can hear the truth. He must open your eyes or you cannot see spiritual things. He must open your mind before the Mind of Christ can be imputed unto you. An entrance to the Throne of Mercy must be opened to you by the Porter before you can pray aright.

The preacher can preach only when the Porter opens. When the Porter opens, preaching is easy as thoughts and words flow through the mind and from the tongue to the glory of God

and the comfort of His people. Have you ever tried to preach without the Porter? I have tried with all my might with no relief. I have learned that I cannot command the Porter at my will. My experience teaches me that the Porter cannot be retained at will. But God, the Father, and God, the Son (both of whom are in strict agreement), Who are ONE, is the sole authority to command the Porter. The transfer is made from the finite mind to the infinite mind when the Porter opens. When the tongue is transformed from the tongue of men to the tongue of angels the Porter must open.

The Porter must open for one and all these different transfers. There are many and varied gifts but all by this one Porter. There is a continual shutting and opening in all the experiences of a child of God. Have you ever been so depressed in mind that you were without hope? The mercy and goodness of a loving Father were not yours to behold. You could not see anything but darkness and despair. You, then, saw the Light and felt the presence of the Porter who had opened the door for you to a renewed hope. Is not the transfer made many times from darkness to light? When in darkness you cannot behold your Saviour; the Porter opens and you behold Him. When in darkness your will is stubborn, the Porter opens and Jesus subdues this stubborn will by supplanting the will of God. You are weak, Jesus commands the Porter to open: the Porter opens, and Jesus imputes His strength unto you. God uses the Porter to open unto repentance, faith, belief, confession, love, joy, peace, longsuffering, gentleness, goodness, meekness, and temperance. When the door is shut the works of the flesh are manifest. These are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like.

Little ones, can you open the door and transfer yourself from the works of the

flesh to the fruit of the Spirit? Do you ever experience two contrary principles in you so that you CANNOT do the things that you would? (See Galatians 5:17) I am persuaded that these experiences are necessary that we may realize our need and dependence upon a higher power to make the opening for us. The Porter opens.

The theory that there is always an open door for all people into the spiritual realm is not according to our experience. Isaiah 22:22, agrees with our experience: "... He shall open and none shall shut; and He shall shut and none shall open". Our experience and this scripture is sufficient evidence that the Porter is yet in use. His work was not ended when the church was instituted. We read in Job 12:14 — "... He shutteth up a man, and there can be no opening". The quotations given above were written before Jesus came into this world. Let us prove by Revelations 3:7, that the work of the Porter is yet being done: "... He that openeth, and no man shutteth; and shutteth, and no man openeth". This is written in the present tense. Our experience and this scripture verifies that no man can either open or shut, but Jesus using the Porter opens and shuts.

When Heaven is opened, the things of the earth are shut. When Christ is opened unto us, we are shut off from self. When the Porter opens the scriptures to our understanding, false opinions and speculations are closed. When our ears are opened to the truth, they are closed from error. During the wonderful moments that the Love of God is opened unto us, the door is closed to hate.

The Porter opens unto His people, and shuts off from the world. We read in Isaiah 44:18 — "They have not known nor understood; for He hath shut their eyes, that they cannot see; and their hearts, that they cannot understand". Could we glory in ourselves because we see? Could we boast because we understand? No, this would be VAIN glory. Could we censor them be-

cause they do not see nor understand in the face of the fact that God has shut their eyes and hearts? Can we understand why He shuts their eyes and hearts? Can we rightly judge God as unjust when He hides from some and reveals to others? Let us see what Jesus considers as the sufficient reason for God hiding the things pertaining to the kingdom from some and revealing them to others. Even though Jesus had done great works in the cities of Chorazin, Bethsaida, and Capernaum; the wise and the prudent were not affected. While He was pronouncing the woes upon them He was given to rejoice in Spirit. When the Porter opened to Jesus the reason why these people did not repent He was given to thank God, "That Thou hast HID these things from the wise and the prudent, and hast revealed them unto babes: **EVEN SO, FATHER; FOR SO IT SEEMED GOOD IN THY SIGHT**". (Luke 10:21)

This is reason enough to satisfy those who are made to rejoice in Spirit. It seemed good in the sight of God to hide from some and reveal to others. The Porter must open because flesh and blood does not have the power to reveal. No man can say truthfully and sincerely from the heart that Jesus is the Son of God unless the Porter opens that the revelation be made. When Peter said, "Thou art the Christ, the Son of the living God"; Jesus did NOT say it was because Peter was wise and prudent. He did NOT say it was because men had taught him. Let us consider what Jesus DID say to Peter as recorded in Matt. 16:17 — "...**BLESSED** art thou, Simon Barjona: for flesh and blood **HATH NOT REVEALED** it unto thee, but **MY FATHER** which is in Heaven". He said it because he was divinely favored by a revelation from the Father in Heaven through the Porter.

The Porter will continue to open and shut through-out time, and climax His work with the grand and eternal opening from time into Eternity. Are you not looking forward to this grand open-

ing which will be forever? Are you not yearning for the final abode of God's children when all your sins shall be shut out of your life? Now, we die each day; then, we shall never die. Sorrow, grief, temptations, and tribulations have access unto us intermittenly while we sojourn here; but then, the door will eternally be closed to them. If we know anything about the experience of God's children here, we are constantly experiencing transfers from one state to another. We are up and down, over and under, back and forth, to and fro, in and out, and all such reverses. Thanks be to God for the thought: Someday these reverses shall end and we shall ever be with our God in that Eternal City. Time shall be closed; Eternity opened. Heaven will be shut to mortality, and opened unto immortality forever. The Porter will close forever all things that tend to mar the enjoyment of God's children and open unto us perfect peace, wisdom, and love which will endure unbroken forever.

May God consecrate these thoughts to your mind to the extent that **THE PORTER OPENETH**.

E. J. L.

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Elsewhere in our columns will be found a letter from Elder Griffin to a recently ordained fellow-laborer, Elder W. G. McGough. We are happy that Brother McGough sent the letter to the Signs, for we are glad to publish it for all to read. Indeed, when we read it, our first thought was that we wished every elder, every deacon and every brother and sister among us could read it with thoughtful consideration and reflection; and be enabled of the Spirit to feel the weight of the matters presented, and consider the portions applicable to each, as a charge, and sincere counsel, and admonition.

Is there anyone who can deny that there has been a woeful lack of such as is contained in Elder Griffin's letter in many places among our people? From our own experience, we know the value

of the advice and counsel of brethren; the counsel of those, "... that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." (Hebrews 5:14)

What a blessing it is to have fathers in Israel who are gifted with wisdom; and what a blessing it is to have brethren who feel the need of counsel, and who are not only willing, but desirous of seeking their counsel.

J. D. W.

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1549 Broadway,  
Ann Arbor, Michigan

Dear Brethren in Hope:

Enclosed you will find a check covering two subscriptions.

The Signs of the Times is my only way of hearing from the brethren, since I live far from a church of the Old School Baptists. I am thankful for the privilege of reading your paper.

A sister in hope,  
Mrs. H. G. Flourney

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## OBITUARIES

### C. M. KESTER

Sadly I move with heartfelt condolence with the family of our departed friend, Mr. C. M. Kester. He was much loved and respected by all of us of Little Flock Old School Baptist Church, of Altus, Oklahoma, where Mr. Kester so faithfully attended services for many years.

Mr. Kester was born December 7, 1875, near Terre Haute, Indiana, and moved with his parents while yet a small boy to near Vernon, Texas, where he grew to manhood. On January 4, 1900, Mr. Kester married Miss Lue Starr; and in 1902, they bought a farm in the Odell community North of Vernon, where he and Sister Kester reared their family, and lived until he died December 29, 1954. He is survived by his widow, Sister Lue Kester; three sons: J. C. Kester, Springfield, Oregon; C. M. Kester, Jr., and Emil Kester, Odell, Texas; and two daughters: Mrs. Anna Lou Stultz, Ft. Worth, Texas, and Mrs. Fern Burnett, Lawton, Oklahoma; also an orphan boy, Jimmie Kester, whom he reared and loved as his own son. Surviving also is one sister Mrs. Otto Harland, Terre Haute, Indiana; and

twelve grandchildren, four great grandchildren. One infant son preceded him in death.

For many years Sister Kester has been a member of Little Flock Church, and has served faithfully as Clerk for about seventeen years. Her kind hearted husband was always very faithful to bring her to meetings, and showed much interest in the church services; as well as the welfare of the church, and its pastor, and supported the church's needs in every way possible. While Mr. Kester was not a member, he showed by his life that he was a firm believer in the doctrine of salvation by grace, and grace alone; always showing much love for the Saviour and the people whom we feel to be the children of God.

Mr. Kester (Charlie, as he was widely known), was well loved and respected as a neighbor, as a friend, as a father, and faithful husband; as well as being faithful and loyal to the Old Baptist church. Surely he will be greatly missed, but while we bow our heads in sorrow over his passing, we are consoled with these thoughts: We had him for seventy-nine years; his illness was short; and most wonderful of all, we believe he will arise with all the heavenly host in glory to be forever with the Lord. Now, while we press on to the time when we shall follow in like manner, may we remember the many kind deeds which he did, ever proving his faith, love and confidence in God, and his respect for God's dear people.

The writer tried to speak comfortably to the bereaved family and the large crowd of mourning friends, from the text found in Colossians 3:3; after which his body was laid to rest to await the resurrection, when we all hope to join with him to meet the Lord in the air, and be with Him forever in that fair land where sorrow, pain and death will never come. Amen.

May God bless his dear family and mourning friends with the spirit of reconciliation, as he spreads his loving care over them day by day, enabling them to say from the heart: Thy will be done, O God.

His unworthy pastor,  
(Elder) W. W. Taylor

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### MARTHA HERNDON BOND

I am sending a notice of my mother's death. An obituary will be sent by Elder Ernest Atterbury, who was her pastor and very dear friend.

Mrs. Martha Herndon Bond, wife of the late Elder C. W. Bond, of Island City, Oregon, died in a La Grande Hospital May 1, 1955, of an heart attack. Burial was in Mt. Hope Cemetery, Baker, Oregon.

Mrs. Princess Ledridge

## ANNIE H. MILLER

Sister Annie H. Miller, daughter of Mr. and Mrs. Joseph Lynch, was born September 1, 1883 in the state of Delaware. She was baptized into the Salem Church, Philadelphia, Penn., October 7, 1906, by the late Elder B. F. Coulter, and she passed out of this life March 17, 1955, after a short illness. She was the wife of Frank B. Miller, and is survived by her husband and children.

At the time of her passing, she was living in Philadelphia, and attended her church regularly. She was a very faithful and devoted member, and was loved very much for the truth's sake. We shall miss seeing her at the meetings, but hope to be reconciled to God's will, realizing that it means her eternal gain.

Her funeral service was conducted by her pastor, Elder H. M. Bennett, at the Kester Funeral Home, in Philadelphia. The love of her brethren, sisters and friends was manifested by the lovely display of flowers. Interment was in East Cedar Hill Cemetery, Philadelphia.

(Elder) H. M. Bennett

## EARICK A. SMITH

Sister Earick A. Smith was born September 27, 1862, near Pittsville, Maryland; the daughter of John and Nancy Tyler, and died January 25, 1955, making her stay here over ninety years.

She married Allison Taylor Smith in August, 1888, and was baptized in July, 1888. They were both members of Forrest Grove Church, near Parsonsburg, Maryland, Brother Smith having united with the church in October, 1899. He died February 25, 1916. They both loved to entertain the ministers, brethren and friends as long as he lived, and she was able to keep her home; but she was crippled and walked with crutches almost thirty years, and was an invalid the last ten years. As long as she knew her friends, brethren and sisters, she loved to talk of the Lord's love and mercy to her. She had many trials and heartaches, both natural and spiritual, but she bore them bravely, saying that the Lord gave her the strength to bear them.

Sister Smith longed to leave this body of clay, and go to her home not made with hands, which the Lord has prepared for his chosen people.

Her funeral was conducted by her pastor, Elder H. M. Bennett, and interment was in the forrest Grove burying ground. Written by Pearl McNelia

## PRICE STONE WILLIAMS

Price Stone Williams was born April 6, 1882, and departed this life March 16, 1955;

making her stay on earth seventy-two years, eleven months and ten days. She became a member of the Primitive Baptist Church the third Sunday in August, 1914, and remained faithful until her departure.

She is survived by her husband, G. W. Williams; five daughters and four sons: Mrs. Estell Mason, Plevna, Alabama; Mrs. Annie Lou Brewer, Birmingham, Alabama; Mrs. Lorene Isbell, Hazel Green, Alabama; Mrs. Gladys Watson and Mrs. Lavonia Lee, Huntland, Tennessee; Alvie and Maloy, Huntland; Kenneth, Dallas, Texas; and Ralph, Mobile, Alabama. Also, three brothers and one sister; twenty-seven grandchildren and twenty-five great grandchildren, and a host of relatives and friends.

Elder R. L. Biggs, of Nashville, Tennessee, was wonderfully blessed to speak comforting words to the bereaved family, and brethren and friends. We feel that our loss is her gain.

May the mercy and blessings of God be with and upon all those who mourn. Written by her nephew,

R. C. Simmons

## ALICE FRANCIS MAY

Sister Alice Francis May, widow of the late Deacon W. A. May, was born September 28, 1874, and passed away March 17, 1955. Brother May passed away several years ago.

Sister May leaves to mourn her passing the following children: one daughter, Mrs. Myrtle Rothwell, Fordyce, Arkansas; and six sons, Frank, Tom and Henry, Dallas, Texas; and Edgar, Curtis and Homer, Fordyce, Arkansas. She was a devoted mother and a faithful companion; and her home was a place of welcome to their loved ones, who were so carefully looked after, and entertained by the dear family.

Sister May will be sadly missed in the home and in the church; but we feel that our loss is her eternal and glorious gain. She has made her home with her devoted daughter for some time, since becoming too feeble to keep home. The daughter was so good and kind to her, always seeing that she had a way to go to church regularly as long as she was able; and all of the children did all for her they could. Her membership was with Pilgrims Rest Church, Fordyce, Arkansas, where she united in August, 1938.

Just one week after Sister May passed away, her son, Jesse Peter May, of Fordyce, followed his mother in death. He was born July 18, 1897, aged fifty-eight. He leaves his wife, one son and one daughter. Jesse was a firm believer in salvation by and through grace and tender mercy of a covenant keeping God.

Since these have gone to their eternal home, we would say to all the sorrowing ones, may God in his tender and loving mercy fill the

absence of your loved ones with his spirit of love, and sweetly reconcile you to his holy will; and give you courage and a living faith, to go forward in the discharge of your duties, honoring and glorifying your heavenly father.

This written for publication in the Signs of the Times, as requested by the family, by her pastor

(Elder) J. T. Everitt

#### DEACON RICHARD PHILIP EATON

Almighty God, who is the giver of every good and every perfect gift, called from our midst, Deacon Richard Philip Eaton, on October 15th, 1954 aged 84 years. He was born December 2nd, 1869, the son of Philip Eaton and Eliza Corneil.

He was married to Miss Kate McAlpine, October 12th, 1898; to which union were born five children, Mrs. Anna Andrews, Appin, Ontario; Philip Hugh, Havana, Cuba; Lawrence Whitney, Chatham, Ontario; Oscar St. Clair, Detroit, Michigan; and Gilbert Owen, Bridgewater, Nova Scotia. Eight grandchildren, and one brother, Fred Eaton, Appin, Ontario and one sister, Sister Lettie Wrinn, Detroit, Michigan, also survive.

His funeral services were held at the Covenanted Baptist Meeting House, Ekfrid, October 18th, 1954, conducted by his pastor, Elder George Ruston, with interment in Mayfair Cemetery.

Brother Eaton united with the Church in October, 1932, was appointed Church Clerk in October 1937, and Deacon in June, 1943. He was highly esteemed among his brethren. He was a very humble and good brother, and his advice in church matters and doctrine was very sound. He was indeed a faithful and hospitable brother, and I feel to say that what is our loss is his gain. My feelings towards Brother Richard are expressed in the following hymn: —

“How bright these glorious spirits shine!

Whence all their bright array?  
How came they to the blissful seats  
Of everlasting day?

Lo! these are they from sufferings great  
Who came to realms of light,  
And in the blood of Christ have wash'd  
Those robes which shine so bright.

Now with triumphant palms they stand  
Before the throne on high,  
And serve the God they love, amidst  
The glories of the sky.

His presence fills each heart with joy,  
Tunes ev'ry mouth to sing;  
By day, by night, the sacred courts  
With glad hosannas ring.

Hunger and thirst are felt no more,  
Nor sun with scorching ray;  
God is their sun, whose cheering beams  
Diffuse eternal day.

The Lamb that sits upon the throne  
Shall o'er them still preside,  
Feed them with nourishment divine,  
And all their footsteps guide.

'Mong pastures green he'll lead his flock,  
Where living streams appear;  
And God the Lord from ev'ry eye  
Shall wipe off ev'ry tear.”

He was quite frail for several years, but rarely missed attending meetings until weakness rendered him entirely unable to be present.

Eldon Gilbert, Asst. Clerk

#### RESOLUTION OF RESPECT

Brother Mack Leland Fowler passed away February 13, 1955. Funeral service was conducted February 15th. by Elder Cecil Turner of Bassett, Virginia, in the absence of his pastor, Elder D. V. Spangler.

Brother Fowler was born August 19, 1901. He was married December 28th. to Lillian Gooch. To this union, two daughters were born — Mrs. Alice Frances Gordon and Mrs. Edith L. Averett; and one son, Bryant Fowler, who survive. Also surviving are his widow, Mrs. Joe Fowler of Stem, N. C.; two sisters, Mrs. Otis Stem of Creedmoor, N. C. and Mrs. Nelson Coley of Stem, N. C.; two brothers, Mr. Mallory Fowler of Durham, N. C. and Coy Cortez Fowler of Stem N. C.

On August 13, 1938, Brother Fowler joined the Gooch Memorial Primitive Baptist Church, at Stem, N. C. He was a lover of peace in his church, home, community and a lover of sound doctrine. The church has suffered a great loss by the death of Brother Fowler, but we feel our loss is his eternal gain.

**Therefore**, be it resolved. We, the church of Gooch memorial knowing that God does all things well, desire to bow in humble submission to his will.

First, That we extend our sincere sympathy to Mrs. Fowler and the children. May the Lord bless them with every needed grace in this life.

Second, That a Copy of this resolution be given to the family, a copy to the Signs of the Times, a copy to the Old Faith Contender, and a copy to be spread on our church book.

Done by order of Gooch Memorial Church Conference, May 7, 1955.

Elder D. V. Spangler, Moderator  
O. Y. Clayton, Assistant Clerk



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

## *'The Sword of the Lord and of Gideon'*

VOL. 123

DANVILLE, VA., AUGUST, 1955

NO. 8

Steens, Mississippi.  
October 26, 1952.

Elder C. M. Haygood,  
Ballenger, Texas

My precious and highly esteemed brother;

If such as I might be allowed to address one of God's ministers. I have thought several times of writing to you, but how or what to say I cannot find words to pen what I hope my heart holds for you, as well as all of God's dear children.

I hope, if not deceived, I was blessed to receive every discourse at the Hope-well Association. But, oh, my precious brother, how I would desire to be blessed with words to pen the beauty and the comfort in your preaching and prayers, and the few words in conversation.

My wife and I enjoyed a great feast with the brethren, sisters, and friends, meditating on the wonderful blessings of Almighty God. But then came the great enemy, and he said to me. Who are you to be thinking of these precious people? What did you say, and what were your actions while in their presence? Oh, the weakness of this carnal wretch, and how it does trouble my uneasy breast. It has been my lot to stand in that sacred stand before God's dear children a very few times in the past year, but with no deliverance to speak to the satisfaction of my mind. Oh, the downcast hours that have been my lot to go through for the past sixteen years.

My experience came, if indeed I have any, in the year 1936, in the month of November. I do not remember the exact date of the month. Prior to that time I was a Campbellite, or, as they would prefer to be called, The Church of Christ. To my shame, I was an enemy

to this precious truth that I humbly hope that I now believe.

As I look back at the many trials and conflicts that I went through, what thoughts enter my mind. My mother was sick and in bed during that time. Almost two years she was in this condition before her death, and, she being a Campbellite also, the other Campbellites, finding out that I had given up their way of believing, began to persecute, — even telling that I had gone crazy, and many other accusations. They came to her and in her weak condition caused her to make it more miserable for me. They were all miserable comforters, as it was with Job.

That summer before my experience, the thought of losing my mother came before me so great that I went back to the Campbellite meeting and tried to get right with God, as I thought that I had backslidden; but after a while I found myself in the deepest of my sins and it was so great that I could not see any way out. One night, while in this disturbed condition, I found myself on my way down to see Brother and Sister G. L. Blalock. They lived next door, and they had been Campbellites until about four years before that time. I had watched them through their experience and I had thought it awful for them to believe such doctrine, for I had known them all of my life and I had a great respect for them. When I got down there to their house that night, they had gone to bed, it being around nine o'clock. I called them up and told them that I wanted to talk to them about my troubled condition. Having always been very kind, they now got up, and I begin to tell them about my awful condition that I was in. It had seemed to me that I was forsaken by all, without a

friend in the world, even my own loved ones had forsaken me. But they, in their kindness, tried to comfort me. I thought about this for a day or two: that I had gone down there and deceived those people, and had admitted to them that I believed their doctrine, the very thing that I had been hating. Thus I found myself in a worse condition than ever.

On Saturday evening, following this, I stopped at their home while coming from town. I was after correcting the mistake I had made. I told Sister Blacklock I did not know what was wrong with me; that I did not believe such a doctrine, and that I did not want them to think that I was trying to deceive them. As I finished talking, she said, "Yes, I think I understand." I went home, thinking that I had fixed it all up. That night, after I had been in bed five minutes, I started to pray one of my "so-called" prayers, asking the Lord to forgive me for admitting to those people that I believed such a doctrine. No sooner had I said those words than a terrific power went over my body; and it shook me as though a full current of electricity had gone through me. Had it lasted another moment I would have been swept from the face of the earth. As the awful power left my body, the face of Jesus appeared before my eyes and the tears came freely; and I hope then and there I was given to see where my salvation was. And from that time on, for seven long years. I went journeying around from one place to another, not having any peace anywhere. After seven years of being burdened with fears, I was made willing to go ask a home with this people that I truly believe are the children of God. It was not my lot to be blessed with the peace of mind that I hear so many of God's dear children express in their experience, after joining the church. My discontentment still hovered around me. One year ago last week I was stricken with a serious back condition. I had been bothered with it for many years. I was carried to Columbus hospital and my doctor found that I had a bone almost in two.

He told me, after ten days of living there, that I would have to go to Birmingham, Alabama, for an operation by a bone specialist.

Oh, the burden of soul and mind that surrounded me. I was carried to Birmingham, and it pleased the Lord to lift this awful fear from me. When I was carried into the operating room I was calm. Little did I know that for many days to come I would feel the chastening rod of the Lord. As I lay there struggling between life and death, as it seemed to me, our beloved pastor, Elder W. D. Griffin, and I hope my brother in Jesus Christ, came to see me unexpectedly, while the suffering was almost unbearable. I hope that I was given by the mercy of God to grasp his hand in sweet fellowship and to cry out, as did Jonah from the whale's belly, that if it pleases God for me to live I will go to that precious spot, our little church, and before those precious people and confess my God and my innumerable sins. That I tried to do, but, oh, the fear of such a thing, being helpless and not able to speak one word with any meaning to it.

My precious brother, I had no thought of writing this much when I started. I realize that it is like me, very imperfect. In all of my sojourn in the past sixteen long years, it seems that it is all unprofitable. The many mistakes that I have made, even from a financial standpoint, are many; but through it all, even in going from job to job and doing no good anywhere it seems, they are all my mistakes, for I am the guilty one.

Please pardon this poorly composed letter for my learning is limited. I am poor in this world's goods, and I hope in spirit; and if not asking too much I desire to be remembered in your prayers, although I know that I am not worthy of notice from the Lord's dear children. My wife sends love and best regards to you and yours. She is not a member of the church but she loves the doctrine. It causes me to often groan for her sake, knowing what she went

through during the time I was in the hospital and since that time, as I am still unable to do but little work. But my lot is in the hands of Almighty God and he alone is able to deliver me. Oh, that I could be reconciled to his will.

I fear my brother than I have written too much. I hope that you and yours are well. Our hearts were with you and your little family, wondering if and when you got home safely. Again I want to say that I will be looking forward to hearing from you.

Your little brother for Christ's sake  
I hope,

Hodie D. May

I have the consent of the writer to send the above in for publication. Our brother's companion has joined the church since the above was written.

W.D.G.

EXPERIENCE\*

Brown Summit, N. C.

Dear Elder Spangler:

I enclose three dollars, for which please send me the Signs of the Times for a year; the few copies I have read have been of much comfort to me. I've felt for some time that I would love to write you and Sister Spangler, and try to tell you in part how good the Lord has been to me.

First, I will say that none of my family are members of the Primitive Baptist Church; however, I have respect for everyone's belief, for I have no right to judge, lest I be judged. In Acts 10:35, I find these words, "But in every nation, he that feareth him, and worketh righteousness, is accepted with him." One of my sisters has been so kind and good to come with me over to Reidsville Church quite a few times; she, too, enjoys the services very much.

When a teen age girl, I united with what is called the Christian Church, near my home in Guilford County. For

a few years I enjoyed meeting with them; yet I found that something was missing — I just couldn't find the comfort and happiness I thought was in store for me. Later on I was married and moved to Monticello; and after living there for awhile, I began to attend the Primitive Baptist Church with my mother-in-law, Mrs. Gordon. I learned to love to meet with them, and hear the preaching and beautiful old hymns they sang; yet there was so much I couldn't understand, and I felt to be a stranger much of the time.

Almost three years ago I came to the Reidsville Church for the first time; and, Brother Spangler, I don't know how to begin to tell how much I enjoyed it all, and how deeply my heart was touched. Oh! I saw a most beautiful light I'd never seen before. I believe it was the spirit of the Son of God. For the first time in my life I was the end of my good works, so far as my salvation is concerned. I saw Jesus as the only name under heaven given among men, whereby we must be saved; I saw our blessed Saviour as my Shepherd, as a Saviour of sinners (even for me), my only hope. I had never seen a group of people that seemed so happy — and such love and fellowship manifested one for another.

I didn't know before that such love existed in this world. I thought of some scripture I had read: "For we know that we have passed from death unto life, because we love the brethren." Oh! how I longed for a home with you good people. At the close, you announced an open door to the church, and you all sang, "Blest be the tie that binds our hearts in Christian love." I thought I just couldn't keep from offering to the church at that time; but the Lord made me willing to wait on him. Then I realized above everything else I did not want to deceive one of these little ones which believes in Jesus' name.

My sister and I talked all the way home of what a good time we had (she knew how happy I was); and I could hardly wait to get home to tell my good

husband how much I enjoyed meeting with you dear people. I felt that I loved everyone, and I wanted to tell everybody; yet realizing that such a few could understand. From that day on, I looked forward to the fourth Sunday — and I haven't missed many meetings since. I have had a few beautiful dreams of the church, which have meant much to me. In one of them, I saw the church, as it is, and as I see it now, on a high hill, so high above the world; and so beautiful. I had hope of having a home with the church some day.

I had the pleasure of talking with Sister Mary Summers a few times: I just had to talk with someone that I thought would understand me. She has always been so kind and good, and seemed glad to share my many burdens with me. She once told me that she had great confidence in me, and that she was confident that He who had begun a good work in me, would perform it until the day of Jesus Christ. Then she said it was so good to have a small seat in the church — I wasn't certain then that I knew what she meant; but, Oh! I do now. The Lord is so good to me.

From the first time I went to Reidsville Church, until the time I offered, I often wondered if I really loved the church as I should; and I couldn't help but wonder if my hope was only my imagination. But again and again I've been shown that it was real; so real, that it seems an anchor to my soul both sure and steadfast.

The morning of the fourth Sunday in July, I thought of the church; but I did not feel so well, so I thought I would just wait and go the next meeting day. However, two o'clock came, and I found myself getting ready to go. I enjoyed the singing and the sermon so much — I felt that you were preaching for me. When you announced an open door, and all began singing, it seemed that I heard a voice within my heart saying with power, yet so gentle and sweet, "Come unto me all of you that labor and are heavy laden, and I will give you rest." The next thing I knew, I was walking

down the aisle. The Lord's time had come; I just couldn't go home without asking for a home with you dear people. I remember so well, all I could say was that I loved the church, and I wanted a home with you; and that salvation was by grace, and grace alone. I felt so unworthy and poor, with nothing to offer. I thought of a passage of scripture that is in Hebrews, "It is a fearful thing to fall into the hands of the living God." I'll never forget how kind you were, and how kindly the church dealt with me. I remember you saying it wasn't so easy to come before the church. Brother Spangler, it wasn't easy, for I knew I was in the sight of Almighty God, and in the presence of a people that are taught so well of Him. After the church received me, I felt I wanted to be baptized that day, but you asked if the next meeting day would be alright. The good Lord gave me patience, and made me willing to wait. The following month, I know, was one of the happiest of my life. Everything was more beautiful than ever before — the trees, the flowers, the birds, and even the good earth, seemed to be singing praises to our Saviour's great and holy name. My husband and all my folks seemed to understand, and were so kind and happy for me. I hope I am as thankful as I should be for the many blessings I enjoy so much.

The fourth Sunday in August came, the day for me to be baptized; and I was still so happy. Everything you said before I was baptized was so good for me; and as I was led into the water, I remembered our Saviour had gone before me. In Revelation 22:14, we find these words, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." I love to think of that city not made with hands. Then, as you all gave me the hand of fellowship, I saw that great love one for another manifested again. (My cup runneth over) I saw the marks of grace in all your faces. Brother Spangler, its all so sacred and wonderful to

me. So much more than any words can express. After services were over, I didn't want to leave the church as long as anyone would stay and talk with me.

On the way home, I thought of our Union meeting which was only one week off. I felt that I would enjoy it too; and I found that to be another one of the happiest days of my life. I enjoyed all the preaching and singing — it was good food for my soul. Now I am looking forward to our next meeting and communion service. As you know, I've never taken part in that before, but I'm sure it must be a sacred and solemn service. I hope I may be able to prove my love for our church in some small way — I realize any and everything I might do, will be such a little. All I want is to be the least among you, and I know that will be plenty good for me.

Brother Spangler, I don't expect to always be as happy in this life as I have the past few weeks. Its alright, if I am not; for I know the way is rugged, and that I must suffer at times. If I can only suffer for Jesus' sake, I know it will be good for my soul. I believe He cares for me; and, if I am his, I know He will never leave nor forsake me, and will be a present help in time of need. It's hard to understand it all times, yet I am made to believe, ". . . that all things work together for good to them that love the Lord; to them who the called according to his purpose."

In closing, I would like to tell you a little about my husband: he is a believer, and feels dependent on the Lord for all good and perfect gifts. He has shown an interest in the church, and has helped to make it easy for me to attend. I feel sure he would like to attend with me, but his health isn't very good, and it makes him so nervous to be in crowds. I often try to pray, the Lord willing, that he may be able to come to meetings with me. I feel that he is missing so much.

May God bless you and yours always; and please pray for us, if you feel to do so. In humble love, and with a precious hope.

A little sister,  
Mrs. Leara Gordon

*"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."* (Ephesians 2:8-9)

Dear Brethren: readers of the Signs, and the many shutins, who like myself, are not now able to travel and mingle with the brethren; which I was blessed to do for fifty years gone by. Greetings in the Lord:

It is my desire this beautiful morning, (the sun is shining and the weather is warm) to write upon this wonderful subject: The Grace of God. I opened the Hymn and Tune book to No. 169: Amazing Grace; and I feel to follow Newton in the wonderful exposition, from our earliest experience, through the walk and trials, as we are led along this strait and narrow way. Not in the way that seemeth right to men, which leads unto death, but the way that leads unto life. The hymn commences:

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.

We were all just as blind to spiritual things as the man that Jesus met. He had been born blind — he had never seen light, and did not know what it was; and he did not ask for light. The disciples asked him, Who did sin, this man or his parents, that he was born blind? Jesus answered, Neither this man nor his parents, but that the works of God should be made manifest in him. And Jesus spat on the ground, and made clay of the spittle, and annointed the eyes of the blind man with the clay, and sent him to wash in the pool of Siloam; and he washed, and came seeing.

Here is an example. All the children of Adam were born spiritually blind; and none of them has ever seen a ray of light spiritually until Jesus opens their eyes. All those whose eyes have been opened, can say with the blind man, I know that whereas I was blind, now I see. All of them, no matter how

young or how old, have passed through the same experience. Paul, who had all the learning possible to get in the school of men, realized after the light shined upon him above the brightness of the midday sun, that he was once blind, but that he now saw; what a miserable wretch he felt to be when he remembered that he had persecuted the saints and wasted them.

How miserable were we all; yet how thankful to the giver of all good, that he appeared unto us. "How precious did that grace appear the hour I first believed." Though our years be few or many, we always go back to the place, and say with the blind man, I know that whereas I was blind, I now see. It is the starting place of our religious life; no more can we roll sin under our tongue as a sweet morsel. Our natural associates think it strange that we run no more with them in rioting and drunkenness, and shun our company. I can look back to the time that I had many friends, most of them called religious people; when they heard of me being baptized, leaving the city and going away out into the country, they felt sorry for me, thinking surely I was crazy. In a short while I was liberated, when I began to tell the story as I saw it. Most of them said: Foolishness. They knew I had nothing further than the eighth grade in school, and no training of how to preach. One asked me, who was a visitor at our meeting, what college I went to. I told him, the one that Jonah went to. He asked what I learned there. I told him I learned more in my three days than one could learn in an hundred years in the colleges of men: I learned that salvation was of the Lord. He said, We all know that, but we have to work and give our hearts to God first, and be baptized. I said I was taught salvation was of God, and all His people were saved by his free grace before the world began. He said it's foolishness. A few years afterwards, one came to me, and said, Brother George, I want to ask your forgiveness for talking and thinking about you as

I did — I didn't see it then, but I do now. I said, the Lord be praised, you have been to the same school. I have nothing to forgive you for, because I believed as you did at one time, and but for the grace of God, I would believe it yet. Salvation is not something handed out subject to the will of the sinner: It is the act of an omnipotent and immutable God; and there is none other name given under heaven among men whereby we must be saved.

Then the hymn says:

"Through many dangers, toils and snares,  
I have already come;  
'Tis grace has brought me safe thus far,  
And grace will lead me home."

Let us think of the promise. It is not a promise of man, which can be easily broken; nor of the traditions of men. But for the promise of our Lord, who died for us. Jesus is the truth, and he has given us faith to believe in him; and a hope to sustain us in our travels. He will be our shield. A shield is a barrier to deflect the arrows of Satan. The Lord's people are the ones that Satan, as a roaring lion, goes about seeking whom he may devour. When he shoots his arrows at one of God's little ones, it strikes the shield; and God says to him, Put up thy bow, you cannot stretch thy hand against mine anointed. If it were not for this shield, we would be an easy prey for the devil; but our God, whom we worship, is greater than all. While we of ourselves can do nothing, we can do all things through our Lord.

Thus far the hymn gives us things to think about in this life, but it goes farther than this life:

"Yes, when this flesh and heart shall fail,  
And mortal life shall cease,  
I shall possess, within the veil,  
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."

Yes, my dear ones, something better remains for those whose sins He bore; for the one who cannot lie, promised it to them, saying, I will never leave nor

forsake you. In that place of eternal rest, where sin and sorrow and pain is forever banished, all but love will be left behind; for the love wherewith he loved us is an eternal love, and will go on, and on forever.

Now, dear brethren, grace is fast being forgotten among the religions of the world, but with the sons of God, it shines forth in a splendor that is ever new, the same yesterday, today and forever. It is without works, lest man shall boast. "Now unto him that is able to keep you from falling, and present you faultlessly before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory, majesty, dominion and power, both now and ever. Amen."

(Elder) George L. Weaver

#### "LET US WORSHIP AND BOW DOWN"

*"O come, let us worship and bow down: let us kneel before the Lord our maker." (Psalms 95:6)*

Dearly Beloved in Christ:

I know not how to approach so great a people: I know that unless the Holy Spirit directs my pen all that I can or ever will say is worthless, and without weight or power. Nevertheless, I feel to bow down and kneel before the Lord our Maker in humble submission, and give thanks.

Dearly beloved, if I know anything about it, we cannot come before Him, neither can we bow down, or kneel, or see him as our Maker, of ourselves. But, if brought by his power to this humble state, we can truthfully say, O come, let us give thanks unto the Lord our God. Truly we ourselves cannot bow down, much less lift up our faces to love and adore him: He is our all in all, and without him we can do exactly nothing. Who hath known so great a love!

He has indeed been a merciful God to me the ugliest and most deformed creature of his creation, to sometimes have a small glimpse of his shining

countenance, and feel his loving embrace for a few fleeting moments of time. If I thought one drop of his blood wasn't sufficient to cleanse the blackest of sinners, I wouldn't have any hope of a better life than this; but thanks to Almighty God for this great and abounding love that is able to melt the hardest of hearts, and make crooked things straight. There is no end to his love, nor of telling what he has done for his people. May it be the Lord's will to preserve us unto the day of his coming, for there is no other way.

When made to bow down before him in prayer, remember this needy creature.

Hopefully your kindred,  
Hallie Taylor  
Fayette, Alabama

#### CIRCULAR LETTER OF MAINE OLD SCHOOL BAPTIST ASSOCIATION

(Written by Sister Minerva Dunlap)

*The Maine Old School Baptist Association, meeting in Whitefield September 10, 11, 12, 1954, sends greetings to the churches with whom we correspond:*

We read in 1 John 2:15-16, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

The people of God are a peculiar people, chosen of Him before the foundation of the world. They are in the world, but not of it. They are human, and the human flesh desires the riches and high places of the world; the natural man covets fame and fortune, and feels discouraged and downhearted when he fails to secure them. But those who have had an experience of grace know that there is no happiness in accumulating the riches of this world. When the law of God is put in their minds and written in their hearts, the children of God know that they have something better than earthly posses-

sions: A new life, a hope of salvation, eyes opened to see the things that are not perishable, and which passeth not away. The love of God implanted in the heart crowds out worldly desires; but, when the Spirit is not present, how bitter the loss of treasured possessions and loved ones can be — the flesh cries out against being deprived of the things it loves. But, in 1 Timothy 6:8-11, is written, "And having food and raiment, let us be therewith content. But they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things: and follow after righteousness, godliness, faith, love, patience, meekness."

These things are the fruits of the Spirit, and they are the treasures which the child of God should lay up. And the love, patience and forbearance should be shown not only to friends, but to enemies also. For the world does not love the children of God — it does not understand their faith; and it is natural to hate what can't be understood. John says, "Marvel not my brethren, if the world hate you." (1 John 3:13) And in another place, "In the world ye shall have tribulation, but be of good cheer: I have overcome the world." (John 16:33) Again, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:18-19) In James 4:4, we read, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God."

So, if one is a child of God, he cannot expect to be loved by the world, or to love the world or its possessions. But he is loved by the Father, and by the

Son; and his joy is in heavenly places, and in treasures of heaven, where neither moth nor rust corrupts, nor thieves break in to steal.

(Elder) E. C. Jones, Moderator  
Sanford S. Bartlett, Clerk

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CORRESPONDING LETTER  
MAINE OLD SCHOOL BAPTIST  
ASSOCIATION

(Written by Brother Sanford Bartlett)

*The Maine Old School Baptist Association, in session with the Whitefield Church at Whitefield, Maine, September 10, 11, 12, 1954, to the meetings and associations with whom we correspond, sends greetings:*

Dear brethren, another year has passed, and through the merciful providence of our God we have been permitted to meet again in an association. Your correspondence and messengers have been received with gladness, and we pray that they may continue. Your ministering brethren, Elders E. C. Jones and B. O. Thompson, came to us preaching Jesus as the only name given among men whereby we must be saved.

While the Maine Association is one of the smaller associations, we feel that the Lord has not been unmindful of us. We say, as did Ruth of old, "Entreat me not to leave thee, nor to return from following after thee, for thy people shall be my people and thy God my God." As God gave faith to Enoch, Noah, Abraham, and others written in the eleventh and twelfth chapters of Paul's epistle to the Hebrews, may he also give us faith to run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

The next session of the Maine Association, God willing, will be in September, 1955, when we hope to meet you again. We hope to have a notice in the Signs of the Times stating time and



date.

(Elder) E. C. Jones, Moderator  
S. S. Bartlett, Clerk

#### ORIGIN OF BELIEF

*"This is the work of God, that ye believe on Him" (John 6:29)*

If we were to trace the religious history of mankind from Adam to the present time, we should discover that man has always sought some means of approaching a god. It seems to be a part of man's nature to worship something. This desire to find and worship some deity doubtless originates in two main elements of his human nature, appreciation and fear. Man appreciates many of his natural blessings and desires to express his feelings toward his benefactor. He also has many fears and realizes his need for protection. And so wherever a human culture exists, or has existed, some sort of religion usually predominates that culture.

If unable to find the true God, man figures out a god as best he can. Primitive man usually chose some natural phenomenon such as the sun. Considering it to be the source of his most necessary blessings, such as heat, light, and other essential forms of energy, he has worshipped it as a supreme god.

With the passages of time, however, man was able to add greatly to his stockpile of knowledge, so that he began to question the simplicity of his earlier forms of pagan religion. A spiritual diety seemed to provide a better solution to his religious needs. This new type of god seemed to provide a better solution to his needs and also could be more easily fashioned to suit every ingenious imagination of the more fertile human minds. But most convenient of all, it could be changed at will to suit either the individual taste, or the taste of a sect, nation or culture. Old attributes could be changed; new ones could be added as the occasion demanded.

But no matter what the form of religion, man strove with ceaseless effort to approach what he thought was the

true God. In this effort, Paul found the Greeks to be outstanding, having not only set up every conceivable god, but also had erected a shrine to an unknown god, lest they should miss one. But when he told them of Jehovah, the Greeks only mocked him and called such religion foolishness. The only gods that they knew were creations of human imagination. Notwithstanding all their learning, their religious experience and zeal, they could not know Him or, much less, contact Him. And so it has ever been with natural man throughout the ages.

