

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

"The Sword of the Lord and of Gideon"

VOL. 160

KEELING, VA., JANUARY 1992

NO. 1

SIGNS OF THE TIMES

ISSN - 0199-0063

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

Published each month by

SIGNS OF THE TIMES, INC.

Established in 1832

Devoted to the Old School Baptist Cause

CIRCULATION OFFICE

Elder J. R. Williams

Route 1, Box 420

Keeling, Va. 24566

EDITORS

Elder J. R. Williams, Editor

Route 1, Box 420

Keeling, Va. 24566

Phone (804) 792-8758

Elder Kenneth R. Key, Editor

721 Willard Street

Greensboro, N.C. 27405

Phone (919) 273-7464

ASSOCIATE EDITORS

Elder Richard H. Campbell

2171 Allen Court

Germantown, Tenn. 38138

Phone (901) 753-7791

Elder C.B. Davis, Jr.

Rt. 4, Box 440 C

Roxboro, N.C. 27573

Phone (919) 599-7236

Elder C.C. Wilbanks

217 Bastrop Drive

Monroe, Louisiana 71203

Phone (318) 343-5473

All letters for this paper containing subscriptions and remittances, should be mailed to Elder J.R. Williams, Rt. 1, Box 420, Keeling, Virginia 24566. All articles and letters for publication, all notices of meetings and all obituaries should be mailed to Elder Kenneth R. Key, 721 Willard Street, Greensboro, N.C. 27405.

SIGNS OF THE TIMES, INC.

Route 1, Box 420 Keeling, Virginia 24566



THE HAPPY CHILD OF GRACE.



*How happy's every child of grace,
That feels his sins forgiven!
This earth, he cries, is not my place,
I seek a place in heaven:
A country far from mortal sight,
Yet oh! by faith I see,
The land of rest, the saints' delight
A heaven prepared for me.*

*To that Jerusalem above,
With singing I repair;
While in this vale, my hope and love,
My ravished soul is there.
There my exalted Saviour stands,
My merciful High Priest,
And still extends his wounded hands,
To take me to his breast.*

*What is there here to court my stay,
Or keep me back from home,
When angels beckon me away,
And Jesus bids me come?
Shall I regret to leave my friends
Here in this vale confined?
To Christ, the Lord, my soul ascends;
Farewell to all behind!*

*O what a blessed hope is ours,
While here on earth we stay!
We more than taste the heavenly
powers,
And antedate that day.
We feel the resurrection near,
Our life in Christ concealed;
And with his glorious presence here
Our longing hearts are filled.*

CONTENTS

EDITORIAL	2
Elder Richard H. Campbell	
CORRESPONDENCE	4
ARTICLES	4
Elder Leonard J. Brammer	
Frank Hunt	
VOICES OF THE PAST	8
J.C. Philpot	
Elder Gilbert Beebe	
Silas H. Durand	
CONTRIBUTIONS	20
OBITUARIES	21
Brother Robert Henry Cox	
Elder Sam Henry Dean	
Elder George W. Jones	
Esther Lou Perkins Lovelace	
Willie Thomas Lovelace	

EDITORIAL

Unto you therefore which believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rod of offense, even to them which stumble at the word being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light: which in times past were not a people, but are now the people of God: which had not obtained mercy but now hath obtained mercy.



Elder R.H. Campbell

This is the heritage of every heir of promise and it is made manifest in their lives as they are called out of nature's darkness and into the marvelous light and love of God. They are born in the flesh, a natural man with no understanding of God and the spiritual realm which is all around. They are without hope and without God in the world; they are satisfied with their life, they enjoy the pleasures of the flesh and would live and die in that condition if left to their own abilities and desires. If it depended on this man, in nature, to make the first move and accept the Lord; how would he begin? They that worship God must worship him in spirit and in truth; how is this man in the flesh going to get into the spirit? *Jesus, said except a man is born again he cannot see the kingdom of heaven.* Man cannot have anything to do with their own birth and I believe that this is why Jesus used this analogy of the spiritual awakening that occurs when the Holy Ghost first indwells the individual; it is beyond their ability.

When a person is born of the spirit, they, for the first time are made aware of what they are in nature and what they must be by grace. They realize that they have indeed been without hope and without God in the world but now they are a member of that heavenly kingdom. They know that it was not the results of anything they did; it was just suddenly there and they were completely passive in the change. With some it is a sudden

thing; with others it may develop over a period of time, but the realization of what it is, is always unexpected and sudden in its impact upon them. Then as they begin to read the scriptures they see their own faith discussed and experienced by men in all ages of time; telling them their own thoughts and emotions that they had felt were unique with them. This is what causes the love and fellowship that they feel so deeply for those of like precious faith.

At this particular point in their experience they can understand how that to some the name of Jesus is precious because they have been born of that spirit which he promised to send into the world, and remember how it was with them when they did not understand. They can see how these things were a stumbling stone and a rock of offense because others would try to tell them of the beauties of this kingdom and they just could not see them. They realize that all would continue in the ways of the world if not called out as they were; there is no other explanation for it other than the grace of God.

There is much evidence in the lives of the elect to cause them to fear that they may be deceived and may be deceiving others, but there is a greater witness within that they are in that chosen generation. They now love these things more than life itself and treasure the joys of the seasons when they are blessed to sit together in heavenly places in Christ. There is no joy that the world can give,

to one of these peculiar people that will in any sense compare with the joyful hearts of saints as they come together to sing the song of Zion, hear the word preached and to share the experiences with others who have traveled along with them on this highway which is called the way of holiness. They are indeed a chosen generation, a royal priesthood, an holy nation, a peculiar people and the whole desire of their heart is to shew forth the praises of him that has called them out of nature's darkness into his marvelous light. They never feel that they can begin to do this, and do it justice, but they do, among themselves. The world might observe and ridicule them for the simplicity of their service and the old fashioned traditions that they follow, but, to those who have been quickened and changed they are following in the footsteps of those who have gone before and according to the teachings and example of their Lord and Savior. These things are not and have no need to be changed or updated. As the plan of salvation has never changed neither need the recipients of that salvation change their form of worship.

Unto such as have been made to believe these things, the name of Jesus is precious because he is the author and finisher of their faith. He is the giver of every good and perfect gift, and of equal importance is the fact that whatsoever he doeth is done forever. They experience the beginning of this love within their

heart but they will never experience the ending of it because there will never be an end.

In bonds of love,
Elder Richard H. Campbell

CORRESPONDENCE

QUESTIONS AND ANSWERS

Elder Key, I would like to see some space in the SIGNS OF THE TIMES, for Questions and Answers, A kind of FORUM, Elder Beebe had this years ago, and I believe it would be good now. The people of the SIGNS could ask questions, and then someone could write an answer, or they could specify who they wanted to answer. Hope you and the associate Editors will give this some thought;

Example:

Question? Why was it that Moses could not go with the children of Israel across over into the promise land?

Answer:

Because Moses smote the rock, that the Lord told him to speak to, Numbers 20:11 *And Moses lifted up his hand, and with his rod he smote the rock twice; and the water came out abundantly and the congregation drank and their beasts also.*

Moses was a type of the law and the law made nothing perfect, but the bringing in of a better hope did; by

which we draw nigh unto God.

Joshua was a type of Christ. The Lord speaks to Joshua in JOSHUA 1:2 *Moses my servant is dead; now therefore arise, go over this Jordan, thou and all this people, unto the land which I do give to them, even to the children of Israel.*

Moses received the law on mount Sinai, and there was many sacrifices, offerings, and burnt offerings. Every year and every day the fire did not go out but they could not take away sin. Our Lord offered himself once and for all. That is all that was needed, because His was a perfect offering unto the Father.

With Love & Best Wishes,
Elder Leonard J. Brammer

(We think Elder Brammer's suggestion is good and we hope you, the readers will respond accordingly.)

Editors

ARTICLES

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. St. John, 5:39.

Christ was talking to the Jews, just before he said these words, and I would feel he was still talking to them at this time.

The Lord said search the scripture, many of the Jews could not know

Christ. Well we know that no man can know him, unless he is revealed to them, they were looking for a king of great pomp & show, and since he came in such an humble way, they did not believe him, but unto us a child is born, unto us a Son is given; and the government shall be upon his shoulders and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace.

Well it is much the same way today, men do not believe him, the doctrine of men is, that you can find eternal life in the bible, by just reading it. I recommend reading the Bible, but it alone will not give life, but is a testimony of him that did give life, I hear men saying that the Bible is the word of God, but the bible is the written word, Christ is the living Word.

Men may think that they have eternal life by reading the bible, but there is only one that can give life and that is Christ, Matt. 28:18 and *Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth.*

As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. St. John 17:2.

The bible gives testimony, how that our Lord suffered for us, and that he paid the debt that we owed, set us free from the law of sin and death.

And rose from the dead for our justification, He conquered death so

that death has no more power over him, he died once to put away sin for us, one offering put away sin so that it will not reign over us, that is to have dominion over us. By one offering he hath perfected forever them that are sanctified, in other words his whole life from his birth was a testimony or a testament for his people.

When the Lord sat at the table with his disciples, and took the cup and said this is the new testament in my blood, and also in *Heb. 9:19 for when Moses had spoken every precept, to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people. Heb. 9:20 Saying, this is the blood of the testament which God hath enjoined unto you.*

For without the shedding of blood, there is no remission for sin.

But Christ died and rose from the dead, a victorious conqueror over death, Had he not rose from the dead, our salvation would not be complete, but by one offering, he hath perfected forever them that are sanctified.

Jesus has paid the full price of redemption, because if we are his, all of the sins of all his people were laid on him, he carried our sorrow's, and by his stripes we are healed.

Blessed be his holy name, that he has given us a hope in Him, by the witness within, by this we can witness with the Prophets, and the apostles, and our own brethren, it

begets fellowship, and love, we hunger and thirst for the same things in Christ, we want to feed on Christ, we want to eat of him, and drink of him, and also to suffer with and for him, because if we suffer with him we shall also reign with him.

Thanks be to his Holy name, who loved us and gave himself for us. And the testament, and the testimony of our Lord is sufficient, for it was said to Paul my grace is sufficient for thee, for my strength is made perfect in weakness.

May the Lord bless this to his praise,
Humbly submitted I trust,
Elder Leonard J. Brammer

1 Corinthians 2:1-7.

And I brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you save Jesus Christ and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. That your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect, yet not the wisdom of this world, nor of the princes of this world, that came to naught. But we speak the wisdom of God in a mystery, even the hidden mystery,

which God ordained before the world unto our glory.

The apostle says, he came not with excellency of speech or wisdom. In other words Paul wasn't trying to win anyone by the manner in which he spoke. He wasn't claiming, nor did he want them to think, that he was an excellent speaker. He did not want to leave the impression with them that he was a great or wise man. His aim was not to be rated high in wisdom among men, but he was declaring unto them the testimony of God. This was his one desire, his one ambition to declare unto them the testimony of God. He wasn't there to tell them of worldly things, natural things, or news about some foreign nation. He was declaring the testimony of God. He was declaring this testimony, and he knew what he was talking about. Paul had been shown something, he had experienced something to such a degree that he was now declaring it to the people. Verse 2 *For I was determined not to know anything among you, save Jesus Christ and him crucified.* This was what he wanted to tell, the fact that Jesus was the Christ, the son of the most high God. How he had come into this world, taken unto himself a body of flesh, and suffered shame, humiliation and death on the cross. He took the sins of the chosen upon himself, paid the price for each one, and answered or fulfilled all the requirements of justice. This was his subject, the subject that was

needed there that day, and this is the subject that is needed today. Paul had been shown the truth. He had seen the light, and now wanted to declare unto the brethren. Paul's subject was Jesus Christ and him crucified. Paul was declaring unto them Jesus, the crucifixion of Jesus, the work done by Jesus, the sacrifice made by Jesus. The salvation not promised by Jesus, not offered by Jesus. But given by Jesus through grace to all his little ones. I hope and I believe this is the subject preached by our preachers in the Old Baptist churches. For I believe they, like Paul, have been shown something. This is a great blessing to us, by the grace of God, and not anything we have done to deserve it.

For I was with you in weakness, and in fear and in much trembling. Have you ever wondered why Paul was so fearful? Think about the duties of an ambassador, for instance the ambassador to Russia from the U.S. He must represent the government of the U.S. to Russia on many touchy subjects. He must speak truthfully the position of his government, knowing at times the people to whom he is talking will not like it. He must be clear on what he is saying or suffer the consequences from home.

The reason the Apostle Paul was in much fear and trembling was because he was an ambassador to the people for the most high God. Just think about that thing, what a responsibility to be placed on the shoulder or

mind of a man. It was his solemn duty to represent God to these people. He had to bring the gospel to these people and in such a way or manner that the people would receive such as would please the Good Lord. I believe the Lord will, and does, provide preachers the words to say, but it is still quite a responsibility.

Some, when they first begin to speak, suffer from stage fright, but the Apostle Paul didn't have that problem. He realized the importance of what he had to do. How often I feel for, and think of the burden on our preachers, as they attempt to bring to the people the good news, the truth of Jesus and him crucified. They cannot sit at home and write a sermon, for that would be coming in the wisdom of man, or as in Verse 4, enticing words of man's wisdom. They as did the Apostle Paul came with but one thing in mind to declare unto the people the testimony of Jesus Christ and him crucified. In this day and age the great masses of people go to their church building and listen to the sweet flowering words spoken by their preachers, and believe it to be a wonderful sermon. They hear the very thing the Apostle Paul said he didn't want to do, came before the people with enticing words of man's wisdom. In contrast a true minister, many of whom have no college degree, came not with enticing words of man's wisdom but rather in their own way, and method of speech, according to the gift bestowed upon them by the spirit. Therefore Verse 5;

the belief and faith of those who hear their preaching stands in the power of God, and not in the wisdom of the preacher. The God of heaven and earth is handling all these things. All his little ones will be fed and blessed with a life giving faith. I know the world thinks we are an ignorant people, but the Lord said, if they hated me, they will likewise hate you. I say to anyone who has tasted the sweetness of the truth, they know where their faith is grounded and it isn't in the wisdom of men.