"No man can come unto me except the Father which has sent me draw him, and I will raise him up at the last day" (John 6:44)

Both Cain and Abel sought to find God, but Cain was not able. Esau tried and failed. He even cried with an exceeding great and bitter cry (Gen. 22:34). Both Nebuchadnezzar and Saul (later Paul) were fanatically, violently religious, hard workers, but neither prevailed. Judas walked with Christ and performed all approved outward forms of worship and ordinances as did the other apostles, but it neither saved him nor provided for him an access door to the presence of God. Although he had seen and heard all of Christ's miracles, yet he was unable to believe. Why?

"He hath blinded their eyes and hardened their hearts that they should not see with their eyes nor understand with their hearts and be converted and I should heal them" (John 12:40)

"Every plant which my Heavenly Father has not planted shall be rooted up" (Matt. 15:13)

Some could not believe even when they saw Jesus raise Lazarus from the dead (John 11:46). Instead, they conspired to put Jesus to death, and also to kill Lazarus, the latter being a living testimonial of Jesus's great power and divine origin. (John 12, 10-11).

Even Israel, God's chosen, could not through his own efforts obtain what he sought. Instead, "election" obtained it for him, and the rest are blinded. (Ro-

mans 11: 7-8). "If God were your father, ye would love me". Why do ye not understand my speech? Even because ye **can not** hear my word. Ye are of your father, the devil. Why do ye not believe me? **Because ye are not of God.**" (John 8:42-47)

Many, no doubt, are ready to say that it was an injustice in the God of Heaven to show disrespect for Cain and his offering, that if God doesn't give all a chance, then he is unjust. But do they not forget that God's ways are as far above man's ways as are the heavens above the earth"; as also is his knowledge of justice (Isaiah 55:11)?

What shall we say then, is there unrighteousness with God? God forbid. For he saith unto Moses, "I will have mercy on whom I will have mercy, and whom I will, I harden" (Rom. 9:11-12). "So then it is not of him that willeth, nor yet of him that runneth, but of God that sheweth mercy. Hath not the potter power over the lump of clay to make one vessel to honor and another to dishonor"? (Rom. 9:11-21).

We are not trying to deny that to the average unregenerate sinner this is a hard doctrine. It is unpopular because it does not give everyone a chance to be saved; there is nothing left that man can do for himself about his eternal destiny. "The scriptures speak of God as full of love, full of compassion, and generous with grace, yet this hard doctrine would make him the greatest monster in existence" some will protest. "It would make him the arch enemy of mankind", even the devil would have to take a back seat", declare others. From their standpoint, or point of view, these opinions might seem to be correct. But the trouble lies in their assumption that they know as much as God knows, and are just as good and perhaps better judges of what justice is and of what God's policy should be with regard to humanity. They would make supermen of themselves, - rivals of God himself. They are a law unto themselves, even as their father, Lucifer, and, of course, are enemies of God.

Notwithstanding, it is written, "Jacob have I loved but Esau have I hated. For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth" (Rom. 9:11-13). Jacob, apparently, was a child of the promise, one of those "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). Esau, on the other hand, was one of those spoken of by Solomon: "The Lord hath made all things for Himself: Yea, even the wicked for the day of evil" (Prov. 16:4); and also by Peter, "But these, as natural brute beasts, **made to be taken and destroyed**, speak evil of the things that they understand not; and shall utterly perish in their corruption". (2 Pet. 2-12) And again by Jesus: "I told you and ye **believed not, because ye are not of my sheep**" (John 10:25-26); also "Ye **generation** of vipers; how can ye escape the damnation of hell? (Matt. 23:33). Who then can believe?: "And as many **were ordained** (not are ordained) to eternal life believed" (Acts 13:48)

When Peter answered, "Thou art the Son of the Living God", Jesus replied, "Flesh and blood hath not revealed it unto thee but my Father which is in Heaven" (Matt. 16:17). Jesus expressed it in this manner, "All that the Father giveth me **shall come** unto me, and him that cometh unto me I will in no wise cast out" (John 6:34-37). But he cautions: "No man can come unto me, except the Father which hath sent me draw him" (John 6:44). "For it is God that worketh in you both **to will and to do** of his good pleasure" (Phil 2:13). "For we are **his workmanship**, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:8-10).

In this connection, two facts stand out: Those who can believe are few in number, and they are also predestinated to do so, according to the predetermined counsel of our Triune God before the world began. "Even so at this time

there is a **remnant**, according to the election of grace". (Rom. 11:5). "For wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat, because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it". (Matt. 7:13-14).

"The Lord did not set his love upon you, nor choose you because ye were more in number than any people, for ye were the fewest of all people" (Deut. 7:7). "Even so then at this present time also there is a remnant according to the **election** of grace" (Rom. 11:5). "And we know that all things work together for good to them that love God, to them who are called according to his purpose. For whom he did **foreknow** he also did **predestinate** to be conformed to the image of his Son, that he might become the firstborn among many brethren. Moreover, whom He did predestinate, them He also justified: and whom He justified them He also glorified. He that spared not His own Son, but delivered him up for us all, how shall he not with Him also freely give us **all things**" (Rom. 8:28-32). Does the expression "All things" not include "belief", "conviction", "acceptance", and "repentance"? Quoting Paul, an apostle of Jesus Christ: "Looking unto Jesus, **the author and finisher of our faith**" (Heb. 12:2).

Now we find the vast majority of so-called Christians of today believe and teach that salvation and the Holy Ghost can be obtained by anyone. They claim that the means to salvation simply lies in certain human acts and sheer will power. Or they insist that the first essential act is performance of the baptismal ordinance. Some claim that a mental acceptance of Jesus as one's personal Saviour is all that is necessary for communion with God. In either case the act or thought is simply the product of the flesh, inspired by the fleshly mind and emotions. It is one way of saying that human flesh is possessed of such mighty powers that it can either obligate God to open the

doors of Heaven for its entrance, or it can force God to cast it into Hell against his will. Not even Satan, with all of his delegated powers, can lay claim to powers equal to these. Shall we call this kind of religious philosophy "the natural approach to religion"; "the fruitless attempt to attain to righteousness"; or "the everlasting task of the Armenians"?

With the above theories, we cannot agree, since the Scriptures plainly teach that God has all power both in Heaven and in earth, and that none can stay His hand. Further, the scriptures also declare that the fleshly mind is enmity against God, not subject to His laws, nor neither indeed can be; also they teach it is not of him that willeth, nor yet of him that runneth (willing to "accept God" and willing to "run" after an imaginary god), but of God that sheweth mercy.

We feel that this is sufficient evidence to completely exhaust any possibility of the flesh, or any of its products, being able to approach God. And, of course, this also goes for any soul not motivated by the second birth, not quickened and made alive by the saving grace of our Lord and Saviour. Jesus declares very plainly that no man can come unto him unless God first draws him, — leads him to Jesus, makes him willing. "For all shall be willing in the day of my power", saith Jehovah. This, we believe, is the spiritual approach to Christ. Saith the Lord to His people: "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee" (Jer. 31:3). Is this not the reason that the redeemed can sing: "Oh, love that will not let me go", "Where He leads me I will follow, and go with Him all the way", And is it not why Ruth, who typified the whole church of God, was constrained to plead, "Where thou goest, I will go"? Where, then, does the natural approach lead? The scriptures reply: "Can the blind lead the blind? Shall they not both fall into the ditch?" (Luke 6:39). Does this mean that whole churches (sects)

are destined to fall?

We believe that any soul or any sect of souls, whose foundation is "natural faith" is destined to perish, and that it is the house referred to in the scriptures as having been built upon the sand. "And the winds blew, and the rain fell, and great was the fall of that house" (Matt. 7:27). When Jesus spoke, as He often did, of Jerusalem the Holy City, we believe He was referring to "spiritual faith," and the true spiritual church. But the Jews thought He meant the magnificent temple built by Herod and the Jewish church. To them the temple represented a means of approaching God through human efforts. It really typified their faith. Its mighty walls presented an impressive representation of strength and security, while its interior appeared quite appropriate and altogether pleasing to the natural eye and mind. And so the Jews were naturally outraged when Jesus told them that not one stone would be left upon another. This was the same as saying that their faith was about to crumble in ruins. This was the house built upon the sand, representing "natural faith", built entirely by men. God had not wrought upon the temple of their hearts, so that their faith was hollow, the kind that men have in this world only.

"If in this life, only, we have hope in Christ, we are of all men most miserable" (I Cor. 15:19). "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain" (27 Psalm 1).

But Christ has a house "not made by men's hands" nor by men's minds, but built upon a rock (Christ), "the giver of every good and perfect gift": belief, faith, acceptance, repentance, salvation, sanctification and redemption. "And upon this rock I will build my church and the gates of Hell shall not prevail against it" (Matt. 16:18).

And finally, brethren, Jesus tells us: "This is the work of God, that ye believe on Him", and not the work of man.

Most certainly, neither "belief", nor "acceptance" are products of the carnal mind, for the apostle of Christ declares: "The carnal mind is enmity against God, not subject to His laws, nor neither indeed can be" (Rom. 8:7). "It is God which worketh in you both to will and to do of His good pleasure" (Phil. 2:13).

D. E. Cole  
Cheyenne, Wyo.

Salisbury, Maryland

Dear Elder and Sister Bellows:

Thank you so much for your nice letter and for your concern for me in the trial through which I have been and am going. It is such a comfort to know that there are those of our kindred in our Lord Jesus, who are bearing our burdens with us, and it is the greatest of all comforts and blessings to feel the presence of the Lord with us in these trials of our faith. These trials of our faith which James, I believe, says is more precious than gold. I have been greatly blessed during this affliction, to feel that the Lord was with me and that His grace was sufficient for me. At times I have had such times of rejoicing in Him that I would not have changed one thing about it if I could, and while I do not know what lies ahead for me, I am persuaded that "He is able to keep that which I have committed unto Him against that day."

I am still very miserable, although I am trying to work, but I have to drive myself almost every moment or I would give up and stay home. I expect that Bertie has written you that the nerves in the whole right side of my face and head had to be killed, so that there will never be any more feeling there. Of course on the face of it, that does not sound so bad, but while there is no feeling on the outside, there are all sorts of terrifying sensations on the inside, except of course there is no pain.

My right eye is also badly affected and everything seems blurred before me, so that it bothers me very badly to read or to do any work. I am expecting to

go back to the Philadelphia surgeon on May 24, for a check-up, I suppose, and if further treatment is needed, to get it. I am anxiously awaiting the time for this appointment, as there are many things I want to tell him and find out if there is any help for it.

I am hoping that different glasses will help the eye condition, and feel I should not do anything about it until the surgeon examines me. I hope it may be the Lord's will that my sight might not be taken from me, so that I cannot read, for that is one of the few things I have to enjoy, and too, if I could not work, I don't know what I would do, but again the Lord knows and will supply all my need according to His riches in glory in Christ Jesus. So, if I am only given grace to wait upon Him and the faith to ever look unto Him, everything will be all right. That really is my great need, for most of the time I am of little faith. I know that I need the hand of the Lord upon me to work patience in my heart, and oh, the sweetness when we are given to see in all its beauty that "In faithfulness thou hast afflicted me".

When I was being prepared for the operation I was given such sweet peace, and the words "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee", came like a sweet, tender message to my heart; and immediately after that, the words of Paul in the closing verses of the 8th chapter of Romans. It came with such assurance that I felt at that moment that "for me to die is gain," and I know nothing but the great love wherewith He loved me, flowed over my soul like a mighty yet gentle wave — great love that saved my poor sinning soul from eternal death. It was a wonderful experience and one which I shall never forget. If only I may be so blessed when my earthly journey draws to an end, nothing else matters much.

With my love and fellowship in our Lord Jesus Christ, I humbly hope I am your sister,

Mildred Dykes

EDITORIALS

Danville, Va.

August, 1955

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TO

SIGNS OF THE TIMES, INC.

P. O. Box 1271

Danville, Va.

EDITORIAL

HOPE-KNOWLEDGE

This is a subject that I have been interested in for more than thirty years, and I find that is fraught with much interest for every child of God. It seems that some have more than the inspired writers meant for us to have about each of the two. Usually, I have found that those who put all of their stock in the one do not have much, if any, use for the other. This is not as it should be. I feel my lack of ability to deal with the different phases of the two in a way that will be enlightening to the Lord's people.

We cannot find a subject that covers any more of the struggles of God's humble poor than is covered here. The two are important, one no less so than the other. Faith (knowledge) and hope abides. It is not that faith stays and

hope flees away; it is not that hope stays and faith flees away, but the two, along with charity, stays. Faith is in measure; hope is in measure; charity is in measure; in fact every gift of the Spirit is in measure. Faith is given in a proportion to keep us from despair; hope is given in a proportion to keep us from being puffed up. But never let it be said that the Lord's people do not know anything; equally so, never let it be denied that they are often just barely alive, just existing and holding on to the promise by hope, just a bare hope.

The new birth is cogent with argument that the subject of it is in a hopeful stage. The Saviour's comparison of that birth to the action of the wind is enough to convince him that has faith (knowledge) that this is true. The person that does not have any use for a hope, does not have knowledge (saving knowledge), and makes it certain that he knows nothing as he ought.

Moreover, this "again" birth carries such far reaching weight. It is not being born over, nor a renovation of the first. I must insist that the first birth continues the first birth with all of the faculties intact. If I do not do that, I will be writing about the other fellow's experience and not mine. My nature is as it first was; there is no change, there is not a shred of improvement in it for the better. The language of the Saviour is full and complete. "That which is born of the flesh is flesh" is as much the truth now as it was when he was on earth. I hear it said that the old man groans for deliverance; it is widely accepted that the old man is hoping, but I do not know anything about this. I have an experience that is widely different to anything like unto that. My old man would not be troubling me if it was living in hope; it would not be a dead weight, an emcumbrance unmanageable, if it was yearning to be delivered from itself. But in my nature I am satisfied with this world; I am satisfied to drink in worldliness and to follow a life of ease and pleasure in the

flesh. If it was not for the second birth from above; if it was not for the presence of the leading and influence of the Sovereign Spirit of God from which this new creation receives every component part and quality, I say, without hesitation, that the life of every chosen vessel of mercy would be no different than others.

The warfare of the children of God is mysterious. Only those that have a warfare know the terror of it. To speak of the ravages that accompany battle means nothing to those not affected except that that comes by observation, and to those not directly experienced in it, the telling of those moments of anxiety will produce nothing but derision, for they cannot see any of the telling effects of the battle. There is no action of the wind to the dead, no gentle breeze, no swiftly moving blows of destruction. So, also, to the same extent, there is no action of the Spirit on the dead in sin.

The dead do not have any doubts; they know absolutely nothing about the fears of him who witnesses and experiences the awful accompaniments of the warfare. They are not dead to the things of nature, for in that they are at home. The only way that they are dead is in sin — which is a complete separation from God and godliness. Nature measures God by its arm — and this measurement brings him (to them) down to where he is commensurable with them. The nature of man, having nothing to challenge it, has nothing to cause a doubt to arise. Everything goes along on an even keel. It is in command of every situation that arises.

The children of God — those that are born of the Spirit — are all complex beings. The first man born is still there; he has not given up the field; he has not surrendered; he is as much alive as he ever was. Being born again, there is another Man that has come into the same building formerly occupied alone by the first man. This is the child of God. He is a child with two distinct natures, each dwelling in and on the

same premises. As the Apostle clearly shows us, the two 'T's' are at variance with each other. One does good; the other does not.

How vexing, how tormenting it is to be at home in the body. To feel this cold lifeless frame is so blasting to a hope in the Lord. Oh, how exacting it is to be carrying this old nature (bed) around. Travelling with this excumbrance gets so tiresome. We look and see so many moving in freedom from all of the problems that perplex us. There is nothing that will cause the taking of an inventory like coming face to face with the problems of keeping an even keel on the road of travel. When one is in business and he takes an inventory of his goods, he is delighted when he shows a goodly profit. But if, when he takes stock, he finds that he is losing out in the venture, he is thrown into doubt as to whether he should continue. Perhaps he spends many moments in fear and anxiety as to his retaining a standing in the business world. The children of God are commanded to examine themselves, to take heed to themselves (1 Cor. 11:28; 2 Cor. 13:5; 1 Tim. 4:16), and just as sure as this examination is done, it will find that the true aspects of a child of God are indeed low.

How poor one is that has made a profession and then finds out the lack of the qualities that go with that profession. Ah, how he loathes the empty shelves, the unkempt appearance of the quarters where he lives; how he looks in sadness at the breaks in his fences and the misuse that he feels he has made of that that he possessed. How did this character ever think in the first place that he was fit for such a work? How did he ever see any quality in himself that would have given him to feel that he was one apt to be called a companion of the fellow travellers? Yet, he goes back, and he thinks of days of yore; he remembers some of the times when everything was lovely, and he finds sweetness and satisfaction in regleaning in those fields. Finding so many

days back there when he met often with his fellows, when he was led into fruitful valleys, in green pastures, beside still waters, he looks again at his present standing. Ah, how precarious it now is, how lacking in the marks of one of them now.

Every one of these travellers sometimes has these times. We cannot escape them, for this is the work of our God. Being thus wrought upon, we begin to look for a reason of our acceptance with the Lord. Was that the Lord when the stormy season came and our fragile vessel was tossed to and fro? Was it the Lord when the gentle breezes blew across our path, bringing us to gradually fall in love with the gospel of grace? Whether it was in a storm that threatened our every vestige of future calmness, or was only a heavenly breeze of love, it is now gone. How we search for a way to know what we once felt; how longingly do we go backward searching for a place that we could say with assurance that the Lord was there; moreover, how we look at present surroundings to see if there is a thing that we could call a reason for us hoping.

So many of the Lord's dear children (yea, all that I have heard express themselves) feel that their case is an outside case. They feel that it is indeed a miracle of grace that they are saved at all, and the so-called bright cases that we speak of the others having all fade away when we examine the feelings of our fellow travellers. The "not being meet for an apostle" and "being the least of all" and "O wretched man that I am" all show one that has no right on the premises of the kingdom of heaven.

This is applicable only to the children of God. They, and only they, hope in the righteousness of the Lamb. No one, no one at all, has ever searched for a hope until he had a hope. No one, not the first one, has ever wanted a hope until he already had the hope. Hope carries a world of weight in itself. It is not knowledge, it is hope, and it is alive, and it saves. It is still hope, and hope

is hoping for a brighter hope. I remember the very first preaching I ever heard in my life, although I had been hearing the sound of the minister's voice all of my life. I had spoken of salvation by grace; I had been born and reared to manhood in the atmosphere of the Old Baptist church, but I was five hundred miles away from the environment of youth, and here was somebody that I had never known before that day "telling me all the things that I had ever done" yet making no accusation towards my manner of life. It was the most wonderful event of my life. I have known many miraculous things since I was baptized twenty-eight years ago, but there has never been a moment as glorious as was that first message of comfort and cheer to my sad and broken heart. I could no more stem the tide of tears than I could have made a world, for I had been given the winter before a precious hope in the shed blood of my Redeemer God. When the service was concluded he said to me "I can see that you have a hope".

If such this is, then for these thirty years I have had a hope. At times it would seem that the star of it had set never to rise any more; at such times causing me much casting about in my mind as to my ever having a hope. I have scanned the past at such times for a place that I could lay claim to some evidence for my hope, and the things that I thought at the time were the sweetest were too small to call evidence; I have tried to scale the mountains that had me walled in, but I could not find a gap to get in the sunlight of hope; I have gone forward, looking and examining my inward thoughts and ability and there was nothing that indicated that I would ever be able to hope again. I have had to wait for his return, for the reviving my hope. Have you travelled here?

Knowledge is the one thing that we have tried to evade; some even spending time in berating those that use the word, going to great effort to prove that we do not know anything. The apostle

that spoke the most about hope also spoke often about what the church of God knows. Many times we have heard able sermons on the church knowing that all things work together for good, and perhaps before conclusion *we found out that we did not know it at all.* We have heard wonderful discourses about knowing that we have passed from death unto life because we love the brethren, and then the speaker use the last few minutes of his time telling us that he did not know anything. *The church does know things.* If Old Baptists do not know anything it is conclusive evidence that we are not the church of Jesus Christ, for His church is taught things. He teaches, *but definitely does not "teach at"*.

I have written this at the request of Brother P. L. Kenley of Virginia.

W. D. G.

Marion, Iowa

Dear Editors:

Am enclosing money order for one year's subscription to the Signs.

I am ninety-one years old; and the Signs has been in the Gott family since first published.

David Gott

**VOICES OF THE PAST**  
"He being dead yet speaketh"

UNEQUALLY YOKED

*"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" — 2 Cor. vi. 14.*

In faithfully defining the law of our Lord Jesus Christ for the government of his church, the apostles have recorded all the directions which can ever be needed to the end of time. As their decisions cover the most difficult and complicated cases which can arise, so



those which seem so plain as to be manifest to the weakest intelligence are also included. In this adaptation to all circumstances and all the vicissitudes of time the perfection of the divinely inspired law appears.

The commandment enjoined in this text is one which to reason seems to be so evidently right and consistent that it might be considered needless for the apostle to have recorded it; but infinite wisdom has not left anything for the followers of Jesus to want in their experience which is not provided in the Scriptures, in which "the man of God is perfect, thoroughly furnished unto all good works." — 2 Tim. iii. 17. Paul says, "I kept back nothing that was profitable." — Acts xx. 20. It is equally true that nothing is enjoined in the law of Christ but that which is profitable to the saints in their experience here in time. The use of the two negative terms, "not unequally," does not imply that there is a possibility of being equally yoked together with unbelievers.

The same form of expression is used Ephesians v. 11, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." It is no more implied in our text that believers may be equally yoked with unbelievers, than in this text that there are some fruitful works of darkness with which the saints should have fellowship. The use of the two negative terms is not to be understood as in opposition and canceling each other, as is evident from the context in both these instances. In the Greek language, in which Paul wrote, there is a rule that "Two negatives strengthen the negation;" and this is the evident meaning in these texts.

The apostle was addressing the church of God at Corinth in this letter; and in his first letter to this church he had corrected the error which had prevailed among them, by which they had perverted the observance of the ordinance of the communion of the Lord's supper so grossly as to confound it with those heathen feasts to which they had

been accustomed before they knew anything of the doctrine of salvation by the grace of God through our Lord Jesus.

This will readily be seen by reference to 1 Corinthians xi. 17-34. In their failure to recognize the ordinance as restricted to the church, they had lost the true observance of it altogether, as he declares in the twentieth verse referred to. Now, in this second epistle to the same church he admonishes them against such unequal yoking together with unbelievers in their organization as a church, or in professed fellowship. This understanding accords with the connection in which the verse under consideration is recorded, and is in harmony with other expressions addressed to the same church, as in 1 Corinthians v. 11-13.

"For what fellowship hath righteousness and unrighteousness? and what communion hath light with darkness?" These questions, with those following, clearly imply the application of the direction given in the sense of that yoking together in which fellowship and communion are involved. In worldly association as fellow-citizens, or in social or business relations, no such tie is professed as fellowship or communion. A man may be an honest and honorable citizen, while manifesting no knowledge of the grace of God. In the relations of this world it is not forbidden the saints to associate with such even though they give no evidence of faith in Jesus Christ; but to be united in professed fellowship with such in an organization assuming to be the church of Christ, is clearly inconsistent with that allegiance which every redeemed subject of grace owes to the precious Redeemer as the King whom God has set upon his holy hill of Zion.

Hence the command is addressed to all who are involved in such an unholy alliance as recorded in the verses following the text. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and

will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." In palliation of their neglect to obey this plain commandment of our Lord as written by the apostle, it is frequently suggested to those who feel its application to themselves that obedience would involve them in consequent difficulties which they feel to be insurmountable. Perhaps the most frequent form of this temptation is the suggestion that it will not be possible for one feeling unworthy and sinful to live so as to honor the profession of faith in the salvation of God. This fear is confirmed by the conscious weakness of the subject of it, and reason decides that it is better to disregard the commandment entirely. Surely the eyes of those who arrive at such a conclusion must be blinded to the gracious promise in this last quotation. If the Lord Almighty is a Father unto you, can any good thing be withheld from you? It is not required of the obedient child to keep himself by his own strength. His Father is able to keep him; and this is just what is promised here. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." — Rev. xxii. 14.

(Editorial by Eld. Wm. L. Beebe, Oct. 1, 1883.)

*The opinions and doings of men are of no value unless motivated by the Spirit of Truth; if otherwise, they "darken counsel by words without knowledge".*

**WE QUOTE:**

"As it is the purpose of God that his redeemed, justified, and saved people should glorify him here below, he has most graciously revealed to them how they shall learn to know his will, and do it. This is the end and object of the precept." — Philpott's MEDITATIONS

"What is fruit? Is it not inward and outward — the inward fruits of the spirit in the heart, and the outward fruits of godliness in the life? — Philpott's MEDITATIONS

NATURAL WAYWARDNESS

"The Bible has a great deal to say about sheep, and because of this continued reference, people often get the idea that sheep are lovely, docile, and intelligent creatures. The truth is that they are very stupid, dirty, and particularly given to straying away. Hard as it is to comfort, these characteristics make sheep a particularly fitting symbol of the weak and erring children of God.

Shepherds tell us that sheep have to be carefully herded because if they once spy a path, they will start down that path and sometimes trot along for miles, just because it is a path. Behind this reality lies the parable of the lost sheep. That particular sheep found itself in a pathway and kept on going.

The Bible declares that "all we like sheep have gone astray." In the case of both sheep and humans, the disposition is to get into a pathway and follow it, simply because it is a pathway. The neighbors make a pathway, or the fashion designers, or the smart set at the country club, or Hollywood—and down that pathway rush millions of people, from bobbysockers to grandmothers, from toddlers to industrial executives — little lambs and old sheep running along the pathway just because it is a pathway.

"All we, like sheep." The Bible emphasizes the need for a Shepherd and the watchful ear of One who regards our waywardness with understanding and love." — Selected from Frederick (Md.) Post

(Maryland)

ASSOCIATIONAL ANNOUNCEMENTS

**Original Little River Association**, meets with Dry Creek Church, Trigg County Kentucky, 4th Sunday in August, and Friday and Saturday before.

Elder J. N. Darnell, Moderator,  
Cadiz, Kentucky

**Original West Tennessee Association**, will not convene.

**Original Bethel Association**, meets with Bethel Church, Graves County, Kentucky, 1st Sunday in October, and Friday and Saturday before.

Elder R. L. Harrison, Moderator,  
Rives, Tennessee

**Original Soldiers Creek Association**, meets with New Providence Church, Calloway County, Kentucky, 2nd Sunday in October, and Friday and Saturday before. (Church is 15 miles West of Murray)

Elder Paul Poyner, Moderator,  
Murray, Kentucky

OBITUARIES

DEACON JAMES E. WEST

Deacon James E. West was born April 14, 1875; and departed this life January 19, 1955, at the age of seventy-nine years. He is survived by his widow, Mrs. Ethel Parsons West, and two children: Mrs. Neva Cornine, Salisbury, Md., and Mrs. Elijah Truitt, Snow Hill, Md.

Brother West lived his entire life in and near Salisbury, Md., and was well known and highly respected by those who knew him, as a quiet, unassuming person. He went before the Salisbury Old School Baptist Church for membership on Saturday before the fifth Sunday in August, 1952, and was received into their fellowship. He had manifested for many years his great love for the church by his faithful attendance and his interest in the gospel of Christ. He was baptized the following morning by the writer. He was chosen deacon of the Salisbury Church May 29, 1953, and was faithful in the Lord's house, quietly going about his work pertaining to that office. It can truly be said that he filled the office of deacon well.

There is an incident in the life of our brother we desire to mention. The day he was received into the fellowship of the church, immediately after being received, he joined in the singing of the hymn at the closing of the service; and on Sunday morning at the water's edge he again joined in the song service. Someway, it left a lasting impression with me that the Lord blessed him to so humbly and quietly join in the service at that time. He left evidence with us that his faith, which is the gift of God, was the fruit of the Spirit - a divine work.

The funeral service was conducted by Elder H. M. Bennett; and his body was laid to rest, awaiting the coming of the Lord; who will descend with a shout and raise his people unto everlasting joy and praise, to be with Him forevermore.

Written by his pastor,  
(Elder) D. V. Spangler

WILLIAM P. NESBITT

William P. Nesbitt was born September 25, 1864, in Cecil County, Maryland; and died December 9, 1954. He was united in marriage to Addie E. Runner on December 8, 1897; and to this union were born two children: Mrs. Eva L. Jones, Chester, Pa., and Earl F. Nesbitt, Wilmington, Delaware, who survive. Also surviving are his widow, one grandson, and one great grand-daughter.

He was baptized unto the fellowship of the Welsh Tract Church on September 21, 1947,

**Original Obion Association**, meets with Hepzibah Church, Henry County, Tennessee, 3rd Sunday in October, and Friday and Saturday before. (Church located on Murray-Dover Road, one mile Northwest of Y with Austin-Pea Highway, near bridge at Mouth of Sandy)

Elder Paul Poyner,  
Murray, Kentucky

**Pigg River Association**, meets with Thompson's Grove Church, Roanoke County, Virginia, on August 5, 6, and 7, 1955.

Elder Randolph Perdue,  
Moderator

**The Maine Old School Baptist Association** will be held, the Lord willing with the Whitefield Church, Whitefield, Maine, September 9, 10 and 11, 1955. Lovers of the truth are invited to meet with us.

Sanford S. Bartlett, Clerk

The Annual Three Day Meeting of the Old School or Predestinarian Baptists of Riffe, Washington, will be held with Bethel Church at Riffe, beginning August 19th, and continuing the two days following, the Lord willing.

All the lovers of the truth are invited to attend. For information write

Mrs. Rosa Coleman, Clerk

The annual meeting of the **Lexington-Roxbury Association** will be held, the Lord willing, at the Old School Baptist meeting house in Halcottville, New York, Wednesday and Thursday, September 14th and 15th, 1955. The meeting will open on Wednesday morning at 10:30, DST. Ministers and brethren of our faith and order in fellowship with us and all lovers of the truth are invited to meet with us. Those coming to Halcottville on Tuesday evening before the meeting will go to the Grange Hall near the meeting house, where provision will be made for their entertainment. Those arriving Wednesday morning will go to the meeting house.

(Elder) Arnold H. Bellows, clerk

MEETING TIME CHANGED

**Pleasant Grove Church**, near Yakima, Washington, meets at 11 A. M. each third Sunday, by appointment at the home of one of the members living at Naches, Washington.

A. D. Hugett, Moderator  
John Simpson, Clerk,  
Outlook, Washington

HAVE YOU SENT IN A NEW  
SUBSCRIPTION LATELY?

by Elder Wood. He was a faithful member and was always present at his meetings unless prevented by illness. He was a kind husband and father, and was loved by all in his community.

Funeral services were conducted by the writer at the Winchell Funeral Home, Chester, Pa., with interment in the Little Britain Cemetery, Lancaster County, Pennsylvania.

(Elder) John D. Wood

#### MRS. LEONORA T. GENUNG

Sister Genung, nee Tuthill, was born August 31, 1876 and passed away April 9, 1955. She was a graduate of the New York Normal School and taught until she was married April 20, 1904 to Mr. George Gunung who passed away in 1928. She resumed her teaching career in 1921 and retired in 1941. The last few years of her teaching she taught crippled children.

She was a very worthy member of the Ebenezer Old School Baptist Church in New York City. Always present at meetings, a member of the Board of Trustees and interested in the welfare of the church. She leaves to mourn her loss three children, Miss Elizabeth Genung, Horton T. Genung and Mrs. Earl Thompson, in addition to her church and other friends.

She left the following letter to her children: "Dear Children: For a long time I have had it in my mind to write a little about my spiritual life. As a child I always had a feeling of fear that if I did wrong I would be punished by God. As I grew older I felt prayer would help me and I did pray often. In fact my earthly trials were helped by my praying.

When my mother passed away there seemed little comfort for me. I opened the Bible to read and found that salvation was not of myself but of God. Then I realized there was little I could do of myself and that my hope was in God.

In June 1903 I went before the church I love and stated my case. It surely was of God and not of myself for I have always been reticent about speaking before people. The days following this before my baptism were very uncertain and full of doubts. I was fearful I had given the wrong impression and was not worthy to be baptized, and would pray that if it was not right something would happen to prevent it.

I feel I have never done one thing to deserve God's mercy, but I do feel His need in my travels in this life. My wish to you, my dear ones, is that you will be given the desire to look to God for counsel and comfort. All my love. Mother"

She was baptized June 21, 1903, by the late Elder John McConnell. The church will miss her greatly as she was a much loved and val-

ued member.

Funeral services were conducted by the under signed on April 11, 1955. Interment was at Waverly, N. Y.

(Elder) A. J. Slauson

#### MRS. ELLA F. O'NEAL

The subject of this notice is Mrs. Ella F. O'neal, who was born August 11, 1879, and died April 3, 1955; making her stay on earth seventy-six years. She leaves her husband and five children to mourn her departure. Three sisters and one brother also survive.

She united with the Providence Church at Kitty Hawk, North Carolina, 1897, and her heart remained with the cause until her death. She was a faithful member, with a deep heartfelt regard for the church and the Word of Truth. Her courage was such that it gave comfort to all who knew her in her last years of life. She suffered immensely from her illness, but was always cheerful. Those who knew her loved her dearly.

We feel our loss is her eternal gain. May God in His tender mercy remember her children and loved ones, and enable them to be submissive to his will.

Funeral services were held at the Austin Cemetery April 8, 1955. We believe she is at rest with her Heavenly Father.

Written by order of conference.

(Elder) J. P. Tingle, Moderator  
Nellie Perry, Clerk Pro. tem

#### MEMORIAL

##### DEACON RICHARD P. EATON

In the purpose of our God, it has pleased Him to take home to himself our dearly beloved brother, Deacon Richard P. Eaton; and we, as a church, desire to bow in humble submission to the will of God, feeling that our loss is his eternal gain.

Brother Richard was appointed Clerk of the Church in October, 1937, and Deacon in May, 1943. In both offices he manifested the true spirit of Christ in service to his brethren. His memory is precious to us all, and our sympathy goes out to his widow and children. We desire that the Lord my bless them in all things, and reconcile them to His will.

We resolve that a copy of this memorial be sent to his widow and children, that a copy be recorded in our minutes, and that a copy be sent to The Signs of the Times.

Done in behalf of The Covenanted Baptist Church at her Quarterly Meeting, May 19th, 1955.

(Elder) George Ruston, Moderator  
Eldon Gilbert, Church Clerk

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

## 'The Sword of the Lord and of Gideon'

VOL. 123

DANVILLE, VA., SEPTEMBER, 1955

NO. 9

ELDER BEENE 90 YEARS OLD

Houston, Texas  
July 3rd, 1955

To the Editors of the Signs:

Greetings in our Lord and Saviour Jesus Christ who is the hope of my salvation, if not deceived. Enclosed is a copy of verse this unworthy writer composed and sent to Elder W. O. Beene on his 87th birthday — and today, July 3rd, 1955, our regular meeting day at Shepherd Fold Church, here in Houston, Texas, we commemorated this dear old soldier of the cross and our beloved pastor's 90th birthday.

It is indeed inspiring to see this dear old servant at this ripe age kept by the power of Him who has all power in heaven and in earth, given strength and grace to stand in the pulpit and speak in the great and adorable name of our great and glorious God, — God the Father God, the Son and God the Holy Ghost; quoting the scripture from the Bible, and at the same time bearing witness within that he has experienced the things contained in this Holy writ, and sets a living seal to the truth of it.

Brother Beene has been and still is a faithful watchman upon the walls of Zion, where the gracious Master placed him when He called him out and qualified him to do the work of an under-shepherd — Confessing his nothingness, his sinfulness, and his inability to do anything of himself; he at the same time, by God's grace, sets forth the precious doctrine of salvation by grace in Our Lord Jesus Christ, to the comfort and consolation of those who have been taught likewise.

It is indeed inspiring and strengthening to the poor, weak and feeble child of God, (which this writer is if one at

all), to hear Brother Beene speak of the travail of his soul and of the Lord's dealing with him, as he affirms and reaffirms the infallibility of the Great Omnipotent God; and of His faithfulness, love and mercy, and watchcare over His chosen ones. To see him and to hear him proclaim this glorious truth at his ripe old age, we are bound to say, it is marvelous in our eyes; and are persuaded it is of God and not man.

And we would give thanks to God for this gracious gift — this dear old father in Israel, who is as gentle as a lamb, yet as bold as a lion to proclaim and declare the truth as set forth by our Saviour, and revealed unto him by the Holy Spirit. In his preaching he knows no man after the flesh, and only sets forth that which has been given him, which he has tasted, touched and handled, so to speak.

This is not written to eulogize the man, for all men are nothing, and I less than nothing, but to this unworthy writer the preservation of Elder Beene's life to this age; his health, the soundness of his mind, the strength of voice, and the stability and firmness of a living faith testifies of, and magnifies God's holy name, and works among the children of men. To Him belongeth all the praise forever and ever. Amen.

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To our beloved pastor, Elder W. O. Beene, on his 87th birthday:

To an aged soldier of the Cross,  
A dear father in Israel, too;  
By the grace and love of our dear Lord,  
We pay this tribute to you.

A minister of God, called out and sent,  
To preach His Holy word;  
By his grace and power, in thy weakness and  
toil

Thou hast been held up, through thy span of years.

God hath clothed you in his armour,  
And by His grace thou hast fought a good fight  
But thy course is now almost finished,  
And the time of departure draweth nigh.

Many times you have come to us,  
Laden with food from our Master above;  
And our hearts have leapt in exultation,  
When by His power, you proclaimed His dying love.

Many times our souls you've comforted,  
Many a time our hearts you've cheered;  
As you preached a crucified Saviour,  
And the pure Gospel of His Word.

Through thy long and weary pilgrimage,  
He hath kept thee by His grace,  
Now, not much longer here to tarry,  
Soon you will see Him face to face.

There to receive the crown of righteousness,  
Prepared and laid up for you above  
With His saints and holy angels,  
You will bask forever in His love.

And when you are gone, the saints here will miss you,  
But their loss will be your gain;  
For while their sorow yet remaineth,  
Thy soul at peace, with God shall reign.

By one that loves you for the Truth's sake  
B. V. Wright. June 30, 1952.

East Point, Ga.

Dear Brother Wood:

I am sending a letter from Elder Lefferts which you may use in the Signs of the Times if you see it is worthy.

I began taking the Signs 49 years ago, and began writing for it 41 years ago and began corresponding with brethren over a wide territory. I have nearly all these letters, some of which I think worthy for others to read.

Prayer has been on my mind many times, and I have seen or felt, I hope, some sweetness in prayer that I would love to tell. I am not a speaker but I desire to write. When I wrote you last, I was writing a lot, and seemed to see a lot to write about, but for some reason I have been under a cloud for some

time. Have tried several times to write, but seemed to go blank and have to quit. You have tried to pray and could not, and you have prayed without trying, when you could no more keep from it than you could fly. David said it is good to be afflicted, and Paul rejoiced in tribulations, or in Christ through tribulations. An old sister was shocked by lightning several years ago which left her in affliction. She saw Christ in it and was able to rejoice, for it drew her near to Him. The last time I talked to her, she was still suffering, but would not have it otherwise.

The time was when I could not understand these things, but, since I have been brought down in affliction, I hope I have felt a nearness to Christ, and a sweetness in suffering far beyond any earthly joy. I can't keep from believing the Lord has been with me once in awhile, for I felt the spirit interceding with groanings that cannot be uttered. It seems that I have more fellowship and love for the poor and afflicted of the Lord that I did not feel when all was well with me in a worldly way.

Many years ago an aunt died in early life. She left good evidence of a sweet hope in her Saviour, and prayed for her little children. I was much impressed. I wondered if God indited her prayer, would He answer it? If not would it not be contradicting Himself? My pastor agreed with me. Since my affliction I am much tried, for some of my prayers are not answered, though they were from the depth of my soul, and came without words. Would He indite a prayer and not answer it? Christ was submissive to the Father's will, but this old stubborn flesh cannot submit until brought down in humility by His spirit, then we can say, "thy will be done;" and rejoice that He knows best and will care for us in all our trials. If we have the faith as a grain of mustard seed we can remove mountains in prayer.

I must acknowledge I do not have that faith. Some people say, "Exercise faith." How can I exercise that which I do not have? To be afflicted is a cross,

but nothing to be compared to that of one or more of the family, and the best doctors say there is nothing that can be done for them, but they will continue to grow worse. Do you wonder that I try to pray. Some people say the days of miracles are past, but God is the same: has the same power, speaks and it is done, commands and it stands fast. If it is His will He can cure my dear one, and if I had the faith he would do so, but He has not given me that faith. Israel went so far in sin at times that God told them He would not hear them but would bring judgment on them. I believe this is why I do not have faith, I am such a sinner He will not hear me; still I cannot help but try to pray.

I sorrow much over the condition of Zion, and I feel to pray for the Lord once more to show her her sins, and bring His people closer together in love and fellowship; and keep them as the apple of His eye.

With love and fellowship,  
Geo. W. Jackson

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#### PRAYER

Leesburg, Virginia  
August 5, 1932

George W. Jackson  
East Point, Ga.

Dear Brother Jackson:

Your recent good letter has afforded me much food for thought. The matter of prayer has been one of great concern to me, and I should hesitate to give you or anyone advice as to your way of going about it. We know that without the Spirit of God, we cannot really pray; yet how are we to know when we have the Spirit. We cannot let our feelings be the guide in this matter. One may be praying when there is no sensible feeling, one may not be praying even though we may feel that we are. Hence, frames and feelings are not to be one's dependence in this matter.

There are times when one would not

go to meeting if he went by his feelings; there are times when the preacher would not go into the pulpit if he were to be swayed by his feelings. We are commanded to preach the word whether in season or out of season with us. Also, Jesus said that men ought always to pray and not to faint, and Paul exhorts the brethren to pray without ceasing. It seems, therefore, that the children of God should not hesitate to ask their Father for what they desire whether they feel they have the Spirit or not. The proof that we have the Spirit is when our prayers are answered.