Verse 7: Howbeit we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world, unto our glory. The wisdom of God is a child being born of a virgin, his divine sonship and trinity of God. Salvation by a crucified Christ, being justified by his righteousness and receiving pardon by his blood, the work of the Spirit in regeneration. Even the hidden wisdom, which God ordained before the world in choosing in himself a people, speaking of the counsel of his will. He would do all his pleasure, electing those whom he chose and securing their salvation by grace, even before the foundation of the world. Many more things could be written about the wisdom of God, yes, even the hidden wisdom, which he has revealed to his people by the work of the Spirit, whereby he says, I will take the things of mine and show them unto you, for the scripture says the Spirit must the work perform.

It seems that in the later days it has pleased the God of heaven to

reveal, by his Spirit and through the written word, many of his blessed truths. Wisdom which at one time, or in times past, was surely a hidden mystery is revealed today. As we see and the scripture says in the later days, things will wax worse, we can see sin abounding an every hand. The scripture says, where sin did abound, grace did much abound, therefore the revelation of much wisdom.

May the God of all mercy, wisdom and truth bless these words, that they may bring a little comfort to his little ones, and may we give him the praise for all our many blessings which we enjoy from day to day. May the Good Lord continue to bless, guide and keep you.

*A brother I hope,
Frank Hunt*

VOICES OF THE PAST

"he being dead yet speaketh"

"Great is the mystery of godliness; God was manifest in the flesh."—Timothy iii. 16.

A mystery indeed it is, a great, deep, an unfathomable mystery; for who can rightly understand how the divine Word, the eternal Son of God, was made flesh, and dwelt among us? "Who shall declare his generation?" (Isa. liii. 8;) either that eternal generation whereby he is the only-begotten Son of God, or the generation of his sacred humanity in the womb of the Virgin, when the

Holy Ghost came upon her, and the power of the Highest overshadowed her? These are the things "*which the angels desire to look into;*" which they cannot understand, but reverently adore. And well may we imitate their adoring admiration, not attempting to understand, but believe, love, and revere; for well has it been said,

*"Where reason fails, with all her powers,
There faith believes, and love adores."*

Nor, if rightly taught and spiritually led, shall we find this a barren, dry, or unprofitable subject. It is "*the great mystery of godliness;*" therefore all godliness is contained in it, and flows out of it. The whole of God's grace, mercy, and truth is laid up in, is revealed through, is manifested by, the Son of his love; for "*it pleased the Father that in him should all fullness dwell;*" and this as Immanuel, God with us. Thus his sacred humanity, in union with his divine Person, is the channel of communication through which all the love and mercy of God flows down to poor guilty, miserable sinners, who believe in the name of the only-begotten Son of God. If blessed, then, with faith in living exercise, we may draw near and behold the great mystery of godliness. To tread by faith upon this holy ground is to come "*unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made*

perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel" (Heb. xii. 22-24); for every blessing of the new covenant, if we are but favoured with a living faith in an incarnate God, is then experimentally as well as eternally ours.

J.C. Philpot

THE SOUL OF MAN

Brother Beebe:—Why is the soul or spirit of man immortal? Or, in other words, why did it not die when the body dies? Be assured, I remain yours with my best wishes.

Wesley Spittler

Reply—The question proposed by our esteemed brother involves a mystery quite beyond our depth. We have never been able to define the soul of man, nor to tell the whys and wherefores of its interminable existence. Aside from divine revelation, very little can be known of the soul or spirit that distinguishes the human family from the rest of the animal part of the creation of God. But the scriptures supply to us that instruction which human physiology is altogether incompetent to afford—"God breathed in man the breath of life and man became a living soul." And Paul has testified that the first man

Adam was made a living soul. Again we are instructed by the words of inspiration in regard to the spirit of man that goeth upwards, in distinction from the spirit of the beast that goeth downward. However impossible it may be for us to comprehend the soul and spirit of man, we all feel a consciousness that we possess both, but why the soul shall survive the dissolution of the body and continue to be in happiness or misery forever and ever, to our limited mind admits of no satisfactory answer short of the light of divine revelation. God has condescended to inform us of the composition of man as a mere human being, of distinct elements of his composition. The material substance of the man was made of the dust of the earth, but it was not until God breathed in his nostrils the breath of life that man became a living soul. As the union of these elements constitute us living beings, or living souls, so the separation of these component parts is called death; but not, as we understand it, to signify the cessation of existence of vitality only in relation to the body which is composed of the dust of the earth. When the Redeemer died on the cross he committed to the hands of the Father his spirit, and as he said to the dying thief, "*This day shalt thou be with me in paradise,*" we conclude there could have been no suspension of vitality in the soul or spirit of either Christ or the penitent thief to whom this consoling assurance was so graciously given. The soul identifies

the man, for man became a living soul, and in the common language of the scriptures, men are called souls. The assurance to the thief could not relate to the body of the thief, for his body was not laid with that of his Redeemer in the new tomb, nor was it preserved from seeing corruption. It was therefore something apart from his body that was with Christ a paradise. The body being of a material substance, we can trace it to its silent resting place in the bosom of its mother earth; we can watch the process of decomposition until the perfect accomplishment of the decree, "*To dust shalt thou return.*" We see it so perfectly returned that it can no longer be distinguished from its kindred dust. Were it not for the light of revelation we should there bid it an eternal farewell, without any hope of its resurrection. But the departed soul and spirit we can, by nature's light, trace no farther than the time of its separation from the body, and were it not for inspired instruction, we might conclude that it dies with the body, ceases its vitality and discontinues to be. But, God be praised, the words of truth assures us that the spirits of the just are made perfect, that they are with the Redeemer in the paradise of God. Paul when speaking of his departure from the body spoke of departing to be with Christ. That there is really a separation of soul and body in death we are certain from many declarations of the scriptures—among

others the words of our Lord concerning the rich man. To him it was said, *"Thou fool, this night thy soul shall be required of thee!"* *"Fear not him that can kill the body, but after that have no more power; but fear him who is able to cast both body and soul into hell."* The material bodies of the guilty sons of Sodom were probably consumed with material fire which God is righteous judgment rained from heaven upon them, but these very inhabitants of Sodom are now suffering the vengeance of eternal fire. From all of these considerations with many others presented in the scriptures we conclude that in death there is not only a separation of soul and body, but that the soul immediately on its separation enters a state of paradise, or sinks to a state of interminable woe and misery. The spirits of just men are made perfect in glory, and the spirits or souls of the wicked are cast into hell.

Brother Spitler and our readers, permit us to remark that the scriptural word immortal with its derivatives, as used in our version of the Bible are not used in the scriptures simply to express the idea of interminable existence. The wicked must continue to exist in hell under the wrath of God, where the smoke of their torment shall ascend forever and ever, where the worm dieth not and the fire is not quenched; but still this state of their existence is denoted by another word of very different and opposite meaning from

that of immortality, which in scripture is synonymous with the words eternal life, and Christ only hath immortality, dwelling in the light, and it is only in him that the saints have immortality.

For this is the record that God hath given us of eternal life, and this life is in his Son. This is the true God and eternal life. This life is hid with Christ in God, and they unto whom it is given shall never perish, but because Jesus lives, they shall live also.

The order of the final resurrection of the bodies of the saints at the last day presents a strong conformation of the position we have taken. For when Christ shall descend from heaven at the last day to raise the dead and to judge the world, according to the scriptures, he shall be revealed personally, from heaven with ten thousand of his saints; that is, as we understand it, with all the spirits of his saints now made perfect. *"For when he who is our Life shall appear,"* says Paul, *"then shall we appear with him in glory."* The dead in Christ shall rise first, and those saints who shall then be living on the earth shall be changed in the twinkling of an eye, and these raised with spiritual and immortal life shall meet them in the air and so shall they be ever with the Lord. These are the children of God which are born of incorruptible seed by the word of the Lord that liveth and abideth forever. *"He that believeth on me, though he were dead, yet shall he live; and he that liveth and*

believeth on me shall never die. Believest thou this?" So spake Jesus to Martha. On another occasion he said, *"He that eateth this bread that came down from heaven shall never die."* There is that then in Christians that cannot die, cannot cease its vitality, but that something is not the vile body, or the mortal body, or the Adamic nature born of the flesh, for all flesh must die, and return to the dust. But that which is born of God is incorruptible and secure from death. The earthly house of our tabernacle must be dissolved and fall; but the children of God have a house which is not made with hands, eternal in the heavens. The outward man decayeth; but the inward man is renewed day by day.

In regard to the bodies of the wicked, it is sufficient that our dear Lord has told us not only that the saints shall rise, that he will raise them up at the last day, but he has also said that the hour shall come in which all that are in their graves shall hear his voice, and they shall come forth, they that have done good to life eternal, and they that have done evil to a resurrection of damnation. And God will judge the world in righteousness at the last day, by that man whom he hath appointed, and that according to Paul's gospel.

We would not be understood as confounding the new man which after God is created in righteousness and true holiness, with the natural soul of man; for all men have natural souls, as we have attempted to show, but

all men have not the new man described above. All who are born of God in the new birth receive an implantation of spiritual and incorruptible life. But the soul which is quickened by this implantation and the life implanted in the soul are distinct things in their nature and origin, but identified in the person of the regenerated, in whom Christ is formed, the hope of glory. So at least the subject appears to us. If we are right, may the Lord have all the glory; but if we err, may he forgive us, and may our brethren be blessed with patience to bear with our weakness; for if we know the desire of our own heart it is to utter only the truth as it is in Jesus Christ our Lord. Brother Spitler and brethren, in our experience we feel an internal consciousness that we have a soul that must survive this poor frail body, and that it must exist after the earth and seas shall have passed away. This soul, as well as this body, we found, to our sorrow, was defiled with sin. But the holy law of God spake in thunder when it said to us, "The soul that sinneth it shall die." And until Christ was revealed to and in us we were in bitterness of soul in view of our guilty, helpless and as it seemed to us, our hopeless condition. But—

*"When God revealed his gracious name,
He changed our mournful state."*

Then great joy and gladness sprang up in our heart, and our sorrowing and sighing, at least for a time, fled away. We have seen the

time that we would gladly have believed that we had no soul to life after the death of the body; but as well might we seek for repose and comfort on a bed of embers, as for a release from the strong conviction that we had a soul all stained with guilt, that must suffer the righteous judgments of God, when time shall be no more, unless God should reveal a way that his justice and truth could be maintained and salvation abound to the chief of sinners. But why it is so that the soul must so exist in wealth or woe forever, we can only solve upon the ground that it was even so because it so seemed good to our Creator to organize us. It is now enough to know that it is so, and to rest assured that God in making man a living soul had an object worthy of himself. And however dark and mysterious the footsteps of our God may seem to our very limited understanding; we desire to be still and know that he is God. May we be preserved from vain speculation on this and on all subjects; may we rejoice in all that has been revealed, and trust him for all that he hath seen fit to withhold from our understanding.

Middletown, N.Y., June 1, 1854
Elder Gilbert Beebe

MORE ABOUT JACOB

(Genesis xxxii.)

Although Jacob had seen the ladder in a dream at Bethel, and had heard the voice of the Lord speaking to him from above it, and had vowed a vow unto the Lord after he awaked out of his sleep, yet I do not understand that he at that time knew the Lord as his Savior. He knew him as the God of power, but not as the God of grace. While I think he may be regarded as a typical representation of the Lord's people when the presence of God in the law has made them feel that they are in a dreadful place because their sins are manifested and condemned; yet it is evident from what follows that he had not yet experienced that fear of the Lord which is to hate evil, and which causes one to hunger and thirst after righteousness.

In his contract with Laban, after having served him fourteen years for his two daughters, Jacob still manifests the deceitfulness of his nature which his name implies. He agreed to receive as his wages "the spotted and speckled cattle, and the brown cattle among the sheep, and the speckled and spotted among the goats," after all such as were at present among them had been removed; then by an ingenious device he caused the strongest and best of the increase of the flocks and herds to be spotted and brown, and so caused the wealth of Laban to come to himself. This device he kept from the

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 1/92
IT EXPIRES WITH THIS ISSUE.

knowledge of Laban, and evidently also from Rachel and Leah. He was not open and candid, but deceitful still. And even when telling his wives that the Lord had told him to return to the land of the father, he seems to have gone beyond what the Lord had said to him, making it appear to them as though the Lord had spoken to him in a dream about this increase of the ring-streaked, speckled and grised cattle, as a miracle wrought especially in Jacob's favor, not alluding to his own part in bringing it about. The time had not yet come for Jacob to experience the power of a new name, when he should no more be called Jacob.

Surely those who have felt that fear of the Lord "which is to hate evil" cannot think that sins committed by the Lord's chosen people are any the less vile than those committed by others. All sin is hateful to the Lord, and wherever his Spirit is, there will be felt the same hatred of sin that he has. A lie is no more excusable in Jacob than in Judas; adultery and murder are as terribly sinful in David as in the vilest man. It seems hardly necessary to state what must be so clearly evident to all quickened souls.

The question will often arise, Why were such holy men of old as Noah, and Abraham, and Jacob, and David, left to show in their conduct such weaknesses and sinfulness as they did, and why were such things as they did put on record? I have no doubt that it was that it might be ever known

and remembered that in the flesh all are alike sinful; that *"there is no difference, for all have sinned and come short of the glory of God:"* that by nature no one is more worthy than another, for all are alike *"children of wrath,"* and that even after one has been quickened by divine life his Adamic nature is still depraved and untrustworthy, and is to him a *"bondage of corruption,"* from which he earnestly desires and expects to be delivered. (Romans viii. 19-21.) David seems to present this thought concerning his great transgression in the fifty-first Psalm, in which he so humbly confesses his sin, and so earnestly supplicates God's mercy: *"Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and clear when thou judgest."*

Surely no one "who knows the plague of his own heart" can think that I am taking an unwarranted liberty with the name of the patriarch Jacob, or of "the sweet psalmist of Israel," when I allude to their sins as something to be abhorred. Surely none can think that in loving them we must love their sins, or even excuse them. They themselves abhorred and loathed them, and themselves because of them, and thus was the grace of God magnified and exalted in them. It was by faith, not by works, that they pleased God; by that faith in them to which Christ was revealed as their righteousness, and by which they saw his day and

were glad. We love them not because we see them as better than others by nature, but because we see them as subjects of the glorious grace of our Lord Jesus Christ; and as subjects of that same grace, through that same faith, we, who hate our own lives for their sinfulness, are brought from the ends of the earth to *"sit down with Abraham and Isaac and Jacob in the kingdom of God."* *"Through much tribulation we must enter into the kingdom of God."* Jacob must come in that same lonesome path of affliction and soul trouble through which all the saints have come into the knowledge of God's salvation. *"They shall come with weeping, and with supplication will I bring them."*—*Jer. xxxi.*