If they are not granted, then we know we did not have the Spirit; but if we receive the things we ask of Him, then we know that our petition was of the Spirit. We know that our Father has already judged what is best and right for us before we ask Him, but we also know that *He has willed that we shall ask Him for those things which he has ordained to give us.* The Spirit, who knoweth the mind of God, inspires the believer to ask for these things. Sometimes we may feel that we have this inspiration, again we may feel that we have it not; but no matter what our feelings may be, we should bring all our wants to Him. He will sort them out and give us the things that are right for us to have, and he will ignore those petitions of ours, which, in His sight, are not right. Not to pray is to ignore the fact that God is Judge. If we sort out our own prayers ourselves and decide to ask for this and not to ask for that, that is taking judgment into our own hands and is robbing God of His prerogative of Judge in that matter. We should not do so.

Prayer is asking. Inasmuch as God is our Father, it not only ignores him as Judge when we try to be our own judges in the matter of what we shall pray for, but we ignore God in His Fatherhood not to pray to Him. If one of my children, instead of coming to me for what it wanted, should go down the street and ask a neighbor, I should feel that child ought to be punished be-

cause he had ignored me as his father. It is the child's right to bring its wants to the father, it is the father's prerogative to hear that child's petition and to decide whether it is for the child's good to grant it or not. Thus, for us to seek counsel of ourselves or of others rather than to lay our case before God, is to ignore His Fatherhood.

Further, suppose you had a friend and suppose you were in need and refused to let that friend help you, would you not thus despise the friendship of that friend in thus setting him at naught in your time of need. Now, God is our Almighty Friend, He through Jesus Christ sticks closer than any earthly friend or brother. The Bible tells about a friend who went to another friend at midnight and asked for help; for some bread, I think, to give one who had come to him for bread. This one to whom the one came asking for bread, had no bread to give: therefore, he went to his friend at midnight to get bread. This friend was in bed with his children and did not want to be disturbed to get up to give the bread, nor did he want to disturb his children in order to grant this plea.

However, because the friend at the door kept begging for bread and would not go away, the friend in bed arose, even though he had to awaken the children, and gave the man at the door bread. This parable is spoken by Jesus, I think, to teach the value of prayer and that it is the duty of friend to answer friend. You will remember that Simon Peter was once lodging in Joppa at the home of one Simon, a tanner. While there, three men came begging him to come down to the house of Cornelius the Gentile. Previous to this, Cornelius had been praying to the Lord for light. In order to grant the prayer of Cornelius, Peter had to be disturbed in his rest by the seaside to go and preach to this Gentile. Thus, sometimes the children have to be disturbed, they have to be put to some inconvenience, in order that some other child of God may receive the answer to his prayer for

bread. Thus, you see for us not to go to God in prayer not only ignores Him as our Father and as our Judge, but sets him aside as our Friend. We cannot afford to do this.

Now, as to the manner of prayer, I cannot well tell you what to do. I cannot tell you how often to pray or when to pray, or whether to get down on your knees, or how to do it. I can only say as Jesus did, that we ought always to pray and not to faint. Sometimes, I have had to get down on my knees, couldn't feel satisfied not to do it. Other times, I have prayed as I lay on the bed in the silent hours of the night. Again, I have many times sent up a cry for help right in the midst of the day's business while in the midst of the world's people. So, in this, you will have to do as you think best for you in your case. In any case, don't stop praying whether you feel you have the Spirit or not. Take all your wants to Him who knows all things, and who alone can do you good and can save you to the uttermost.

Yours in Christian fellowship,  
H. H. Lefferts

Kingston, N. Y.

Signs of the Times:

Enclosed I am sending copy of a letter received from Sister Gertrude Secor soon after the passing of her mother, which we feel is good reading and food for the hungry soul. If you approve, we would be glad to see it in the Signs of the Times.

(Elder) A. J. Slauson

A PRESENT HELP IN EVERY TIME  
OF NEED

216 East 175th St.  
New York, N. Y.

Elder A. J. and Sister Slauson,

Dear kindred and dearly beloved: First I would like you to know I appreciate your many kind thoughts and deeds more than I can find words to ex-



press. I was glad to receive your nice letter.

My cold is better and I hope I am thankful to the Giver for His many blessings! My greatest trouble now is the shocks I have had and my doctor says they have surely taken my strength which it will take time to overcome. I am fortunate to have such a fine physician naturally, a kind and understanding man with good judgment, willing to take his time to advise me. He was so good to me the morning mother passed away telling me exactly what I had to do and how to do it. He said: "Gertrude I am as shocked as you are. This is the last thing I thought would happen to your mother as she was getting along so well," but he said "You know what will be will be."

Dear ones I am so happy that I have a still greater Physician, that Great Physician who is able to do more than our natural minds can comprehend, able to do more than we might ask or think. Yes I have a great Comforter, and without Him I am sure I could not carry on. Did not Jesus say, "I will not leave you comfortless: I will come to you." Notice he did not say I might or maybe but said *I will not leave you* and *I will come*. I love the wills and shalls of my God — they leave no chance for doubt. I feel He has been and is with me during my present struggle. If I had the strength and courage and the Lord would direct my pen, I am sure I could write a volume of the many blessings He has bestowed upon me during these days of trials, and the many thoughts and verses He has spoken to me.

So you see, although naturally speaking I am alone, I do not feel that I am alone spiritually — I feel the Lord's presence. What a blessing this is, and how undeserving I am of the comfort He has given me. Again, I feel I have experienced what is meant by praying without ceasing. How strongly I have felt the arms of my dear Savior holding me up. Truly I know "that my redeemer liveth." "How can I sink with such a prop as my eternal God?"

When my dear mother died in my arms, I was praying all the time in my weak way, "God give me strength, O Lord help me." A voice said to me, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." I could truly feel and say my Father's will be mine. May I at all times be resigned to His holy will. I am sure that it makes our burden lighter when the Lord has reconciled us to His will. I feel the Lord was good to me that it was so arranged I would be at home. When I think how much worse it might have been, it makes me shudder. How thankful I am too that mother did not have to suffer. I have so much to be thankful for it makes me ashamed that I weep.

That still small voice said to me, "Sorrow not, even as others which have no hope." This has bothered me too. I shall never forget the beautiful expression on mother's face when she said, "Gertie, I am going to go." She felt the presence of the Lord with her so strongly. She spoke often of her unworthiness. She said, "I am a poor one to pray for anybody when I am the worst there is." Oh, if I could be more like her and have half of her patience and goodness. It is very difficult for me to write, my heart is so broken and my head feels as if it would burst when I try to write or think.

The many assurances I have received are so precious to me. Had the Lord not pitied the state I am in, I do not know what I would do. The words of the poet have been spoken to me over and over with much comfort.

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

We are told, "Seek ye out of the book of the Lord, and read: no one of these shall fail, etc." What better advice does one need? I get much advice today but so much of it reminds me of what Job said, "I have heard many such things: miserable comforters are ye all." Psalms 121:2 reads, "I will lift up mine eyes

unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth."

Dear folks I had to lay this letter aside and will try to add more at this time. When I try to think or concentrate it bothers my head. Last week when I tried to do a little writing it made my head ache for a week. My doctor said by mother going as she did, it was one of the greatest kind of shocks and no wonder you cannot concentrate. Since then I fell, spraining the instep and pulling the ligaments and tendons. He said I was fortunate not to have broken any bones. So you see once more I have been shown "A Sovereign Protector I have, unseen yet forever at hand." I am reminded of the words of Jesus when he said, "Go and show John again those things."

I think it best I bring my ramble to a close for this time. Please forgive all that is amiss considering the state I am in, and also my weakness. I think so much when I am down, "O ye of little faith," but still I want to cling to this little faith and never have it taken from me or I would perish indeed. Much love to you both and continue to remember me in your prayers. The prayers of the righteous availeth much. May the God we love continue to bless you in all things both temporal and spiritual. Write when you feel so to do. Much love.

Gertrude Secor

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### SAVED BY GRACE THROUGH FAITH

Denton, Kentucky

Dear Brother Wood:

It seems that I am impressed to pen a few of my thoughts on the following portion of scripture, and if you think they would be of interest to your readers, you may publish them; if not cast them aside and all will be well with me.

*"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." (Ephesians 2:8-9)*

What a blessing it is for one to be a witness to this experience by feeling and understanding; and also by knowledge of the blessed truth which is contained in this portion of sacred scripture. I very often wonder if many of the Lord's dear and afflicted people are given to seriously consider this portion of scripture in its fulness, and to see just what is contained therein. Please notice the first words of the sentence, "For by grace are ye saved" — not were ye saved only, but are ye saved, in the present tense. That is, if I understand just what the apostle meant, that the children of God who were chosen in Christ their blessed Lord by grace before the world was, and that that grace did not cease there, but follows on through time to eternity; so they are daily being saved from the errors of the world, and from their trials and temptations, and from the snares of their enemies, and the snares of Satan. They are daily preserved, and where sin abounds in them, grace does much more abound in them.

Webster defines grace, as an unmerited favor and love of God. I do not know whether this definition of the word does justice to the word scripturally, or not. But, anyway, if we had to do as much as raise our heads and look unto the firmament of heaven in order to obtain this grace, it could not be said that grace was an unmerited favor; and so we would have that much to boast of. But boasting is excluded. Before the saving grace was made known to us we were dead in trespasses and sins, and totally passive. "But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved); and hath raised up together, and made us sit together in heavenly places in Christ Jesus." (Ephesians 2:5-6). Having love his own which were in the world, he loved them to the end. God did not begin to love his people, neither will he ever cease to love them, for his love is everlasting: As he says, "I have loved

thee with an everlasting love, therefore with loving kindness have I drawn thee." And we read, "And you hath he quickened (gives life) who were dead in trespasses and sins, wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in time past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath even as others." So, as far as nature is concerned, there is no difference between the children of God and the children of wrath; but as far as the spirit is concerned, they, the Lord's people, have always been his beloved people, and preserved by his grace, unmerited on their part.

The next portion of our text which we will consider is, Faith; "By grace are ye saved through faith." Webster defines the word faith as, Belief; trust in the honesty and truth of another; the assent of the mind to divine revelation; etc. But it seems to me that this definition does not harmonize very well with the definition given by the Apostle Paul; he says, "Faith is the substance of things hoped for, the evidence of things not seen." The substance of this faith, which is the spiritual evidence which the hope of the people of God is founded on, has strengthened and given them courage to yield to the block, or be burned at the stake, rather than to recant the principles of the doctrine which they have been taught, and experienced by the revelation of the Spirit of their God. And through this faith they are saved here in time from the snares of false doctrine, and deceivings of the evil spirit. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet

speakeh." Please keep in mind that it is said in the Holy Scriptures that, without faith it is impossible to please God: and it is also said than all men have not faith. And it is said that faith is the gift of God; and the fruit of the Spirit. So no man has this faith except those who have been regenerated and born of the spirit of God. Those who are dead in sins have no faith, therefore they cannot please God. But the children of God have by grace through faith been blessed to do wonderful things: By faith Noah being warned of God of things not seen, prepared an ark to the saving of his house; by faith Abraham when he was called to go out into a place which he should afterwards receive for an inheritance, obeyed, and he went out not knowing whither he went. By faith he sojourned in the land of promise as in a strange country, for he looked for a city which hath foundation, whose maker and builder is God. Through faith Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised; therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These all died in faith, not having received the promise, but having seen it afar off and persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. To them Christ had not come in the flesh on earth, and had not suffered and died on the cross — had not as far as they were concerned, redeemed them from the curse of the law which they were held under. Yet with God the work of redemption was already completed, for his beloved Son stood with him as a lamb slain from before the foundation of the world. They had received the promise which was made to Abraham their father, that Christ would come and redeem them from the bondage of the law; and so they staggered not at the promise, but firmly believing

through this faith, which is the substance of the things they hoped for, that God would keep his promise. So by faith they had no fear of the misery of an everlasting destruction.

I heard a Baptist preacher say in his preaching that the old patriarchs went to heaven on a credit; and afterwards Christ, their surety, came and paid the debt which they owed and could not pay themselves. I do not know whether this was a proper expression as an illustration of the redemption of our blessed Lord or not, but that was the way he put it.

By faith Abraham, when he was tried, offered up Isaac: he that had received the promise offered his son, of whom it was said, In Isaac shall thy seed be called; accounting that God was able to raise him from the dead, from whence also he received him in a figure. This was a figure to those who were blessed by faith to see and understand their blessed Lord, who was to come and be put to death for their sins, and raised again that they might live forever. By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob when he was dying, blessed both the sons of Joseph, and worshiped. By faith Joseph when he died made mention of the departure of the children of Israel, and gave commandment concerning his bones. By faith Moses when he was born, was hid three months by his parents because they saw he was a proper child, and they were not afraid of the king's commandment. By faith Moses when he was come of years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasure of sin for a season. By faith he forsook Egypt, not fearing the wrath of the king, for he endured as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of the blood, lest he that destroyed the first born should touch them. By faith they passed through the Red Sea as by dry land, which the Egyptians assaying to do,

were drowned. By faith the walls of Jericho fell down after they were compassed about seven days. By faith the harlot Hahab perished not with them that believed not, when she received the spies with peace. Time would fail me to tell all of these. Read the eleventh chapter of Hebrews.

All these things which were done, they were blessed by the power of God to do through faith: by grace looking forward to the coming of their blessed Lord, who is the substance of their faith and hope; which hope they had as an anchor of their soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec.

Let us now consider briefly the last portion of our text, "And that not of yourselves: it is the gift of God: not of works lest any man should boast." First, we believe that the Lord's chosen people have good work to do as God works in them to will and to do of His own good pleasure. But they must first have life — life precedes all action — so they must first be born again. (Not work in order to be born) And even after they are born again of the spirit, they cannot do anything of themselves. Christ, our Lord, said, "Without me ye can do nothing." So, if those who have been born again can do nothing, then why, Oh why, should we think that a dead sinner who knows not God, could do anything to bring himself into favor with God.

There are five senses of life: seeing, hearing, feeling, smelling and tasting; and so long as a man has even one of these senses, it cannot be said that he is dead. Before a man can have these senses he must be born into this natural world; then he is capable of seeing, hearing, feeling, etc, the things of the kingdom which he is born into: he must be born a natural birth before he can see this world or kingdom. He is born with a natural or carnal mind only, which mind cannot see beyond this na-

tural kingdom; and he knows nothing about this natural kingdom whatever before his birth. So, to have the spiritual senses of a spiritual life, he must be born again, not of corruptible seed, but by an incorruptible seed by the word — which is the Son of God. But if a man has none of these senses of life, and only has a mind which is enmity to God, and not subject to his law, neither indeed can be, how in the world could he believe, or accept? Such a thing would be absurd.

We see from the above truth that no man can have a spiritual life except as a free gift of God; and it is to those to whom it pleases God to bestow it: which is a certain remnant of the human family; as the Apostle Paul says: "Even so then at this present time also there is a remnant according to the election of grace." And if by grace it is no more of works — it is not part works, and part grace. The two belong to different covenants. It we had to believe, or accept, in order to be born again, that would be of our own works; and our salvation would depend on our believing and accepting, without which we would not be saved; and salvation would not be a free gift, but would depend on us: and if we failed to do that which is required of us, then God would fail to do or comply with his part of the contract, and so, no salvation. If all should fail (which they certainly would) then Christ died in vain, and Heaven would be empty; and the place called Hell would not hold them. Grace would be no more grace. Paul continues by saying, "But if it be of works, then it is no more of grace, otherwise work is no more work." Meaning that if it is of grace, there are no works in it. If it be of works there is no such thing as grace in the matter.

Please remember the text, which reads, "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." Paul says in his epistle to Titus, "Not by works of righteousness which we have done, but according to his mercy he

saved us by the washing of regeneration and renewing of the Holy Ghost." And in Romans 4:4, "Now to him that worketh is the reward not reckoned of grace but of debt; but to him who worketh not but believeth on him that justifieth the ungodly, his faith is counted for righteousness." When he says, "To him that worketh not," he means, as we think, He who is not expecting to receive eternal life by his own works; but who's trust and faith is wholly in God. If it were of works, it would be a debt which God would justly owe him for his work; as a debt, it would not therefore be of grace. He also says, "If Abraham were justified by works, he had whereof to glory, but not before God." So no man can glory in his own works before God. He may glory before men, but not before God. All of man's works of righteousness before God are but filthy rags: to be ragged looks bad enough, but to be ragged and filthy too, looks very bad indeed; and that is just what every man is before God. God only can take away man's filthy rags, and cloth him with the righteousness of our blessed Lord; he only can change our garments — and at his appointed time. Zechariah says, "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said to Satan, The Lord rebuke thee, O Satan: even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, "Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment."

He did not tell Joshua if he would believe or accept, or do anything, that he would cause his iniquity to pass, and give him a change of raiment. So God can, and does, give us a change of heart, and take away our filthy garments

without requiring anything in exchange for it. His grace is free to those of his choice: if it were not free, it would not be of grace. When God reveals to one of his little ones his lost and ruined condition, Satan always stands by and whispers that God will not save unless he does something for God: that God does not save lives for nothing. He tells him the same falsehood that he told Eve in the garden of Eden: that God does know that ye shall not surely die, but that you have become as gods, knowing good and evil; and that it is up to you to choose between them; and except you choose the good, and do and be good, God will not save you. This causes him much anxiety and misery for a season, until his blessed Lord comes and reveals himself, and tells him to, "Fear not little one, for it's your Father's good pleasure to give you the kingdom." It is the gift of God — not of works, lest any man should boast.

Yours in a blessed hope,  
H. L. Rogers

Ridgeway, Virginia

Elder D. V. Spangler,

Dear Brother in Hope, and to the Household of Faith Everywhere:

After eleven long years, this poor wanderer is back home again — back as a member of my old home, North Fork Church, in the Pigg River Association. And I'm glad to be back; desiring of God to prepare a thankful heart within me for this blessing; this gracious privilege of being at home again.

There is a scripture that has been following me for days; and I desire to write concerning it, hoping God will see fit to guide my mind and pen, and realizing that if he doesn't, what I would write otherwise wouldn't be worth the paper it is written on.

"The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." (Psalms 19:1-2)

I will have to write just as my mind is lead; asking all who read this, to measure what is written by that infallible rule: "Thus saith the Lord" - both in the written Word of God in the Bible, and the Word of God written in our hearts by experience. And, if what I write doesn't measure up to these two witnesses, cast it aside for it is worthless.

The word "heavens" means to me, to be above the earth. Just as the natural sun is the light of the earth, Jesus is the light of the Spiritual. When the sun is shining, the terrain, or earth we travel on, is plainly seen, with its hills and valleys. Allow me now to come to the part that is mainly on my mind.

"Day unto day uttereth speech, and night unto night sheweth knowledge." - children of God, living either in the Law Covenant Day or the Gospel Covenant Day, calling back and forth to each other: Day unto day; see? This, to me, is the predominant theme of this scripture. We read in Ephesians, 2nd chapter, of the church being "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." What is this foundation upon which the apostles and prophets stood, according to, "Thus saith the Lord"?

"When Jesus came into the coasts of Caesarea Phillippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some Elias; and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven; and

whatsoever thou shalt loose on earth shall be loosed in heaven." (Matthew 16:13-19)

To me, in brief, the foundation of the apostles and prophets is Jesus. He is mentioned as the Rock of Salvation in various places, both in the Old and New Testaments; and is our hope of glory, by the divine revelation in our hearts by the Spirit of God, the Holy Ghost. This is the foundation the church stands on. Jesus is the Rock. The old apostles and Prophets experienced him; and wrote that experience. And we, in our day, have also experience Him. Thus, both we and they, being children of the Day, being taught by the same Teacher in the same School of Divine Grace, which God has set up in our hearts, have these blessed spiritual things revealed to us by the Holy Ghost.

And God, being unchangeable in all his works and ways, the passing of time doesn't cause his work, his doctrine, to grow old; so then, we can read our experience in reading the experience of the prophets and apostles; which when we are blest in the Spirit to really feel it, calls to us over the hundreds of years intervening, calling forth our love and fellowship. Yea, like experience manifests brotherhood, begets fellowship and causes our love to flow; so much so, that sometimes we can reach back the hand of fellowship in spirit, to those long gone on before, and call them brethren. This is the spiritual interpretation, to me, of this scripture. "Day unto day uttereth speech; and night unto night sheweth knowledge."

Now, the keys of the kingdom: three, representing Father, Son and Holy Ghost, in some way I am not able to explain. The Kingdom of God is set up in our hearts by divine power, divine revelation — Jesus is the theme, the sum and substance. In first Corinthians, thirteenth chapter, it tells what these keys are: Faith, Hope and Charity. The children of light, children of God, children of the day, have all three, being the blessed possessors of Jesus formed in them the hope of glory eternal. In the

past, more than once, I have been hundreds of miles from home, going among the churches and brethren, meeting strangers, people whom I had not met before; and when blessed to tell of the goodness and mercies of Israel's God, this would unlock the doors of love and fellowship, and they would receive me into their heart's embrace. See the keys in action!

Oh, how earnestly do we seek for evidences of being true children of God! We have experienced day in the night-time, night in the day, winter in the summer, and summer in the winter.

"The midsummer sun shines but dim,

The fields strive in vain to look gay;  
But when I am happy in him,  
December's as pleasant as May."

Do not these words explain what I mean?

"Day unto day uttereth speech; and night unto night sheweth knowledge." Consider Jacob. I remember what I heard a precious elder preach once concerning Jacob's vision of the ladder reaching from earth to heaven - the angels of God ascending and descending on it. He said, and I believe, that the ladder represented Jesus; and the angels represented the children of God in their experience: up and down — first one then the other. A few years ago my mother had exzema on her hands, near blood poison; and my wife had a deep cold, near pneumonia. Oh, how fearful I was of death taking them both! One day, while they were in this condition, I was riding the tractor back to the fields to work, and, looking down at the house where we lived, my tears began to flow; and I began to sing a song of lamentation from my soul: "When sorrows encompass me 'round, and many distresses I see; astonished I cry, can a mortal be found, surrounded with troubles like me."

Surely, brethren, I was down near the bottom rung of the ladder. Another time, years ago, for several days I felt draped in mourning — felt fearful that I had caught the shadow and missed

the substance; felt fearful, sad, alone, and forsaken, grieving over the manner of my life falling so far short of the way I desired to live; and was fearful I was a deceiver. I felt as David expressed it in the twenty-second Psalm, "My God, My God, why has thou forsaken me." I started to work, and these words came rushing in with power, "With my mind I serve the law of God; but with my flesh, the law of sin." Instantly, I was caught up, lifted from the sorrowful valley of despondency to the high mountain top, and tears of joy flowed forth. My soul began to singing praise to God, and I could hardly see to drive. Back over the years, in spirit, I extended the hand of fellowship to two who had gone on before: David and Paul — one in the law day, one in the gospel. To David, when he said, "Praise the Lord, Oh, my soul! let all that is within me praise his holy name." And to Paul, when he expressed the words already quoted.

"Day unto day uttereth speech; and night unto night sheweth knowledge." Yes, we have dark seasons also; seems to be much more of this than the other times when our sorrows come rolling in like a flood; times of doubts and fears, when we understand more clearly the language of the old writers. I have seen the time more than once, and like Job, that I wished I could have died while a babe in mother's arms.

But in all these things we are led and taught. Allow me to mention one more thing. Near where I now live, there is a mountain called Chestnut Mountain. One day while coming home from work, coming over the mountain (it was summer, and a thunder storm had shortly before passed over), in the far distance I saw a dark cloud; but between me and that cloud was a rainbow, seemingly pinned against the cloud. The rainbow: symbol of promise, figure of Jesus being with us in the depths of our troubles. "When thou passeth through waters, I will be with thee; and through the rivers, they shall not overflow thee. When thou walkest through the fire, thou shalt not be burned; neither shall

the flame kindle upon thee." (Isaiah 43:2) Remember, O, household of faith, this promise of God who cannot lie, when you have to walk the dark and lonesome valleys.

When driven to your knees by the knowledge that you have no where else to go, I pray remember me.

Humbly, your brother in  
hope of mercy,  
(Elder) Layton Wingfield

Signs of the Times:

Enclosed is check for \$3.00 for the Signs another year. I like the good old doctrine — it is as sound as it was seventy years ago. I am six months along on my ninetieth year. Love.

James F. Staggs

#### ASSOCIATIONAL NOTICES

The Salisbury Old School Baptist Association will convene, the Lord willing, with the Forest Grove Church, one mile south of Parsonsburg, Maryland, October 19 and 20, 1955.

All ministers of our faith and order, and all lovers of the truth are invited. Those coming by car on Tuesday will go to the home of Sister Ethel Holloway, 508 E. Isabella Street, Salisbury, Maryland. Anyone coming by bus or train will please phone Sister Holloway, Salisbury 2-2526, and they will be called for.

Elder H. M. Bennett, Pastor,  
Ethel Holloway, Clerk

The Virginia Corresponding Meeting will be held, the Lord willing, with Mt. Zion Church, on October 12, 13, 14, 1955. Mt. Zion meeting house is on Route 50, about a mile east of Aldie, Virginia. An invitation is extended to ministers and brethren in fellowship with us, and all visitors are welcome.

Arthur L. Carter, Clerk,  
Manassas, Virginia

The annual meeting of the Lexington-Roxbury Association will be held, the Lord willing, at the Old School Baptist meeting house in Halcottville, New York, Wednesday and Thursday, September 14th and 15th, 1955. The meeting will open on Wednesday morning at 10:30 DST. Ministers and brethren of our faith and order in fellowship with us and all lovers of the truth are invited to meet with us. Those coming to Halcottville on Tuesday evening before the meeting will go to the Grange Hall near the meeting house, where provision will be made for their entertainment. Those arriv-



ing Wednesday morning will go to the meeting house.

(Elder) Arnold H. Bellows, Clerk.

CONTRIBUTIONS TO THE INDIGENT FUND

(To July 1, 1955)

Cleone E. Taley, N. J. \$5.00; Homer Bailey, Del. \$5.00; Mrs. Pattie Dean, Ga. \$2.00; Elder A. D. Hughett, Wash. \$10.00; Mrs. E. K. Morris, N. C. \$2.00; Robert G. Singleterry, Tex. \$6.00; D. B. Thomas, La. \$1.00; Mrs. T. L. Rakes, Va. \$3.00; L. G. Lambert, N. C. \$3.00; A. C. Morton, N. C. .50; Mrs. Lunah Hudson, Calif. \$5.00; Mrs. Cornell, N. Y. \$1.00; Mr. Paul Miller, W. Va. \$5.00; Mrs. Amy S. Hewitt, N. Y. \$10.00; Dossia Deal, Mo. \$2.00; Mrs. L. P. Anders, Ala. \$1.00; Mrs. L. M. Lucas, Ala. \$4.00; Mrs. G. E. Rogers, Canada, \$7.00; Mrs. Jennie Clifford, Wash. \$1.00; Mrs. C. E. Lawrence, Mass. \$1.00; Mrs. S. L. Mathews, Tenn. \$1.00; W. W. Yeisley, Wash. \$1.00; Mildred Gordy, Mich. \$2.00; Mrs. J. B. Simmons, Tex. \$7.00; J. P. Gardner, Ark. \$1.00; John F. Dean, La. \$5.00; Lester A. Phillipps, La. \$2.00; R. D. McGough, Ala. \$5.00; G. L. Reaves, Fla. \$5.00; Gilbert Sullivan, Ga. \$2.00; Gertrude Barnhill, N. C. \$5.00; Mrs. V. W. Free, Tex. \$5.00; Mrs. James Young, Tenn. \$2.00; R. D. McGough, Ala. \$5.00; Mrs. Eugene Poland, Ala. \$1.00; Mrs. Mary Mills, Calif. \$5.00; Mrs. Luther Campbell, Ark. \$5.00; J. E. Jones, Ariz. \$2.00; Mrs. Mattie Folmer, Ala. \$4.00; Ethel Werner, N. J. \$5.00; Joseph Johnson, Tenn. \$1.00; John F. Lax, Ill. \$7.00; W. B. McGregor, \$5.00; J. E. Lynch, Tenn. \$1.00; Dozzie Casey, N. J. \$1.00; Mrs. Clem Little, Ala. \$2.00; W. D. Griffin, Ala. \$1.00; James W. Black, Canada, \$2.00; Harry T. Vories, Mich. \$20.00; Mr. and Mrs. Annias Hastings, Md. \$5.00.

WATCH YOUR EXPIRATION DATE AND RENEW PROMPTLY. THANK YOU

EDITORIALS

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EDITORIAL

*"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." (John 15:1, 2.)*

"I am the true Vine, and my Father is the husbandman." The fact that Jesus designates Himself as the true vine, indicates that there is a vine that is not true, and the fruit of which is distasteful to those who know the vine of truth, as compared with the vine of deceit. The sons of the prophets were sitting before Elisha, "And he said unto his servant, set on the great pot, and seethe pottage for the sons of the prophets. And one went into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into

the pot of pottage: for they knew them not. So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, there is death in the pot. And they could not eat thereof. But he said, then bring meal. And cast it into the pot; and he said pour out for the people, that they may eat. And there was no harm in the pot." There was no healing or purifying characteristic, or virtue in the meal of itself, but the power of God to make the bitter sweet, was manifested.

"Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; and went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, what shall we drink? And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them." This tree, evidently represents Jesus Christ the tree of life, the true vine, and when His hand is seen in the bitter experiences of His people, it takes bitterness and death from the pot.

"My Father is the husbandman." It is the work of the husbandman to trim from both vine and branch all fungus growth which serves only to add weight and burden to vine and branch. When the true vine becomes overburdened with professors, it is the duty of the husbandman to prune from the vine, all such professors, and He does it by proving them, by the trying of their faith. "And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." (Matthew 3:10.)

"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."

We may ask, "What are these fruits that some branches fail to bear, the absence of which causes the husbandman to take them away?" I think the apostle Paul has given a good description of these "fruits" in his epistle to the Galatians. "But the fruit of the Spirit is love, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lust. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another."

The ones then, in whom evidence of these "fruits" are not found, are the ones that the husbandman taketh away. But who are they that are in Christ that do not produce these "fruits?" Evidently, they are those who are in Him by profession only! They have no direct union or communion with the vine; they draw near Him with their mouth, but their heart is far from Him. They know nothing of the love of God, which passeth all understanding. They know nothing of the joy of the presence of His Spirit. They know nothing of that peace that comes to those who feel that the blood of Christ has washed their sins away, and made them kings and priests unto God. They have not crucified the flesh with the affections and lust. They have not yet learned as the apostle Paul did, "In me, that is in my flesh dwells no good thing." They cannot say with David, "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thoughts afar off. For there is not a word in my tongue, but, Lo, O Lord, thou knowest it altogether." In the absence of these "fruits" of the Spirit, they are just a nominal branch.

But how are they in Him who produce this "fruit?" They are in Him by choice, they are in Him by election; they are in Him by creation; they have direct communion with Him, and receive their life from Him, and their

hope is in Him, and their fruit by Him, as the Lord said to Israel, "From me is thy fruit found." The true branch comes from the inside of the true vine. I once heard of a conversation between an old colored man and a college professor on the doctrine of salvation. The professor said to the colored man, "Joe," pointing to a limb on a tree, "you know that that limb can die and fall off of that tree" Joe said, "Yes sir, I know that that limb can die and fall from that tree because the limb is on the outside of the tree, but the children of God are not on the outside of Christ, but in Him, therefore not a one of them can fall away."

Evidently, the professor was arguing that a branch could attach or detach itself from the vine at its own will, but the colored man refuted this argument with a fact, that could not be denied. All who bear fruit in this vine are grafted in by the husbandman. All true branches were chosen in the true vine before the foundation of the world, and because of the union they have with the vine, are born again, "Not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

But these living branches that are in the vine, being grafted in by the Father, do not bear fruit all the time. The natural branch does not bear fruit at all seasons of the year. The watery solution which circulates through the vascular tissue in the natural plants, descends to the roots of the plants at certain seasons of the year. At which time the branches, though living, do not produce any fruit. The sap must come up again through the stock and infuse itself into the branches before they can produce any fruit; and that only, at certain seasons of the year. The spiritual plants have summer, winter, cold and heat to contend with, just as do the natural plants. Neither can bring forth fruit out of season.

"Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." God does not purge the

nominal branch, He removes it out of the way. He removes him who has a name to live, but is dead. He purgeth the living branch that beareth fruit, that it may bring forth more fruit. The nominal branch cannot be pruned, because there is no soundness about it. It is rotten from one end to the other. Therefore, the whole must be removed. The living branch can and must be pruned. Otherwise, it would become top heavy, overloaded with self-righteousness and pride; which in the sight of God is as filthy rags. And God does not approve of His people going around in filthy garments. The ones that have been washed and cleansed by the blood of Christ, are more approbate and pleasing to the eye of God and His people.

"Dressed uniform the soldiers are,  
When duty calls abroad;  
Not purchased by their cost or care,  
But by their Prince bestowed.

Tis wrought by Jesus' skillful hand,  
And tinged in his own blood;  
It makes the Christian gazing stand  
To view this robe of God.

No art of man can weave this robe,  
Tis of such texture fine;  
Nor could the wealth of all this globe  
By purchase make it mine."

The doubts, fears, afflictions and adversities through which the people of God are called to pass, is a great pruning knife. No one enjoys being pruned, and Paul says, "Now 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 once heard Elder Jim Adams say that he had been passing on his way to one of his appointments what seemed to him to be a beautiful peach orchard. But one day he passed and thought it was the worst looking orchard of stumps that he had ever seen. It looked to him that which was left standing, would never bear any more fruit. But he passed the same orchard the next year, and those trees were full of beautiful peaches. So when the children of God have been pruned, they feel,

I imagine, about like that pruned orchard looked.

May God reconcile His people to whatever pruning that is necessary to keep them at His feet. It would be superfluous to say, that all of God's people feel at times, that they have an excess weight of pride and self-righteousness that needs to be cut off from day to day. But the great husbandman knows where and when to prune the plants of His garden. I desire to quote two verses from Hymn No. 570 of the book of Benjamin Lloyd.

"Surely once thy garden flourished,  
Every plant looked gay and green;  
Then thy word our spirits nourished—  
Happy seasons we have seen.

But a drought has since succeeded,  
And a sad decline we see;  
Lord, thy help is greatly needed,  
Help can only come from thee."  
Lord revive us!  
All our help must come from thee.

H. O. Nash

#### OUR APPRECIATION

Your editors appreciate the many letters and articles which are sent in for publication, and they hope the brethren will continue to send them. Our desire is to publish them as early as possible, and endeavor to do so as we have the opportunity to prepare the copy for the printer; and as we have space for them in our columns. It is necessary to take the length of articles into consideration when making up the paper, and it is often necessary to publish shorter articles first, since we do not like to continue an article in the next issue. Articles of not over three or four double-spaced typewritten pages seem to be about the ideal length, but we realize it is not always possible to hold them to this length. Those preparing obituaries can help us by making them as concise as possible.

We also appreciate the new subscriptions which the brethren are sending in, and the prompt renewals. These, together with the contributions to the

Indigent Fund, make it financially possible to continue our publication. We hope the brethren will continue to realize that we need their help in these matters. Thanks.

J. D. W.

#### CHANGING OF MEETING PLACE

Because of conditions beyond our control which has left the brethren at Nazareth Church unable to care for the **Hopewell Association** this year, it becomes necessary to change the place. The Lord willing, the association will be held with **Zion Church**, eight miles north of Gordo, Alabama, at the usual time: third Sunday in October and Friday and Saturday before. Our brethren are welcome.

(Elder) H. M. Brock, Moderator  
(Elder) W. D. Griffin, Clerk,  
Covin, Alabama

#### "THE LORD REIGNETH"

A very good pamphlet, entitled, **THE LORD REIGNETH** can be purchased from the author, Mrs. Helen R. Smith, Windsor, Missouri. The price is twenty-five cents. I would recommend this booklet of 47 pages to our readers as interesting and edifying. —D.V.S.

#### VOICES OF THE PAST "He being dead yet speaketh"

#### FISHERS AND HUNTERS

*"Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."—Jere. xvi. 16.*

Under the prophetic dispensation the Lord spoke to the nation of Israel by his chosen prophets, denouncing judgments against their idolatry and disobedience, and visiting upon them terrible punishments; but in all the severe displays of his vengeance upon their iniquities he left them a remnant to perpetuate their nationality, and to verify his promise as expressed by Jacob in the blessing of Judah, "The

sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." — Gen. xlix. 10.

In this respect the type is accurately true to the substance of which that entire record is the shadow. To natural reason it often appeared that Israel was hopelessly destroyed, and that they could never again be restored. It is not proposed now to review all the history given of that people; but in their captivity in Babylon, when their useless harps were hung upon the willows, and in utter helplessness they could only weep when they remembered their own Zion, Jeremiah was inspired to speak comfortably to them of the thoughts of peace, and not of evil, in which their faithful God would display his mercy to them, and give them an expected end. — Jer. xxix. 11. Among the illustrations by which this wonderful favor was definitely foretold Jeremiah was inspired to record the text above quoted.

While this promise was literally fulfilled in the restoration of Israel to the land given to them by their God when he brought them out of Egyptian bondage, as accomplished under the reign of Cyrus, there can be no doubt that the real substance typified in this whole transaction is found in the church, which as the body of Christ is the true subject of all inspired prophecy.

While the redemption of all his people from legal bondage and condemnation is clearly expressed in the wonderful deliverance of the Israelites from Egyptian bondage, in the subsequent history of that nation is faithfully portrayed the continual deliverance out of all their distresses which is experienced by the saints while they remain subject to vanity in the body of this death. Often they are made to groan, being burdened, and bemoaning their wretchedness they cry for deliverance; but their Redeemer is strong, and will not leave nor forsake them. As he declares the end from the beginning, he

has ordained every supply which they ever shall need to sustain them in all their affliction and trials.

Of these provisions of his grace he has revealed the assurance in the inspired Scriptures, which confirm the manifestations of the same goodness and mercy as testified in the experience of each of his saints individually. So that while by the witness of holy men, who spoke as they were moved by the Holy Ghost, the tried saints are confirmed in their faith, each of them has the same testimony within by which they are qualified as witnesses to the truth of salvation by the sovereign grace of God.

In sending for many fishers the Lord is not to be represented as liable to disappointment and uncertainty as to their coming. He never sends by an inefficient messenger for the execution of his will. His sovereign Word with irresistible power is the only Messenger of the covenant. Therefore he does not send in vain either for fishers and hunters, or for the hidden ones for whom they are to fish and hunt.

In one sense the infallible testimony of the inspired prophets and apostles may be regarded as represented by these fishers. So they were named by our Lord himself when he called Peter and Andrew from their nets and commanded them to follow him. — Matt. iv. 19. But it was the doctrine of Christ, which by divine grace they were enabled to preach, which constituted them "fishers of men." This gospel of the kingdom is desirable food to every one who has heard the voice of the Son of God and lives by its quickening power.

As in the illustration used it is not expected that any but living fish will be caught by fishermen, so none are attracted by the joyful sound of the gospel but those who are living subjects of the grace of God. And as those who are sent to preach know not who is prepared to receive and love the truth, they are authorized to go everywhere preaching the word for a witness, which will infallibly discriminate

between those who know it as the gospel and others to whom it is a stumbling-block and foolishness. Brought to this test, every one is manifested by the effect produced in his heart by the testimony of Jesus. The minister of Jesus is authorized to use no other net and present no other bait but that which is furnished by the inspiration of God; and all such fishing is truly done by the apostles and holy men who spoke as they were moved by the Holy Ghost. We understand these to be the "many fishers" spoken of in the text.

By the many hunters may be understood those prophets, pastors and teachers whom God has called and sent forth to publicly proclaim the glad news of salvation, who are set in the church as "after" and secondary to the inspired writers; and in addition to these every subject of grace may be considered in some sense a hunter to find the hidden ones who are scattered upon every mountain and every hill and in the holes of the rocks. This expressive simile is well suited to describe the scattered condition of the little ones whom the Lord has chosen as his own afflicted and poor people. It is not simply that they are thus dispersed abroad in their temporal location, though it is true of many of them that they are literally secluded from those of their spiritual kindred in Christ Jesus. Such should be hunted and comforted by the preached word whenever it is practicable.

But in a more extended application the declaration of the text is that those shall be hunted who are disconsolately wandering on the mountains of legal requirements, and the hills of self-righteousness, and out of the holes of the rocks where they have sought to conceal themselves in assumed indifference to the precious truth of the gospel. In this hunting the work of the ministry is not fully accomplished when the gospel has been publicly proclaimed from the pulpit. Personal attention is implied in the idea of hunting. One could not be said to *hunt* scattered sheep who merely spread food within the fold

where they might find it if they should come into the inclosure.

Like our great Shepherd, we should seek them even though they may have wandered away into the mountains of will-worship and sin. This will not require that we should court the favor of wolves, and endeavor to persuade them to become sheep; but it is certainly the duty of the true minister of the gospel to seek to bring every lover of the truth to walk in the footsteps of the flock. It has the appearance at least of indifference to the welfare of the saints, if not of presumption, when we say of one who manifestly loves the truth, yet does not obey the Lord, "Let him alone; the Lord will bring him to the church in his own time." Is this "teaching them to observe all things," as commanded Matthew xxviii. 20?

It is the duty of a servant to obey the command of his Lord; and when one of the saints takes the liberty to act upon his own judgment instead of implicitly obeying the revealed direction, he is exposed to the terrible judgment visited upon the wicked and slothful servant. — Matt. xxv. 24-30. But it may be asked, Will not every saint come into the church in the Lord's appointed time? Unquestionably they will. But we do not know when that time is until he is pleased to reveal it; and we are not to be guided by our own presumption relative to the times before appointed. All that is required of the servant of the Lord is to obey him. To do more is to charge him with failing to give a perfect law; to do less than he enjoins is to treat his authority with contempt. Well might David pray, "Keep back thy servant also from presumptuous sins." — Psalm xix. 13.

The servants of Christ are not authorized to substitute their own deductions from the truth of divine sovereignty in the place of obedience to the express commandments of the Lord. It is not given even to his chosen apostles to know the times or the seasons which the Father hath put in his own power. — Acts 1.7. Therefore even they were

not at liberty to disobey their Lord upon the presumption that they knew he would bring in his own sheep at the appointed time. Jonah reasoned on this principle, but it brought him to the bottoms of the mountains, where he learned that "They that observe lying vanities forsake their own mercy." — Jonah ii. 8.

While the law of Christ requires that his servants shall diligently hunt the hidden subjects of his grace, it is not obedience to his command when they attempt to bring into the church such as do not love the truth of God. Enticing wolves is a very different thing from hunting sheep. Only such as love the truth are to be hunted. Those who do not possess this seal of the Spirit would not be happy if nominally gathered into the church.