Now as Jacob approaches the time and place where the Lord will reveal himself unto him as his Savior, we find him in supplication for the first time, and hear him for the first time in his life humbly acknowledge his unworthiness of the least of all the mercies that the Lord has shown to him. At Bethel, where he had seen the ladder, and had heard the Lord's words in a dream, he made a vow, and promised that if the Lord would keep him in the way he was going, and would give him bread to eat and raiment to put on, and bring him back to his father's house in peace, then the Lord should be his God, and that of all the Lord should give him he would give a tenth to him. But not a word about feeling unworthy, and not a prayer for mercy is recorded of him then. But now he has met the

angels of God. What these angels, or messengers, were sent to meet him for, we are not told. He said, "This is God's host." I have no doubt they brought some messages to him from the Lord that stirred his soul, and prepared him for what was to follow.

Jacob now remembers his brother Esau, the borders of whose land he is approaching. It is in the land of Seir, the country of Edom. We may have in mind, as we go along here, that Esau, Jacob's twin brother, older than he, may represent the flesh, from which all our greatest troubles and fears and apprehensions arise. Jacob sends into Esau's land to announce his approach, and with messages to win his favor. But the messengers return with the startling word that Esau is coming to meet Jacob, and with him four hundred men. "Then Jacob was greatly afraid and distressed." This is indeed "the time of Jacob's trouble."—*Jer. xxx. 7.* He now made such arrangements for safety as he could, dividing his people, flocks and herds into two bands; and then he prayed, pleading the Lord's command for him to return, and his promise to deal well with him, acknowledging the Lord's mercies and truth which he had shewed to him, and his unworthiness of the least of them, and then pleading for deliverance from his own brother, *"from the hand of Esau; for I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the*

sand of the sea which cannot be numbered for multitude."

Jacob now arranged liberal presents of sheep and cattle and goats in several droves, and sent them on to meet Esau successively. *"For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me."* There was no quiet or rest for Jacob that night. Fear of Esau and gloomy forebodings of evil seem to have taken possession of his mind. *"And he rose up that night, and took his two wives, and his two women servants, and his eleven sons, and passed over the ford Jabbok. And he took them and sent them over the brook, and sent over that he had. And Jacob was left alone."*

Each of God's children is alone when the Lord is dealing with him. Even though many people should be around him, yet he is alone with God. He can have no one with him this solemn time of intercourse with God.

"He led them forth by a solitary way." When the Lord has a controversy with his people, and brings them into sorrow for their sins, *"they shall mourn apart; every family apart and their wives apart."*—Zech. xii. 12. No one can help us mourn; no one can know what passes between our souls and the Lord when this wrestling is going on.

"And there wrestled a man with him till the breaking of the day." This man Jacob spoke of as God: *"For I have seen God face to face, and my life is preserved."*—Gen. xxxii. 30.

Hosea speaks of him as God, and also as "the Angel."—Hosea xii. 3,4. To me it appears that here is presented the Angel of God's presence in the law, which the Lord said to Moses should go up with him out of the wilderness into Canaan, the promised land. (Exodus xxxii. 12-15.) We may regard Jacob here as representing all that chosen people, his posterity according to the flesh, with whom the Lord made a covenant in Horeb. (Deut. v. 2.) The Angel of God's presence in the law wrestled with that people during all that legal night and prevailed not. *"All the day long (that legal day, which is the night dispensation,) have I stretched out my hands to a rebellious and gainsaying people, who would none of my reproofs."* But that wrestling must cease before the coming of the gospel day.

More particularly and fully does Jacob here represent that spiritual people called by his name, of whom the prophet Jeremiah says, *"For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the heights of Zion."*—Jer. xxxi. 11, 12. This one name Jacob stands for all that people as one nation according to the flesh, until the gospel day dawned, when they ceased to be recognized by that name as the people of God. The children of the flesh were no longer known as his people. While the Lord knew that people, as he knew Jacob at Bethel, and again at the brook, yet they as a fleshly people did

not know him a spiritual sense as the God of salvation, as Jacob did not know the Lord in that sense at Bethel, nor yet at the brook until the blessing of knowledge and of salvation came to him with the new name Israel, and with the breaking of the day.

But all the history of that fleshly nation, with that covenant of works, and that worldly sanctuary, and the carnal ordinances, and the first tabernacle, and the gifts and sacrifices, "which could not make him that did the service perfect," with all the rebellions and punishments of that people, and God's long-suffering shown to them; all this had a figurative meaning, and set forth in types and shadows the truth of salvation as shown in the everlasting covenant made with the spiritual Israel, which was to be manifested in the gospel dispensation. All these legal things belonging to this night dispensation were "figures for the time then present," "patterns of things in the (gospel) heavens," "shadows of good things to come." The wrestling which only the Lord's spiritual people among that fleshly nation experienced, was also experienced by all of his spiritual people that had lived from Adam to Moses, and has been experienced by all since, and will be experienced by all that shall come after, till the last vessel of mercy shall be gathered. In the case of each child of God there is the natural state of death in sin; then the awakening to the knowledge of that sin and hatred

of it, which brings the soul into the darkness of night; then the struggling and wrestling with the angel of God's presence in the law; then the sense of failing strength, inability to walk in the way of holiness; a recognition of the holiness of the law, but a sense of being helpless and undone because unable to attain unto that holiness, being already condemned by it, and a feeling that the law justly condemns us, and that righteousness requires that we shall give up all hope of God's favor. *"Let me go, for the day breaketh."*

Here is set forth what is in some measure the experience of all the Lord's people. What is true of the whole nation is true of each one composing that nation. What is true of the Head is true of each member of the body. The length of time in each part of the experience is not essential. The night in one case may seem to be for years, while in another case it is but for a moment; but it is night, and is a time of wrestling, a time of fear, and sorrow, and weeping. "Weeping may endure for a night, but joy cometh in the morning."

But now Jacob's thigh is out of joint by the touch of the Angel. All hope of righteousness by the works of the law is gone. It is God's law, and it is holy and just and good. It was a righteous touch, a just stroke, that weakened Jacob's strength in the way. We now acknowledge that God is just, and his law is just. It has shown us what we are, guilty and justly

condemned. Jacob never knew that before. But why does he not give up the struggle now and let the Man go? Ah, that cannot be done; that is beyond mortal power to do. Can the thirsty man cease to thirst? Can the hungry man cease to desire food? Can the man who still breathes let go his desire to breathe? Here is a struggle which was begun by the Angel, but is now carried on by Jacob. A new principle has been developed in him. The movement of a divine life is there. In that dark night in his soul, and with the sense of weakness and pain in the very center of earthly strength, there has sprung up a strong, pervading desire for another kind of strength; a longing for a heavenly blessing. Faith in his soul, a principle he knew not before, has taken hold of God's strength, since his own has failed, and now his will is so thoroughly engaged and engrossed in the holy struggle that he cannot let go.

"I will not let thee go except thou bless me." What a wonderful thing is the will. It is the gathering together and the outcome of all that we are at the time. Talk of a man handling his will, changing his will, denying his will! That can only be done by another will in us superior to the first. We may have a will to deny the expression of our will, but that other stronger will must be at hand.

In the case of Jacob we see the work of that God who alone can work in any one *"to will and to do of his good pleasure."* He now has such

spiritual hungerings and thirstings as can never be satisfied from earthly sources. His whole soul goes out after the blessing of the Lord. *"I will not let thee go except thou bless me."* He cannot have a will to let go that hold. He cannot cease to cry for the Lord's favor, any more than a child burning with a fever-thirst can stop crying for water. Though the babe does not know what it wants so as to tell it, the cry tells it.

Why does the man give the breaking of the day as the reason for asking Jacob to let him go? Because the law must be vindicated and magnified before there can be the glory of a new day. Until the law is satisfied the Sun of Righteousness cannot arise. The law can look over into the gospel land, but cannot go over. When it struck the Rock Christ Jesus so that the waters of salvation flowed out its work was done. Moses is buried by the Lord, so that Israel shall see him no more.

When in the wrestling Jacob loses his strength, then the Angel's work through the law is done, the blessing is given to Jacob, and the Angel ascends as the Sun of Righteousness into the heavens of the glorious gospel day.

But before this blessing comes to Jacob there is on his part a full confession of who and what kind of a man he is. Nothing is kept back, nothing hidden from the Lord. *"What is thy name? and he said, Jacob,"* a supplanter, a sinful man. *"The heart is deceitful above all things, and*

desperately wicked." Whose heart? The heart of some other man? No, the heart of this man. My heart is the vile and wicked heart. I never knew it in this way before, but I know it now, and I confess it. "My name is Jacob." Here is the end of all hope of righteousness through any merit of my own. But my hold is still strong on the Angel; I will not, I cannot, let him go. Day and night my cry is unto him, "*Remember me, O Lord, with the favor which thou bearest unto thy people. Oh, visit me with thy salvation.*"

"*And he said, Thy name shall no more be called Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed.*" This new name expresses something new in the experience of Jacob. There is a new kind of power in him now, the power of faith. It is manifest, as was the power of Christ in Paul, in weakness. The poor Jacobs through all time must first feel their own strength utterly fail before they come into the knowledge of this new kind of power. In this new strength, this power of faith in Jesus, they prevail over the wrestlings of the Angel of God's presence in the law. His power is with God, and also with men, with all the men of God whom he represents in this great struggle and victory. Through Jesus Christ, by faith in him who was to come, he prevails over the law, whose righteousness is now fulfilled in him. He received the blessing through the law. By his faith it was secured.

He asked the Angel to tell him his

name, but the only reply was the question why he asked it. "*And he blessed him there.*" And still Jacob is asking after that wonderful name, which no man knoweth but he that receiveth it. The knowledge of that name is in his experience. It is the new name of Jesus named upon him, and the knowledge of Jesus thus felt and known is eternal life. "*And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.*"

The name of Jacob is now Israel, a prince, a prevailer. Henceforth as a poor, depraved sinner he is Jacob, who questions, and complains, and mourns on account of his corruption; but as a manifest child of God he is Israel, enjoying the prevalence of faith, assured of God's favor, and satisfied that God doeth all things well. "*Jacob said, All these things are against me.*" "*Israel said, It is enough, Joseph my son is alive. I shall go and see him before I die.*"

But which ever is speaking at any time, whether complaining Jacob or prevailing Israel, we shall see in this man no more seeking for advantage by deceitful dealing, without a check of conscience; no more lies unconfessed; no more hiding of his ways; no more keeping the fruits of evil doings; but we shall henceforth see in his life and conduct a desire for that which becomes a God-fearing man, candor, openness in dealing, honesty, truthfulness and humble confessions of the evils of his heart.

And Jacob named that place Peniel, the face of God, for I have

seen God face to face, and my life is preserved. And as he passed over Peniel the sun rose upon him, and he halted upon his thigh." Oh, what a sweet and glorious sunrise was there, following such a sad and sorrowful night. The ford which they had passed over in the night was Jabbok, which means "pouring out." There Jacob "poured out his soul before the Lord." It was at such a place that Jesus "poured out his soul unto death." There he was "poured out like water," and there all poor, troubled souls in their distress "pour out their complaints before the Lord."

But now Jacob has seen God face to face, has been given a new name, has received the blessing of the God of salvation, and sees the breaking of a new and everlasting day. It is no more Jabbok, but Peniel, that he passes over, for the face of God is shining with the expression of infinite love upon his soul. No fear of Esau now. *"Perfect love casteth out fear."* The sun rose upon him as he passed over, and his shrunken sinew and thigh out of joint cannot hinder his progress in the journey now before him, for natural strength is not needed here. Who would not gladly lose all his own strength so that the power of Christ might rest upon him, and the Sun of Righteousness arise upon him with healing in his wings?

Silas H. Durand
December 16, 1903.

CONTRIBUTIONS

FOR NOVEMBER 1991

- Mrs. Velma Estelle, AR2.00
- Mrs. Ruth Dalton, VA.....2.00
- Tim Barron, TX.....2.00
- Mrs. Reba Wise, TX.....3.00
- Buford E. Thompson, VA2.00
- O.W. Parks, TX7.00
- Mrs. Eva Saunders, NC2.00
- Mrs. Pauline Hutchison, NC2.00
- Mrs. Eugene Osborne, MD2.00
- Norman N. Bird, WV.....2.00
- Mrs. Ida Palmer, FL.....2.00
- Aiton Goodwin, TN.....2.00
- Mrs. Kenneth Mathis, TN.....2.00
- Mrs. Norma W. Smith, VA.....2.00
- John W. Townsend, CA.....5.00

PSALM 26 : 7-12.

That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.

Gather not my soul with sinners, nor my life with bloody men:

In whose hands is mischief, and their right hand is full of bribes.

But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

My foot standeth in an even place: in the congregations will I bless the Lord.

 OBITUARIES

BROTHER ROBERT HENRY COX

As I attempt to write this obituary, I might say Robert Henry Cox was my uncle. Uncle in the flesh and brother in the church. Brother Cox was born on December 16, 1901. He was married to Dora Annie Laura Carroll on April 16, 1922 who preceded him in death. To this union eight children were born. Survivors are sons, Fred Elmer Cox, Sr., Pelham, N.C., George Cox, Sr., Ruffin, N.C. Daughters, Lois Gentry, Pelham, N.C., Vivian Riddle, Reidsville, N.C., Hilda Hundley, Danville, Va., Kitty Newman and Coleen Austin both of Ruffin, N.C., Betty Collie of Elon College, N.C., Also 29 grandchildren, 42 great grandchildren and 3 great, great grandchildren.

Brother Robert Cox second wife was Annie Gauldin Kemp. They were married June 5, 1960. She preceded him in death. Brother Cox is also survived by two step children. Step son Porter Kemp and step daughter Betty Kemp both of Ruffin, N.C.