But within those sacred gates there are mansions of everlasting rest and peace prepared of God for all who love his appearing. Too much diligence and earnestness cannot be manifested by the servants of Christ in hunting them "from every mountain, and from every hill, and out of the holes of the rocks."

(Editorial by Elder Wm. L. Beebe — Dec. 1, 1883.)

#### ORDINATION OF ELDER JOHN HALL

The Predestinarian Baptist Church of Jesus Christ, called Salem, met the second Sunday in June, 1955, at her meeting house in Weiser, Idaho, for the purpose of ordaining Brother John Hall to the full work of the gospel ministry.

The church elected Deacon Archie Turnidge spokesman for the church, who in this capacity, acted in the Presbytery, which was composed of the following ordained Elders and Deacons of the Predestinarian Baptist faith and order: Elder T. R. Jefferson, Providence Church, Stockton, Cal.; Elder D. C. Davis, Bethel Church, Riffe, Wash.; Elder Ernest J. Attebery, Salem Church, Weiser, Idaho; Deacon Archie Turnidge, Salem Church, Weiser, Idaho; Deacon Lloyd C. Spikes, Big Spring Church, Elgin, Oregon.

The Presbytery elected Elder Jefferson, Moderator; and Deacon Lloyd C. Spikes, Clerk; and Elder Jefferson to deliver the charge; and Elder D. C. Davis to offer the ordination

prayer.

By the delivery of the charge by Elder Jefferson, and the laying on of hands as Elder Davis offered the prayer, Brother John Hall was ordained to the full work of the gospel ministry. While singing a song of praise, the right hand of fellowship was given Elder Hall by the Presbytery, all members of Salem Church, and by visiting brethren.

The Clerk was instructed to prepare a copy of the minutes to be sent to the *Signs of the Times* for publication. The Presbytery was dissolved by prayer.

Elder T. R. Jefferson, Moderator  
Deacon Lloyd C. Spikes, Clerk

#### OBITUARIES

##### DR. LEE W. WARREN

The subject of this sketch was born in Wicomico County, Maryland, April 10, 1886, son of the late Mr. and Mrs. John S. Warren, and died at his home in Berlin, Md. May 12, 1955.

After graduation from Maryland Medical College, he practiced medicine for about three years in Fruitland, Md. After that he engaged in various businesses, some of them located in Florida, where he lived from 1905, until 1932. From 1932 until his death he resided in Berlin, Md., where he was engaged in fruit growing, farming, and other business activities including a directorship in the Calvin B. Taylor Bank, of Berlin.

His first marriage was to Georgia B. Staton, of Newark, Del., who passed away in 1933. Later he was married to Mary Holloway of Newark, Md., who survives; also one daughter by his first marriage, Mrs. Walter W. Tilghman, of Palatka, Fla., and four grandchildren; also a number of great grandchildren.

On May 31, 1947, the Lord led him to manifest fully his love for His church and people, by presenting himself before the Old School Baptist Church of Snow Hill, Md. for membership. He was made to desire more than just a place in the congregation, and was led to follow the Lord in the ordinance of baptism, and be numbered with his visible church. He was joyfully received, and baptised by the writer June 29th. December 6th. 1947 he was appointed deacon of the Snow Hill church, which office he faithfully filled until God called him away.

Funeral services were conducted May 14th. by the writer, assisted by Licentiate Arthur Warren.

Our brother manifested in many ways his great love for the church, and those who attended there. He was a very active man in every thing he engaged in; and the family, church and community has suffered a great loss in his passing, but he has left evidence

that he had an interest in better things than this life can afford.

"Blessed are the dead that die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labors; and their works do follow them."

Written by his pastor,  
D. V. Spangler

#### MRS. ELIZABETH PHILLIPS

With sad and lonesome mind I endeavor to write of the passing of our dear companion; Mrs. Elizabeth Phillips was born April 12, 1882, in Fannin County, Georgia, the daughter of George and Martha Patterson; and departed this earthly life July 13, 1954, making her stay here 72 years, 3 months and 1 day.

She married H. H. Phillips, November 10, 1901. To this union was born 12 children - 6 sons and 6 daughters. One son preceded her in death. Those surviving are her husband, Eld. H. H. Phillips; 6 daughters and 5 sons: Mrs. Gracie Crawford, Mt. Holly, N. C.; Mrs. Bessie Shook, East Point, Ga.; Mrs. Madola Moore and Mrs. Nannie Cruce, Monticello, Ark.; Mrs. Oais Jeter, Pine Bluff, Ark.; and Mrs. Ella Cunningham, St. Louis, Mo.; Posey and Thomas, Monticello, Ark.; Elroy, W. Helena, Ark.; and Lester and Howard, Attalla, Alabama. Also, 33 grandchildren and 11 great, grandchildren.

She was a member of Mt. Pisgah Church of the Old School or Primitive Baptist. She was given good hope in the mercy of God in Christ in young womanhood, and joined the old line Primitive Baptist in Georgia. She was a strong believer in salvation by grace alone, never being willing to divide the living child or keep back part of the price, but ascribing unto Jesus her all in all.

Her great joy was attending her church and having the brethren and sisters in our home and never tired of waiting on them. She loved to hear them sing the old hymns. While she could not sing, she enjoyed so much reading the hymn. Her favorite being:

"How did my heart rejoice to hear  
My friends devoutly say,  
In Zion let us all appear  
And keep the solemn day!"

A daughter requested that Eld. Sanders read the above hymn at the funeral. "Mother is gone," a son-in-law standing by her casket said, "she is better off, and we are not."

Being poor in worldly goods, I worked a great burden on her. And feeling impressed to go and preach, I left her with all the burdens of home, which she bore without complaint. When I would feel cast down and hunting excuses not to go, she would work up some plan for me to go.

Now she is gone, two of the boys and I are left alone at the old home, but we would not wish her back in her suffering. While we are left to mourn, we feel that we do not have to mourn as those that have no hope; but believing she has eternal life into that rest that awaits all the little children of God, that He loved with an everlasting love before the world was. Believing also, that when heaven and earth pass away and time is no more; that when Christ comes for his own and raises them from their sleeping dust, it will be our own wife and mother that will be raised, changed to a glorious body liken unto her Saviour, Jesus Christ - Sleep on dear one. Oh Lord! forgive us for weeping.

Written by her unworthy husband, in sorrow and afflictions.

(Elder) H. H. Phillips

#### RESOLUTION OF RESPECT

Whereas, God in His infinite wisdom has called from us by death our beloved brother and deacon, Claude Garner, who calmly fell asleep in Jesus on April 26, 1954.

Brother Garner united with the Primitive Baptist Church of Newport River at our March Quarterly Meeting, 1913, and was baptized by his pastor, Elder Isaac Jones. After living the life of a faithful Christian and manifesting his love and faithfulness to the Church for several years, he was ordained a Deacon of the Church, which office he filled faithfully until death. Funeral service was conducted at his home by his pastor, Elder W. W. Roberts, assisted by Elder M. L. Simmons. We pray that the good Lord will be with the bereaved widow to comfort, strengthen, and enable her to bear her sorrow with patience. We pray that his good counsel may be followed by his children. While his brethren and many friends miss him so much, we hope that his passing from us will be his eternal gain.

Therefore, Be it resolved First, that we bow in humble submission to him who doeth all things well and we trust that God will in His infinite wisdom and grace fill the vacant place in the Church with His presence. Second, that a copy of these resolutions be entered on our Church record. Third, that a copy be sent to the bereaved widow.

Done by order of conference, June Quarterly Meeting, 1955:

Elder M. L. Simmons, Moderator  
G. C. Garner, Clerk



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

## 'The Sword of the Lord and of Gideon'

VOL. 123

DANVILLE, VA., OCTOBER, 1955

NO. 10

EXPERIENCE -

New Boston, Texas

Dear Brother Speer:

I have thought for a long time I would write you the good news, but the time never seemed right.

When I was about fifteen I feared that I did not believe the bible, but was finally convinced that I did believe. In my early twenties I joined the Missionary Baptist because it was proper for school teachers to do so. May the Lord forgive me. I have always done things I shouldn't do though. My conscience condemning me all the time. After I married a Methodist I joined with him. Had a desire to attend church regularly and believed that I could worship in any church, I felt that I was doing pretty good and even felt myself better than my neighbors that didn't attend. "Whosoever exalth himself shall be abased." Since my childhood I had believed the "Old Hardshell Doctrine" but didn't understand some of it. (or rather had some questions about tithing and Sunday Schools). I took an active part in Sunday School, and last June was asked to teach my age group. I couldn't refuse. Wanted the praise of men; and too, thought it was my duty since I was on their church roll. So I attempted to teach the wonderful, blessed word of God of which I am so ashamed of doing or rather trying to do. After having taught the class about three and a half months, I had the wonderful privilege of hearing you feed the sheep at Old Union. (Prospect Church) You told me I was one of them. Such comforting words I have never heard, but my burden remained heavy. On the following Saturday night, I couldn't sleep for worrying about teaching the class on Sunday.

You see the scriptures stating that women should be silent in the church was giving me considerable trouble. I couldn't think of giving the class up, as I thought every one would turn against me, but I became so disturbed that had decided I would tell them on Sunday that I would leave. Instead, I seemed to enjoy trying to teach it. On Monday when I would pick up the book to prepare the Sunday School lesson, I would become physically ill. Could hardly eat or sleep. Went out to Dad's and talked to them. They were and are always such a comfort to me, but this time could get no lasting comfort from any one. For months I had great desire to discuss and read the Bible. On Thursday decided to go see Bro. Malcolm and his mother, and told them my sad state. When I started home it seemed that I was about to burst. After I reached home I picked up the Sunday School Book and returned it to the President of the Class. The tightness left and I could sleep again, for a time, at least.

Started going to Primitive Baptist Church at Old Union (Prospect Church) regularly, and thought surely I would go right up and be admitted, but soon found out I could do exactly nothing, and became so burdened that I would burst into tears while doing my housework. Had decided I would never have the pleasure of being a member of "Dear Old Hardshells." I said I didn't deserve any blessings anyway. I couldn't pray, only to ask the Lord to have mercy on my soul; and my sins were always before me. "Come unto me all ye that are heavy laden. I will give you rest." "Seek and ye shall find."

On Saturday at Old Union, (Prospect Church) my beloved sister Opal, Uncle

Henry Tidwell and I were admitted. I was in the depth of despair but Brother Wall, (Elder T. A. Wall) that saintly brother to me, said comforting things to me. After the services I was so blue that I didn't care to be associated with any one. Always before I just loved to be near anyone connected with "Hardshells", but felt so unworthy now. The Sunday before I had told Mama and Aunt Mary that I would probably never join the Primitive Baptist Church.

Bro. Malcom had hardly started talking when I became as light as a feather, and wanted to shout "Glory Hallelujah". I could hardly wait until Bro. Wall finished his sermon to go up. When I started up something seemed to say "No"; but something seem to pull me on, and I took Bro. Wall's hand with the most glorious feeling I had ever had. When I sat down though it seemed that I was surrounded by enemies on every side. I feared that I had done the wrong thing and wondered if I should be baptized. Bro. Wall (Elder T. A. Wall) then told of a vision of our being admitted. Those comforting words encouraged me to be baptized. I prayed as I went into the water that my burden would be removed, but not believing it would be. "Oh ye of little faith."

That afternoon after leaving the pool, when we were driving home, I was light as a feather again and started singing the praises of God again and was unable to sleep that night for rejoicing. For years I had waked up with the fear that I wouldn't be saved, but the next morning it was gone and stayed gone for a long time; but it came back two or three mornings again, and have never had it since. For a long time I had been so weak that I could hardly get the house work done and had to rest two or three hours every day. After being baptized I have been so much stronger and do my house work and even extra duties. Enjoy every thing so much more, and Barry, 3, and Deblin, 4, are cared for with ease. Oh, the wonderful healing in the wings of the Eagle.

How unworthy I feel to be associated

with the "Saintly Old Hardshells". The church is such a sacred place to me now and have such a deep love for the members, if I am not deceived. So often I feel as if I didn't know God, and then again I seem to be lifted up and made to rejoice. Say, is it thus with you?

Bro. Speer, I hope I haven't said the wrong things. Forgive me if I shouldn't have written at all. Aunt Mary said today, how she would enjoy hearing you preach again. We all agreed of course. Bro. Wall is in Ellington Memorial Hospital at Atlanta with flu. Sister Wall is not well at all, either. Bro. Lloyd Wall preached such a wonderful sermon this morning. We would love to have you visit us just any time. If you have a mind to pray, pray for this poor worm of dust.

Your Sister in hope, if one at all.

Mrs. Leroy C. Jones  
(Ozella Daniel)

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Elder and Mrs. H. M. Bennett,  
Mardella Springs, Md.

Dear Brother in a Precious Hope:

Last Sunday was our meeting day, but I could not be there in body; but in mind I thought of you. I am sure you all felt it was good to be there, for the Psalmist says, "How good and how pleasant it is for brethren to dwell together in unity;" — and in the bonds of peace, 'tis manna to the hungry soul, and to the weary rest. If I could be directed by divine guidance, I would like to write some of my thoughts; but it seems when I start to write, then I am shut up, and I know how useless my words must seem to one like you who has been given much light and understanding of the sacred Scriptures; wherein is the glorious doctrine of the Son of God proclaimed. John was not that light, but he was sent to bear witness of that light; and Jesus is the light that lighteth every man that cometh into the world. Are not all of God's

called ministers sent to bear witness of that light? He is a light unto our pathway, and a lamp unto our feet, and what I want to be is a true disciple of our Lord and Saviour. I know if it is not grace — free grace, I am left out, for it is by the shed blood of the righteous Redeemer that saves his people from their sins. And he sends forth his ministers to proclaim the glorious salvation of his saints. How beautiful are the feet of them that publish peace, and say unto Zion, thy God reigneth.

I will bring this poor undertaking to a close — if you see anything in it, give the praise to Him who never makes mistakes. I hope to see you all soon. In hope of his mercy.

A sister, though an unworthy one,

Eva Brittingham

### CIRCULAR LETTER

(Written by Elder George Ruston.)

*The Delaware River Old School Baptist Association, convened with the Kingwood Church, Locktown, New Jersey, June 2nd and 3rd, 1955, sends greetings to the associations, churches meetings with whom we correspond.*

Beloved Brethren:

The trying times through which we as a people have been, and are still, passing, being blessed unto us by the Holy Spirit, draw us closer together, and in this our Circular Letter our ardent desire is that we might be helped to give expression to those things that might be profitable to us all. To many of us it is a day of mourning, even though love and sweet fellowship abound among us; yet, as we think of our beloved Zion, and the wonderful days that are past, we feel that we must cry unto God daily that He visit His people with a Godly increase and cause His face to shine upon them.

In the several communities where we meet and where we have many friends, our desire is that the Lord will preserve

unto Himself a people, that He shall bring one of a city, and two of a family. That we know how helpless we are and that only the Lord can give us a Godly increase, is a mercy in itself. Of Jerusalem, in the days of Jesus, we see that judgment, came upon her because she knew not the time of her visitation. Jesus wept over her and said, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

We are thankful that our poverty of spirit is not hid from us, and though few in number, we hope we do love one another, and we desire to be found in the path our fathers trod. The Psalmist, in Psalm 126:6, says, "They that sow in tears, shall reap in joy." There is a sowing to the flesh as well as sowing to the Spirit, and we do not see many tears when men sow to the flesh, but it is very different in those who sow to the Spirit. The burden of the Word of the Lord, which is laid upon His humble servants, causes their brethren to feel for them and pray for them, that God shall strengthen them for their task. God is with a people who carry their ministers in their hearts' desire, and who pray that God will bless the word spoken. The writer of this letter remembers well the time that the Church set him aside to the work of the ministry, tears were his meat both day and night.

Lord, I am not fit, I am a child, I am the least in my father's house. What if I should be left to myself and my own wisdom? What a woe would be mine if I deceived the people of God? It is indeed a time of tears to God's servant, and it makes him shun the world and the things he once loved. It makes him desire so to behave that he shall not bring a reproach upon the dear people of God who have manifested such loving desires towards him. A minister is close to those he loves, he weeps with those that weep and rejoices with those that rejoice. Sowing to the Spirit, daily his exercise is that the Lord would

guide his ways. His eyes are unto the Lord and his expectation is from Him. It matters little what man may say, he seeks "Well done" from his God. Such of God's children who sow in tears, find often to their surprise, that the Lord has heard their cry, they reap in joy. There is a joy when two poor sinners see eye to eye and speak the same things, to know that God has answered their prayers that goeth not forth out of feigned lips.

Sowing in tears will be accompanied by a desire to walk in love, love to Christ and love to our brother whom we have seen. We have lived long enough in this troubled world to realize the wonderful comfort there is in the Church of God when we can shed tears over each other. "When each can feel his brother's sigh, and with him bear a part, when sorrow flows from eye to eye, and joy from heart to heart." Yes, that is just what we mean, sorrow from eye to eye, and joy from heart to heart. What a blessed people, who forget their own cares and troubles in thinking for others. This is, of course, not always the case, for it is often that they realize their own to be weighty, especially so when we consider that each has a body of death, the flesh, to contend with. Yet in this, at times, painful experience, we are made to prize highly the love and fellowship of God's humble poor, and through such travel we are made a comfort to them. It makes us that we cannot travel faster than our brethren, if we could we would not be any help to them, also it makes us cry daily and hourly to be kept from ourselves.

Where people are so led, they reap the fruit of the Spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. Such sowing, we believe, we have amongst us, and such reaping also, so that we delight in praying for the peace and prosperity of Zion, and one has said, "They shall prosper that love thee." Such can say, "Lord, I have loved the habitation of thy house, and the place where thy

honor dwelleth. Gather not my soul with sinners nor my life with bloody men; in whose hands is mischief."

Of those who come home to the Church, which is the Zion of our God, Jeremiah says, "They shall come with weeping, and with supplication will I lead them." Without the Holy Spirit's work, the tears will be natural, but where the work of the Spirit is manifest, like the fire lit upon the altar, it may be in a low condition, but it will never go out, and like the Holy Oil with which Moses touched the vessel though with but one drop, it never needed a second touch. Such who are touched by the Spirit of truth have an unction from the Holy One, and by that same Oil are sanctified and made meet for an eternal inheritance. Looking unto Jesus, we see that He went forth weeping. We would fellowship Him, and we must fellowship the cross before we fellowship the crown. That same Psalm, 126th. says, "He that goeth forth and weepeth." To the writer that is Jesus spoken of in prophecy. He went forth weeping as a "Man of sorrow and acquainted with grief," bearing precious seed, bearing us in His own body. How humbling to know that He looked upon us as being so precious to Him, that He left His glorious home because He loved us. We were given to Him by our Heavenly Father, and He bare us and carried us all the days of old. By His own blood He redeemed us, and we are not our own, we are His. "Thou art mine, When thou passeth through the waters I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flames kindle upon thee."

This same Jesus shall doubtless come again with rejoicing, bringing His sheaves with Him. What rejoicing that day will bring, when death shall be swallowed up in victory and God shall wipe away all tears from our eyes. Brethren, this is a glorious hope, and may the God of Hope fill you with all joy and peace in believing, that ye may

abound in hope, through the power of the Holy Ghost. Amen.

Elder H. M. Bennett, Moderator  
Casper G. Fetter, Clerk

CORRESPONDING LETTER

*The Delaware River Old School Baptist Association now in session with the Kingwood Church at Locktown, New Jersey June 2, 3, 1955 sends greetings to her sister Associations and Meetings with which we correspond.*

Dear Brethren:—

Psalm 122 the 1st verse says: "I was glad when they said unto me, Let us go into the house of the Lord." Truly is has been good to be here and His presence has been felt in each and every service.

Through His abundant mercy and love our Association has been able to sit together in peace and unity. How sweet the name of Jesus sounds in a believer's ear, and each minister has been blessed to preach Him and Him crucified. We feel to be thankful unto Him for the many blessings and great love manifested during this meeting.

May we, if it be His divine will, meet again next year through this Association, is our earnest prayer.

Yours saved by grace if saved at all.

Elder H. M. Bennett, Moderator  
Casper G. Fetter, Clerk

Salisbury, Md.

Dear Editors:

My Signs came this noon, and as I relaxed a few moments, I started reading. Every letter seemed so good I could hardly bring myself to stop reading and go back to the housework.

So often mention was made of the tongue and what an unruly member it is. No one knows this better than I; and just how much trouble and heartache it causes me. I try so often to pray that God will give me strength not to

say hateful, mean things, but to praise him for his wonderful works. But, if I am left to myself for even a minute, it is the same old story, and I must worry and suffer because of another thoughtless word spoken.

As one sister wrote, the hymn, "I am a stranger here below", seems to be my experience, for without free grace I know I'm lost. O, what a blessing to believe in a Saviour who has the grace, mercy and power to save such a sinner. It is comforting to know others who are blessed to write such good things, still have trouble with this little part of our body.

I am enclosing a notice of the Salisbury Association, and hope it can appear in the September issue of the Signs of the Times. I have enjoyed so very much my visits to the different places, and received such a gracious loving welcome, that I hope, as the Lord gives us strength, we may be able to return it in a small measure. The Lord has been so merciful to me, I would like to be able to praise him, if I could only find the words. Often when I am low and feel I cannot go much further, it is Sunday and time to go to meeting again and hear the wonderful truths He has prepared for us through the dear elders; or the Signs comes, as it did today.

I am enclosing a check to renew my subscription for two years.

May God bless and keep us all in love and fellowship.

A sister, I hope,  
Ethel Holloway

1237 Perrysville Ave.  
Danville, Ill.

Elder W. D. Griffin  
Colvin, Ala.

Dear Brother Griffin:

It is in much weakness and fear that I attempt to write you; and if my pen is not guided by inspiration of God, all will fall short of his glory.

I think it wonderful, by the grace of God, that the Signs of the Times has been advocating the same doctrine for over a hundred twenty-two years. That has been a long time, and changes have come to many, but God has preserved the Signs and suffered it not to change in the doctrine once delivered to the saints. There is a sweetness in all the attributes to the redeemed child of God that the world knows nothing about. Foreknowledge — how sweet and restful the word; to know that nothing can come to pass, good or evil, that our Heavenly Father didn't know.

I would like to give a brief sketch of my experience. If I have an experience of grace, it is so little at times I almost lay it aside; then again I derive much comfort from it. I was young in years when I saw myself a sinner in the sight of God, and became concerned about my salvation. I tried to pray often but I could find no relief. For five years this troubled feeling stayed with me. Then one day about a year ago, I felt very burdened while at work in my home, and I fell on my knees — it seemed I kept sinking down deeper and deeper, and I could feel the very walls of the bottomless pit; and O, so dark. I don't know how long it was, but the next I knew, I was standing, singing that beautiful old song, "My grace is sufficient for thee." I sang it through, and the farther, the sweeter it was; seemed every word was really meant for me — it suited my case.

My mother was the late Mrs. Sarah Rich, a strong believer in Christ, her Lord. She received the Signs of the Times for forty years or more, I know; and she read each copy several times. I don't think her obituary appeared in the Signs, but she passed from this life May 4, 1953, yet we can say that our loss is her eternal gain; for she is now in the paradise of God with her Saviour and Redeemer, never to suffer pain in her body again. The church of her membership is made poorer because of her passing, but her Christian life, strong character, and deeds of kindness linger

in sweet recollection of our pleasant experiences of our life together. She never missed an opportunity to read her Bible, to learn more of God's great love for his people.

Dear editors, if you see anything in this to warrant an experience of grace, you may publish it; if not cast it aside and all will be well with me, for it is so far short of what I had hoped for. I wanted a bright experience like Paul — one I could not doubt, even the shouting of the glorious praise of my blessed Redeemer. This is what I have long sought and prayed for, fearing the above was a delusion of the mind. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved) . . ." Grace, the marvelous goodness of God.

May you be spared many, many more years to proclaim his goodness to weak and undone men, is my sincere desire. Another little sister from Illinois, saved by grace, if saved at all.

Fare you well,  
Mrs. Theron Uthy

Newport, N. C.

To the Signs of the Times:

I am a little late in sending in my remittance for another year's subscription to the dear old Signs. I get much comfort in reading each and every piece written by the many writers. If it were not for the papers that I am blessed to receive, surely I would be more lonesome than I am; for all other papers which come to my home are usually unnoticed by me. But when my papers come, sometimes I have read all of the contents before I lay them aside. They are my meat and drink, and life too, in a spiritual sense. If it were not for God's little children here on earth for me to mix and mingle with, and get a crumb from the Master's table from their conversation on spiritual matters, and the discourses of the servants of

the most high God, then I would feel alone in this world, and carry a bowed down head and feel more than I do that I am a cast away.

I feel to be one among the least of them, but I love them one and all. I realize that this body of mine has so much vileness and imperfection, and I find myself begging for mercy to keep me humble and at the feet of my brethren. I fully realize that God's dear children are saved by grace and grace alone, and by nothing good that we can do; we beg for mercy to keep us in the way that leads to life, so that when our time here on earth is over, we shall see him, and be like him and be satisfied.

I am sending remittance for my sister, Mrs. B. P. Williams. Elder R. W. Garganus has been sending it in for her in the past, but now he has passed on.

I didn't mean to write so much; please cast the banner of love and charity over me in this hour of trouble and distress, and pray for me that I may be kept humble and reconciled to the will of God.

In bonds of love,  
Mrs. W. H. Cannon

R.F.D. 4,  
Monticello, Ga.

Editors of the Signs of the Times:

Will you please publish the enclosed in the Signs of the Times, so that my brothers and sisters in the church fellowship may read it.

I so often feel cast down, but I do believe that the dear Lord has been merciful to me. I get lots of comfort in reading the Signs. I ask for the prayers of God's children.

A little unworthy sister,  
Ollie Callaway

#### EXPERIENCE 2

I've read many Primitive Baptist papers, and have received comfort from them. My daddy took the Gospel Mes-

senger all his life, and I read them as a child and enjoyed them.

I have wanted to try, in my weak way, to write of the dear Lord's dealings with unworthy me. I hope it isn't the carnal mind that leads me to try to write. We are taught that to be carnally minded is death, but to be spiritually minded is life and peace. I've had a mind to write for a long time, but fearing it was of the flesh, I have put it off.

I was born in 1882. I was given a home with the Primitive Baptists in Putnam County, Georgia, at the age of fifteen. I don't remember any sudden change coming over me. If there was one it was in my infancy. I can't remember when I first loved, and wanted to unite with, the dear Old Baptists. My father never united with the church, but he loved the Old Baptists dearly. His seat in the church was never vacant when it was possible for him to get there. I often cried to go with him, for I enjoyed the preaching and singing so much. Even as a small child the tears would flow when I walked upon the grounds of old Crooked Creek Church, and heard the voices of the blessed saints singing praises to God on high. I believe I was blessed to understand the preaching when a very small child. The grounds and trees around the dear old church seemed holy to me — I could feel the presence of the Lord there.

I don't remember when I first had a desire to join the church. As far back as I can remember, I felt lost and undone. Sometimes I would wonder why I was born. I had natural friends, but no one could understand my troubled heart. No one could help me; I couldn't even help myself. I would cry and ask Daddy, at communion time, why no one could wash feet with them. The service seemed so sweet to me, and I wanted a part in it. He explained it was an example set by the Lord for his disciples to follow. I didn't feel worthy of being one of His disciples, but, Oh, how I wanted to be! I would often get off by myself and beg for mercy and

guidance: for the Lord to show me the way. I wanted to be good, and love everybody — I wanted everybody to love me, but I was prone to sin, and I didn't feel worthy of the love of the least of His little children. I can't explain the lonesome, sad feeling I had.

My mother was a Methodist, and in our early childhood she would take us to Sunday School, but I never understood their doctrine. In my heart, I knew our God was a great and good God, and if we are saved it is by his grace, not by anything we ourselves, or anyone else, does. I felt too dependent and helpless to feel there was anything I could do to save my soul.

The dear Old Baptists often visited in our home. Oh, how I did enjoy those visits! I loved them so much, yet I felt I wasn't worthy to even sit in their presence and listen to their precious messages of God's grace and love. I remember well Elder Hurst saying in one of his sermons, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." I wondered, "Can I be one of His." I wanted so badly to be.

The next meeting, the second Sunday in June, 1897, my older sister came to the church, rejoicing, and asked for a home. She told a sweet experience: how good the Lord had been to her. I, too, wanted to go, but felt too unworthy. She was baptized the next month by Elder West. To my surprise, my older brother asked for a home at the water. He came telling what great things God had done for him. After he was baptized, they came out of the water singing, "Am I a soldier of the Cross." When they were giving my brother and sister the right hand of fellowship, my great Master gave me courage, and, in spite of my unworthiness, I found myself begging for a home. I tried to explain my love for them, and my desire to live with them. I didn't want to deceive them. I didn't feel worthy of a home with them, but I felt I just couldn't go on living without the church. The precious old brothers and sisters re-

ceived me with open arms and tear-stained faces. I felt as an orphan who had found a home. Elder Paterson baptized me in August. I came from the water singing, "In all my Lord's appointed ways my journey I'll pursue. Hinder me not ye much loved saints, I must go with you." I left a burden there that has never returned.

For six years I attended Crooked Creek Church, and enjoyed the sweet fellowship of the dear saints there. Then daddy moved to Newton County, and I was given a home in Harris Springs Church, where my membership is today. For several years after I married, I lived close enough to attend regularly; then we moved away, and there wasn't a Primitive Baptist church near. Due to not having a way to get there, and the afflictions of my husband, I was away from the church around thirty years. I couldn't attend in body, but my heart was always there. My love didn't weaken, but, if I know my heart, I grew to love them more and more, and my thoughts were often of them. My greatest consolation was in reading the Old Baptist papers, and trying, in my feeble way, to praise God in song as I went about my work caring for my husband and children.

My children are all grown and have homes of their own; my companion has passed on, and I make my home among my children. In August of last year, my son carried me to my home church. It was communion time, and there are no words to express my joy in being back home. I don't think words are necessary — we don't have to, to kindred spirits. They were all just as happy to have me back as I was to be there. Since that time, I have been back every second Sunday, if I could possibly get anyone to take me. Now that I am old, my children are grown and my husband gone on, my little church is all I have in this life.

I am now in my seventy-third year, and I know that my days can't be many here. Oh, that I might live the remainder of my days in such a way that I



can have the love and fellowship of God's little children. I want to live and die with them. I want to sing God's praise around the great white throne, where there will be no sorrow, no troubles, no tears to shed. How sweet that will be. Pray for unworthy me.

A little sister in hope of a better world,

Ollie Callaway

---

Naches, Washington

Dear Elder Spangler :

I enclose money order for \$3.00 for another year of our dear Signs of the Times.

I wish I could say the lovely comforting words, or put them on paper, but I am not gifted as others. But I am one who enjoys what others write or say.

I want to continue to take the Signs as long as I live. I read them when a child, and have taken it for fifty-three years. All my ancestors were Primitive Baptists, who crossed the plains to Forest Grove, Oregon, in 1851. In hope of a life beyond.

Humbly,  
Josie C. Mitchell

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EXPERIENCE OF  
FLORENCE MONSEES

(Mrs. T. A. Stanfield — deceased)

Jan. 19, 1915

I have had a mind to write some of what I hope have been the Lord's dealings with me, but, knowing my weakness and inability to express myself, I have put it off from time to time, fearing my attempt would be dishonoring, instead of honoring, to the blessed cause I love so well. I will now make the attempt, submitting it to your better judgment. I can not tell when I first felt myself a sinner, but from my earliest recollections I would have serious thoughts concerning death and felt that if I were to die in that condition I could

never meet God in peace. I would often try to pray to the Lord that He might pardon my sins before I was called to die. I would sometimes try to read the Bible, but it was as a sealed book to me. The blessed promises all seemed for others, and did not seem to reach my case.

I would go with my parents to preaching and would sit and shed tears most all the time the preacher was preaching. I felt to be the most despondent poor girl that ever breathed. I would look at the poor beasts, and think, oh! that I could only change places with them, then I would not have any soul to suffer the penalties of sin. I continued in this condition, sometimes better and sometimes worse, until I reached the age of 15 years. On Tuesday after the fourth Sunday in August, I had been trying to read some in Zion's Landmark, when my burden became so great that it seemed I could bear it no longer. I left the house and went some distance down into a deep ravine to try to beg God, if it could be His will, to pardon my sins. I fell prostrate upon the ground begging God to be merciful to me a poor sinner. I don't know how long I remained there, but I thought they would miss me at the house and seek to know the cause; So I got up with a heavy heart and went back.

Father and brother came in about that time from the Abbott's Creek Association and began to talk about what a good meeting they had. But I felt completely cut off like one alone. I felt so badly I retired very early. I lay there studying about my sad condition. I had closed my eyes, but was not asleep when the most beautiful light shone around about me. I opened my eyes to see if it were really a light, and my burden was gone and in its stead joy unspeakable illuminated my soul. I felt that Jesus had borne my sins away in His own precious bosom. I felt so happy that I could hardly compose myself. I wanted to call the family and tell them what a dear Saviour I had found, but as they had retired I would not disturb them.

I lay there repeating that dear old hymn:

"Amazing grace! how sweet the sound,  
That saved a wretch like me."

I was too happy to sleep for some time. The next morning when I went out everything seemed to wear a changed appearance. My mind was at once directed to the church. I did not have any trouble in deciding where the church was, for I have always believed that the Old Baptists were the true Church. I thought I would offer at our next meeting, which was the third Sunday in September and Saturday before, but when the time came I thought as I was so young — only fifteen — I would put it off for sometime; when an opportunity was given I could not keep my seat. I went forward and said only a few words, but was received amidst much rejoicing, with two other young girls, and baptized next morning.

After I had been received and baptism appointed for next morning, I began to feel very much clouded in mind and was afraid I had deceived those good people. But when I was raised up out of the water the clouds rolled away. It seemed that the heavens were opened and Jesus descended in a bodily shape like unto a dove and lighted in my soul. Oh, the happiness of that moment I shall never forget while memory lasts. Many of my dear young friends met me with tears streaming down their cheeks. I have had many doubts and fears since that time, — sometimes almost ready to despair; and if it were not for that little hope I surely would have fallen by the way.

Here, I wish to relate a dream that I had several years ago, which has been a source of much sweet meditation at times: I dreamed that two companions and I were traveling the most beautiful road I ever saw; it seemed to be perfectly smooth and straight. We were decorated with beautiful golden ornaments, and seemed to be traveling with perfect ease. Presently we came to a beautiful gate which opened unto us and revealed the most beautiful place.

There were multitudes of lovely people who seemed to be very happy and praising God. I saw Jesus in the midst of these people and began to shout, "I see my blessed Jesus!" He seemed to smile and bid me welcome; we met and embraced each other. I did not recognize any of the people, and I feel sure if I am ever permitted to enter that beautiful city there will be no recognizing of friends; but we shall all be as one in Christ Jesus.

I realize more fully each day of my life that there is no real satisfaction in this life. And if in this life only we had hope in Christ, we would be of all men most miserable; but thanks be to God who hath given us the victory through our Lord Jesus Christ, there is a house, a building not made with hands, eternal in the heavens, which He has promised to all those who love His appearing. "For I reckon the sufferings of this present time are but for a moment and not worthy to be compared to the glory that shall be revealed in us."

Then, let us press on a few more days; bear a few more pains, crosses and heartaches, ever looking unto Jesus who is the author and finisher of the Christian's faith. And at His own appointed time He will come and gather His own into that upper and better kingdom, where there will be no more trials nor troubles, sickness nor death, losses nor crosses, no end of days nor coming of nights, but it will be as one eternal day, where we shall see Him as He is and be like Him. Then shall we be satisfied. Please pray for me that I may ever be found in the paths of duty, and that I may never bring reproach upon the blessed cause of Christ. Your little sister who feels to be the weakest of the weak.

(Published by request)

Martinsville, Virginia

Signs of the Times:

I do enjoy reading the good letters, and I don't want to miss a copy of the

paper. My subscription is due, and I am enclosing \$3.00 for another year.

My husband is in bad health, and I don't get to attend meetings as often as I once did. I joined the church at Leatherwood, October 24, 1917; and am now seventy years old, my husband is seventy-one. The sixth day of May we will have been married fifty years, if we are blessed to see that day. We have reared two boys, whom we love dearly. They both married young, and we are blessed to have twelve added to our family, which we greatly appreciate. I am in very good health at this time, for which I am thankful.

Mrs. A. C. (Sadie) Minter

"BE YE RECONCILED TO GOD"

Leesburg, Virginia  
November 24, 1933

Mr. George W. Jackson,  
Fayetteville, Georgia

Dear Brother Jackson:

Let me commend to you the words which the Holy Spirit inspired our brother Paul to pen for our comfort and admonition, "Be ye reconciled to God." 2 Cor. 5:20. Your letter telling me of your great perplexities touched me deeply. But, dear brother, how much more do your sorrows touch the great High Priest of our profession, the Lord Jesus Christ, who even now lives for us at the right hand of God! No matter what the trials we undergo, we are told to be reconciled to them. Just think of the condition of the church at the time Paul wrote those words above. The church at that time was being bitterly persecuted from without, many were shedding their blood in defense of the truth. Besides that, there were divisions within the church as noted by Paul in his first letter to the Corinthians.

Yet all the things the brethren suffered then were not by chance or happen-so, but by God's will. Therefore, he told them to be reconciled to God. Many years ago, I knew an aged sister who was becoming blind, losing her sight. She was blind for five years before the

Lord took her to Himself. At the beginning of her affliction, she felt very rebellious about it. One day, in words of living light across her room appeared these words as though written by an unseen hand, "Be ye reconciled to God." From that time, she never murmured again but was reconciled to her affliction and bore it patiently and resignedly the rest of her days.

I am sure that the larger part of our troubles comes from our trying to resist God in having His way with us. We want so very much to have our own way, — we want God to do our way. These kind of prayers or desires never avail anything. Our only rest and peace comes when we are able to let God have His way with us, — when we stop struggling and give up to Him completely. I think this is largely your trouble. You need not be at all afraid to trust the Lord entirely in all your concerns. He will take care of you, and will do it far better than you can do it for yourself. But, let it be remembered: He will do things in His way, not yours.

Paul was brought down to where he said, "Lord what will thou have me to do?" Up to that time, he had been going his own way. Now, he finds out his way is wrong and the way of death. At his wits' end, he cries, "Do Lord thy way with me." What a blessing when we can say, "Lord have your way about this," "Do, Lord, your will with me." When we come to that place, we find what perfect peace is. We wear ourselves out in struggling against Him. Learn not to worry. Worry does no good at all. Did not the Saviour tell us not to take thought for the morrow? He did not mean we were not to think about to-morrow, but he meant we are not to be anxious about it, not to fret about it or worry ourselves concerning it. What matters it what our circumstances may be, God can attend to all that. Our circumstances are His matter anyway, not ours. It is ours to wholly trust and look to Him, it is His part to work the circumstances that environ our lives.

Did it ever occur to you to think why

it was that God would not let any window be put in the sides of the ark, but only in the top? This was to compel Noah to look up, and not to look around. If Noah had been allowed to look out of the sides of the ark, don't you think he would have been distressed at seeing all his fellow-men going to destruction? This he could not see. This was not his business. It was his business to be occupied with looking to the Lord, God would attend to all else. What a lesson we ought to learn from all this! "Look up, my soul, to Him."

You will remember that when Jesus was telling His disciples of the things that should come to pass before He would return again, He said that there would be distress of nations, men's hearts failing them for fear for looking after those things that should come after, the seas and the waves roaring, etc. But did he tell the disciples to be scared or frightened by these things? No, he did not. He told them that when they should see the beginnings of these things, they were to look up, lift up their heads because their redemption would then be drawing nigh. Are we not right there now? Do we not see the beginnings of great sorrows that are coming upon the earth? Should we be discouraged or cast down by these signs? Indeed we should not. We should rejoice. Why? Because by these things we know our Saviour cannot be far away, that every day brings that much nearer His coming for us to gather us to Himself.

The N. R. A. is not, of course, the mark of the beast, but is it not a shadow of that mark? I indeed think so. Not only the N. R. A., but many other things transpiring now are so many shadows stretched out across the evening of this age betokening the things that are to come upon the earth when the Lord shall have descended to take His church away, and after that to pour the vials of His wrath upon an ungodly world.

The Lord may come for us at any moment. Not until He does, can Rev.

13 be wholly fulfilled, because none of those things in Rev. which speak of the judgments to be visited upon the earth can take place in all their fullness so long as the church is here. But when He shall have removed His church, then will the iniquity of the "man of sin" be wholly unrestrained. Then will the "beast" come to his full power, then will he compel all to receive his mark in order to buy or sell, etc. Just now, the things we behold are not the fulfillment of these things, but the shadows which betoken those things. "Coming events cast their shadows before," someone has said. It is true.

You ask me what Paul means about speaking as a fool and as foolishly in 2 Cor. 11. If you will read the rest of the chapter, he means being a "fool" is to talk about himself. Others have talked about themselves, he says, and about what they have done and what they have gone through, so he goes on to "speak foolishly." He reminds the brethren that whereas others have boasted about what they have been through, therefore now will he, Paul, boast of those things which he has gone through for the truth's sake. The chapter goes on to recite these sufferings of Paul. All this he considers speaking foolishly.

As a general thing, Paul had little to say about his personal experience. He didn't consider this preaching. He desired to know nothing among the people but Christ and Him crucified, and to keep himself in the background, out of sight. The apostles were called fishers of men, and Paul especially desired that he might be all things to all men so as to by all means win some. In order to do this, he preached not himself but Christ. However, in this 11th chapter of 2nd Corinthians, he speaks as a "fool" and "foolishly" — he talks about himself. He is very honest about it, and in verse 17, he is careful to tell the brethren, "That which I speak I speak it not after the Lord." He wants the brethren to know that this is himself speaking and not the Lord.

Have you not heard some of our

preachers take up time in the pulpit talking about themselves and their affairs and the things they have been through. This is not preaching, but as Paul would say it is speaking "foolishly." No fisherman can catch fish unless he keeps quiet and out of sight. The fish will not bite while he is thrashing around, making a noise, and calling attention to himself. The preacher must be out of sight, must be forgotten by his audience and Christ Himself be seen and felt before there is any comfort or edification to those who hear.