He was a native of Caswell County, but lived most of his life in Rockingham County. He was a barber, farmer, carpenter and brick mason. His work was known throughout this area. He was the brick mason for this church Dan River

back in 1940, and also helped with the carpentry work.

Brother Cox joined Dan River Primitive Baptist Church September 26, 1981 and was baptized the next day September 27, 1981. He attended his meetings faithfully as long as his health permitted. He believed in salvation by grace and grace alone. *Ephesians 2:8 "For by grace ye are saved through faith, and that not of yourselves it is the gift of God."* Brother Cox loved his church and He manifested that love by being there as long as He was able to come.

Brother Cox died July 4, 1991. We believe in that blessed hope. *"Hebrews 6:19 Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."* We believe that he was looking for the second coming of our Lord. When He comes the dead in Christ will be raised first and caught up to meet the Lord in the air and be carried home to glory to forever be with the Lord. The writer of this obituary believes he has been called from a land of afflictions to a land of peace and joy. No sickness, no sorrow, no death will be there, just love and peace. We will miss him but feel that our loss is his eternal gain.

Written by request of Dan River Primitive Baptist Church.

Written by one who loved him,
 Brother R. Allen Carroll

ELDER SAM HENRY DEAN

It is with sadness mixed with joy that the Ebenezer Association in its one hundred fifty fourth session records the death of our dear brother and our moderator for the past 25 years, Elder Sam Henry Dean, Sadness on our part to miss the sweet manifestation of his fellowship with us and joy on the other hand that he is freed from this house of clay to bask in the sunlight of God's love eternally.

Elder Dean is survived by his dear wife of almost 65 years, Sister Eva Foster Dean; one son, Sam Foster Dean; one daughter, Lawrice F. Boan; five grandchildren and three great-grandchildren and a host of relatives and friends of the Mt. Zion and Greenville, Alabama area. Born on May 6, 1900, Elder Sam Dean departed this life on April 16th, 1991 this life on April 19th, services conducted by Elder Donald Ross Smith. Those in attendance sung the hymn "Amazing Grace," at the close of the service.

Elder Sam Dean united with Mt. Zion church by baptism on July 23rd, 1949. He was liberated to speak in 1955 and was ordained to the office of an Elder on the 22nd of January 1956, at the hands of a presbytery composed of Elder J.P. Morgan and the late Elder E.D. Gafford and J. Russell Gibson. He was chosen to serve as moderator of the association in its session the First Sunday, Friday and Saturday before, in October

1966, and served until his health failed. At the 1986 session Elder Dean requested an assistant to help him with the business and this was done. Brother W.W. Odom assisted Elder Dean each year since 1986. Also, Elder Dean was assisted in serving, Mt. Zion, New Providence and Mt. Carmel churches as pastor by Elder Donald Ross Smith since 1986. Although his ability to speak was failing during the last years of his life, not being able to keep his thoughts together, the love he had for our Lord and Master was enduring to the end as recorded in his favorite hymn No. 10, from Lloyd's Hymn Book, "Better than this life of mine, Saviour is thy love divine; Drop the veil and let me see, Rivers of this love in thee."

Elder Sam Dean was loved by all of those who were blessed to know him, his manner of life was very humble and in the meekness of Jesus. We hope through the tender mercies of God given to those chosen in Christ from before the foundation of the world that our loss is his eternal gain. So in the Lord we say farewell, dear brother, until we meet at Jesus' feet.

Elder Donald Ross Smith

PSALM 31:1.

*In thee, O Lord, do I put my trust;
let me never be ashamed: deliver me
in thy righteousness.*

ELDER GEORGE W. JONES

In sadness I attempt to write a few words in memory of my beloved father, Elder George Jones.

He was born May 21, 1907, and God in his infinite wisdom and mercy saw fit to remove him from our midst on May 28, 1991. He was my natural father, and if I am what I hope to be, my brother in the Lord.

According to church records, Daddy transferred from Zion's Rest Church to Union Church on November 16, 1955. He was ordained a deacon January 31, 1960, and as an elder on August 31, 1969. The minutes show that he was called with Elder David Turner as pastors on November 15, 1969 for Union Church, and he served until his death. He also pastored Old Goodhope Church, and was pastor of Concord Church many years until his death. He also preached regularly at other churches in the area.

He is survived by his wife, my mother and sister in Christ, Angie Jones, two daughters, and four sons.

He was faithful to the churches and filled his place at every meeting until shortly before his death. He was a firm believer in the doctrine of salvation by grace, and grace alone. Being at church and among the brethren was the brightness of his life.

I, the writer, enjoyed many sweet hours of fellowship with him and he was given to be an inspiration to me. I had the honour of him bap-

tizing me on May 27, 1987, and my dear wife Bobbye, on May 27, 1990. We at Union and the other churches miss him, but we believe our loss is his eternal gain. As I think of him, I think of the apostle Paul's writing in 2nd. Tim. chapter 4, verses 6-8: *For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day, but not to me only, but unto all them also that love his appearing.*

Daddy was ready at all times to give a reason of the hope he had in Christ Jesus as his Saviour. He was a firm believer in the resurrection of the body, and I believe that in that day when the Lord shall descend in all his glory that his body will be raised from the tomb, formed and fashioned like unto the glorious body of the Son of God, to be ever with his dear Saviour.

He was laid to rest in Crowville Cemetery near his home. Funeral services were conducted by Elder Gerald Shipman, Lloyd Wall, Graydon Smith and Clifford Wilbanks, who spoke with power and humility and sweetness of the Saviour he loved and worshipped.

May the peace and love of God which alone can come from Jesus be with his children and loved ones as they journey through this life is my prayer for Christ's sake. Amen.

Written by his son,
Elder J. Theron Jones

ESTHER LOU PERKINS LOVELACE

Our most gracious saviour who works all things to the council of His own will, saw fit to remove from this life our beloved mother, Esther Lovelace, on March 14, 1991.

She was born November 27, 1903 to the late Lucinda and William Perkins.

On January 9, 1919, Esther Lou Perkins was married to Willie Thomas Lovelace who is now deceased. Sister Lovelace is survived by seven children, 10 grandchildren, and 6 great-grandchildren. Upon her death she was survived by one brother, Doyle Perkins, who was a member of Dan River Primitive Baptist Church. Brother Perkins is now deceased. She was united with Dan River Primitive Baptist Church on September 25, 1949, and was baptized by her pastor, Elder D.V. Spangler.

She loved the Primitive Baptist doctrine and the members and friends of Dan River Primitive Baptist Church and attended services as long as she was able.

Her funeral was conducted by Elder Kenneth Key and Elder Wallace Smith. She was laid to rest in Dan River Church Cemetery to await the glorious resurrection.

May the Lord reconcile us to his will, and enable us to say "the Lord giveth and the Lord taketh away". We will miss her.

Carol Brinson, Daughter

WILLIE THOMAS LOVELACE

Brother Lovelace was born October 25, 1893 and passed from this life July 20, 1987. He was married to Esther Perkins in 1919, who survives along with 7 children: Willie Lee Lovelace, Irene Rogers, Georgia Atkins, Vivian Wyatt, Nick Lovelace, Anderrena Lovelace and Carol Brinson. Also surviving are 10 grandchildren and 6 great grandchildren.