Dear brother, I know your burdens are heavy, your trials severe. Yet there is not one of us but who has his or her problems and difficulties. Let me beseech you to be not so much occupied with the circumstances of your life, as with the God of those circumstances. May you look beyond the seen things which are merely temporal, unto Him who is eternal and invisible and for whose blessed soon-appearing we do continually hope.

Yours in God's abounding mercy,  
H. H. Lefferts

3347 Tutwiler Ave.,  
Memphis, Tenn.

Dear Editors:

You will find enclosed a check for \$3.00 for one year's subscription to the Signs of the Times, to be sent to Mrs. W. B. Arnold, 3651 Philwood, Memphis, Tenn.

Sister Arnold was baptized last November, with two others, into the fellowship of our church here in Memphis. She handed me the money and asked if I would send it to you for her.

We feel the Lord has graciously blessed us with his loving kindness in giving us another one to set apart to the full work of the ministry. The church has called for the ordination of Brother Herbert Prince. He has served as deacon for a few years, and was liberated to speak for about a year, and its plain to see the gift in him, which satisfied the church to set him apart to the full work of the ministry. They also called

for the ordination of Brother Job Kerley to the office of deacon, who is also liberated to speak as God prospers him. We desire to be careful to praise our God for the many gifts given unto men. The ordinations are to be the 5th Sunday in May, the Lord willing. We hope the Lord will put it into the minds and hearts of brethren to come and be with us on this occasion.

May God, who is able to keep us, be pleased to lead and guide us in paths of righteousness, to his own honor and glory; that we ever be kept humble, and free from envy and strife; and that his banner over us be love, meekness, and peace, causing us to ever look to him who is the author and finisher of our faith. Pray for us; and visit us if and when you can.

Unworthily,  
Mrs. Luther Campbell

#### ASSOCIATIONAL NOTICES

The *Salisbury Old School Baptist Association* will convene, the Lord willing, with the Forest Grove Church, one mile south of Parsonsburg Maryland, October 19 and 20, 1955.

All ministers of our faith and order, and all lovers of the truth, are cordially invited. Those coming by car on Tuesday will go to the home of Sister Ethel Holloway, 508 E. Isabella Street, Salisbury, Maryland. Anyone coming by bus or train will please phone Sister Holloway, Salisbury 2-2526, and they will be called for.

Elder H. M. Bennett, Pastor  
Ethel Holloway, Clerk

The *Virginia Corresponding Meeting* will be held, the Lord willing, with Mt. Zion Church, on October 12, 13, 14, 1955. Mt. Zion meeting house is on Route 50, about a mile east of Aldie, Virginia. An invitation is extended to ministers and brethren in fellowship with us, and all visitors are welcome.

Arthur L. Carter, Clerk  
Manassas, Virginia

#### STAUNTON RIVER UNION

The *Staunton River Union Meeting* will meet with the church at Gallilee on the fifth Sunday and Saturday before in October, 1955. The church is located about four miles west of Chatham, Virginia. Follow the hard surfaced road to the right. All lovers of the truth are invited to attend.

J. W. Towler, Clerk

## EDITORIALS

Danville, Va.

October, 1955

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TO

**SIGNS OF THE TIMES, INC.**

Route 5, Box 332F

Danville, Va.

**IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?****EDITORIAL****A DEACON'S DUTIES**

We have been requested by one of the brethren to present our views as to the duties of deacons, and will endeavor to do so with such understanding as I have. This is an important church service, which is sometimes abused by those who hold the office — it is an important office in the church, when administered in accordance with the Word of God, and the Spirit of the Lord.

Our first thought in this matter is an inquiry in the Word of God as to the reason the church needed deacons. In the early days of the apostolic church, we find a unity in the church that has not been equaled since: "And the multi-

tude of them that believed were of one heart and one soul, neither said any of them that ought of the things he possessed was his own: but they had all things common. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the Apostle's feet: and distribution was made unto every man according as he had need."

Hence it fell to the apostles to distribute to each one according to their several needs. It was part of the work of the ministry to administer to the needs of widows, whose whole support was probably from the treasury—at least the aged ones who were unable to work. Among these widows were two classes: the Hebrew and the Grecian—the Hebrews who lived in Judea, and worshipped in the synagogues at Jerusalem and vicinity; and those Jews who lived outside of Judea, and who were accustomed chiefly to the use of the Greek language, into which the Scriptures had been translated. As the number of the disciples multiplied, we are told in the sixth chapter of Acts that, "There arose a murmuring of the Grecians against the Hebrews because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them, and said, "It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business; but we will give ourselves continually to prayer, and the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Phillip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the Apostles: and when they had prayed, they laid hands on them."

Here we have the scriptural reason for the first church at Jerusalem ap-

pointing deacons. The primary reason was to relieve the ministry of serving tables. We will do well to keep in mind that the reason these men were chosen was that the Apostles might give themselves continually to prayer, and to the ministry of the word.

The qualification required by the Apostles was that the ones appointed be of honest report, full of the Holy Ghost and wisdom. This was enlarged upon by the Apostles in his epistle to Timothy: "Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also be proved: then let them use the office of deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling the children and their own houses well. 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."

The epistle to the Phillippians is addressed to all the saints in Jesus Christ which are at Philippi, with the bishops (ministers) and deacons; showing that these were the only ones recognized as composing the church, and officers, at that place. And today, these are the ones that are recognized as the church and her officers.

The Apostle Peter made use of the expression "serve tables", showing that there was more than one table to be served by deacons. It has been considered in years past that there were mainly three tables to be served by deacons. First, the serving of the poor of the flock; which would embrace widows, and all others that might at any time be in need of help. Second, seeing that the minister is receiving from the flock the things that are necessary for him in a material way, that his hands will not be tied in his serving the church; that he will be free to visit the sick, and attend to any other duties that falls on him in his ministry. The deacons should know

at all times what a church is doing in financial matters; and all funds, whether for the poor of the flock, or the help of the ministry, should pass through the deacon's hands, so they may know how much each one is doing toward relieving the needs of the church. A deacon cannot faithfully perform the duties of his office unless the church holds up his hands in his work; and this responsibility falls to the church. It is commendable indeed when deacons are favored to administer their office according to God's word: to remind the church of the duties of members; and to see a church responding to the requirements of the church, not from a dead letter but out of a ready mind, and in love one to another. "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him: how dwelleth the love of God in him." The third table is the Lord's supper: it falls to the deacon to administer this ordinance to the church from the hands of the minister.

We have tried to briefly set forth, first: the need of deacons; second, the qualifications of deacons; and third, the tables they serve. When summed up, we would describe a deacon as an office bearer charged with the temporal affairs of the church.

If deacons be filled with the Holy Ghost and wisdom, as required in the scriptures, then they are qualified to attend to any matter the church appoints them unto. Yet, we are to remember that they are servants of the church, and whatever work falls to them is by the voice of the church, and not by reason of their office, when it relates to the fellowship and discipline of the church.

We will now show some of the things not required of deacons, and unscriptural for them to assume as power that belongs to their office: They have no power to dictate to a church, or usurp authority over the body; they have no power to call, or dismiss, a minister; they cannot act for a church in citing a member to the church unless the

church authorized them to do so. There seems to be in the minds of some in some sections that their office is to rule the church—nothing could be farther from the Word of God than such a practice.

In 1st Timothy 5:17, it is said, "Let the elders that rule well be counted worthy of double honor, especially they that labor in word and doctrine." This "ruling well" has reference to the minister whose lot is to see that the order of the house according to the word of God, is maintained. He is forbidden to lord it over God's heritage, but is to be an example to the flock. He is required to be faithful as a steward in the house of God, and to serve in the sense that he is the servant of God unto them. No where in God's word does it say, the deacons that "rule well", but it seems that the rule is sometimes reversed.

The office of deacon is indeed a high office, and one of the great blessings to the church, when administered according to the Word of God. There is, indeed, a close tie between pastor, deacon, and church; wherein there should be mutual love and confidence, with all our service overshadowed by the spirit of humility and meekness, that the Lord's house be found the house of prayer and supplication.

He that has used the office of deacon well, has purchased to himself a good degree, and great boldness in the faith.

D. V. S.

#### SALVATION BY GRACE

"Though boards and conventions exist,  
And vanity towers are built;  
Though money is sought for extending  
The project that is certain to wilt;  
Though thousands are crying to dead men,  
Who lie in depravity's morgue;  
Though robbers may speak of their converts—  
Salvation is still of the Lord.

Dead sinners may sit where pure rivers  
Of gospel in torrents descend;  
And yet, till the heart has been opened,  
They will not, they cannot attend.  
Then tell, if thou canst, what advantage  
The civilized have over them  
Who dwell where the idol is worshiped,

Or civilization is dim.

Because there are people in darkness,  
Is that any reason men should  
Profess to be modern apostles,  
And leave the old paths that are good?  
Not one of that blessed assembly  
Composing the glorified fold,  
Can ever ascribe their redemption  
To either man's efforts or gold.

(Selected by Nancy Johnston McDaniel)

#### SUPPING WITH HIM

This morning about 3:00 A. M. I feel that I experienced the power of the words of Jesus, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me." (Rev. 3:20) I was so startled with the force accompanying the statement that I immediately was graced to open the door with all ease, sprang from my bed, and began supping with Him. The knocking came during sleep. The first word, "Behold", caused me to immediately take notice. I am fully persuaded that any man will heed the knocking of the Lord, Jesus. He speaks with authority and power that begets results. I was given to read and to sweetly meditate upon the first three chapters of Revelations. I trust that I read experimentally the words of John, "I was in the Spirit on the Lord's day, and heard behind me a great voice". (Rev. 1:10) This is Thursday but to me it is the Lord's day as I feel the presence of the Spirit. I pray that while you read this it will be the Lord's day with you as we attempt to write to the angels of the churches and to—"He that hath an ear, let him hear, what the Spirit saith unto the churches". May His right hand be upon me as I attempt to obey His orders, "WRITE" (Rev. 1:17,19)

In order to rightly understand Rev. 3:20 we must consider that the words of Jesus was directly written to the "\*\*\*Angel of the church of the Laodiceans". It was not addressed directly to the church but was addressed to its angel or minister for the benefit of the church there. We read in Revelations 2:



24, "But unto you I say, and unto the rest in Thyatira"; which shows that the primary one of address was the angel in these letters. Each and every one of these statements did not necessarily apply to the church as a whole. He said to the ministers of the Laodicean Church, "I will spue thee out of my mouth". Even though He was to spue its minister out of His mouth there were those in the Laodicean church whom He loved. It was for the comfort of the church that He said to its minister, "As many as I love, I rebuke and chasten". (Rev. 3:19) Even though He would spue its minister out of His mouth He would not leave them without a minister. He promised to come into another man and minister to them. He might spue the church out of His mouth to the extent of not blessing its activities as a body; He would come in to the hearts of the individuals He loved, and bless them personally with sweet communion.

Revelations 3:20, has been wrongly applied by many. When you are given to understand the language used, you will find it to be out of place for a man to use it in addressing alien or dead sinners. These letters were addressed to the ministers and were ordered written for the benefit of those professed believers who were united with organized churches. Let us see if we can picture like conditions in local churches today. Let us consider the attitude of some ministers and compare with the pretensions of the angel of Laodicea. Let us, then, get a true picture of them from the words of Jesus as recorded in Revelations 3:17.

Have you heard them say in essence, "I am rich?" They urge they are rich in knowledge of the doctrine and practice of the church. They profess to know the actions that would be proper and improper. They profess to be rich in knowledge of the Bible and God's "plan" of salvation. Have you heard them say, "I know who are the wolves"? They felt to be rich in wisdom and judgement, setting up standards of their own mak-

ing for the flock to follow. They say they are rich in good works, trying to purify the church according to their own ideas. They claim to be rich in Spirit and that the church ought to listen to them and always heed their advice. To such a one Jesus would say, "Thou art poor".

Have you heard them say, "I am increased with goods?" "Churches prosper under my care?" "Congregations were small when I first went there, but now have large attendance every meeting time?" "They did not know how to carry on an orderly conference until I instructed them; now, everything goes along smoothly and orderly?" Yes, when you hear them criticising all others and boasting of their own accomplishments, you may know their true state to be, "Thou art wretched, and miserable, and poor, and blind, and naked." (Rev. 3:17) Unless they be given to buy GOLD TRIED IN THE FIRE they will not be rich but will be spued out of the mouth of Christ, as His ministers.

The Lord said to one of His ministers, "These things saith He that is holy, He that is true, He that hath the KEY of David, He THAT OPENETH, AND NO MAN SHUTTETH, AND SHUTTETH, AND NO MAN OPENETH; I KNOW THY WORKS: BEHOLD, I HAVE SET BEFORE THEE AN OPEN DOOR, AND NO MAN CAN SHUT IT." (Rev. 3:7-8) The angel at Philadelphia was wonderfully blessed of the Lord. It is just as true today as then that the Holy and True One has the only key that opens and shuts the door of revelation to his ministers. If the Lord has set before me an OPEN DOOR things will be revealed to me. When He shuts it I cannot pry it open to gaze within. No man can prevent me from communing with Him. No man can help me to commune. He holds the key. Should the key be in our hands we could open and shut at will. We need to learn through sad experience that we do not hold the key. I have stood at the door for a long time and tried to open but could not. When I was thoroughly convinced that no key of mine would do I had learned

how vain my efforts were. Then, what a joy it was to me to hear the key turn in the door, and hear Him say, "Behold, I stand at the door". My heart immediately opened to His instructions. My ears were opened to hear His words. My mind was opened for His thoughts to be imputed to me. My mouth was opened to speak the words of Him. He knocked, and I opened my heart and ears to His speech. I opened my mouth in praises to His gracious name for the mercy, grace, light, and truth displayed. "He came in to ME". I did not go to Him, but He came to me. I cannot go up, but He comes down. He comes in to us and shares with my temptations, trials, persecutions, and poverty. We share with his riches, honor and glory. He not only comes down to us, but is with us. He is with us when we are hungry, naked, poor, and in prison. What a supping together we experience!!

Jesus said, "I will sup with him, and he with me". The rebuking and chastening of the Lord is in the cup of which we sup. When we suffer with Him we are supping the bitter. We are not worthy to entertain such a King. We have no provisions to offer him. Is it not wonderful that He makes this supping such a heavenly feast by bringing His own provisions to share with us? He comes in to us bringing both bread and wine. We are not dressed fit to entertain Him because the best of our righteousness is as filthy rags in His sight. However, He has provided for us the best robe which is His righteousness. Our filthiness must be cleansed by His blood before we can be clothed with the garment He has prepared. We are too ignorant to prepare the table for this feast, but He prepares it. We are too poor to hire maidens to wait on the table, but Wisdom hath sent forth her maidens. Should we attempt to mingle the wine it would not be properly mixed. Our guest has even provided for this by mingling the wine of the kingdom of which we sup. Beasts have to be killed before we can enjoy such wonderful supping. The

beasts of self-sufficient pride, false professions, and ungodly doctrines and practices must all be killed before there can be real and true worship and feasting in an organized church. He does not leave that for us to do. He does it Himself.

Even though He should give us "space to repent" as Jezebel was given, it is not sufficient. The opportunity alone will not suffice for a formal professional dead church to repent. Even though a church may be in a "luke-warm" condition- having no zeal either ungodly are godly- a space or opportunity given for repentance will not result in repentance. There must be a rebuking and chastening by the Lord himself, before repentance is affected. It is the will of the Lord that His ministers, churches, or people be hot or zealous in a godly manner. I am persuaded that no organized body of professed christians will be allowed to continue drifting with the tide for a long time in a luke-warm condition. Either the church as an active body will be spued out of His mouth or so rebuked and chastened by Him that the body will repent from their unconcerned and easy state of being. Because Christ wills that a church be either hot or cold there is woe pronounced upon those who are at ease in Zion. (See Amos. 6: 1) The Lord will make manifest that He is one that "searcheth the reins and hearts" by bringing out into the open the evil of the ungodly inhabitants of the church so that His children, who have been given a godly heart, will not be long deceived. God has decreed that the ungodliness of false churches will be made manifest so that, "All the churches shall know that I am He which searcheth the reins and hearts". Please open your Bible and read Revelations 2:20-23. I am persuaded that sleeping churches shall soon be awakened from sleep as result of a powerful knocking from our Lord. This knocking will make manifest the false professors as well as the true possessors in the churches. Such rebuking and chastening of those whom the Lord

loves will cause His people to be zealous in a godly manner. This knocking will be such a shaking that all that is not built upon a firm foundation shall fall. This will result in the removal of all that the Lord hath not built.

The truthfulness of Psalms 127:1, must be made manifest. "Except the Lord build the house, they labor in vain that build it". If the Lord is building the church of your ministration, your labor is not in vain. He is jealous to the extent that he will not allow the praise due him to be given to another. God gives the increase whether your ministration be planting or watering. God has laborers in his vineyard whose labors are not in vain, because he gives the increase. The minister must understand, "Neither is he that planteth any thing, neither he that watereth; but God that giveth the increase". (I Cor 3:7) When one of his laborers begins to think himself to be something because he plants or waters, or performs in any other ministration, he may expect a fall which will remind him that he is nothing—it is God that giveth the increase, or buildeth. Paul was blessed to plant in the church at Corinth, and Apollos to water. Some of the Corinthian brethren seemed to want to give them credit to the extent that some said, "I am of Paul; and another, I am of Apollos; are ye not carnal?" (1 Cor. 3:4) Their carnality was made manifest in that they attributed to men that which belonged to God. It is God who builds; it is God who keeps; and it is God who giveth the increase. All true additions and prosperous growth, as well as the various gifts in the churches, come from the same source.

"Except the Lord keep the city, the watchman waketh but in vain". (Ps. 127:1) The pastor or watchman must realize the necessity of a continual supping with Jesus. Unless the Lord keeps the church, the pastor's waking is in vain. Dear pastor, have you not found yourself depending too much on yourself in solving the problems in your church? Often we find the vanity of our

efforts in depending too much upon our own ability to solve difficulties in the church. We must be rebuked and chastened by Him in order that we see how "wretched, and miserable, and poor, and blind, and naked" we are without supping with Him!

"He that hath an ear let him hear what the Spirit saith unto the churches". This expression is given many times in the letters to the different churches written to by John. The term "churches" in the plural shows that every one of the seven letters which were written to individual churches could be profitable to those with an ear in all churches in all times. Of course, the ear under consideration was not a natural ear. It requires a spiritual ear to hear the things of the Spirit. When Jesus stands at the door and knocks, He makes the deaf to hear. If you have been given a spiritual ear, you can hear what the Spirit says unto the churches. Heeding and obeying is evidence that you hear. If you do not heed, you do not hear. I have seen the shining radiance of the Holy Spirit in the countenance of naturally deaf people which proved that they heard even though they were naturally deaf. Oh! that God would give us an ear that we might hear what the Spirit says unto the churches!

May He come in to us, be with us, and sup with us, and we with Him. May we have no other gods before our eyes! May we worship no other idols! May we sup with Him only! May we eat His bread and drink His cup! May we wear His garment, and be washed with His blood! May we eat from His table and be satisfied with His goodness! May we drink the wine of his mingling and not complain! May we be satisfied with the goodness of His house to such extent that we will not attempt to add to the simple way of worship that He has instituted in order to please the fancies of the world! May the periodic supplings with Him be climaxed with an eternal supping without interruption in the sphere of eternal bliss in Heaven is my

sincere desire—if not deceived.

E. J. Lambert

HAVE YOU SENT IN A NEW  
SUBSCRIPTION LATELY?

VOICES OF THE PAST  
"He being dead yet speaketh"

### REMARKS ON PSALMS XI. 3.

"If the foundations be destroyed, what can the righteous do?"

Our brother wishes to know why the plural number is used in this text, and the singular number used in other passages, in speaking of the foundation which is so indispensable to the security and comfort of the righteous. God has said, by his holy prophets, "Behold I lay in Zion for a foundation a stone, a trid stone, a precious corner stone, a sure foundation:" &c. — Isa. xxvii. 16 And the apostle by divine inspiration, declares that "Other foundation can no man lay than that is laid, which is Jesus Christ." — 1 Cor. iii. 2. And again, 1 Tim. ii. 19. — "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." In these scriptures, as we understand them, our Lord Jesus Christ is set forth as the only foundation on which salvation rests; neither is there salvation in any other. He is the Way, and the Truth, and the Life: no man cometh unto the Father but by him. In this sense, there is no plurality; for there is none other name given under heaven among men, whereby we must be saved." But while it is indisputably true that the salvation of all the people of God rests exclusively upon our Lord Jesus Christ, as the only foundation, it is also true that in the organization of the Church as the kingdom of Christ, the apostles are figuratively presented as pillars and foundations, while they, with all the prophets, rest upon Christ as their only

foundation and chief corner stone. So we are told that all those Jews and Gentiles who are of the household of God, are built upon the foundation of the apostles and prophets, Christ himself being the chief corner stone, in whom all the building fitly framed together groweth into a holy temple in the Lord."—Eph. ii. 20-22.

Now this chief corner stone, underlies the apostles and prophets, and it encloses or embodies them, for they with all the saints are builded together, and grow up into a holy temple in the Lord, who is their foundation and chief corner stone.

This building of God, which is founded on Christ, in her gospel organization as the city of the living God, as the New Jerusalem coming down from God out of heaven, hath twelve foundations. "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."—Rev. xxi. 14. In the organization of the gospel church, the inspired apostles of the Lamb, sit upon twelve thrones, judging the twelve tribes of Israel: and when, and where ever the King reigns in righteousness, those his princes rule in judgment (not in legislation) for the King himself alone has the power to legislate.

His law is perfect, but his princes shall rule in judgment. They are called foundations of the wall which environs that place called the holy city; for protection and comfort, because what they have established in doctrine, order, or ordinances, is established in Jesus Christ as the chief corner stone; for they have spoken and written as they were inspired by the Holy Ghost. Not as men, are they foundations; but as apostles of the Lamb, and they are no less apostles and foundations now that they are no more in the flesh, than they were at the day of pentecost when endued with power from on high. Jesus said, "What and if ye shall see the Son of man ascend up whence he was before". Would that diminish his power to reign? Certainly not: for he adds, "It is the Spir-

it that quickeneth; the flesh profiteth nothing." That is, it could add nothing to his ability, if he were now personally here in his fleshly body, for he holds all power in heaven and in earth, and his kingdom is spiritual, and he rules and governs his spiritual subjects by his spirit. So the personal continuance of his apostles in the flesh, would add nothing to the weight and validity of their apostolic power to judge the spiritual tribes of the chosen generation and royal priesthood which compose the household of God, which are built upon the doctrine of the apostles, and in the fellowship of the apostles.

When the gospel church was organized, on the day of pentecost those pricked in their hearts, and quickened by the outpouring of the Spirit, gladly received the words of the apostles, and were brought into the church by baptism, and "they continued steadfastly in the apostles doctrine and fellowship," &c. Showing in what sense the apostles were foundations in Christ the chief corner stone. To them was given the keys of the kingdom of heaven, and what they bound on earth is bound in heaven; and whatsoever they loosed on earth is loosed in heaven.

This wall which surrounds the gospel church, seems figuratively to represent the doctrine of the apostles, and the order established by them. Only they who continue in the apostles' doctrine can be retained in the fellowship, or in the inclosure of her walls, and the apostles' names are inscribed upon the foundations of the walls, and only such as are included within the apostles' doctrine, are held in their fellowship. Only those who do his (Christ's) commandments can enter the enclosure, through her gates, or have a right to the tree of life, the privileges of the church of God and the commands of Christ enjoin upon those who love him, to abide in the doctrine, as taught by the apostles. So the doctrine and order of the church of Christ rests upon the inspired word as laid down for our observance by the apostles as the twelve

foundations of the wall which marks the boundaries of the holy city New Jerusalem.

Now then, if these foundations should be destroyed, we may well ask what can the righteous do? None but the righteous are built upon these foundations, nor would any others be discommoded by the destruction of the fundamental principles laid down by the apostles of the Lamb. Destroy the foundations of the unrighteous, and Edom will say, "We are impoverished, but we will return and build the desolate place. Thus saith the Lord of Hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation forever." —Mal. i. 4. Christ, who is the foundation of the apostles and the prophets, is a stone of stumbling and a rock of offence to them who stumble at the word; and he is the stone which was and is rejected of men; but chosen of God and precious unto the righteous. Antichrist, both modern and ancient, build their religious theories on the wisdom of men; and they have in all ages labored to destroy the foundation of the righteous. When they had nailed the dear Redeemer to the cross, and plunged a spear into his side, they flattered themselves that they had destroyed this foundation. But when the apostles were endued with power from on high, to declare that God's foundation was still in the holy mountains, that our Lord was risen from the dead, and this stone which the builders rejected, was made the head of the corner, their bitter persecution was leveled against the apostles — and since the martyrdom of the apostles, all the powers of darkness have been constantly engaged in vainly trying to destroy the doctrine and order of the apostles on which the righteous are founded.

The standard by which the righteous test their religious sentiments is the doctrine of the apostles. If what we believe and practice is not founded on apostolic authority, it cannot be right,

and if what we believe and practice, as disciples of Christ is not right, it must be wrong; it cannot be righteous; nor can we be righteous in believing or practicing what is wrong. Whether we be right or wrong religiously, depends on whether we adhere steadfastly to the doctrine and fellowship, in which the primitive saints continued.

If then, the foundations should be destroyed, who would be the sufferers? Not the unrighteous, for they do not build on them; but the righteous have no other support to rely upon. What could they do? They could not replace them by raising up other apostles, or by procuring apostolic gifts from the schools of men, by the outlay of money: for the gifts of the Holy Ghost cannot be bought with money. The gifts or qualifications for an anti-christian ministry can, and are so procured, because "they are of the world; therefore speak they of the world, and the world heareth them." But the apostle says, "We are of God; he that knoweth God heareth us. He that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error."

As a building cannot stand securely without a foundation, so, neither can our religious opinions, beliefs, hopes or anticipations stand in the trying day unless they are based upon a "Thus saith the Lord."

(Editorial by Eld. Gilbert Beebe, March 1, 1874)

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#### RESOLUTIONS OF RESPECT

Sister Mary Ann Chattin passed away April 18, 1955, at the age of seventy-three. Her funeral was conducted by her pastor, Elder O. K. Tench, at Malmason Primitive Baptist Church.

She was born in Henry County, Virginia; the daughter of Hiram and Kitty Bray McDaniel; and was married to Raleigh Byrd Chattin in 1912, and made her home in the Malmason community until the death of her husband. Since then she has lived with her daughter in Danville, Virginia. She united with Malmason church in June, 1954. She loved the church, but her health kept her from attending much of the time. We feel that our loss is her eternal gain.

THEREFORE, Be it resolved that we desire

to bow in humble submission to the will of him who doeth all things well; and that we extend our sincere sympathy to the family. May the Lord bless them with grace and strength to say, Thy will be done. Be it further

RESOLVED, That a copy of this resolution be sent to the family; a copy be sent to the Signs of the Times, and a copy to the Old Faith Contender; and a copy be put on our church book.

Done by order of Malmason Church in conference, July 3, 1955.

Elder O. K. Tench, Moderator  
Kate Dodd, Clerk

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#### RESOLUTIONS OF RESPECT

WHEREAS, It has pleased our heavenly father, according to his divine will, to remove by death our beloved Sister Callie N. Perry. THEREFORE, Be it resolved that we bow in humble submission to God's holy will, desiring to be reconciled and given grace to press forward to the mark and the prize of the high calling, ever looking to Jesus the author and finisher of our faith.

RESOLVED, That the Yellow Creek Church has lost a faithful member, but we feel sure our loss is her eternal gain.

RESOLVED, That we the Yellow Creek Church extend our sympathy to the bereaved family and may the grace of God enable them to look to Jesus for comfort in their hour of need.

RESOLVED, That we send a copy of these resolutions to the *Signs of the Times* to be published, a copy made a part of our church record, and a copy be sent to her two sons. This done and signed by the order of the church on the third Sunday in April, 1955.

Elder R. L. Biggs, Moderator  
Katie Ragan, Clerk

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#### OBITUARIES

##### DEACON LEMUEL MARTIN BAKER

Deacon Lemuel Martin Baker was born January 20, 1878, and died at his home near Ladelle, Arkansas, at 3:55 P. M., June 12, 1955, at the age of seventy-seven years, four months and twenty-three days. Survivors left to mourn his passing include his wife, Mrs. Mellie Myers Baker and four daughters: Mrs. Fred Flemister, of North Crossett, Mrs. Cecil A. Goyne, Little Rock, Mrs. Arthur Lloyd, Jr., of Monticello, and Mrs. John W. Daniels, of Albuquerque, New Mexico. One step daughter-in-law, Mrs. Marvin Jagggers, of Bastrop, La. Seven grand children, two step grand chil-

dren; and five sisters: Mrs. Hattie Glover, of Star City, Mrs. Ollie Moore, of Lake City, Mrs. Fannie Daniel, of Joiner, Mrs. Effie Johnson of Hamburg, and Mrs. Norman Johnson of Ladelle.

Brother Baker united with Ephesus Primitive Baptist Church, near Ladelle, Drew County, Arkansas, on the fifth Sunday of July, 1934, and was ordained a deacon by said church on October 5, 1935. He remained a consistent and faithful member and deacon of Ephesus Church until his death. He was highly esteemed by his brethren and was well spoken of and respected and admired by his neighbors in the vicinity in which he had lived for many years. There was a large crowd of his many friends and neighbors, besides the brethren and sisters, in attendance at the funeral service, attesting to the high esteem in which he was held by all that knew him. He was a firm believer of the doctrine of God our Saviour. He believed in salvation by the grace of God through the merits of Jesus Christ for both time and eternity.

Funeral services were conducted by the writer and Lic. Earl Wilson June 14, 1955, and his body was laid to rest in Lone Sassafras Cemetery, near where he had lived, to await the coming of our Lord and Saviour; when the bodies of all the saints that are asleep in Jesus shall be raised like unto His own glorious body.

May the Lord comfort his bereaved companion, his children and other relatives, brethren and sisters together with all that mourn his passing.

Elder W. A. Speer

#### AMANDA J. BENSON

It is with a sad heart I write the obituary of my dear wife, Amanda J. Benson. She was the daughter of the late Thomas W. and Julia Middleton Hearn. She was born November 23, 1877, and passed away from earth June 9, 1955, making her stay on earth seventy-seven years, six months and sixteen days. She was not a member of any church, but was a firm believer in the doctrine contended for by the Old School, or Primitive Baptists.

She had been an invalid for about ten years. Eight years ago this last June, on advice of her physician, she was sent to the hospital for, as he thought, an operation. But after a diagnosis there by the attending physician, it was found that an operation was not necessary. She was very weak for awhile after returning from the hospital. And on the third Sunday in February, 1951, she suffered a light stroke, but was able to get around by using a cane. The doctor said she had three more light strokes before the fatal one came on June

2, 1955. With this last stroke she went into a coma and never regained consciousness so far as we could see; and on June 9th her spirit took its flight to be with God who gave it. At that time I just spoke the belief and feeling of my heart, and said to those present, "Asleep in Jesus, blessed sleep."

It is a pleasant experience for me to recall the good deeds she did for others. I never knew her to turn away a wayfaring man from her door. She never knew, and I will never know, how many sandwiches and cups of coffee she gave to these men. But it makes no difference about our knowing, the comforting thought is, the Lord knows. She may have entertained angels unawares. So while she was not a professor of religion, she was a doer of it, which is far more important.

She was also a patriotic American. On Sunday mornings she would always ask me to turn on the radio to hear the news. They would always start the program by playing the Star Spangled Banner. I have seen her weep as that was being played. So you see she was blessed with all those fine qualities which go to make up the noble Christian woman.

She always looked forward to Elder Bennett's visits on the fourth Sundays to his appointment here at Delmar. She would also mention the times when he was to preach at Philadelphia and Hopewell. Also she would mention when Elder Spangler was to be at Salisbury and Snow Hill. So we can readily see that her mind was upon the Lord's people.

Her funeral was held in the O. S. Baptist meeting house here, where we were married July 14, 1897, by the late Elder A. B. Francis. The service was conducted by Elder H. M. Bennett, who spoke words of comfort to all assembled. She was laid to rest beside our two children, who died in infancy.

There is one more event I feel to mention. It was a rainy day for the funeral, which was Saturday, June 11th, but as we started for the cemetery it began to slacken, and as Elder Bennett was pronouncing the benediction, the sun shone out for a few minutes, then it was soon cloudy again and rained. I had to believe, as did some others, that the hand of the Lord caused that phenomenon to appear in the sky.

Now I will just repeat what I said when Amanda passed away. "Asleep in Jesus, Blessed sleep, from which none ever wake to weep."

By her unworthy husband,

A. T. Benson

#### MRS. CALLIE NORA McNEELY PERRY

Our dearly beloved Sister Callie N. Perry was born June 2, 1871, and departed this life May 28, 1954, making her stay here on earth 82 years, 11 months and 26 days. She was a

native of Wingo, Kentucky, and was educated in the Wingo schools. She was the daughter of James Yeates and Rachel McNeely. She was married to the late Louis Dalton Perry about the year 1894. To this union were born five children, two of them survive, Willie D. Perry, of Nashville, and Fred Perry, of Detroit, Michigan. Two brothers, George McNeely, of Wingo, and Malcolm McNeely, of Dyersburg; ten grand children and eighteen great grand children, and a host of relatives and friends survive.

She united with the Yellow Creek Church at Seals School House on the first Sunday in August, 1911, and was baptized by Elder L. D. Seals. She was a faithful member until the end. She was a firm believer in the doctrine of God our Savior, ever contending for the faith that was once delivered to the saints. Sister Perry had many friends not only among her brethren but was loved by all that knew her. To know her was to love her. She will be greatly missed by her church and all her friends and relatives.

Her funeral was preached at the Cosmopolitan Funeral Home in Nashville on Monday, May 31, 1954, by her beloved Pastor Elder R. L. Biggs, who was enabled by divine grace to speak words of comfort to the bereaved family and relatives and friends; after which her body was conveyed to the Pleasant Hill Cemetery in Sylvia, and laid to rest by the side of her dear husband under a profusion of beautiful flowers, showing the love and respect in which she was held. I would say to the sorrowing ones, do not grieve for her: she is sweetly sleeping in the arms of her dear Savior awaiting the resurrection where she will be with the Lord forever, where there is no sin nor pain nor sorrow, but all is love and joy and peace. We feel our great loss is her eternal gain.

Written by one that loved her,

Katie Ragan

#### DEACON JAMES LEE HAMMONS

Deacon James Lee Hammons, born March 6, 1891, in the State of Nebraska, departed this life June 29, 1955; making his stay on earth 64 years. He was the son of the late Elder James and Delilah Hammons. He is survived by a daughter, Mrs. Laverta Hodgman, of Redding, Calif.; five sons: Aubrey of Chico, Calif., Forrest, of Seattle, Wash. and Don, Arlie and Floyd, all of Oregon. Also two sisters, Mrs. Carrie Burnett, of Chico, Calif. and Mrs. Etta Jones, of Durham, Calif. Also two brothers, George, of Colusa, Calif., and Pearl, of Los Angeles.

Brother Hammons joined the Old School Baptist Church in 1947 and was baptized by the writer. He was ordained a deacon in 1951.

During the last few years of his life he was in very poor health. However, his death was due to burns received when his home burned. He was burned so severely that he only lived a few hours. He was a strong believer in the doctrine that God saved His people both in time and in eternity by His grace.

Funeral services were conducted by the writer at Ulrey's Memorial Chapel in Yuba City, Calif. and his body was laid to rest in the Sutter Cemetery to await the morning of the resurrection. May the comforting spirit of an all-wise eternal God be with all those who mourn his passing.

(Elder) T. R. Jefferson

#### MRS. JANE MELEAZY HENSON

Mrs. Jane Meleazy Henson died February 25, 1955; aged seventy-nine years. Aunt Leazy, as she was lovingly called by friends and relatives was the wife of Elder J. T. Henson, moderator of the Soldier Creek Church, where she had been a member with her husband for the past several years. She was always in her seat when able to be there, for the old church was her home, and the members were her kindred in Christ Jesus the Lord, which she adored until the last breath left her body.

Her husband and I were near her bedside a few hours before her Heavenly Father said, "Child come home," and we were speaking of the beauties of holiness, and the working of the Spirit in the children of God, when she opened her eyes and said, "If all things were not in God's hands, wouldn't it all be in a pitiful mess." With a smile on her lips, she again closed her eyes, so peacefully resigned to that will.

Six children were born to this family: one son died in infancy, and a daughter, Bessie Henson Myers, died in her early forties at the home of her father and mother where she had lived with her family several years, helping her parents, and taking the lead when the mother's health was declining, and her father was gone to fill his appointments at the several churches. Other children now living are: Ambrose and Edward Henson, Benton, Kentucky; Jamie Henson, Paducah, Kentucky; and a daughter, Mamie Edwards Benton; also several grand-children and great grand-children.

Aunt Leazy died at the home of her son Ambrose Henson, where kind hands administered to her every need. But God called her away from this earth, saying by his calling, "Its enough child, come home."

Elder Paul Poyner conducted the funeral, and she was laid to rest in the cemetery close by where she was reared, and had reared her family; there to await the day when Jesus shall come to gather his jewels home. Written by a sister in the church.

Effie Bowden



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

## 'The Sword of the Lord and of Gideon'

VOL. 123

DANVILLE, VA., NOVEMBER, 1955

NO. 11

### AT HOME WITH THEE

Lord, I want, and want and want,  
And often try to search,  
To find if I'm a member  
Of thy holy, sacred church.

I want to hear thy soft whisper,  
O, what a sweet joyful sound;  
And when in darkness I linger,  
How it often lights things around.

I want to stand on the mountain  
Where thy voice can be heard,  
And rejoice in the music  
That comes through each little word.

I want to be born of the Spirit:  
To wear a robe of pure white;  
Be a sheep to be placed  
At the hand of thy right.

I want to be in the garden  
Where the sweet flowers grow;  
And be blessed, kind Redeemer,  
Of their fragrances to know.

I want to feed from thy table;  
Though the crumbs may be small,  
They are rich and refreshing  
In each place where they fall.

I want in all of my weakness,  
When in this flesh my race is run,  
To accept what pleases thee, and say,  
Not mine, Lord, but thy will be done.

I want this sin wrecked ship to sail  
Across life's stormy sea,  
And anchor safe beyond the storm,  
At home, dear Lord, with thee.

Iona Pilchard  
Stockton, Md.

### PREDESTINATION OF ALL THINGS

The burden of the word of the Lord is upon me, and I feel it my duty to write on a subject that is dear to the Lord's people, and to them only. Over sixty years ago this subject was plainly shown me, and I have always esteemed the works of God perfect, alwise, immutable and omnipresent. I do not expect the conditionalist, nor the means,

nor those who believe in the work system, to pay any attention to it. If only I have the approval of God, I feel my labor is not in vain. It is my desire to quote from the Scriptures. (King James) I hold no one but myself accountable, and I ask my brethren to mark well what I say, and correct me if I am on the wrong track.

"In the beginning God created the heaven and the earth." (Genesis 1:1) "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." (Psalms 33:6) "Oh, Lord God! Behold thou hast made the heaven and the earth by thy great power, and stretched out arm, and there is nothing too hard for thee." (Jeremiah 51:15 and 32:17) "He hath made the earth by his power; he hath established the world by his wisdom, and hath stretched out the heaven by his understanding." "Thou art worthy, Oh Lord, to receive glory and honor and power, for thou hast created all things, and for thy pleasure they are and were created." (Rev. 4:14) "For by him were all things created that are in heaven, and that are in earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him." (Col. 1:16)

So the fact is established by the Scriptures that there is one God, "who is the only Potentate, THE KING OF KINGS, AND THE LORD OF LORDS." (I Timothy 6:15)

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

According to his sovereign will and pleasure, all things are according to his wise counsel; and who are they that can say that the record given by inspiration

is faulty, and say, "What doeth thou;" for it is God that doeth it.

Little things have slowly crept in, setting up a system among some of two ruling powers that govern us in this time state: the one for good, the other for evil — that God predestinated all the good things, but not the evil ones. Devils, or men, saying, God does not know about, nor can do anything about it. As it was said from the beginning, "Thou shalt not surely die," blasphemy against God is not a new doctrine. Men from time of old have hated the doctrine of God's election, predestination, decrees, and right to govern his creatures as he sees fit. "Can the thing formed say to him that formed it, Why hast thou made me thus." God's predestination over all things is plainly shown in the heavens above, and the earth below: the stars in their orbit, the moon with its borrowed light, the sun that sheds its beams through space, show His power in the heavens, and for thousands of years have traveled their orbit in an exactness, or perfection, which only God holds in his hand.

That God works in his creatures to will and to do of his good pleasure is plainly shown in the Scriptures. He chose his people in Christ before he made the world; they fell when God's righteous law was transgressed, and the sentence of death was placed upon them. All had sinned and come short of the glory. God had decreed a remedy in advance of the disease, and at the appointed time sent forth his Son to redeem his chosen people that he had predestinated to be conformed to the image of his Son. Jesus, the Lamb of God, fulfilled the law in every jot and tittle, and brought his own from under the law into gospel liberty; and has commanded them to stand fast in the liberty wherewith He hath made them free. He has also made them a willing people, and built them together for his habitation. The rest of his creatures he has left in their sins — a just and holy God hath spoken. Along comes a man that knows not God; he objects, and curses God,

for he cannot see the justice of it all. And like the men in the land of Shiner, will build himself a tower with his own hands, that will reach to heaven. Men could not understand each other in their confusion, and the building stopped. But men are just as eager as they were in the land of Shiner, and today they flourish in all countries; but they are yet confused — they cannot understand each other, all claiming they are free agents and can accept salvation at any time; not knowing that it was never offered. God has never offered any man anything: he hath saved his people from their sins. According to the Scriptures, he has never offered to, but has done it.

What a gloomy picture it would be to think that God predestinated some things, and the rest were by chance — evil men and seducers roaming around under no restraint, killing, robbing and stealing, unknown to God. What would be your security in a chance world? How glad I am to believe that there is one God who rules all things; that he knew all things, and uses the wicked for his sword, and by his power controls the hearts of all his creatures. God did tempt Abraham to slay his son, to prove his faith; Joseph's brethren through jealousy cast him in a pit, and dipped his coat in blood to deceive his father, then selling him to the Egyptians, saying we will see what will become of his dreams. They did it for evil but God ordained it for good. David passed sentence upon himself, and said, I have sinned against God. That child died, but the next child was Solomon. God was surely with Samson when he killed hundreds with a jaw bone, and more at the destruction of the temple. The hardening of Pharaoh's heart is evidence of God's power over the wicked king; and his power over fire is shown when it did not destroy the three children cast into it, and it so hot that it destroyed those who threw them in. The dumb ass speaking and rebuking the false prophet; closing the lion's mouths so that they could not harm Daniel; command-

ing the ravens to feed Elijah; preparing a great fish to swallow Jonah, who was put overboard by the sailors, and the sea was quiet; Jesus rebuking the wind, and there was a great calm; and his love was so great for his chosen people that it caused the unregenerated ones to resent God's love to them that they were called the sons of God: therefore the world knoweth us not because it knew him not. "What if God willing to show his wrath, and to make his power known, endured with much long suffering the vessels of wrath, fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy, which were afore prepared unto glory." (Romans 9:23-24)

His watch care over the sparrows is such that not one of them can fall to the ground without him. The very hairs of your head are numbered. Paul speaks to the people on Mars Hill: "God that made the world, and all things therein, hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the time before appointed, and the bounds of their habitation." Now as predestination, or the determination, or the purposes of, or the decrees of God all go together, they are established by him before the world began, according to the blue print in the archives of God; and in it that he hath declared the end from the beginning, in the minutest detail of every act of men. God being immutable, everything has worked out to his glory, according to his purpose; 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. Salvation has the Lord appointed for walls and bulwarks around Zion — like a garden enclosed, guarded by the flaming sword to keep intruders out. There is no power but of God, and the powers that be are ordained of God.

For fifty-eight years, I have taken great comfort in the predestination of all things that come to pass. It has given me courage to stand firm on the promises that are given me all through

my life; and now that I am old and gray-headed, he will not forsake me. I know my time is short in this life, and my pen will pass to another and I hope ablier writer, but I am confident that the doctrine of predestination of all things will go on and on forever. And I am glad that man, and the devil, and the do, do system will fail, for they are built on the sand; but the temple of our God is holy, it is built on the rock and will weather all the storms, for God is at the helm, and his righteous will is done, all to the praise and glory of God. In hope, I am a weary traveler.

(Elder) George L. Weaver  
2802 Marcum Terrace,  
Huntington 5, W. Va.

#### A LITTLE FORETASTE

1148 Falls Terrace,  
Union, N. J.

Dear Brother Spangler:

"How sweet, how heavenly is the sight,  
When those who love the Lord  
In one another's peace delight,  
And thus fulfill his word."

What a blessed privilege it is to be given a desire to meet with those of like precious faith and mingle our voices in hymns of sublime adoration and praise of Jesus, our blessed Redeemer. This privilege has been mine for a number of years, and I feel I have been blessed far more than I deserve, having attended so many sweet and lovely meetings during the past five or six months. I have been carried back to an experience of my early association with the dear brethren. While attending college a distance from my home, it seemed I could hardly wait for the time of meeting at my home church in West Virginia, at that time. I found myself traveling quite a distance every fourth Sunday to be present at the meeting. As I looked around me at all the other people attending the same school with me, who were going to church just around the corner, and seeming to enjoy it, I often wondered why I didn't do the same. Except for the grace of God, I was no different than all

the others. One night, after thinking about this for months and months, asleep or awake, I don't know, but I could take you to the exact spot in the hills of West Virginia where I was carried, as it seemed, on the wings of an angel above the clouds to the gateway of heaven. There the door keeper opened the gate and let me look inside — there are no words that could describe what I saw. He then said, You are not ready to go home yet, but that is just a foretaste of the glory that awaits you in that world beyond. Then his parting words were, That is the reason you enjoy meeting with the brethren here in this world; it is just a foretaste of the joy that awaits you when you leave this world of sorrow and tears.

I have never forgotten that most glorious sight. Then I was completely satisfied to travel any distance necessary to hear the glorious doctrine of salvation alone by the grace of God. How thankful we should be for a desire to secure peace and rest in the Father's love: a love that will not let thee go, a love bestowed on those chosen in Christ Jesus before the foundation of the world, a love that far surpasses anything in this world. We hope we love him because he first loved us, and shed his love abroad in our hearts, giving us the precious faith and hope to know and understand that it is alone by the grace of God that we will ever enter into that rest in the world beyond this vale of tears.

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem and cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins." The greatest comfort of all is when the still small voice speaks to our weary, heavy laden soul, saying, Stand still and see the salvation of the Lord — be still and know that I am God. There is no other name under heaven given among men whereby we must be saved. "My grace is sufficient for thee" — enough to wipe away the sins of his people;

their robes shall be washed and made white in the blood of the lamb. None is able to pluck them out of his hand, or say unto him, What doest thou. God is all powerful; with him all things are possible. He created all things from the beginning to the end; is the ever gracious, ever wise supreme being over all, having predestinated all things according to his own counsel and foreknowledge, without any help for poor finite creatures as we are. He who clothes the lilies of the field, will not leave or forsake any one of those whose names are written in the Lamb's book of life. Of one thing I am sure, if he has begun a work of grace in my heart, he will be with me to the end: Then when I awake in thy likeness, Oh, Lord, I shall be satisfied.

Through the dark and stormy road we travel, he speaks peace to us by the vessels of mercy he has sent to comfort his people, by proclaiming aloud the glorious doctrine of everlasting truth. Praise him for his loving kindness and tender mercy to us, when we feel cast down but not destroyed; praise him for giving us faith and courage to struggle on amid the trials, sorrows and cares of this world, ever looking unto him as the author and finisher of our faith. Without him we can do nothing. The earth is his, the world and they that dwell therein. He speaks and it is done, commands and it stands fast, saying I will do my pleasure in the army of heaven and among the inhabitants of the earth. I want to worship a God who has all power — not even a tiny blade of grass can fall by the wayside without his knowledge of it. "Not a single shaft can hit, 'till the God of love sees fit."

"Ask, and it shall be given you; seek and ye shall find; knock and it shall be opened." How can we ask, how can we seek, how can we knock, except the Lord gives us tongues of utterance and ears to hear? He does it all; all to him we owe. We know not what to ask or seek for, but he knows our every thought and movement even before we do. We are only poor worms of the dust,

not able to utter one word of praise without him. When he gives us a hearing ear and a heart to understand, then we are made thankful to sit at the feet of our brethren, and gather a crumb as it falls from the Master's table. We then search the Scriptures for further encouragement, for they testify of the eternal truth of salvation; for Jesus said, "I am the way, the truth and the life." He is the only way from earth to heaven. Praise his holy name for revealing this truth unto babes. He has hid these things from the wise and prudent; which makes me rejoice, for if one at all, I am less than the least. How could his grace ever reach one so vile, so full of sin, as I am? Yet I know with God all things are possible. How can I sink with such a prop as my eternal God? His everlasting arms are underneath, leading, guiding and directing us in the way we should go, giving us strength to say, "Though he slay me, yet will I trust in him." Though my faith be as a grain of mustard seed, I would not exchange it for ten thousand worlds such as this. Grace, mercy and truth are sent to us to revive our spirits by the way; without these we would sink to utter despair, when trials and sorrows meet us in the way, but God is able to speak peace when all human comforts fail. He is precious to our souls, and none except the redeemed of the Lord will ever be able to understand that, "Love is the golden chain that binds." This love must be experienced, we must have handled and tasted of the better things of life. It cannot be explained, but each can feel his bosom glow with love. This is the greatest evidence we have of being one of the redeemed — our love we hope we have for the brethren. Nothing could be sweeter in this world than our meeting to sing and hear the hymns of praise, and salvation proclaimed by some dear brother whose hope the Lord is.

We know that all things work together for good to those that love the Lord, but we like to have our faith strengthened by having this truth told

over and over again: the story that is old, yet ever new. When we are given a desire to listen, it is joy to our ears to hear the profound truth explained in such a way that it is meat to our hungry souls, and drink for the thirsty, parched throat. Where your treasure is there your heart will be also; and, as Ruth of old said, "Entreat me not to leave thee, nor return from following after thee; whither thou goest I will go, where thou lodgest I will lodge, thy people shall be my people, and thy God my God." There is nothing left in this world for me but to enjoy the pleasures of my church. I feel God has been so very good to me: may it be his will to give me strength to live true to the profession I have made, giving thanks to him for his many, many blessings, which are far more than I deserve. May I have faith and hope to say at all times and under all circumstances, "Father, not my will, but thine be done; give me strength not to murmur or complain though the way be rough. May it be thy holy will to make the rough places smooth and the crooked paths straight. Father, be it as thou wilt at all times. In sickness, sorrow, adversity, pain or death, may thy right arm ever be underneath, causing the burden, which may seem heavy, to be light, giving strength and encouragement to those whose paths seem to be more that they can bear. We know, Oh, Lord, that thou wilt give strength sufficient unto the day: thou wilt not leave us at any time with more than has been prepared for us, whose hope the Lord is. We know not what we should pray for, but we know when thou shalt give us heart to pray, thou will incline thine ear — our thoughts and intents were known to thee before time began."

"Bless the Lord, Oh my soul, and all that is within me bless his holy name." Praise him for his many blessings bestowed on us day by day. I feel I cannot praise him enough for all he has done for me. His praise shall continually be in my mouth. Could it be possible there is hope for one like me?

"'Tis a point I long to know,  
Oft it causes anxious thought:  
Do I love the Lord or no,  
Am I his or am I not."

Sometimes I think it is just my vain imagination, and that I have never tasted of the better things of the grace of God. I can only leave the matter in the hands of an alwise God, who knows all things.

It is past time to renew my subscription. Enclosed find a check to renew for another two years. You may publish these rambling thoughts, if you think they will be of any comfort to anyone; if not they may be consigned to the waste basket. Cast the mantle of charity over what I have written, giving all praise, honor and glory to the giver of every good and perfect gift. If it be the Lord's will, I hope to see you at your Welsh Tract meeting in September.

In bonds of love,  
Elsie Loeffel

#### EXPERIENCE \

Redwood, Virginia  
September, 1955

Elders Spangler and Wood:  
Dearly beloved in the Lord:

Back eight years ago, at the age of sixty-seven, (I am now seventy-five years old) I began writing this sketch of what I hope is part of my experience, both carnal and spiritual, to Elder Dodson, whose voice has been silenced in this life, but his memory lives on. I have been of late impressed to re-write this, and add more to it, desiring that my gracious Lord will enable me to write in part my testimony of what I witnessed, felt and went through. I hope the dear Lord dealt graciously with me in the forgiveness of my wretched sinful crimes. Through school age and on, I've never enjoyed life like my associates seemed to, which troubled me very much. For more back-ground I will mention my parents and some of their grievous troubles, and also mine. My parents were very poor in this world's goods, but by their fellow citizens they were

esteemed respectful, honest and truthful, and they tried to teach their children as best they could, there being twelve of them. The oldest one, an infant, died before I was born; five of them died in childhood from four to seven years old; the remaining six grew to manhood and womanhood. I being the second child, and the oldest one living, Oh, the grief and sorrow I witnessed from seeing my dear little brother and four little sisters pass away in death. This brought me to many serious thoughts about dying, and what would become of me should I die in my sinful condition. With much seriousness, I would try to pray; and as time passed I had much worry of being the black-sheep in the family. When I was around sixteen years of age, father and mother united with the Primitive Baptist church. Seeing them and many others baptized and going to their meetings, I could see their walk and conversation was so much different than before. I wondered seriously how such things could be. I had dreams that kept me frustrated. In my teen age I would read of the ancient martyrs, and also the Bible — partly for arguments with those who opposed the Primitive way. These mysterious things gave me much to wonder and think over.

I verily thought if any people on earth were right, it was the Primitive Baptists (I still believe they are right); and I desired to be one of them, as I thought religion was a practical theory. (which was and is strict Armenianism) The years passed and I came into manhood; and at the age of twenty-six years I was married to my dear and faithful companion. About two years later, my long, distressing sentence of conviction began; and for around ten years my trials seemed to be comparable to that of Jacob in the waste howling wilderness — even in a famishing and desert land, to perish without mercy. In my ravenous condition I sought relief, finding none. My friends would tell me to be patient, but they failed to comfort me — no man could tame me;

had it not been for the goodness, mercy and the restraining power of an alwise God, I would have been a violent, out-breaking criminal. Near the end of this long, dolful sentence, my trials only grew worse and more vile, until I felt unfit to live — and I feared to die. For two long nights I sat erect in my bed, expecting my sins to choke me to death before the dawning of another day. I felt while in this condition I had not a friend on earth, nor in heaven; and that I was justly doomed to die and go to eternal hell. My hopeless case seemed to be an outside one. My prayer was, Lord save or I perish. Then, as though a whisper, words of sweet consolation were spoken, saying, "Stand still and see the salvation of God." This was great relief to me for awhile; and thanks and praise to my glorious Lord and Saviour Jesus Christ, at the age of about thirty-eight years, I believe that typically the Lord led me out of the captivity of Egyptian bondage, the hands of the devil, the law of sin and eternal death, into sweet deliverance of peace in my dear Saviour.

Oh, my soul, unexpectedly, to my great joy, on that memorable morning of May 20, 1918, I believe my dear Saviour came down my poor soul to greet, and glory crowned the mercy seat. This miraculous change took place as in a moment — instantly my whole being was illuminated in the glorious light and liberty of my dear Saviour. This happy change took place in the field: my dear children, even my team and all nature seemed to be helping me to praise my Lord. Oh, the sacred love, sweetness, joy, peace and happiness that was mine no mortal tongue can ever tell. Manifestly to me all things had become new — there was a new heaven and new earth, and I felt to be a brand new creature. My heart did leap for joy, and my soul did magnify the Lord. Then I could say, "What wonderous love is this, Oh, my soul." My fervent prayer was, Dear Lord have mercy on me; my sweet song was, "I am a stranger here below, and what I am 'tis hard to know." I could

joyfully sing the sweet songs of Zion on the house tops, in my feelings. I loved, praised and glorified my dear redeemer as though with ten thousand tongues: then in a nobler sweeter song I could sing his power to save. I truly felt that my beloved had taken me to his banqueting house, and his banner over me was love. Then, seeing and feeling my great vileness and unworthiness, I felt as though I had stolen something that didn't justly belong to me. I felt to be so cheap, shameful and worthless, not even one farthing to pay, or even to offer.

In a few days my lovely feast abated, and darkness and sadness prevailed again over me. In great sorrow I felt to be ruined forever and mistaken in the whole matter. In grief and sadness I begged the Lord again to restore unto me this new love and joy I had felt. Once in a while my former love and joy would return. I soon learned I was still a vile sinner, and I failed to get along on flowery beds of ease. This new love soon began to grow and thirst for the dear old Primitive Baptist church. Oh, how unworthy I felt as I kept going among them, yet I loved them dearly. My burden grew strong to unite with them, and I tried to beg the Lord for guidance in this matter, as I felt my nothingness so much, fearing that I would deceive these dear people. Then I dreamed of having to go to the army. I said in my dream that if I go in the army, I will have to be drafted. I hope I was drafted into the Lord's army, a true soldier of the cross. Later I had another beautiful dream of standing on a wall of the loveliest fountain of pure, clear water that my eyes ever beheld. This dream was with great concern and deep affection. I hope that lovely fountain represented the water of the pure river of life proceeding from the throne of God. After this dream my troubles came with double force to unite with the church. I felt very certain that if the church knew me as I knew myself, they would never receive nor fellowship me; yet to unite with them was my

greatest desire night and day.

On the second Saturday in September, 1919, my dear companion united by experience with the Gill's Creek Church in the Pigg River Association, Franklin County, Virginia. The next morning the congregation met at the river for her baptism, when the unworthy one asked for a home with them by giving them my reason of a hope. To my great joy they received me, and we were baptized by our beloved Elder J. T. Brown. That happy, peaceful, pleasant day is one long to be remembered by us. We had found new joys and a new home. My overwhelming love, joy and praise for my Redeemer increased each day; Wednesday seemed to be one of the happiest days I had ever spent. That day I felt so light, it seemed as if I were walking on feathers all day. (In those days my fruitful joys seemed to know no bounds) That night I heard the sweetest music and singing I ever heard, which seemed to be singing in my heart and soul, and it seemed that my full soul could hold no more. My new found love and joy seemed to be a flowing fountain of everlasting love, sweetness and mercy in my poor heart. Dear kindred, this may seem strange to relate among the wisest and dearest people on earth to me, but for around four months after my baptism my almost continual abounding love, joy and praise did fervently flow for my dear Redeemer God. I, like Peter, being on the house-top, I boasted. I said to some of my older brethren that I believe my flesh was changed. They said that they didn't think so. I so nearly quit my work in the field that I feared I would let my family suffer for bread. But, Ah, I was soon taught that I was still a vile sinner, and a poor begger.

I hope this little sketch of what I witnessed, and felt, and went through, is a living testimony of the hope of glory shed abroad in my heart. My dear kindred in Christ, since becoming one among you nearly thirty-six years ago, I am still hoping and longing to know that I am one of you, for to know God is eternal life says holy writ. We know

that we have passed from death unto life because we love the brethren. One of my reasons why I am a Primitive Baptist (that is, if I am one) is because I love them, and can't help it; neither do I want to help it. I believe I love most dearly thy holy statutes and thy loving precepts, Oh, Lord, because the doctrine I have hope, faith and love in, is the doctrine that the prophets, Christ and his beloved Apostles set forth and taught. Of a surety their doctrine is absolutely right, and no other is. I believe that all of God's chosen, when born again, will be Primitive Baptists in holy faith and principles of doctrine. It matters not who they are, nor where they are, because there is but one true experience of grace (not graces) and that all of the children of God have and will have God's grace. I believe that his grace will be identically the same for each heir of promise, for there is but one Lord, one faith, and one baptism — the heirs are one in him. His heritage is reckoned unto him as the speckled bird, and all others are against her.

My precious brethren, if this scribble should ever get into print, I humbly beg your forbearance; if not deceived I have manifestly received a little foretaste of God's love, goodness, mercy, grace and glory. If our profession is true, we have greater riches than the Indies of gold, which can neither be mortgaged nor sold. I hope what I have written is embraced in the predestination of God our Saviour in all things whatsoever he purposed to bring to pass — by him all things consist, and he works all things after the counsel of his own will, saying, My counsel shall stand and I will do all my pleasure.

Should this be published in the Signs of the Times, I wish a copy for each of my seven sons and three daughters, that they may have to look over after I have passed on.

There is much more I would like to say of this blessed theme of salvation by grace — it is an endless theme. I have hinted a part of my hope and fears before this, but more fully this time.



Though the world may think these things very strange, I would not exchange with the world. I hold and esteem the fruition of my hope precious and most dear to me; as I feel that God's little children are waiting with joyful anticipation his redeeming love, and to hear from their dear Saviour the royal proclamation, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Allow me to say, my precious brethren, that many times we have met together in bonds of love and sacred union of sweet fellowship, to perhaps meet no more here below; but, Oh, may we meet above in a glorious immortality, where all cause of parting is past, and our social feast will ever last. May the gracious Lord keep the inhabitants of Zion in the way that seemeth good in his sight, is my prayer. Farewell. A brother, I hope, in hope of a glorious immortality.

J. A. Perdue

## SIN AGAINST THE HOLY GHOST

Dallas, Texas

Dear Editors and Friends:

Having been asked by many to give my views on what is known as the unpardonable sin, or the sin against the Holy Ghost, I shall endeavor to do so; trusting in God for wisdom, and praying that he will guide my thoughts to truly expound the truth to the comfort and edification of his dear people, and to his own glory.

The text is, "Wherefore I say unto you all manner of sin and blasphemy shall be forgiven unto men, except the blasphemy against the Holy Ghost shall not be forgiven unto men." (Matthew 12:31) We also need the 32nd verse in our explanation: "And whosoever speaketh a word against the son of man, it shall be forgiven him: but whosoever speaketh a word against the Holy Ghost it shall not be forgiven him, neither in this world nor in the world to come."

In the above we have the Saviour's words as to what shall not be forgiven unto men, and what shall be forgiven unto men. First, I would like to call attention to the certainty of both what shall be forgiven and what shall not be forgiven. They are both certain — one shall be, the other shall not be; and remember, that SHALL is a positive declaration. Therefore, sin against the Holy Ghost is the only thing that condemns a soul to hell, for all other sins and blasphemy shall be forgiven.

Oh now! dear readers notice the blessed truth as it is in Christ Jesus, the grand old doctrine of election and salvation by grace, and grace alone; as well as the certainty of all things in the works of a three one God.

Second. Let us look to Matthew 12:30: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." — The Saviour speaking. Next, he said, "Wherefore" — giving the reason for saying that all manner of sin and blasphemy shall be forgiven, etc.

Now there are some who are against him and not with him, but are scattered abroad; and they are the ones who sin and blaspheme against the Holy Ghost. Then surely there are some who are with him and not against him, and are not scattered abroad, whose sins and blasphemies shall be forgiven. SHALL, not may be, or might, or can, but shall be forgiven. Who are those that are gathered with him, etc? We find them spoken of in Ephesians 1:3-4, "Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Also, let us consider Ephesians 2:10, "For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." So, surely if we be created in Christ Jesus, and chosen in him before the foundation of the world, we are not

against him, neither scattered abroad; but gathered with him.

Well, what does this have to do with our subject? Christ Jesus is the second person in the Trinity: the Father, the Son and the Holy Ghost constitute the three-in-one-God. So, in the above quotation, we see the salvation of God's people, his chosen people, standing out most clearly: having never sinned or blasphemed against the Holy Ghost, because they were with the Son and not against him, and were gathered with him and not scattered abroad. The three being one, we cannot be against one without being against the other; and cannot be gathered with one and not the other, etc. Here we see plainly that those who are not gathered with Christ, but are against him and scattered abroad, are sinners; and every sin and blasphemy they commit is against the Lord Jesus, and also against all three personalities of the triune God; and there is no forgiveness for it. While, on the other hand, if we were chosen in Christ Jesus before the foundation of the world, and are created in him, we certainly are not against him. Therefore our sins do not offend the Holy Ghost, because we are in Christ; and in him we have redemption, the forgiveness of sins through his blood. (Ephesians 1:7) "We are chosen in him." (Ephesians 1:4) "We are created in him." (Ephesians 2:10) So, in him we are chosen, created and redeemed, having the forgiveness of our sins through his blood. Yea, our guilt is laid upon the shoulders of Jesus, "Well," one says, "does that not put our sins against the Son of God, and thereby put them against the Holy Ghost?" No, it does not. If we are with him, we are not against him. When we are against someone, we are against what they are, what they stand for, etc. The Son of God, the blessed Lord Jesus, the second person in the trinity, stood as a lamb slain from the foundation of the world. (Revelations 13:8) Yes, he was standing in purpose, covenant and everlasting decree slain for the redemption of his chosen people: the church of

the Living God, which is his bride.

So, if we were chosen in him from the foundation of the world, we were chosen in him for redemption — to obtain forgiveness of our sins through his blood. Therefore we are not against him, but are gathered with him; and our sins do not go against the Holy Ghost. So what does go with them, if they do not go against the Holy Ghost, neither the Father, or the Son? (the Son of God, the divine character) Certainly they do not go against either of the three divine characters, as we have established the fact that if they go against one, they go against all three.

Now, if Jesus Christ did expiate our sins by giving himself to die upon the cross, how did our sins not go against him and offend him, and thereby offend the three one God? Remember the dual personality of Jesus Christ: begotten of God, and born of a woman, which is mankind. Now let us look unto Matthew 12:32, "Whosoever speaketh a word against the Son of Man, it shall be forgiven him, but whosoever speaketh a word against the Holy Ghost, it shall not be forgiven him, neither in this world nor the world to come." Who is the Son of Man? It is a male that is born of mankind. And we see Jesus, the son of Mary, born of a woman. So, surely, scripturally, the flesh of Jesus is the Son of Man; but the divinity of him is of God.

Therefore we see him as both God and man, and if we speak a word, or sin against the manly part of him, it shall be forgiven unto us; but if we speak a word against the divine character, it shall not be forgiven us. Every person who is chosen in the divine person of him unto redemption, his sins will be placed against the flesh of Jesus by the divine power of God Almighty; for Jesus suffered under the penalty of the law for us — in our room and stead. Yes, he took our place: all the demands of divine justice which would have otherwise been made against us, were made against him. So here we see the divine character taking the flesh and

giving it a ransom for his dear people, offering it upon the cross a sacrifice sufficient to bring about redemption for the church, his chosen people; for this offering was equal to the demands of the law, for it was kept pure by the divinity that dwelled in it.

No, the sins of his dear people did not and will not ever go against the Holy Ghost. They only go as far as the fleshly Jesus on the cross: the cross is as far as they ever get. When his precious blood poured forth from his side, it washed all the sins of his chosen people away, and they are remembered no more. (Hebrews 8:12)

The only way we are ever to come to the Father and the Holy Ghost is through the Son by the way of the cross; and coming in such a manner and way, we will come also through Jesus' blood; and as we pass through it, it cleanses us from all sin, iniquity and unrighteousness. For by and through the mercy and grace of God, they were all charged to Jesus, the Son of Man.

Yes, he that speaketh against the Son of Man, it shall be forgiven unto him. Not can be, may be, or might be, but shall be the only ones that are forgiven. What do we mean by speaking a word against the Holy Ghost? Out of the abundance of the heart, the mouth speaketh. (Matthew 21:34) Let us notice that all the thoughts of the imagination of man's heart is only evil continually. (Genesis 6:5) So out of an evil heart is where the sins and blasphemy proceed. When the spirit and power of God the Father, the divinity of the trinity, left the flesh, the Son of Man: to wit Jesus, on the cross, those words, deeds, etc. of sin and blasphemy came against it to the end that it suffered and died to carry them away, and to make the comers thereunto perfect. (Hebrews 10:14) And all the sins and blasphemy that was not washed away in his blood went on against the Holy Ghost and offended it, and the performers were condemned thereby. Therefore, we say to sin or blaspheme against the Holy Ghost is to do or say anything sin-

ful or blasphemous that goes against the Holy Ghost or offend the Holy Ghost; and everyone of us is sure to do so if we are not gathered with Jesus Christ spiritually, and not against him. Gathered by the arm of the Lord. (Isaiah 40:11)

We have heard it said that many things are sin against the Holy Ghost — such as unbelief. If that were true, where would the Apostle Paul have appeared when he persecuted and wasted the church of God, and did it ignorantly through unbelief. (I Timothy 1:13) Then we hear it said that it is denying the power of God. What about Paul again? When he was a full fledged Pharisee, verily thinking he was doing God's service, no doubt he did not believe in the power of God, for he was trusting in the power of the law. Now, someone says that it is crediting God's works to Satan. Well take Paul's case again: when he was persecuting and wasting the church, and verily thought it to be God's service, no doubt he thought it to be the work of Satan when God worked in the heart of his dear people to serve him in deed and truth. Surely, he thought it the work of Satan when the disciples would preach Jesus Christ the way, the truth, and the life, the resurrection from the dead, and performing the works of healing the sick and raising the dead, etc.

Furthermore, while we are in our unregenerated state, may I ask just what we are likely to do, say or think? Surely we will do, say and think all manner of evil because we have only a carnal mind, which is enmity against God, not subject to the laws of God, neither indeed can be. (Romans 8:7)

The Apostle Paul (Saul) bound and cast into prison, and had the dear saints of God stoned to death; and did not believe in Christ. Yet all the time he was with Christ and not against him, in a spiritual sense, for he was a chosen vessel. (Acts 9:15) Yes, chosen in Christ Jesus unto good works, etc., but it had not been made manifest to him. Christ had not come unto him to manifest what

was in store for him: to give him the hope of glory through Christ, and cause him to hate those evil things. When Christ came unto him, he confessed, believed on him, and declared the power of God; making it clear that we have redemption in Christ, the forgiveness of sins only through his blood. (Ephesians 1:7) Therefore, he made manifest a reverential fear of God, a love for Christ and his people, and showing a hatred for sin. "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 and righteously in this present world." (Titus 2:11-12) So, surely none of the sins of Paul ever went against the Holy Ghost, neither the sins of any of God's chosen people.

Surely, we can see nothing in this text contrary to the doctrine of salvation by grace and grace alone. For herein we see Christ in the person of the Son of Man, in the form of an offering, washing away the sins of every individual that composes the church of God — every one of them. Their sins were atoned for when the Son of Man was offered upon the cross. Therefore their sins will never go any farther than the cross; and the Father looks upon the church, the Lamb's bride, through the righteousness of the Lamb, his dear Son; and the Holy Ghost never becomes offended by any of their sins, for they stand before the Father holy and without blame in love. (Ephesians 1:4) And this was done according to the covenant which the three divine personalities agreed upon and made before the world began — the Father, the Word and the Holy Ghost all having part in it; therefore, neither of them ever become offended by it. And everyone of the children of grace, the components of the church of God, was gathered in Christ Jesus in this covenant of redemption, being chosen and created in him from the foundation of the world.

Now where do we find anyone committing sin and blasphemy against the Holy Ghost; and who do we find com-

mitting it? We notice when the Pharisees were talking with Christ, they said, we have one father, even God. Christ told them that if they were of God, they would love Him; "But ye are of your father the devil," said he, "and the lust of your father ye will do." Oh no, they were not with Christ, but against him; not with him, but scattered abroad; not of God, but of the devil. Everything they did sinful was against the Holy Ghost, for Christ in the person of the Son, the Son of Man, did not take their place and wash their sins away in his blood; but let them go, and they offended the Holy Ghost, and thereby brought about their condemnation by coming before the Holy Ghost without any atonement for their sins; having nothing but their own works to present before the judgment bar of divine justice, which were carnal and motivated by the carnal mind, which is enmity against God. (Romans 8:7)

Are we any better than they? In and of ourselves, no. We are by nature the children of wrath, even as others. Therefore, while we are in our unregenerated state, we will follow after the things of the flesh, which are sinful and opposite to life and godliness; doing and saying (also thinking) the same things as the children of the devil. So what is the difference in the children of God and the children of the devil? In nature they are all alike, having the same thoughts, doing the same acts, etc.; but in grace we find a great difference. For by the grace of God we are taught to deny ungodliness and worldly lusts and to live soberly and righteously in this present world. Also, made to hate the things we once loved, and to love the things we once hated; as well as being made to serve the law of God with our mind. (Romans 7:25) Therefore, when we are brought into the knowledge of the Lord Jesus, it makes a difference in our walk and conversation. We then try to walk in respect unto the Lord of glory who brought us with the price of his blood; and no more want to walk after the things of the flesh,

but ever endeavoring to follow after the things of the Spirit through Christ who strengtheneth us — in him, not in the flesh.

We also see that God made a new covenant with his people, according to his mercy, and remembered their sins and iniquities no more. (Hebrews 8:12) Yes, they were washed away in the precious blood of Jesus as he died on the cross; and they were justified by his resurrection; (Romans 4:25) and also glorified by his righteousness, which we are now hoping and waiting to experience by being raised in his likeness — in his glorified image.

Surely, we can see nothing in this text but the doctrine of election, special atonement, salvation wholly and solely by grace; and that streaming unto the children of God through their interest in the trinity, being born again, not of corruptible seed, but of incorruptible seed by the word of God which liveth and abideth forever. (I Peter 1:23)

I hope, my dear readers, you will cast a mantle of charity over the foregoing, and forgive me of my shortcomings and imperfections, casting a side anything that might be a miss, and praising God for the truth; and pray for me a poor worm of the dust.

May God's love, mercy and peace be multiplied unto all. Amen.

(Elder) W. W. Taylor

#### BUT ONE THING NEEDFUL

*"And she had a sister called Mary, which also sat a Jesus' feet, and heard His word. But Martha was cumbered about much serving, and came to Him, and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. And Jesus answered and said unto her, Marthan, Martha, thou art careful and troubled about many things: but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her." — (Luke 10:39-42.)*

Many times in the past I've heard it said that Mary chose the better part, but that Martha's part was necessary

too, and I accepted it as the truth because it was what I believed. The interpretation was that Mary had chosen to walk more closely with God but that Martha had to do the serving; and in our natural life this is necessary. But, while looking for another Scripture, I came across this one and I noticed it said, "But ONE thing is needful." If only one thing is needful and Mary chose it, then Martha's part was not necessary; and since serving our natural wants is necessary, then this Scripture does not have reference to natural things.

One thing is needful (not two things) and Mary chose that good part. (not better part) Now the question is, what is the "one thing"? What is it that we need when our works fail? What is it that we need every day, every hour of our lives? It is Christ and Him alone — His grace, mercy and righteousness. But Martha thought she needed to help out and was cumbered about many things. She had set a standard of works, not only for herself, but for others. She complained when Mary was indifferent to her (Martha's) works. There was so much to do. She was sincere in her serving and she couldn't understand why others couldn't live up to her standard. Did Mary condemn her for her works? No, I do not find where she did. There was no room in her heart for condemning others. She was at the feet of Jesus. Was she any better in the flesh than Martha? The Bible doesn't say so. Yes, it does say that Mary chose that good part, but our experience tells us why she chose it. It was because God had put it in her heart, made her give up all her works, made her to see herself as nothing and less than nothing. There was only one hope, one thing needful, and that was Christ and His righteousness. She was made to put all her trust in Him and none in herself.

Do I condemn Martha for her concern over serving? No, a thousand times no, for if I know my heart, I, too, was much concerned at one time. But I failed so utterly. Not only was I concerned over

my own serving and very zealous in it, but I, too, was impatient with my sister, my brother, who seemed so indifferent. I took delight in advising them about their duty. How blind I was to my own inability to perform that which was good! It pleased the good Lord to show me a true picture of myself. Oh, how black, how utterly devoid of strength to do anything! I couldn't even keep my steps in the narrow path one hour without help. My righteousness was all filthy rags. My fig leaves were withered and falling apart. On the other hand, when I was made to look up, what a wonderful, all powerful, loving, merciful God I saw — able to create the whole universe and keep everything in its place, as well as govern even the falling of one hair from my head; able to clothe me in His righteousness and make me praise Him for it; able to cause me to choose that good part, which shall not be taken away from me. This "one thing" is sure and steadfast. "I in them, and thou in me, that they may be made perfect in one." And now when I observe others still working and serving, how could I condemn them for doing the very thing I would still be doing if it were not for God showing me my true self.

Dear brethren, if this does not harm-onize with your experience, do not receive it. You have been charitable toward me in the past, and I will need charity the rest of my days. I have no confidence in the flesh.

Mrs. T. R. Jefferson,  
Marysville, Calif.

### SACRED THINGS

*"And God said, Let us make man in our image, after our likeness." (Genesis 1:26)*

Is it any wonder the saying that man is wonderfully made? Man was made of the dust of the ground; he is of the earth and earthy. All of Adam's race were born in sin: dead in trespasses and sin. They had no spiritual life — Ye must be born again, born of the incor-

ruptible seed by the word that liveth and abideth forever. They were deep down in the miry clay with no sufficiency of themselves to change their state. In our dear supreme God dwells all knowledge, and he knew man's need of a Saviour; and because of his divine unchanging love for his people, he sent his only begotten son to save his people from their sins.

God's angel told Mary a child would be born, and his name should be called Jesus, for he would save his people from their sins. God is not slack concerning his promises; his people live by his given faith. He is their surety, and they were chosen in him before the foundation of the world. He was given all power over the flesh, and because of his mercy we have life. Pure and holy is He.

Our dear Jesus came on earth in the form of the flesh, and shed his blood for the washing away of every speck of the clay, and make them ready for that seamless garment of righteousness that no man can put on — they are adorned in God's righteousness by a merciful God, because of his love.

I fear and tremble, knowing that these fleshly fingers of mine are not fit to hold the pen that writes of that which to me is so scared. I humbly ask that all errors be corrected, and that nothing but the truth be offered to those who love the truth as it is in Christ Jesus our Lord.

Sincerely,  
(Dr.) S. B. Milford,  
Poolsville, Maryland

(We are glad that Doctor Milford is exercised in the glorious things of the gospel. He is above ninety years of age and no longer able to attend the meetings of Broad Run Church at Poolsville. He is an interesting talker, and we love to stop by and see him when we have opportunity. During our last conversation, he made the statement that, "The past does not endow the present with any degree of perfection." And we feel that it is a true observation. J. D. W.)

Stuart, Oklahoma  
Rt. 1.

Martinsville, Va.

Dear Editors of the Signs:

My subscription is past due; you will find enclosed \$5.00 for another year, for I don't want to be without the paper. My mother, Mrs. E. F. Little, was a faithful member of the Old Baptists for more than seventy-two years. She was more than ninety-five years old when she died in 1939. Should anyone care to write me, my name used to be Minnie Little. Mother was a subscriber to the Signs for many years — it is a wonderful paper.

My papers and my Bible are all the preaching I get, for I haven't heard an Old Baptist in five years the last of this month. My poor soul gets so hungry to hear them preach, and to meet with them and talk with them. They are the dearest people on earth to me — they mean so very much to me, though I am not worthy to be with them. The dear Lord has been so merciful to my unrighteousness; he has been so good to me, how can I thank him.

Yours unworthily,  
Mrs. J. T. Black

Auburn, Washington.

Dear Signs:

Readers, I would like to say a few words: the September Signs has so many things that I believe so strongly — Saved by Grace through Faith. (Ephesians 2:8-9) These words are so dear to me. I have always been a believer in my Bible — since a young girl; and I have just passed my eighty-third birthday. I believe that if the dear Saviour had not sustained me, I would have fallen a long time ago. I trust him for his mercy to me, a poor weak worm of the dust.

"Nothing in my hand I bring,  
Simply to thy cross I cling"

I love the dear saints of the Lord: I must close, but remember I think of you always. Your unworthy sister in a blessed hope.

Mrs. Jennie Clifford

Elders Spangler and Wood:

I notice I have overlooked payment for renewal of the Signs of the Times. I would greatly miss getting a single issue, and I wish to thank you for sending it regularly.

I wish to express my appreciation and love to you both, and all the contributors to your valued magazine. Surely the Lord must be in the matter for you and your staff of writers to be able to speak and write with knowledge and understanding, as you do; and I sincerely hope He will continue to bless each and every one of you to continue to declare the whole council of the Lord, and to earnestly contend for the truth as it is in Christ Jesus. If the Primitive Baptists do not set forth the true doctrine of salvation, I have no hope of eternal salvation.

I am enclosing check for two years' renewal. I desire an interest in all your prayers, when you feel impressed of the Spirit of God to do so. With best wishes, I am a friend in hope.

B. L. Snyder

BROTHER AND SISTER R. L. DADE  
EXPRESS THEIR APPRECIATION

Jefferson, Md.

Dear Bro. Wood,

Will you kindly spare a space in the "Signs" to thank all the dear ones for their cards and letters of love and sympathy. We deeply appreciate all the kind thoughts and prayers at this most distressing time and I am not able to write each one.

Bro. Dade is slowly improving, we hope, but the worry and strain has been too much for me so I have been ill, but am a little better now. I am with my darling children who are taking care of me. Praise the Lord for them.

Love to you and Sister Wood and all the household of faith.

Your weak little Sister in need of your prayers.

Thanks again to everyone.

Susie Dade

(Brother Dade was in an automobile accident and seriously injured along with others. Since writing the above Sister Dade has had an operation and is improving. J. D. W.)

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?

EDITORIALS

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TO

**SIGNS OF THE TIMES, INC.**

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EDITORIAL

*“And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched. For every one*

*shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.” (Mark 9:43-50)*

By request of Brother P. L. Kenley, of Virginia, I will give my opinion on what is meant by the Saviour. I give my views as did Elihu, (Job 32) knowing that many of the aged and venerable soldiers of the cross have thought differently about what is contained in this Scripture. I have often told you that I am ready at all times to give such as I have pertaining to the things of the kingdom; and, while I am always busy, that is what I am busy at — the things that interest my dear kindred in the Lord. But if I could write intelligently, and spiritually, and profitably on all the questions and Scriptures that are propounded to me, it would take all my time and would give you a very concise commentary on the Bible. This I cannot do, and much of the time when I have done the best I could, I think that I have run without being sent.

To tell what the text means is one thing; to tell what it does not mean is something else. It is not of so much interest to know what it does not mean, and yet there is always a false teacher lurking in wait to seduce some of the Lord's humble train of followers. Perhaps it is not amiss to notice that it does not mean a command connected with this natural body. If so, none of the sacred writers understood it that way, for there is no record of them obeying the command that way. It does not mean our natural hand and foot and eye, but we must not fail to note that it does mean the hand and foot and eye of **some** kind of body. The body under consideration is as much a body as it would be if it did mean our natural body; and it is as complete in its functioning as is our natural body.

The subject matter of the text begins at the 33rd verse. The disciples were giving to much thought about who was who in the kingdom. Of one thing



we must always remember: The followers of the Lord are men and women of Adam's family, and truly there is no difference in them and other members of the family, save for the difference made in them by the indwelling of the Holy Spirit. It seemed to them that there would, and ought to be, a difference in the various members of his followers. Men by nature think that our standing before him, our salvation now, our present justification, is predicated upon our present conduct. This conception of our place in the kingdom necessarily carries the thought of small and great. This is not allowed in the economy of a grace system.

Two thoughts are presented in the treatment of this subject. First, there must not be any offense given to any one that bears the mark of a true and humble follower. This phase of the matter does not mean that any compromise shall be made with error; it is not a cover up for allowing any shady proceedings in the church, for the direct commands in the verses quoted above will forever sound the death-knell for any of that. However, since all of the subject reaches back to the beginning of verse 33, it must be remembered that the "not giving offense" is of equal importance; is just as binding; the ground covered by the cutting of a hand and foot and the plucking out of an eye, is coextensive with the not offending one of the little ones. Second, "If thine hand and foot and eye offend thee," is just as rigid as the giving offense to one of the little ones. Each has an awful penalty attached to it. To offend one of the first class, carries with it that something worse than being cast into the sea with a millstone around the neck would result; to fail to carry out the "cutting off and plucking out" of that which offends us, carries the dire promise of being cast into hell.

The thought presented is this: The Lord's people are required to treat each other as we would be treated. Whatsoever ye would that men would do unto you, do ye also unto them. (Matt. 7:12)

If our dealing with the little ones is predicated upon a desire to know no man after the flesh — to do all in His name — it will not offend one of the little ones. Just as long as a child of God is as the little one, they will never be offended at any dealing of the church with them. The little ones can be hurt, but never offended in the sense of being mad. The word "offend" as used in this lesson is literally "make one stumble." Its use is not, to make mad or angry.

The body of Christ is the church of Christ, and each member is fitly set in that body as it pleases the Maker. This body is not an after-thought. Before the eternal and alwise God, he always had this body. God saw it before it was. (Ps. 139:16) He did not come and then decide on the body, and its many members, and its various functionings. Every member of that body was chosen in Christ the head before the world was; and they all received the life of Christ, which is reckoned as eternal life, and they all are made to approach unto him. (Psalms 65:4) The goings and comings of all members of this body were determined before time was. The careful observing of the things found in the text will not bring anything about that God has not predestinated. This church is alive because she is joined to her head. He is joined to her by the work of God (manifestly) and not she to him by works of her own. Her food comes by way of the head; the head thinks for her, thus it is his arrangement that gives her her balanced food. Every member of this body is set in the body, and they are all members in particular. The Head loves them all just a like. In this body every member, and its functioning, is essential to the welfare of the whole. However, I want to urge that the Head of this body is not dependent on any individual member in the body. I preach and write **(if I preach and write the gospel)** an independent God and a dependent people.

I would press the matter carefully and point out that the people of God

must not offend or cause one of the little ones to stumble. Yet, it is done sometimes, and just as often as it is done "the thing that is worse than being cast into the sea with a millstone around our neck" happens to us. I do not know what it is, but it is worse than that. The language is simple, for simple readers; (Proverbs 9:4) it is easily understood, because it is spoken by the Teacher, and taught by him who meant what he said, and said what he meant. What is said? Who is it said to? Who does it include? He is talking to his disciples about his disciples. The "whosoever" does not take in any save disciples.

To get the proper perspective of this hand and foot and eye, it is necessary to remember that none of them have life in themselves. They are each as dependent on the head as are all the other members. No one of the three are more useful than the other, or have whereof to boast over the other, or to set in judgment as to the scope of usefulness of the others. This is completely illustrated in the 12th Chapter of First Corinthians. If some one thinks that I am wrong in my application of the text, I would call attention to the strong application made by the inspired apostle on this matter. He speaks of the eye, hand, foot, ear, and lesser members of this body of Christ. Where did his speaking of it come from? By inspiration, yes, and the source of inspiration also gives this body instruction as to the correct procedure in dealing with one another.

The hand is the member used to do things. It may do things that are wrong; it may become a busybody in other members affairs; it may do when not called. The foot is the member used for travel; it may go where it should not; it may run when not sent; it may walk in a manner unbecoming. The eye is used to behold things; it may look for the perishing things of time; it may see faults when there are none; it may wink at things that it should see. (Proverbs 10:10) In every case of this kind, there is room for the injunction of the Saviour being carried out. But this hand

and foot and eye trouble gets worse than all this. Perhaps there is not a tangible, visible fault to be found in them, until they have dictated the church to the brink of ruin; they have become conscious of their being depended on; they have had the church come to them until they think that they must come in order for order and discipline to be maintained. Now the time is ripe for the measures given by the Head of the church to be enforced.

"But, dear brother, let us grant that your application of this matter is correct. What are we to understand about the being cast into hell where their worm dieth not, neither is the fire quenched." Now I know dear saints that I can never hope to remove all skepticism about what is said. **May God rule by grace and triumphant faith in our hearts to see what is said, and not what Elder John Doe said it said, nor what we wanted it to say.** If we are to the place that he does our reading and thinking, we are in the place that our eye or hand or foot needs removing. Hear the injunction again: If thy hand or foot or eye offend get rid of it. It is better to get rid of it than to have both cast into hell, into the fire that never shall be quenched, where the worm dieth not. I can hardly believe that any of us think what some commentators think, viz., that some for whom Christ died will be cast into that eternal damnation, eternal hell fire spoken of as the abode of those that he never knew. It is better to do this. One of the things that is better is that he said do it. That makes a thing right; that makes it better. Yet, we may lose sight of this better way; we may forsake our first love so that the salt has lost its saltiness, has lost its salty, tangy taste, and then it is much better to get rid of the unruly member than to have all in hell fire.

But as we look into this, we find opposition to it. Why oppose the plain stated word of the Lord? If this does not have to do with the eye and hand and foot of the church, what does it have to do with? If not the human body,

then what body? Is it speaking of the functioning of some body other than the human body? And also other than the body of Christ? If so, what body? This opposition to the present application also is very prevalent to the hell fire embraced in it. However, it is still there, and unless it has reference to some part of our natural body being cast into hell fire in the hereafter, or some members of the body of the Head being cast into hell in the hereafter, then it has reference to hell fire in the church in time. We do not feel inclined to cater to an open, belching pit of flame and brimstone here on earth and in time, so we will have to take this in an allegorical sense. The apostle treats it that way. "Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth. And the tongue is a fire. A world of iniquity: so in the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." (James 3:5, 6)

Ah, how much of this has been in our midst. The pain and sorrow, conflicts and death that has been among us. If the awful, devastation will not cause a pause, what will? If the work of the hands and feet and eyes had been carefully examined, and where needed, they put out, some of this widespread desolation would have been avoided. I cannot say experimentally how long church trouble will last when once it has gained a foothold, but in the cases that have come up in my lifetime, it has indeed been hell fire, and it has not been quenched. Families have been divided, neighborhoods torn asunder, brethren murdered, the poor and afflicted children of God scattered. This has prevailed among us from coast to coast, from section to section, from association to association, from church to church. Elder Beebe found this true in his day; it has been found true in every age in the past back to the apostles; it is a prevalent condition among us today.

In this hell fire the worm dieth not. This worm is a maggot. It continues to

live in the midst of this continual fire. This worms grows in that which it has caused; it is in a continual work, keeping alive in the outgrowth of its own nefarious schemes.

May the rich and reigning grace of the dear Bishop of our souls keep us faithful, not shunning to declare the whole counsel of God, which is a full-time work; may He keep us from idols, which, if not kept, we would pay homage to all the time; may He enable us to depend on Him, and Him alone, keeping the hand and foot and eye in humility and subjection to His rule; and if not, to give us a faith that will not hesitate to apply discipline with all firmness and without partiality to the same.

W. D. G.

**VOICES OF THE PAST**  
"He being dead yet speaketh"

**THE AUTHOR AND FINISHER OF  
OUR FAITH.**  
(Hebrews xii. 2.)

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

These words of admonition, instruction and encouragement are addressed to "holy brethren, partakers of the heavenly calling," compassed about with a great cloud of witnesses, called to run a race which is set before them, yet burdened at times with weights which impede their progress, and sins which easily beset them, and sometimes bewilder them, insomuch that their eyes are diverted from steadfastly beholding and pressing toward the mark of their high calling. None can look unto Jesus as the author and finisher of their faith whose faith is not from him, in him and by him as its author, center and finisher. None whose faith is from any other source can justly claim Jesus as its author; nor can any whose faith requires to be perfected by any other than

Jesus have a right to say that Jesus is the finisher of it. The preceding chapter (Hebrews xi.) defines the vital principle of the faith of which Jesus is the author and the finisher, and demonstrates its matchless power by a cloud of witnesses, extending from righteous Abel down to the time when this epistle was written. The Holy Ghost testifies that this "faith is the substance of things hoped for, the evidence of things not seen." And we are also informed in the sacred volume that it is the fruit of the Spirit and the gift of God.—Gal. v. 22; Phil. i. 29.

In the absence of this faith no man can be looking unto Jesus, for no light of nature, of reason or science can reveal him. Only the faith which is the evidence of things which are not seen can look unto Jesus. And unto those who by faith can behold him who is invisible, Jesus has said, "Blessed art thou; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."—Matthew xxi. 17. Who else can reveal him, since Jesus himself has said, "All things are delivered unto me of my Father, and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him?"—Matt. xi. 27. Only the living, who have eyes to see, ears to hear, and hearts to understand, can look unto Jesus and see in him the author and finisher of their faith. To know him is eternal life; and they who truly know him, know also experimentally the power of his resurrection, the fellowship of his sufferings, and are conformed unto his death.

As in the figure of running a race, he who runs should have his sight directed to the objective mark, so Jesus, who has finished his course of suffering in the flesh and entered within the vail, is the mark which is set before his followers, who are to be constantly and steadfastly looking to and considering him who endured great contradiction of sinners against himself, lest they should be weary and faint in their mind.

To be looking unto Jesus is to be looking away from themselves, and away from everything else as objects of attraction. The world, the flesh and Satan are to be opposed, denied and resisted, and every weight which is calculated to burden and impede progress in the divine or spiritual life is to be laid aside, with every besetting sin; and being thus stripped for the race, they are exhorted to run with patience the race which is set before them. In looking unto Jesus the enlightened follower of the Lamb sees in him a perfect pattern of patient endurance. Although the blessed Jesus encountered all the opposing powers of wicked men and devils, those never did or could for a moment divert him from the course in which he was engaged, nor could any amount of ignominy or shame slacken his onward progress. If briars and thorns were put in array before him, he went through them, "traveling in the greatness of his strength, mighty to save." When led or driven by the Spirit into the wilderness, to be tempted of the devil, he was tempted in all points as his followers are, and yet without being to any extent overcome by the tempter. Among the temptations which he then and there encountered was that in which all the glories and treasures of this world, with all their alluring and fascinating charms, were in one moment of time, in all their concentrated power, brought to bear upon him, to turn him aside from the race which was set before him. In the infirmities of our nature, which he had taken on him, he experienced the feelings of our infirmities in the endurance of temptation, for he was tempted in all points as we are. On the one hand was arrayed all the glitter of wealth, fame and allurements of the world, while on the other stood the racking cross, the shame, the malignant spite, malice and scorn, with bitter reproaches and envenomed persecution of all the powers of darkness. The painful agony wrung from his tortured heart the sweat which like great drops of blood fell to the ground, and in that inex-

pressible ecstasy of anguish the piercing cry breaks from his sacred lips, "Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt."—Mark xiv. 36. Thus, in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared, though he were a Son, yet learned the obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him.—Heb. v. 7-9.

Looking unto Jesus, who endured all this, we behold a most wonderful example of patient endurance in suffering and perseverance in him, who for the joy that was set before him endured the cross, despising the shame. All this the suffering Lamb of God endured for the joy that was set before him, not for any comfort the world could supply; for no affliction for the present is joyous, but sanctified sufferings afterward yield peaceable fruits of righteousness to them who are exercised thereby. The joy which was set before the blessed Jesus was set forth in prophecy: "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."—Isa. liii. 10, 11. "Thus it behooved him to suffer, and to rise from the dead on the third day," when he should be raised from the dead by the glory of the Father. When the eyes of our understanding are enlightened, we "may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own

right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all."—Eph. i. 18-23.

Thus we see Jesus, who was made a little lower than the angels for the suffering of death, now crowned with glory and honor. The once humiliated, patient, suffering Lamb of God is exalted and set down with the Father on his throne of transcendent glory; having risen from the dead and ascended up on high, and having led captivity captive, he has a name and glory which transcends every name that is named in heaven or in earth, in full possession of all power in heaven and in earth. To him every knee shall bow, and every tongue shall swear.

"Behold he mounts his throne of state,  
And fills the Mediatorial seat,  
While millions bowing at his feet  
With loud hosannahs tell —

Though he endur'd exquisite pains,  
He led the monster, Death, in chains;  
While seraphs in their loudest strains  
With music fill bright Eden's plains —  
He's conquer'd death and hell."

To this once suffering but now triumphant Savior the eye of faith in all the saints is directed to look, and in him they see the Captain of their salvation, who has led the way through great tribulation up to the joys at God's right hand. The joy that was once set before him is now set before his followers; and as thus it behooved him to suffer, so now it behooves his followers to suffer for his sake. And the same joy that was before him is now before us, if we are his people; and as he endured the cross and despised the shame, the bright example is presented to our faith, for unto us it is given on his behalf, not only to believe on him, but also to suffer for his sake; for if we suffer with him, we shall also be glorified together. And as he has overcome and sat down with the

Father, so shall we overcome and sit down with him in his glory, when all tears shall be wiped away, and sighing and sorrowing shall be known no more forever. No one had led the untrodden pathway before him; but he has led the way for us, having made the passage through death up to the immortal realms of his supreme glory. He is the first begotten from the dead, and the first born among many brethren, and the way is open. He has entered as our High Priest within the veil for us; and although the intervening veil now hides from us the ineffable splendor of his glory, so that it doth not yet appear what we shall be in the consummation of the glory which is held in reserve for all who love his appearing, yet the golden bells of his priestly robe are heard, giving the cheerful assurance that he ever liveth by the power of an endless life, and because he lives, we shall live with him, if we now are of them who love his appearing.

Followers of our God and Savior, as dear children, it becomes us to lay aside every weight; we cannot bear the crushing weight of the tables of the Sinai law which Moses brought down; how can we run a race with such a load? Why attempt to run with a yoke upon our neck which neither we nor our fathers were able to bear? The law is not destroyed, but it is fulfilled, and its righteousness is fulfilled in all who walk not after the flesh, but after the Spirit. We are no more to serve in the oldness of the letter, but in the newness of the spirit. Nor can we run well if we indulge in making provision for the flesh, to fulfill its lustings. Self and selfishness is too much of a load for us to carry if we run in this race; let self be denied, avarice curbed, fame and worldly honors be resigned, and laying aside all malice, and all guile, and all hypocrisies, and envies, and all evil speakings, as new born babes desire the sincere milk of the word, that we may grow thereby. These weights are serious hindrances, and from them we need to be relieved, in order that we may so run that we may

obtain the prize, and not be as they who beat the air. Christians find themselves annoyed by so many besetting sins, that they are sometimes perplexed to know what is their most besetting sin. It seems to us that the Hebrew disciples were more easily beset by the sin of legalism than any other. It seemed hard for them to see how they were to be saved without being circumcised and keeping the law of Moses. Some of the Gentile churches became bewitched with that heresy, and it seemed hard to wean them from it. But this race which they were called to run was not set behind, but before them, therefore they were to look unto Jesus, not to Moses; for "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." To run this race the runner should suffer no attraction to allure or draw his eyes away from Jesus. As the eye of the faithful servant is unto his master, and the eye of the maid is unto her mistress, so should all the followers of Jesus be looking unto him, and to him alone, as their pattern and forerunner; looking to him for grace to keep them in the way, and finally to give them the victory over sin, death and hell, and to receive them into the full fruition of their reserved inheritance at the right hand of the awful majesty of his throne above.

(Editorial by Elder Gilbert Beebe, written shortly before his death, and published August 1, 1881)

#### RESOLUTIONS OF RESPECT

God in his infinite wisdom has seen fit to call to his eternal home one of our oldest members, Brother Lewis Apple. He joined the church at Lickfork at our September meeting, 1905, and was baptized by Elder C. F. Denny. He departed this life March 19, 1955, at the age of seventy-five.

He was a good and faithful member, having served as clerk of the church for a good many years. The funeral service was conducted by Elder J. W. Gilliam at the City Funeral Home, Reidsville, N. C.; and his body was laid to rest in the family cemetery there, to await the second coming of our Lord and Saviour Jesus Christ.

We feel in his death we have sustained a great loss, therefore

BE IT RESOLVED, First, that we submit to the will of God who doeth all things well, feeling that our loss is his eternal gain.

Second, That we extend our heart felt sympathy to the bereaved family.

Third, That a copy of these resolutions be sent to the Signs of the Times for publication, a copy recorded in our minutes, and a copy to the family.

Done by order of the church at our June, 1955, meeting.

Charles L. Saunders, Clerk

### ORDINATION OF A DEACON

Reed Creek Church, Virginia  
July 9, 1955

Pursuant to a call of Reed Creek Church the following Elders, C. E. Turner, R. A. May, J. R. Hollinsworth and P. E. Ingram met to inquire into the qualifications, and ordain if found qualified, Brother Jamie E. Cooper for a deacon. Elder C. E. Turner was chosen moderator and P. E. Ingram as clerk. The first thing done by the moderator was to call on Elder J. G. L. Hash, a visiting Elder, to offer prayer. Then the choosing of clerk; then the visiting Elders and Deacons were invited to become a part of the Presbytery. Elders R. A. May and Layton Wingfield were chosen to lead in questioning, and Elder J. R. Hollinsworth to offer the ordination prayer in the laying on of hands and Elder J. G. L. Hash, to deliver the charge with Elder J. E. Burgess to speak for the Church.

Elder C. E. Turner proceeded to read from Acts of the Apostles and 1st Timothy as to the appointing of the early deacons and their qualifications. Elder Burgess gave a good report of Brother Jamie Cooper. Upon being questioned by Elder R. A. May, Brother Cooper expressed his willingness to fill the office of Deacon, if ordained, to the best of his ability.

The moderator then questioned Brother Cooper concerning his ideas of the meaning of Predestination. His answer met with the satisfaction of the Presbytery.

All questions being fully satisfied, Brother Cooper was asked to be seated for the laying on of hands. Prayer followed by Elder Hollinsworth. Elder J. G. L. Hash delivered the charge. Those included in the laying on of hands not already mentioned included Elder Tom Turner, Deacons: Homer Minter, T. D. Dodson, L. A. Perdue, Tom Turner, John Turner and N. G. Brammer.

The Presbytery being fully satisfied, Deacon Cooper was delivered back to the Church as their ordained Deacon. Minutes were read, and

approved.

(Elder) C. E. Turner, Moderator  
(Elder) P. E. Ingram, Clerk

### OBITUARIES

#### AMERICA JOHNSON PETERS

America Johnson Peters was born October 28, 1869, in Pike County, Kentucky, and died in Chehalis, Washington, July 29, 1955; making her stay on earth 89 years, 9 months and 1 day.

She had lived in Centralia 10 years. She joined the Primitive Baptist Church in young womanhood and remained a faithful member until death. She was buried in Greenwood Memorial Park on August 1, 1955.

She left to mourn her one son, George S. Buchanan, Centralia, Washington; one daughter, Amanda J. Frost, Portland, Oregon; three grandchildren; five great grandchildren; one brother, K. F. Johnson, Dayton, Tennessee; one sister, Mrs. Celia Newsome, Stamford, Connecticut; one stepson, Milo Peters, Bremerton, Washington.

She was a firm believer in salvation by grace. She lived a virtuous life. To know her was to love and honor her. Her mind was clear and bright. She remained a help in all the church work and services until her last meeting day. As she was taken to her room at the last service she was blessed to attend, she raised her small aged hand heavenward and said, "Good night. God bless you all with love, peace and union." We felt it to be the benediction of a brave, true soldier of the cross.

Services were conducted by her pastor, Elder Howard Eason, who spoke comfortingly to us, using as a text, St. John 12:24. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

We as a church miss her greatly. She was to us a jewel. We feel our loss is her exceedingly great gain.

May God comfort all who mourn.

Elder Howard Eason, Pastor  
Little Zion Primitive Baptist Church  
Chehalis, Washington  
Mrs. Effie Parke, Church Clerk

#### LILLA DAIL BRADLEY HELMS

Our loving darling Mother Lilla Dail Bradley Helms, died August 3, 1955, in the hospital at Lewisville, Arkansas, at the age of seventy-seven years. She was born near Andalusia, Alabama, and she was the daughter of Irvin P. and Annie Rhody Bradley. She

moved to Patmos, Arkansas, November 8, 1920; and in April 1929, she moved to Henttar, Oklahoma, to live with her daughter, Eva.

In May 1934 she united with the Primitive Baptist Church at Sandy Springs, Oklahoma. In April 1936 she came back to Patmos, Arkansas, to live with her son. In 1953 she moved her membership to Friendship Church near Rosston, Arkansas, where she was a devoted member until her death.

Mother was married in March 1896, to Pinken Lee Helms, who predeceased her. To this union were born three children: one son and two daughters. One of the daughters died in infancy. She left surviving a son, Edward Helms, Lewisville, Arkansas; a daughter, Eva Biddle, Patmos, Arkansas; and nine grandchildren and sixteen great grandchildren, other relatives and many friends to mourn her passing.

Funeral services were conducted by her Pastor Elder Clayton at Friendship Church at Rosston, Arkansas. She will be missed by the Old Baptists, and by her son Edward Helms and daughter Eva Biddle and son-in-law, Charley F. Biddle, and the grand and great grandchildren and friends.

The writer is her daughter Eva Biddle. It is so hard to give up our darling Mother, but our Lord and Saviour Jesus Christ is our giver and taker.

Mrs. Eva Biddle

#### MRS. ROENA BARRINGER

The passing from this life of Sister Roena Barringer at the Benedictine Hospital in Kingston, N. Y., August 21, 1955, following an operation, brought sorrow into many a home. The funeral services were conducted by the writer at the Old School Baptist meeting house in Shokan on the following Wednesday. The interment was in the Palentown Cemetery near Samsonville, N. Y. Among the surviving relatives are one son, Floyd, a daughter, Mrs. Delia Lewis, of Olive Bridge, N. Y.; also a brother and one sister.

Sister Barringer was born December 16, 1878, near Samsonville, and spent most of her long and useful life at that place. She was united in marriage to Arthur Barringer, to whom she proved a loyal and able helpmeet, residing all their married life at Samsonville. After her husband's death in 1950, she remained at Samsonville except at intervals when she made her home with relatives.

Thirty-two years ago she united with the Olive and Hurley Primitive Baptist Church and was one of its faithful members. Sister

Barringer was an outstanding character in many respects: her unassuming ways, her hospitality, pleasing personality and notable qualities as wife, mother, neighbor and friend, greatly endeared her to those who knew her. She leaves in their hearts a shrine of cherished memories.

(Elder) Arnold H. Bellows

#### MRS. ELIZABETH GRAFTON

Ebenezer Church of Baltimore was made poorer by the death of Sister Elizabeth Grafton, who passed away at Union Memorial Hospital in Baltimore, June 8, 1955, a few days after her eighty-fourth birthday. Her illness was comparatively brief, and all that medical science could do to relieve her physical sufferings was brought into requisition, but in vain.

Her pastor, Elder Arnold H. Bellows, of West Hurley, being unable to be present, the funeral services were conducted by Elder John D. Wood of Manassas, Virginia, at the late home of the deceased in Harford County, Maryland. She was laid to rest in the cemetery of the Episcopal Church of Rock Spring, Maryland.

Five children survive as follows: Mrs. Fred R. Tucker, Mrs. Ethel G. Bronson, Forest Hill, Maryland; Mrs. Charles Cruikshank, Almiran Grafton, Baltimore; William Grafton, California. Among other survivors are four grandchildren and nine great grandchildren.

Sister Grafton was a daughter of Mr. and Mrs. John Kean of Forest Hill, and was born June 4, 1871. Her early life was spent in Virginia; and in 1888 she was united in marriage to Almiran Durand Grafton and made their home in Baltimore many years before his death. She united with the Old School Baptist Church in 1904, and was baptized by the late Elder William Grafton. She was an unusual character in all those splendid qualities which make for noble and unselfish womanhood and for devotedness in her home as wife and mother. She did not forsake the assembling together of the saints at the meetings of her brethren unless prevented by circumstances over which she had no control. She led an active life almost to the time of her death and loved to minister in any way to her friends and brethren.

(Elder) Arnold H. Bellows



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

## 'The Sword of the Lord and of Gideon'

VOL. 123

DANVILLE, VA., DECEMBER, 1955

NO. 12

Jesus, blessed Jesus, my all,  
Upon thee dear Jesus I call;  
None else can help, just thee alone,  
For thou dost sit upon my throne.

All my needs thou canst supply;  
Upon thy free grace I can rely.  
When in distress to thee I turn  
For thy great love my soul doth yearn.

I am poor, weak and full of sin,  
But thou art strong and pure within.  
Thy cleansing power can make me clean —  
I'm made strong when on thee I lean.

Thy power is great, thy love sublime,  
Thy mercies sweet, thou art divine.  
Most holy Lord I love thee so,  
Because thou loved me first I know.

Oh blessed thought! dear Jesus mine,  
Sweet peace and rest in thee I find.  
It is sweet to know thou doth care;  
Blessed Jesus thou art most fair.

My ways sinful, my thoughts unclean;  
Unless Jesus thou intervene  
Hell is my doom and justly so,  
But thou didst otherwise, I know.

Blessed Jesus I'll trust in thee  
'Till thou dost come to ransom me:  
Then I'll sing thy redeeming praise  
Around thy throne thru endless days.

Minnie Lee Williams  
Snyder, Texas

### THINGS PRESENT

This is one of ten things which the apostle Paul says he is persuaded shall never be able to separate the saints from the love of God. He names them thus; "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." — Romans viii. 38, 39. I am thinking now of one of these wonderful things in this

most wonderful list: "things present," and am asking myself, Is there not a sense in which any one, or all, of these most remarkable things becomes to us "things present"? At whatever point in time or space we begin our contemplation of any one of this striking list of things we find ourselves engaged with "things present." Let us call up our powers of thought, and force our minds to take hold upon any one of these subjects presented to us, and we shall still be dealing with "things present." We cannot get away from this in any direction. It is only through "things present that we can think of anything. By "things present" only can we know of the past or touch the "things to come." One moment only is ours, and that is constantly with us, and yet always flowing by, never away from us. And what is beyond? "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." — Psalms cxxxix. 6.

What a mystery is memory! By that peculiar power I am looking upon the dear faces of loved ones long gone from me, and listening to pleasant voices long since silent unto me. Memory is bringing unto me things belonging to my spiritual childhood, youth and manhood, things and people connected with my early spiritual experience, which become sweet "things present" to me.

Just now, sitting here alone, I have been thinking of those who have been with me in the things of the kingdom of God, and have felt a desire to write something of my present condition and exercise of mind to the "brethren scattered abroad," with whom I have been associated and in correspondence for the past fifty-three years. How good and pleasant the thought of them seems to

me at this time. I have always had some of those dear, exercised people of God in my mind when writing, as I do when speaking. But now how many are gone home of those I loved to talk with of spiritual things. So many I never knew, except through their letters, but whom I dearly loved. How kind and loving they have all been to me, from the very first of my poor and feeble efforts to preach, wherever I have been with them in all our wide country. I have always felt so unable and unworthy, and as "less than the least of all saints," it has really been very wonderful to me that I should have been made to feel such a kind and sweet reception among the dear kindred in Christ. Now as I meet them, and correspond with them, and try to preach, I feel the absence of so many to whom I have felt so near that I cannot but feel lonely. But wherever I meet with those who "know the love of Christ which passeth knowledge," it seems that I feel at home in a measure with them. But can I write anything that will be profitable or comforting to them? Of late I have written but little; it has seemed to me that I could not write, my mind has not been led that way. I have loved to write when I could feel the presence of the dear Savior. I have not satisfied myself when preaching or writing, but have written out of my own heart, and that is why so many precious responses have come to me. That which comes from the heart will reach the heart.

I am looking back to the bright morning when I wrote to Elder Gilbert Beebe, a few days after he had baptized me, my heart full of gladness and rejoicing. My new life was just begun at that time. I lived that spiritual life, while my hands and my mortal powers were going on in my daily work. But this was only for a time. I seemed to be traveling rapidly in these new and glorious things. I appeared to be one with the people of God, and did not know or understand the new life I was living. If ever I have preached the gospel I must have been preaching then without knowing it. I had no thought of preach-

ing, but was talking of the one thing all the time, when the thought came suddenly to my mind, and I spoke aloud while alone, after having heard a sermon of false doctrine: I must preach. I immediately wrote asking Elder Beebe what this exercise meant. He replied that the church had for some time thought I had a work to do, and were waiting until He would show it to me. It was surprising to me that the Lord would call one so unable and so unworthy as I to so holy a work, and I feel that very deeply to the present time. I have so often felt that I had to say, "I abhor myself." There is much pain and distress in that experience, and it sometimes causes doubt and fear, and yet when brethren have told me of such painful exercises I have been led out in love and fellowship to them.

In those early days I wrote much because I had to write; it was a relief. I cannot but feel lonely as I think of things past, and the solemn mystery of memory causes them to become "things present" to me. Those who made up my congregations during so many years, and over so wide an extent of country, and especially the faces of those who manifested spiritual love and fellowship, surely it is a blessed and sweet memory that places them among "things present" to me. In memory I see them now, see them before me, and feel that we are one in the unity of the Spirit, and in the love of the dear Savior, in whose presence there is fullness of joy, and at whose right hand there are pleasures for evermore.

When I began to try to preach and serve churches there were few ministers who were over eighty years of age. Elders Thomas Barton, Samuel Trott and I think Thomas McColl are all I can think of now, beside one or two in the far west. There were many who were but little short of that age, who would not have objected to being called old. They seemed to me then much older than I seem to myself now. I will name a few: Elders Gilbert Beebe, Conklin, Hartwell, Rittenhouse, Dudley, Leach-

man, Grafton and Hassell. But I must not undertake to name them here, for I would be omitting some of the best and sweetest gifts, most dear to the brethren.

How I did love to hear those old and faithful soldiers of the cross preach the gospel, contending earnestly for the faith, and tracing out the exercises and experiences of the people of God. It was very animating and comforting to hear them preach and listen to their conversation, which, both preaching and conversation, was concerning the experience of grace and the beautiful order and ordinances of the gospel church. I am glad to say it is the same to-day by those dear brethren who are laboring among the churches now. I love to think of them; it is a comfort to me to merely write their names as I think of their work and their steadfastness in the truth of the gospel.

Of those who were ordained at the time of my ordination, Dec. 8th, 1864, I do not think of any who are left with us at this time; but of clear minded, true and faithful ministers of the gospel we are favored with a goodly number, and for such gifts we have reason to thank the Lord. The wise man said: "Train up a child in the way he should go; and when he is old, he will not depart from it." To my mind this is true concerning the faithful work of the Elders in the church, the elder among the ministers of the gospel, and of the effect of their faithful work among the brethren and churches over whom they have rule. (Heb. xiii. 7, 17.) Members and ministers do not teach each other in regard to what and how to preach, nor can spiritual knowledge be given on these subjects, yet there is a sense in which the ministers and pastors have the rule over the churches, which is very important. See the last chapter of Hebrews. The churches of this country and of England, about the time of the division in 1832, were favored with most fatherly and profitable gifts, and were trained up in the order of the gospel. Elder Conklin was called among the

brethren the "peacemaker." Elder Barton was another most fatherly and quieting and nourishing gift. Elder Trott had great learning (though never displayed), and he was as a little child in simplicity. When I was under great exercise of mind and in deep trouble I went about one hundred and fifty miles to meet him, of whom I had heard, to ask him some "hard questions," and I think the spiritual Solomon answered them. Elder Leachman was a man of peculiar power in preaching. It seems to me now that I never heard a more powerful man in the pulpit. I would love to write more about these men, because they were "sons of thunder," and also "sons of consolation," and the latest of our ministers and churches show the effect of spiritual training up and instruction is spiritual things.

I count myself as one among the youngest and least of those among whom I am thankful to have a place. We surely have had most excellent examples and training, such as the apostles teach in all their epistles. We also have been favored with a periodical that has most clearly and unwaveringly presented and contended for the doctrine of salvation by grace during all the years of our standing as an organization separate and distinct from the doctrine and order that has not the inspired Scriptures of truth for the guide of their faith and practice. The Signs of the Times has a right to be known as the organ of the Old School Baptist Church, as its publication began about the same time as the separation of the church from all worldly doctrine and organizations. To me it appears that the present editors are following the example of all the former editors, and fully sustaining the gospel character of the Signs as it was under the work of the first editor and publisher, Elder Gilbert Beebe, in 1832. It appears to me that their work has been most excellent, and profitable to the churches and brethren, and I earnestly hope the Lord will be pleased to so uphold them that they shall not become disheartened or dis-

couraged. So far I regard every assertion made in the editorial department upon important points of doctrine, order and experience as being fully sustained by the inspired Scriptures of truth. It appears to me that the ordinary way in which the Lord feeds his flock is by the public preaching of the word. But the holy men of old wrote gospel truth to be read in the churches, and this form of administering the word was recognized by the apostles as edifying to the churches and brethren. I desire the welfare and good effect of all periodicals in which the unadulterated truth of the gospel is published.

In the love of the truth, and in the precious hope of the gospel, which was given me fifty-three years ago,

SILAS H. DURAND.

(The above was written in December, 1915. It is republished by request.)

Huntington, W. Va.

Dear Sisters Ball and Claggett,  
Washington, D. C.

Your welcome letter is at hand, and I try to answer this beautiful spring morning. You spoke about a lot of people in your locality who believe, or claim, they are saved; and that all anyone needs to do is to go to the great c o m p a n y and tell them what great things they have done for the Lord. I have been told many times that God cannot save you unless you let him, and give him a chance to save you — that he has done all he can, and now it is up to you to let him. This is blasphemy; they underestimate the power of God; they make God a liar, and claim if you are saved and I am not, he is an unjust God. The devil is a slick creature. We find in the garden of Eden he persuaded our mother Eve, and told her you will not surely die; and had not Jesus crushed his head and overcome him, we would still be in a state of death like the millions that know not God.

It is much easier to follow the course of least resistance, and we would all follow the Devil; but here comes in the

love of God for the people he predestinated unto glory, and wrote their names in the Lamb's book of life before he made the world. The people who claim they are saved have nothing but a distorted natural mind. Yes, they believe it. It comes from nature and is nothing more than the teaching of Satan.

Election is the doctrine of the Bible — who can lay anything to the charge of God's elect. Jesus says, I go to prepare a place for you, and if it were not so I would have told you. I have always preached that god has a **prepared people for a prepared place**. It gives us great pleasure and hope when he says that after those days, I will write my laws in their hearts, and put them in their minds; and I will be unto them a God, and they **SHALL** be unto me a people; they shall all know me from the least to the greatest; I will be merciful to their unrighteousness and their sins and iniquities I will remember no more.

Grace is fast becoming a nonentity among the called religious world, and works is substituted; and Election is foolishness to them. The cunning works of the devil is fast becoming the blasphemous doctrine of the world; and if it were possible they would deceive the very elect, but thanks be unto God, it is not possible.

Let us leave t h e God dishonoring, chance system doctrine, and have only the doctrine laid down in the Scriptures — this **do religion for a done religion**. We know that life preceeds action; and we know that except a man be born again (or from above) he cannot see the kingdom of God. We also know that there is no power but of God: the powers that be are ordained of God; and we know that God is a God of purpose, and that all things work together for good to them that love God; and we love him because he first loved us.

It is written, "Thou shalt worship the Lord thy God, and him only shalt thou serve." All his chosen people that have the law of God in their hearts will not serve any other; they know him; they

have seen him, and felt his presence in them; and nothing can give them more comfort than to hear of him. His servants are commanded to speak comfortably unto them, and tell them that their warfare is accomplished, and they have received double for all their sins. We know him not only in our earthly life, feeling our sins are all forgiven, but have the good hope in him that after this life is ended we have a house not made with hands, eternal in the heavens.

We sing, "How firm a foundation ye saints of the Lord, is laid for your faith in his excellent word." Glory to God in the highest, on earth peace, good will towards men. May the Lord be praised.

Thanks for thinking of this poor old sinner, who has a hope in Him.

(Elder) George L. Weaver

### EXPERIENCE

Floyd, Va.

November, 1912

Dear Brother Branscome: ✧

I will try to tell you how I have lived and of some of the dealings of the Lord with me. From childhood I have had serious thoughts about death; and when I saw anyone baptized, I wished I was as good, and fit to be baptized with them. I did not know how to obtain this fitness, but decided to do the best I could, hoping to be fit someday.

When only sixteen years of age, March 7, 1907, I was married. I would become so troubled I could not stay in the house, and nothing was a satisfaction to me. I wanted to cry as hard as I could and beg the Lord to help me. This severe trouble would sometimes last more than an half hour, and then I felt alright till the trouble returned. At each returning they seemed harder. When in trouble, I remember going into a room of the house and closing the door, fearing someone might see me. There I begged the Lord to help me, for I felt that each breath might be the last one, I was so smothered. Over and over I would repeat these words, "Lord

help me; forgive me of my sins." I did not know what ailed me and did not want anyone to know that I was in this trouble. I felt that no one was ever as I was. I remember again when this trouble was upon me, how I walked the floor, wringing my hands, and could not work, for all I did was done wrong. I laid my work down and cried, saying, "Lord, have mercy on me! Lord, what shall I do?" I did not want anyone to come and find me in that condition. One day a good Old Baptist woman told me of her troubles, and it helped me so much, for she seemed to tell my feelings; but, again, I would think, Surely I am mistaken. When in my deepest trouble, I was confined to my bed and could not get away from my dear husband and good people. I felt to be choking and had to lay there begging the Lord in silence, with every breath, to help me; but it seemed to do me no good. I tried to keep my feelings concealed: for, if I cried, they would want to know what was the matter with me, and I could not tell them. But it was late in the evening and soon all went to bed. Then I cried and begged the Lord to help me. I felt that I wanted to pray as I never did before. But I felt ashamed to try, for I did not know how to pray, nor what to say; but I got out of bed, knelt and did the best I could. But I could only say, "Lord, have mercy on me; Lord, help me and forgive my sins." This, or similar words was all I could say, but I repeated them over and over. Then my troubles left me and I rested well the remainder of the night. I felt pleased over this, for I felt the Lord has heard me and helped me.

Then, thinking over my life, I felt as though I had committed some great crime, causing such a burden in my heart greater than I could bear. I felt I had done worse than anybody else. But I could not see what it was. I would look at other people, how mean they had done, and they were still enjoying themselves, while I had done nothing and was in so much trouble.

At this time my husband was away

from home, and I wrote him to come home. I felt that I did not have long to live, and thought we ought to stay together while we lived. I thought I would not be so troubled when he came back, but it was the same. I did not tell him of the trouble I was in. I went on in this trouble for five years, till I was twenty-one years old. In December, 1911, I was sick of typhoid fever. I cried and begged the Lord to show me whether my sins had been pardoned or not; and, if not forgiven, that he would forgive them. I grew worse, and the doctor gave me up. I thought there was no chance for me to get well, that I was bound to die. I told my dear husband to care for my two children, for I could not get well. I took three spells in which I was speechless. When I revived the first time, I thought I was going to die and going to torment. What an awful thing to die and go to torment. I begged the Lord as long as I had breath to help and save me. I then felt to be gone forever. Then I was made to feel that I would die and go to heaven. I told them to let me alone and not revive me again, for I was easy and going to rest. Then my breath left me again. It seemed that I had died three times, and the third time, while I was gone, a voice spoke and said to me — it was Jesus that spoke, and said, "You shall live and get well, and be baptized." Then I spoke out and said, "Thank God! thank God!" I was then given strength to rise upon my arms and call my dear husband to my bedside and told him to give me his hand, that I wanted to tell him what Jesus had told me, I said, "Yes, I am going to get well, and I am not going to have any more bad spells." O, how happy, how happy I was! No tongue can express it. I praised God all day and all night; and it seemed that everything was praising God. It seemed that I had died and awaked in another world, where everything seemed brighter and sweeter. I wanted to see everybody, and tell them what great things Jesus had done for me. I thought, If I were only able to be baptized I never would see any

more trouble. I thought I loved the Old Baptists before, but I have the love for them now that I never had before. I talked much about Brother Hash and they sent for him, and he came to see me. I was so glad to see him and did not want him to leave me. I was so weak that I could not talk much to him; but I told him what Jesus had told me. He said that was enough, to believe in Jesus, for he was the one to look to. He told me, if I did not get well, he was satisfied I would wear a crown in heaven. His talk helped me so much.

In about six weeks I was able to walk, and on the 4th Sunday in April, 1912, I went to County Line Church to preaching. My aim was to offer to the church, but when the door was opened for the reception of members, I did not go. When preaching was over I did not want to leave. I wanted to go up to Elder Asa D. Shortt and tell him I wanted to talk with him. But I did not; and when I started home, I felt that I would never get home. I promised myself, if I lived till next meeting, I would not let the opportunity leave me. So, on Saturday before the 4th Sunday in May, 1912, I told a part of what I have written and was received; and the 4th Sunday in June, I was baptized by Elder H. V. Cole. That was a happy day for me. All my troubles had left me, and I felt so much better satisfied. My little hope seems small at times, and again, it brightens up and I would not take anything in this world for it. Probably this will be some benefit to some of the readers of the Messenger, for the Messenger of Truth has been a great help to me. I had never heard anyone talk and tell their feelings to the church.

I have made my letter too long, but will hand it to Elder Shortt, who can do as he thinks best about having it published.

Your sister in hope,  
Drusiler Smith Gillispie

(Sister Gillispie is now a member of Black Rock Church. The above is republished by request. J. D. W.)

Aldie, Virginia

Dear Elder Spangler:

I regret that I neglected to renew my subscription before its expiration date; however, I appreciate your continuing to send it regularly as I enjoy reading the wonderful doctrine and messages that fill the Signs of the Times. I have found from my personal experience and belief that the Primitive Baptist have the only soul satisfying religion in existence. I don't mean to cast a reflection on any denomination. The Lord has led me this way, and I rejoice in his works. I am an unworthy sinner — helpless to do anything myself, totally depending on Him every breath. He has promised us to provide our needs, and through his great love, grace and mercy, they shall be supplied.

It is such a comfort to a poor sinner's soul to know that the blood of Christ is sufficient to cleanse every stain of sin. The children of God know that of themselves they can do nothing to merit heaven. Salvation is by the grace of God: through faith we receive a blessed hope.

Mrs. Julia T. Sowers

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Monticello, Georgia

Dear Editors of the Signs:

I would like this morning to express my appreciation to the editors and all who contribute such wonderful articles to the Signs. It is truly welcomed in my lonely home.

My dear husband departed this life in 1947. We were blessed with four children — all married now, and I am left alone. I live from one to the other.

I deeply appreciate this good paper, and the beautiful words of truth contributed by our dearly beloved ministers and gifted writers; and the church news. My little home church and the good papers are the greatest comfort and pleasure I have here: I am not able to go to my church regularly, due to my health, and a way to go. Oh, what a great Master we have, to give us poor

sinner so many great blessings here. Bless His holy name!

In reading these good papers, we are lifted in spirit, grow in grace, keep informed of good meetings, and general news of our many kindred in Christ. I enjoy the sweet experiences; and I rejoice to hear of the dear little ones coming home, telling of His great love and mercy. I often find myself weeping, and rejoicing at the sweet words which come to my poor heart — makes me wonder, and hope I am one of His little ones. I am often cast down, but I do believe that the dear Lord has been merciful to me, and I have been made to look to Him who is merciful to poor sinners. I don't feel worthy to be called a child of God, or to be numbered with the dear Old Baptists, but, if I know my heart, I love them better than anything on earth — one of the greatest evidences I have.

I have been blessed to hear the gospel preached from childhood to the present day — seventy-three years. May the Lord bless the editors and writers of the Signs to continue to set forth the truth as it is in Christ.

Mrs. Ollie Callaway

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AND THERE SHALL BE NO MORE  
CURSE

(Revelation 22:3)

Delmar, Delaware

Dear Brother Spangler:

Two readers of the Signs seem to want me to write again for the family paper. And as the words at the heading of this letter have been sounding in my ears for several weeks, I will make the attempt. At this present time, these words seem to be the most important of all the words in the entire Bible. For anyone to receive comfort from the Scriptures, all must be given faith to believe what the Scripture saith.

In order for us to know why a curse was pronounced against the human race, it is necessary, I think, for us to go back to the book of Genesis and learn

the reason for this curse. Of course the transgression of Adam and Eve was the reason for the curse. In Chapter 3, and Verses 17 to 19 inclusive, we find these words: "And unto Adam He said, and because thou hast harkened unto the voice of thy wife, and hast eaten of the tree which I commanded thee not to eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee, and thou shalt eat of the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." So here we find the reason for the curse.

Someone may say it was only Adam and Eve that disobeyed. Why, then, should the curse be upon their children? Their law of nature is, "Like begets like." So you see, since Adam and Eve had both become sinners, their posterity would also be sinners. The Apostle says, "Death was passed upon all, because that all have sinned." Ah, that awful word Sin! And how we long to be free from it. It is the worst of all diseases. Oftimes we are like the Psalmist. "Innumerable sins get hold upon us, and we cannot look up." Adam and Eve were both told before they partook of the forbidden fruit, that in the day they did they would surely die. Well, eventually they did die, and people have been dying ever since, and will continue to die until the curse of death is removed.

But there is a time coming when the curse that is now upon the earth will be removed. To prove this, let us turn to Revelations, Chapter 21, and Verse 4. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." We are to remember that the book of Revelation is the last book of the Bible. With the closing of this book, the writing of the Bible was finished. Since that time there has been different opin-

ions as to what the book teaches. Some believe that Revelations is a progressive history of the Church from the first century to the end of time. Another believes that almost, if not altogether, the book has already been fulfilled. Another class believes that most of the book at least, refers to events yet to come.

But we want to know who is right. We want to write the truth, or we don't want to write at all. Anything which is written which is not the truth should not be written. The thoughts which I have in connection with this subject seem to be the truth, but you be the judge. "And there shall be no more curse." When will that time be, we feel to ask? Surely that time is not now, for disease and death, thorns and thistles, pests of various kinds, are still here to plague us. So the curse is still upon us.

But, my Brother, I tell you this curse is going to be removed! Why do I believe this? The reason is simple. The Bible says so. The Bible is not just an ordinary book. It is a book written by the inspiration of God, who is the source of all wisdom. There is no higher authority than He. The Bible is a guide book for God's elect people. I also call it a law book for this elect class.

"But there shall be no more curse." These words are assuring. By an eye of faith we will now look into the future for a moment. At the day appointed, the change will come. A day of tranquility will cover the earth. Christ will have returned to call the dead from their long sleep in their graves; then shall corruption put on incorruption, and mortality immortality, and then shall be brought to pass the saying, "O death where is thy sting? O grave, where is thy victory?" Oh, what a subject for a mortal man to think about! But God's people must be comforted from time to time. They must be told that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." They must be told that the man



of sin has nearly come to the end of his reign. But how much more power will be given him, we do not yet know.

Let us now turn to Matthew 24. We will commence quoting at verse 36. "But of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only." We see in these words that Christ has returned to the direct question of his disciples as recorded in verse 3 of this 24th chapter. Now we will quote from verses 37 to 39, inclusive. "But as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away: So shall also the coming of the Son of man be." Now my friends, let us pause for just a moment and just think. Christ makes it plain to His disciples that the time when the end of the world be, was known only to His Father. The inference is that He did not know Himself at that time. But He does give us a picture of what the time will be like just prior to His return. He says it will be like the time was in the days of Noah. They were eating, drinking, marrying, and giving in marriage, and knew not until the flood came and took them all away.

If we take time to think for a moment, we will see that the majority of the human race is about the same as it was in the days of Noah. The people are eating and drinking, marrying, and, I will add, getting divorces, and I suppose they are having what they call a general good time. But a change is coming in world affairs, I tell you! In verse 22 of the 24th chapter of Matthew, we have the words of Christ Himself; and here they are: "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

I am aware of the fact that some believe that the words of Christ in Matthew 24 were all fulfilled in the destruction of Jerusalem by Titus A. D. 70, and all spoken by Christ relating to the tem-

ple and Jerusalem, were fulfilled during the generation of those living at that time. But, as I see it, Christ was looking beyond that present generation. Let us now notice verse 14 of this 24th chapter. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The disciples did preach unto all the nations that existed during their day, but other nations, or one nation at least has come into being since the days of the apostles, and the nation to which I am referring is the United States.

This continent was not discovered until 1492. Christ said this gospel of the kingdom would be preached in all the world for a witness, etc. The United States is now a part of this present world; and the gospel is now being preached both by tongue and pen within her borders. And my personal opinion is that the United States is the last nation for the gospel to be preached into. Jerusalem was to be trodden down by the Gentiles until the time of the Gentiles be come in. And I think the time of the Gentiles has come in, or is coming in. I have been silently watching developments in Palestine since the year 1920. During that year, General Allenby led his troops into Jerusalem, meeting no resistance. Since that time the Jews have been returning to Palestine, and in recent years in vast numbers. And this is in accord with the prophecy of Ezekiel, which prophecy we will now consider.

Beginning at chapter 36 and reading on to chapter 39, we have a very vivid account of what the Lord is going to do for His people during the latter days. He is going to do better for them in the end than He did at the beginning. Among other things He is going to take away the heart of stone, and give them a heart of flesh. Stone has no feeling; but flesh does. No need to try to explain what these words mean, for they are easily understood. But the Lord makes it plain He is not going to do these things for His people for their

sake, but for His holy name's sake will He do them. He is going to fulfill every promise made.

Now, we will notice briefly chapter 37 of Ezekiel's prophecy. In this chapter the prophet says: "The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones." As we read on, we find the prophet was compelled to take a good view of these bones, and upon completing this view, he says there were very many in the open valley; and lo, they were very dry. We are now beginning to see what the purpose of the Lord was in leading His prophet out to view these dry bones. He is going to demonstrate His almighty power right before His prophet. So the Lord asks His prophet a question. "Son of man, can these bones live?" Of course the prophet did not know, so he gave a very good answer. "O Lord God, Thou knowest." Now the prophet is commanded to prophesy upon these bones and say until them, "O ye dry bones, hear the word of the Lord." So in the vision the prophet saw Israel restored and brought back to her own land. But Israel's troubles will not be over after they are brought back to Palestine. For a mighty foe awaits the time to come upon them.

Before proceeding further, I will say I fully realize I have launched out into the deep, but it is calm out here. The reader may ask, "Why are you going so far back in the Old Testament, and connecting the prophecy of Ezekiel with Revelation?" My answer is, because as I see it, Ezekiel harmonizes well with Revelation. You will notice that after the Lord has brought back His people from the countries into which they had been driven, that He is going to bring the forces of anti-Christ against His people Israel. These forces are mentioned in chapters 38 and 39. In chapter 38 the prophet is commanded to set his face against Gog, the land of Magog, the chief prince of Mescheck, and prophesy against him. Then follows what the Lord is going to do to Gog. He is

going to turn him back, put hooks in his jaws (highly symbolic language), bring him forth and all his horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords: Persia, Ethiopia, and Libya with them, all of them with shield and helmet: Gomer and his bands, the house of Togarmah of the north quarters, and all his bands: and many people with thee.

As we read on, we see that after many days Gog is to be visited. "In the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them." Lest I forget, the name Gog means, high, exalted, etc. So there is going to be one who the Lord will bring against the land of Palestine, and against His people, and there Gog and his forces will be destroyed. They will unwittingly be committing suicide.

I must leave the prophecy of Ezekiel now, and glance at the prophecy of Daniel. The first thing I feel to call attention to in the book of Daniel, is the words recorded in verse 36 of the eleventh chapter. The words follow: "And the king shall do according to his will; and he will exalt himself, and magnify himself above every God, and shall speak marvelous things against the God of Gods and shall prosper till the indignation be accomplished: for that that is determined shall be done." Now, just a brief thought in connection with these words. You see something is determined to be done. What is it? And by whom came this determination? The Lord has determined beforehand exactly what this wicked king should do. And when this wicked king has done all that is ordained for him to do, he will be stopped in his tracks.

But someone may say, "Thus speaking, you are making God the author of sin." I don't hardly think so. Let me explain. You see, a parent has a right

to punish his child when it disobeys him, even if he hates to do it. In like manner the Lord has a right to punish His people when they disobey Him. In the book of Ezekiel, which we previously considered, we learned why the Lord punished His chosen people. Now I think it important to notice Second Thessalonians, chapter 2, to where we find the connection to Daniel: 11-36. It will be necessary to quote several verses in this chapter.

The apostle starts this chapter by saying, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; So that he as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

You will notice that the apostle says there will be a falling away before the day of Christ. Well, there has been a falling away, and it is progressing steadily. This brings to our mind what is written somewhere in the Bible, and it goes something like this: "In that day seven women shall lay hold on one man, and shall say unto him, we will eat our own bread, wear our own apparel, only let us be called by thy name, to take away our reproach." What a striking illustration that is of what we

see today among many who profess to be following Christ, but in reality are not. They still want the privilege to attend card parties, attend theatres, listen at programs over the radio, some of which are sickening. We want to do all these things, but we want to be called Christians, or followers of Christ. Well Christ knows all about this, and He will render His judgment in the matter at the time appointed.

Now a glance at Daniel, chapter 12. I think it necessary to quote three verses from this chapter, verses 1 to 3, inclusive. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." And now Daniel is told to shut up the words and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased. So the labor of Daniel is completed when he is told to go his way till the end be: "for thou shalt rest, and stand in thy lot at the end of the days."

I have referred to the prophecies of both Ezekiel and Daniel because their prophecies harmonize so well with Revelation, from which the subject at the heading of this article is taken. But just one more quotation from Daniel. In verse 7 of chapter 12, we have the following words: "And I heard the man clothed in linen which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever that it shall be for a time, times and an half; and when he shall have accomplished to scatter the power of the holy

people, all these things shall be finished." That is to say, all the things that were previously prophesied of, would be finished.

Now we come to Revelation for the conclusion of this subject. It seems necessary to quote seven verses of chapter 10. "And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow upon his head, and his face was as it were the sun, and his feet as pillars of fire; and he had in his hand a little book open; and he set his right foot upon the sea, and his left foot upon the earth, and cried with a loud voice as when a lion roareth; and when he had cried seven thunders uttered their voices. I was about to write, and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered and write them not. And the angel which I saw stand upon the sea and the earth lifted up his hand to heaven, and swore by him that liveth forever and ever, who created heaven, the things that therein are, and the sea, and the things which are therein, that there should be time no longer. But in the days of the voice of the seventh angel, when he shall begun to sound, the mystery of God shall be finished, as He hath declared to His servants the prophets."

So now all can see why I have referred to prophets Ezekiel and Daniel. The quotations from Revelation simply confirm what the old prophets have written. And when what we call time comes to an end, then eternity in all its majestic splendor will be ushered in, and such rejoicing as this world has never seen, will take place. Then the words at the beginning of this article will be fulfilled: "And there shall be no more curse."

A .T. Benson

Greenfield, Tenn.

Dear Elder Rogers:

I feel like writing a few lines to you since reading your excellent article in a late issue of the Signs of the Times. It

suit me so well I was given a desire to let you know that I enjoyed it.

I hope I love the gospel truth as is printed in the old reliable paper, the Signs of the Times, which I have read since June, 1910. I am not a member of the Old Faith Baptists, or any church whatever — just an outsider, but go sometimes to hear their preaching, which I most assuredly love and do believe in. I am ageing some, and most worn out; only do a little gardening. Have spent my life on the farm and have only had a hard livelihood. Have been called queer or strange, and am, I reckon, but have loved honesty and industry; do not endorse any free will doctrine such as is broadcasted so much.

I trust you will please pardon the liberty I am taking in addressing you these few lines in regard to your recent article. Would be glad to have a few lines from you, if you feel I am worthy of your notice.

Unworthily,  
W. F. Stafford

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#### DESIRES THE LORD'S WILL BE DONE

Danville, Virginia

Dear Brother Spangler:

I am sending three dollars to renew for the Signs for another year. I love to read the good writings that it contains, and I hope to be able to keep taking it as long as I live.

I regretted so much not being at the last meeting at Reidsville. I know if the Lord is willing I will be there next time. I am in a extremely nervous condition, and cannot attend as often as I wish. I always love to go to Dan River to meeting, as it seems to be such an humble place; and I always think of the scripture, How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things. I can just feel that the gospel is being preached there also, and I am given an understanding heart for a little while; but the doubts soon return and I am made to wonder, for I feel to be so different from everyone else, have I ever

known anything at all about it. But always whenever I get to the end of the way and think that hope is almost vanished, some sweet scripture will come to my mind to keep the little hope alive. This scripture has been such a comfort to me of late: "Comfort ye, comfort ye, my people saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins."

Such comfort and such love is beyond this world. I have cried and sung the old hymns until there are no tears, yet hope springs up in some wonderful way that I can see the wonderful hand of the Lord, and I do not have a desire to tarry here long. But not my will but the will of Him who never has, and never will, make a mistake.

"The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" (Psalms 27:1) This has been on my mind for some time. Hope all you are well. Betty Mae Bradner

Walkers, Ontario, Canada R. F. D. 1  
Dear Elder Spangler:

Enclosed you will find obituary of Sister Belle Ferguson; also money order for renewal of my Signs of the Times for two years — use the remainder as you see fit. I desire to take the Signs of the Times as long as I can see to read, as there are so many writings that tell of the way I travel, which encourages me to press onward, ever looking to the author and finisher of our faith.

May God bless you and your fellow laborers in the position He has placed you, that you may be enabled to rightly divide the word of truth, and show forth that which serves God, and that which serves him not.

May the peace of God, which passeth all understanding, keep our hearts and minds through Christ Jesus.

Your sister in a blessed hope,  
Mrs. George Bishop

Rising Sun, Maryland

Dear Editors of the Signs of the Times:

I have been impressed for sometime to write something of what I hope is an experience of grace. My parents were Staton and Sarah Slusher, and I was born at Willis, Floyd County, Virginia, June 23, 1887; and was married to Eugene Bryant in 1904. I had serious thoughts of death quite often from childhood. For two long years I was in much trouble and would tremble when I would pick up the Bible; and I would make sure that no one saw me reading it, for I was such an awful sinner. My prayer was to the Lord day and night that he would have mercy on me. When I would lie down at night I could see a great gulf burning black with smoke. On the other side I could see a few Old Baptists; they were singing those sweet old hymns of Zion. Oh, how I wanted to go to them — the birds would fly across, and I wished I could exchange my life with a bird; for I felt it would be better to be with them for a little while, than never.

I felt I could not live from one day until another. One morning in April, 1909, I felt that death and hell drew near. I had two small children; so I fixed the fires and everything I thought might injure them, and put them to bed, hoping they would sleep until their father came from work; for I laid down never more to arise — I became blind, and Oh, how I prayed that God would open my eyes that I might see. Then I heard a voice say, What a change in you? I said, Yes, I do believe my sins have been forgiven; and as I opened my eyes I saw my mother holding a most beautiful light that outshined the sun. I arose, singing:

"Amazing grace, how sweet the sound  
That saved a wretch like me;  
I once was lost but now am found,  
Was blind but now I see."

When my dear husband came in, he did not find me dead — I hope I was spiritually alive, singing praises to His holy name. He said, God bless your

sweet soul, I knew what your trouble was. He passed away December 5, 1921, and was blessed with a sweet hope. I was left with seven children — the youngest seven months old. It seemed that the responsibility of rearing and caring for the children all alone was too much for me; when I saw as in a vision, my dear husband standing at a gateway in a beautiful white wall; he looked at me and smiled, and said, Fight on, you will gain that peaceful shore. I never felt that way again; and a voice said, The Lord will not put more on you than you are able to bear. I feel that He has been with me, and has given me peace and comfort as it seemed good to him. Oh, may I be blessed to fight the good fight of faith, though I am unworthy of the least of his blessings.

I feel that three of my children are with Him at rest — Estell, in 1924; Clement, in 1926 and Crystal, in 1944. I was married to David P. Farmer in 1927; and he passed away in 1944. He also had a hope in Christ. There was one son by this union, David.

In May, 1932, a neighbor asked us to take them to an association at Rock Springs Church, in Pennsylvania. As we entered the building, they were preaching; and I said, I know the joyful sound. We went back again the first Sunday in June. I did not recognize anyone there, but the time had come — I could not stay away any longer. With much fear and trembling, I went before the church, feeling that if they turned me down, I had no where else to go. To my surprise they received me. The Lord said, "My people shall be a willing people in the day of my power." Brother Charles Osborne and I were baptized the first Sunday in July, by Elder D. L. Topping, our much loved pastor; whom the Lord has called home. We have been wonderfully blessed to have Elder John D. Wood for our pastor since; he shuns not to declare the whole counsel of God. He and Sister Wood are much loved among us.

The day I was baptized was one of the happiest of my life. As we came out

of the water they were singing, "Praise God from whom all blessings flow," and I joined in the singing. And I went about my work singing praises to his holy name. I was not long on the mountain top, for I know what it is to be cast down with trials and tribulations, doubts and fears. Sometimes I wonder if He is gone forever; then he comes again with healing in his wings.

I feel that I have been of no value to the church, but the church has meant so much to me. Sweet fellowship you do not have on the outside; but fellowship satisfied my longing when nothing else would do. I dreamed of being in the middle of the ocean, and it was frozen over — the ice I was standing on broke loose; and as I rocked to and fro, having no other refuge, I cried unto the Lord, saying, I will put my trust in God, he will hold me up and not let me sink beneath his everlasting arms. Then it seemed that I was in a room where there were only a few; and a man handed me a paper which looked like a certificate, saying, This is yours; your name is written in the Lamb's book of life. Sometimes I have a sweet hope that it is written there; if so, it is like a nail driven in a sure place, and nothing present or to come can ever erase it.

I beg to be remembered when at the throne of grace; surely none needs it more than I.

Yours in a blessed hope,

Mrs. D. P. Farmer

"HE MAKETH THE CLOUDS HIS  
CHARIOT"

February 6, 1952

Dear Mrs. Pilchard,

Last night I was reading your letter in the "Signs" which had just come. It made me feel very close to you. What you said about the clouds made me want to tell you of something about the clouds as they affected me. My son was overseas flying a P-38. The flyer is all alone in this type of plane. When I thought of his being up there in the stormy sky hidden from earth by the clouds, I tried to pray for him; but I

felt I was so unfit, so far from God that he would never hear my prayers. I found myself thinking, "Oh, if my father were only here, God would hear his prayers."

That summer I went to Canada to a Quarterly Meeting. There was a stranger there, a sister, Mrs. Virginia Duncan. When I met her after the morning service, she told me that she had heard my father (Elder Durand) preach years ago in Kentucky. She said that he preached from the words, "He maketh the clouds His chariot." She was so carried away by the preaching that she felt she was right up there in that chariot, and she had never forgotten the feeling in all these years. I had the strangest feeling that God had sent her there that day to give me that message. Time seemed to be wiped out. It is impossible to put into words the feeling that I had, that my father had sent the comforting words to me. We learned afterwards that about that time my son was flying back to England alone after a mission. His plane was damaged, the communication system had been shot away, and the fog was heavy. He could not get the guiding message from his base. As he was flying so alone, the words came to him, "The people that sat in darkness have seen a great light." These words kept getting brighter and brighter in his mind, and he felt a presence near him and soon he saw the coast of England and made a safe landing. How true it is that:

"God moves in a mysterious way  
His wonders to perform;  
He plants His footsteps in the sea  
And rides upon the storm."

During a long period when we heard nothing from him, I had a feeling of seeing him safe under the shadow of God's wing. Whether he was coming home or not I did not know. But I knew that wherever he was he could not "go beyond" God's love and care. Day after day the words stayed with me;

"Under the shadow of Thy wing reposing,  
I feel that all is best which comes to me;  
I see Thy circling arm my way enclosing  
And know that e'en my life is hid with

thee."

I felt this as an assurance for him, that his life was safe with God.

I am very sorry that your sight is failing, and I do hope it may be the Lord's will to restore it to you. There was a deacon in our church who was going blind. He said he had always looked forward to old age when he would have time to read. That was denied him; but he bore his affliction beautifully, and said he had learned many things he would never have known if he had not had this cross to bear.

I wish I could make you know how much your letter meant to me.

With very best wishes for you.

Lovingly yours,  
Mildred Durand Gordy

Mardella Springs, Md.

Signs of the Times,

Dear Editors:

Find enclosed check for ten dollars; please renew my subscription for two years, and my sister, Mrs. Ruby Parsons, Salisbury, Md., is adding five dollars to help send the paper to others.

May God bless you all; we hope to be thankful for the blessing of the editing of, and the inspirations of the many good writings, and of being able to read, and we hope understand and be comforted thereby. It is much comfort to a hungry sinner to read and know that so many others feel as we do: that salvation is by grace and mercy, and by nothing good that we can do; for there is nothing good in us.

If God wills, we hope to meet with all of you in the Salisbury Association. Until then, may we all rest in his love and mercy. A little sister saved by grace, if at all. Fare thee well, my dear brethren.

Mrs. Minnie Gambrill

#### PRIDE HUMBLED \

The following is told as part of the traditional history of Elder John Le-  
land:

During the latter part of his life Mr. 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 meetings. Mr. Leland replied by setting a day that he would preach at her residence, at 10 o'clock a. m. The lady was a wealthy planter in Appomattox valley. She regarded herself 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 at this time about thirty five years of age, and had been a widow two years, but knew nothing of the privations commonly attending the life of a 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 associates; not only to show her wealth but her piety as well; so she went to a 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 the finest of everything, but to have everything in the best style.

On the evening preceding 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 the dust which had settled on his face during his day's walk. 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 talking and laughing. In a very short time a lady, very 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 saw in her physiognomy and deportment something of her leading traits of 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, but 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 positively answered: "No; I have company now, and tomorrow the Rev. Mr. Leland is to preach at my house; so I can't 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 just outside 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 farthest 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 gently:

"Good evening, aunty."

His greeting was answered with "Good evin, mosta."

"Well, aunty," he said, "I have come



to ask a very uncommon favor of you."

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

"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 the great house. I am too much fatigued to go further, and so have come to see if you can allow me to shelter in your house."

Bless de Lord, mosta, I got no 'commodation for any one; but 'fore a fello' mortal shall stay out doo's, I lets 'em stay in my cabin sho,' ef da can put up wid my plain hut. Uncle Ben be in drecly; den he can keep you company while I fixes you sumpen to eat, for you looks as tho you had not a morsal for a long time," and at the same time, pointing to a three-legged stool by the door, saying, "Set down dar and rest yourself, for you looks so worn 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 charged any one yit for sich accommodations as I could give'em for God knows its poor enuff at best. You say, mosta, you call on missus at de ouse 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 gwine to preach in her house, an' a good many 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 grey-headed negro came around the corner of the cabin, muttering to himself about the carelessness of some of the 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 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 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 travelin', and come to stay in our cabin, kase missus 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 and give him sech as we have 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, with other things, 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 very 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 long day's walk, and would wish 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 it would annoy them, he would retire to some place out of doors.

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

Mr. Leland then took an old worn Bible out of his bundle, and read in a very solemn tone the one hundred and second Psalm. During the reading the two old blacks often said in a low voice, "Amen, bless 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 seldom ever equaled, and never surpassed by mortal lips. His host and hostess were so affected by his reading and prayer that they could do nor say any more than to fix their eyes

on their guest, as though they felt that he was something more than mortal man. He retired to a clean 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, plain repast, after which he seated himself to read, telling his hostess that he felt too much fatigued to travel, and if she was willing, he would rest there until afternoon any way; and then, if he felt better, he would go on his way.

Aunt Dilsey said, *mosta*, stay jist as long as you want to; we be glad to have you stay with us a fortnight, if can put up with our far."

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

About nine o'clock everything was in a bustle at the stone mansion; all the servants were called in to dress in their very best. Carriages began to arrive by the dozen, until the hall and every part of the large and elegant building was crowded to overflowing; but to their dismay no preacher 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 see him but all had heard of him. So every one was full of a n x i o u s expectation, supposing that when he came he would be drawn by two or four horses, driven by a servant.

The company by this time had become restless, and were about to disperse, when Aunt Dilsey went to her mistress and said: "Bless de Lord, missus, why don't you git dat ole man who stayed in our cabin last night to come here to de door and pray, 'fore de folks all go home; he prayed in our cabin last night and dis morning, 'a 'fore God, in all my born days I nebber heard sich prayin' afore. He's settin, dar now, under de tall pine tree; ain' as de preacher's not come, 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 straggler, as they called him, to come and pray before the congregation b r o k e u p. Aunt Dilsey went where Mr. Leland was sitting and said, "Mosta, de folks all dispinted bout de preacher coming: he am not cum and da wants you to go down and pray for 'em, 'fore de all breaks up. Masta, 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 hymn from memory, sang, and then he engaged in prayer, and 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 thereby some have entertained angels unawares." When he had spoken for twenty or thirty minutes, the hostess, who had refused him the hospitalities of her house the evening before, became so deeply affected that she ran and prostrated herself at the feet of Mr. Leland and would, had he allowed her to have done so, have washed her feet with her tears.

It was said that she was so overcome and affected, from that time forward she was a changed woman; so much so that she threw off all her jewelry 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.

(The above is republished at the request of one of our readers).

EDITORIALS

Danville, Va. December, 1955

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HAVE YOU SENT IN A NEW  
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EDITORIAL

CHURCH ORDER

In the first chapter and first verse of Ruth it is said, "Now it came to pass in the days when the Judges ruled, that there was a famine in the land." National Israel was always under rulers. First, they were under Moses, then under Judges, and then under Kings. And today Spiritual Israel is also under a ruler, the Lord Jesus Christ, from whom they receive their law. It is necessary that every organization, whether it be a secret order, or an organization of individuals, who denominate themselves a church, should have their by-laws for the regulation of their own internal af-

fairs. This is necessary, so that brother Brown can't say things should be one way and brother Smith say it should be another. This is the reason the church and associations have their articles of faith, form of government, and rules of decorum. But we find that there are many who are great believers in the association, and who support it morally, and financially and go many miles to attend them, until the association has ruled in a way that doesn't suit them, then, to them, the association is unauthorized and unscriptural.

Some will argue that, even though, a church in the association has become unsound in principle or immoral in practice, that none of the churches of the association has any authority to interfere in the internal rights of the guilty church. They say that we don't like for our neighbors to interfere in our business. I have heard of neighbors circulating petitions to have undesirable families moved from the neighborhood. But the churches in an association see fit to deal with one of their sister churches it is not a neighbor with whom they are dealing, but a member of the family. Their argument is of course, that the churches have no right to send a committee to the guilty church, unless that church asks for it. Did you ever hear of any one who was guilty of a crime, asking the police to take out after him and run him down?

They also argue that a church is a sovereign and no one should interfere with her sovereignty. The fact is, that no church is any more sovereign than the individual is, because the church is composed of individuals. Therefore, when a church is wrong, she is just as responsible for her wrong, and just as much subject to be disciplined, as the individual is. Let us admit for the sake of argument, that a church is a sovereign, and that she has disorder among her, even a habitual drunkard, would you still say that she is a sovereign? Would you want this individual to represent you as he went from church to church and from association to associa-

tion? Every organized body, whether it be called a church or not, loses its sovereignty when it fails to execute its discipline and order. And in my opinion, every one who abets, or countenance such disorder, is as guilty as the one who committed the crime. John says, "For he that biddeth him God speed is partaker of his evil deeds."

To say that the churches of an association have no right to send a committee to one of her sister churches that is immoral, especially upholding a minister in drunkenness; is one of the most juvenile expressions that I ever heard of coming from any one of any maturity in the church of God. I've heard where there were two churches in disagreement over the receiving of a member or members, that they would ask other churches to come and advise with them, but I've never heard of a church asking for help to handle a member who was immoral in practice. Our decorum reads as follows:

First, to provide for a general union of the churches.

Second, to keep up a correspondence with those associations of the same faith and order, that a chain of communications may be preserved amongst the churches.

Third, to give the best advice they can in matters of difficulty; and if the communion should be broken between any of the sister churches of the union, inquire into the cause of the breach and use their best endeavors to remove the difficulty, but if the breach cannot be healed, to withdraw from any church or churches which they shall look upon to be unsound in principle or immoral in practice, till they be reclaimed.

This paragraph gives the churches the right to inquire into anything that affects the general union of the churches, without waiting to be invited to do so.

"The associations shall have no power to lord it over God's heritage; nor to infringe upon any of the internal rights of the churches." But they have the right to keep disorderly churches out

of their union. To deny the association this right, would be to deprive the association of her prerogative to keep a clean house. If the association has the right to investigate a church before receiving it into the association, certainly, it has the right to say what church it shall retain in her union. If a church in her union becomes disorderly, then the association has the same right to investigate this disorder, and if found unsound in principle or immoral in practice, to drop that church from her fellowship. And until the association has the opportunity to act, the deacons have the right, and not only the right, but it is their duty to see that no questionable character occupy the pulpit.

Another question arises regarding the forgiveness of a brother. I will quote from Matthew 18:21, 22. "Then Peter came to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not until seven times: but, until seventy times seven." This has no reference to church offense. This is a personal matter between two brethren. If a brother sin against another brother, and the one sinned against has evidence that the one that sinned against him is really penitent, he is commanded to forgive him. The meaning is, I think, that we should be willing at all times to forgive those that sin against us, and that acknowledge their fault. But this has nothing to do with a public offense against the church.

When an officer of the church, whether it be a deacon or minister becomes immoral in his practice, it ceases to be an internal affair. Deacons, as well as ministers, go from church to church, serving in their respective positions, and therefore, are not private, but public property. And if this officer continues in his disorder, and the church, to which he has his membership, refuses to deal with him, then it becomes the duty of the sister churches in the union to deal with that church. This must be done in the interest of peace and fellowship, not only at home, but

with all their correspondence.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." GALATIANS 6-7, 8.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

H. O. Nash

#### DID THE SUN STAND STILL?

One of our readers requests us to answer the following question: Did the sun stand still one whole day as Joshua commanded it?

We know of no better answer than to quote the reading of the Word of God, which is as follows:

"Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

"And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Josher? So the son stood still in the midst of heaven, and hasted not to go down about a whole day.

"And there was no day like that before it or after it, that the Lord harkened unto the voice of a man: for the Lord fought for Israel." (Joshua 10: 12-14)

We know of no spiritual or speculative answer beyond the Word of God in this matter.

D. V. S.

Kilgore, Texas

Dear Editors:

I am enclosing \$5.00 to renew my sub-

scription to the Signs. We hope we will never be without it as long as we can see to read.

Thanks to the editors for such a wonderful paper. May God's richest blessings rest upon you dear editors of the Signs.

Mrs. G. W. McDuff

#### VOICES OF THE PAST "He being dead yet speaketh"

(Written by Elder H. H. Lefferts.)

*The Corresponding Meeting of Virginia, in session with the Bethlehem Church, Prince William County, Virginia, October 11th, 12th and 13th, 1911, to the several churches and associations with which we correspond, sendeth Christian greeting.*

Dearly Beloved Brethren:—This Circular Letter, though written by one appointed by this association to this duty, is not a vehicle for the expression of individual opinions, ideas and views, but, being adopted by this association, is the voice of the churches composing the same, and declares what we as a body believe and stand for. Inasmuch as the space allowed us in a letter of this character is not sufficient to cover the whole ground of our faith and practice, we shall endeavor to address you now upon but certain phases of these matters, and as a basis for such remarks as shall be written, call your attention to 1 Corinthians xiv. 40: "Let all things be done decently and in order."

We believe that associational meetings of this character are profitable and beneficial to the churches composing them. Thus is afforded to churches an opportunity of hearing and enjoying ministering gifts that otherwise could not be heard. The custom of each church in an association addressing its sister churches by letter, informing them of its condition, is a good one, for while no church has dominion over the faith of

any other church, yet by standing together in an associational bond they become helpers one of another, and have the benefit of one another's interest and counsel. Sometimes the writing of church letters degenerates into a formality, but this can be avoided by using every effort when preparing them, to have them tell the truth as to the condition of the church, and to not say that unity and peace prevail when such is not the case. Addressing sister associations by Circular Letters, when such are written in the spirit of sincerity and truth, is beneficial, for thus we hold up the hands of churches of our faith and order far and near, and keep them advised as to our position in matters of doctrine and order. We think that all who have carefully watched the history and travel of our associations will agree that churches standing together in this relationship have been better able to protect themselves from disorder and heresy from without, and have thereby been enabled to better preserve the integrity of their own churches. To this end, associations should be careful as to who they send out as messengers to represent them in other associations, and we would suggest also that a too extensive correspondence be guarded against, as it is apt to become unwieldy if carried beyond the point where we can assure ourselves of the soundness in doctrine, faith and practice of those with whom we correspond. Then, too, in opening correspondence with any association we should take pains to satisfy our churches that such body is really with us in doctrine, faith and practice. In all this, churches find that eternal vigilance is the price of safety, and that our natural powers are not sufficient for these things, but that we need to be strengthened by grace in the inner man. Orderly churches make an orderly association. A chain is no stronger than its weakest link, so any church that is weak in doctrine, or slothful in keeping its house clean, may act like unholy leaven to permeate with confusion and strife a whole association. As to what

constitutes sound doctrine, this association understands the following to be essential: (1) The absolute sovereignty of God over all affairs in heaven, earth and hell. (2) The perfect fore-knowledge of God of all events, men, minds and things, thoughts, imaginations and impulses, from the beginning even unto the end, and for evermore. (3) The total depravity of the whole human race by the disobedience unto the law of God of the first man Adam, so that all mankind are dead in trespasses and in sins, being thereby rendered unable to save themselves from condemnation by their own efforts, or to even desire salvation. (4) God before the world began chose a definite number of Adam's race unto salvation and eternal life in his Son Jesus Christ, and predestinated them unto himself according to the good pleasure of his will, and not according to any virtue he foreknew would be in the elect, and that his rejection of the wicked was not because of any evil he foreknew would be in them, for in Adam and according to the flesh, both elect and nonelect are alike, so that by nature one is no better than another. (5) That this covenant of election made in Christ before the world began was actually accomplished in the manifestation of the Son of God in the flesh in the person of Jesus, the Son of Mary the virgin, and that by his life, obedience, death, burial and resurrection, redemption, justification and sanctification are assured to all the people of God. (6) In this present gospel dispensation the Holy Ghost is at work in the hearts of the elect everywhere, bringing them to an experimental knowledge of these blessings and truths of God before mentioned. (7) Finally, that the culmination of all God's plan and purpose is the resurrection of the dead, the judgment of the wicked unto eternal punishment and of the elect in Christ unto life eternal.

Inasmuch as God has by the operation of His Holy Spirit given to his church here in the world a visible organization among men, what is its purpose and what its order and practice?

The divine purpose in visibly instituting the church in the world is to afford a spiritual home for weary pilgrims, where they have communion and fellowship with their kindred spirits. It is a shelter from the cold, unfriendly world of infidelity and antichrist, a place of safety from persecution and from the errors, delusions and traditions of men. Being in the membership of and in fellowship with the church visibly, we are saved from the untoward generation without. One's place in the church in glory is not enhanced by being a member of the church visibly organized here in the world, but one's peace of mind, comfort of soul and growth in grace and knowledge of spiritual things are certainly increased. The Holy Ghost has delivered to the church certain ordinances, ministering gifts and rules of practice, all designed for the "perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Thus speaking the truth in love, we may grow up into him in all things, which is the head, even Christ. The ordinances of the gospel church as practiced in this association are baptism of believers by immersion, the observance of the Lord's supper at stated intervals, the setting apart of the brethren to the deaconship whenever they are manifestly qualified to that office, and the ordination of men to the gospel ministry by the laying on of hands whenever the Holy Ghost has manifestly set them apart to that work. We believe that churches should exercise the watchcare over their members, and should labor to restore such as show a disposition to stray away from the path of order, decency and rectitude. Whenever a brother is overtaken in a fault, they that are spiritual should labor to restore such an one in the spirit of meekness, considering themselves lest they also be tempted. But nowhere does the New Testament warrant a

church in tolerating heresy, fornication, drunkenness, or other evils, beyond the point where they threaten to disease the whole church and become a reproach in the eyes of the world without, a stumbling-block in the way of our friends who are interested in the truth and in the welfare of the church. Any member of any church who persists in living a disorderly life, and to whom the Holy Ghost does not grant repentance in enabling such an one to turn from his evil course, should be excluded from its fellowship, delivered over to "Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." The pastors of the several churches should seek with all the diligence and earnestness in them to maintain a godly walk and conversation, to be ensamples to the flock of right living, should study to shew themselves approved unto God, workmen that need not be ashamed of their handiwork, rightly dividing the word of truth; and as it is only through self-denial, trials and afflictions that pastors can faithfully discharge their duties to the churches of their care, it behooves the several churches to look after the temporal needs of their pastors, and to assist them financially in the bearing of life's burdens, that they be not unduly weighted with the affairs of this life, and thus be enabled to give themselves wholly and unreservedly to the work of the ministry. All the above expressions regarding the doctrine and order of the house of God are the sentiments of the churches of this association, and may the good Lord in his mercy, love and infinite compassion give us strength equal to our day, minister grace sufficient to our needs, for without him we can do nothing; and if he enables us to do all these things yet are we unprofitable servants, for it is not of ourselves we do it. "Therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and

Savior Jesus Christ. To him be glory, both now and for ever. Amen."

J. N. BADGER, Moderator.  
S. B. PAXSON, Clerk.

(The above was written by Elder H. H. Lefferts and adopted by the Virginia Corresponding Meeting as their Circular Letter in 1911.)

## OBITUARIES

### ISABELLE MADDOCK FERGUSON

It pleased our Heavenly Father to take from our midst our precious sister, Isabelle (Maddock) Ferguson, on March 22, 1955; aged ninety-two years and five days. She was born March 17, 1863, in Brooke Township, Lambton County, Ontario, Canada; and was married to Brother Daniel Ferguson, November 5, 1919. They much enjoyed entertaining those of like precious faith in their home. Sister Belle was left a widow May 3, 1938, but continued to entertain during the Quarterly meetings in Duart until afflicted with a broken hip, after which she was unable to live in her own home; but God provided for her in his own marvelous way. She was cared for by Miss L. K. Graham for several years; after which her nephew and wife, Deacon Milton and Sister Mary Maddock, of Strathroy, Ontario, took her into their home, where she much appreciated their loving care and to talk on spiritual things. She realized what a wonderful God we have, who watches over and cares for his children in providence as well as grace; and was blessed with a strong faith to trust in the Lord whatever her problems were.

Sister Belle was baptized into the fellowship of the Covenanted Baptist Church of Canada, at Lobo, on October 4, 1913, by the later Elder J. B. Slauson, and was a devoted and faithful member. Her chief joy was to attend her meetings, and to have her pastor and church friends visit her.

On her ninety-second birthday, Elder and Sister Ruston took Sister Sarah McPhail and myself to Brother Maddock's to commemorate the anniversary. We found her very weak, and she expressed her longing desire to go home. She was carried to the table in a chair, and ate supper with us; then asked to be put to bed, where she passed peacefully away five days later.

Her funeral was conducted from Brother Maddock's home by her pastor, Elder George Ruston; who spoke comfortingly from Romans 8:38-39, as requested by the departed several years before. Her body was laid to rest beside

her husband in Gosnell Cemetery, Ridgetown, Ontario, until Jesus comes the second time to raise our corrupt bodies in incorruption, when death shall be swallowed up in victory.

While we miss our precious sister, we also feel to thank our Heavenly Father for taking her to himself. Written in loving memory.

Mrs. Flossie Bishop

### MOLLIE BERTHA FRAZEY BURCH

Mollie Bertha Frazey Burch, daughter of James and Julia Frazey, was born July 21, 1868, in Brighton, Iowa; and passed away May 3, 1955, at Bellingham, Washington. She leaves to mourn her passing five children: Hattie J. Clements, Wapato, Washington; Blanch G. Brown, Bellingham, Washington; Ethel P. Weatherby, Arcata, California; Roy R. Burch, Bellingham and Ted F. Burch, Monterey Park, California; also twenty-seven grand-children, fifty-six great grand-children, and twenty-two great great grand-children, making one hundred and eight living descendents. Our dear father, Davis Burch, preceded her in death. (Many have read his good letters in the Signs.)

We cannot say that we are sorry that she is gone, as her life was very lonely after father passed away in 1943. We know she is at rest. After a brief illness, she passed away in her sleep, which she often said was the way she wanted to go. She read her Bible, but was one of very few words concerning her experiences and hope, but we feel she had a hope in Christ, and often said she wished the Lord would take her home.

She, with her parents and two sisters and three brothers, moved from Brighton, Iowa, to Alton, Kansas, by covered wagon, in 1885. She married Davis Burch September 1, 1886. She joined the Primitive Baptist Church in 1889, and was baptized by Elder Nicholas S. Burch. Her funeral was conducted by a Missionary Baptist minister, as no Primitive Baptist minister was near. He spoke very comfortingly from the 23rd Psalm and the 91st Psalm, upholding the faith of the Primitive Baptists.

We laid her to rest in the beautiful Woodlawn Cemetery beside our dear father, to await the resurrection, when we all hope to meet around God's throne, when our bodies are raised in the likeness of His body, where there will be no more pain, tears or trials. Written by her daughter.

Blanche B. Brown

WATCH YOUR EXPIRATION  
DATE AND RENEW PROMPTLY.  
THANK YOU