Brother Lovelace joined Dan River Primitive Baptist Church on May 26, 1951 and lived most of his life in Rockingham County, North Carolina. He was a faithful member and supporter of his church as long as his health permitted; he was declining in health for many years and unable to attend the meetings. He was a strong believer in the Doctrine of Salvation by the Grace of God and believed all that the Father gave him would have eternal life. He was a kind and loving husband and father and will be greatly missed.

Funeral service was conducted by his pastor, Elder Kenneth Key, Elder Wallace Smith, and Pastor Marvin Bowman. He was laid to rest in the church cemetery to await the second coming of our Lord and Saviour. Carol Brinson, Daughter

MOVED OR MOVING ?

To assure your of getting your "Signs" and without missing any copies, be sure to inform us of any change of address.

The Editors

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

"The Sword of the Lord and of Gideon"

VOL. 160

KEELING, VA., FEBRUARY 1992

NO. 2

SIGNS OF THE TIMES

ISSN - 0199-0063

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

Published each month by

SIGNS OF THE TIMES, INC.

Established in 1832

Devoted to the Old School Baptist Cause

CIRCULATION OFFICE

Elder J. R. Williams

Route 1, Box 420

Keeling, Va. 24566

EDITORS

Elder J. R. Williams, Editor

Route 1, Box 420

Keeling, Va. 24566

Phone (804) 792-8758

Elder Kenneth R. Key, Editor

721 Willard Street

Greensboro, N.C. 27405

Phone (919) 273-7464

ASSOCIATE EDITORS

Elder Richard H. Campbell

2171 Allen Court

Germantown, Tenn. 38138

Phone (901) 753-7791

Elder C.B. Davis, Jr.

Rt. 4, Box 440 C

Roxboro, N.C. 27573

Phone (919) 599-7236

Elder C.C. Wilbanks

217 Bastrop Drive

Monroe, Louisiana 71203

Phone (318) 343-5473

All letters for this paper containing subscriptions and remittances, should be mailed to Elder J.R. Williams, Rt. 1, Box 420, Keeling, Virginia 24566. All articles and letters for publication, all notices of meetings and all obituaries should be mailed to Elder Kenneth R. Key, 721 Willard Street, Greensboro, N.C. 27405.

SIGNS OF THE TIMES, INC.

Route 1, Box 420 Keeling, Virginia 24566

POEM

"HIS LOVE TAKES CARE OF ME."

**My Father knows that which is best
Whatever it may be;**

And in this truth I sweetly rest:

His love takes care of me.

**Through Jesus Christ my great
high-priest,**

My Father works his will;

And though I am his very least,

I know he loves me still.

In Him there is no dark of night,

But only endless day:

I'm ever walking in His sight

I cannot lose my way.

My life is in His holy hand,

In Him I am secure:

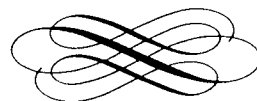
All things are at his great

command,

He is steadfast and sure.

**My holy and righteous Father
in heaven, I know that of myself I
could never merit thy great love
and mercy; but, my Father, there is
One in thy presence who has been
made to be all things for me, and
unto me: His precious name is
Jesus my beloved Lord and
Saviour.**

Ethel Gilland

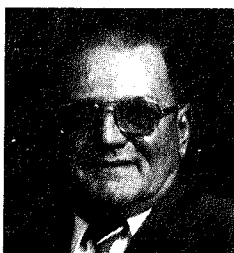


CONTENTS

EDITORIAL	26
Elder C.B. Davis, Jr.	
CORRESPONDENCE	32
QUERIES & ANSWERS	34
ARTICLES	36
Frank Hunt	
VOICES OF THE PAST	39
Elder Gilbert Beebe	
Elder W.D. Griffin	
J.C. Philpot	
CONTRIBUTIONS	46
OBITUARIES	46
Mr. Loyd U. Chance	
Brother Egbert M. Reeves	
Minnie Sawyer	
Jesse Proctor Smith	

 EDITORIAL

In the book of Ruth Chapter 4, verse 9 we find these words "And Boaz said unto the elders, and unto all the people, ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi."



Elder C.B. Davis, Jr.

We will find in thought that Boaz is a type of Christ and he purchased the entire inheritance that came through Naomi, a type of the church. It is those who are come in to the church that Christ paid the full price for. There are many who shall

never have their name on a church book here but are listed in the Lamb's book of life.

We need to look now at who these men were and how they had a part in the transaction mentioned above. Elimelech was the husband of Naomi and his name in the Hebrew tongue means, "My God is King." He and Naomi had moved from their native land to the land of Moab. The name Naomi means pining for or wishing. We see then that there is not much stability in the two sons.

This family had moved from the land of Judah because of a famine there. This union of marriage is a type of the church for those who are the church are seeking a home where there is no famine. We find there is nothing of earth that causes us to long to remain here. We look forward to a time, known to God, when we can slip away from this earth, that cannot feed the spirit, and go to that city of plenty. This has been the desire of God's people in all generations and will continue until He calls us to come home and leave all things here.

Naomi as mentioned before is a type of the church (the mother, the bride) and Elimelech a prophetic type of Christ for his name denotes My God is King through Christ is not yet born. He must die in order that Naomi might have the right of her part of an inheritance as well as the two sons. Part of this inheritance comes through law (that is natural family) and part through Grace which

is the power that reaches beyond the law. The law part (nature) will be left in time but that of Grace is preserved eternally through our Lord.

Mahlon was the husband of Ruth who was a native of the land of Moab and Chilion was the husband of Orpah who also was a native of that land. Moab was a descendant of Lot because of an act of incest with his oldest daughter. The people of Moab were wealthy carefree ones and it seems strange that Elimelech would carry his family into such a land. We understand though that the will and purposes of God must come to pass. Without the things that are experienced happening as they did the ancestral lineage of Jesus would have been broken.

In the course of time Mahlon was married to Ruth and Chilion to Orpah. The purposes and will of God is now beginning to happen. Elimelech dies and leaves Naomi and the sons and their wives without any other ancestors there. They remained there for about ten years and Mahlon and Chilion died. We see, in the ten years, the law and know that it takes more than that to move a sinner toward the promised land. We see Grace come in view now for Naomi feels there is nothing that will keep her in this strange land. In other words she became as the prodigal son who came to himself and remembered his fathers house as a home of plenty. Naomi remembered her homeland and she was aware that the Lord had now visited with an

abundance of bread (heavenly manna). She also know there were there her own people and this points to the fact that God's elect all know where the church is. Naomi was already a native of (predestinated) to live as she (a church type) must exist in this time world of ours. Now beloved if we are what we hope to be we also want to dwell with our brothers and sisters in Christ.

Naomi and the two daughters-in-law began the journey to Judah but she told the two girls to turn back to their own people. We find that Orpah kissed Naomi and turned back. We now see the law power being over powered for she is a type of those who depend on the law for salvation. Remember we stated earlier that part of the inheritance would be effected by the law. We shall see later how Grace over came this trust in the law and by whom it came.

Ruth would not turn back and leave Naomi for she was now seeking Bethlehem (the place where Christ was born) for Naomi had told her of a rich kinsman there. I declare to you dear readers that we too have heard of a rich kinsman and seek where he dwells (the church). This kinsman was in the ancestral lineage of Elimelech whose name itself meant my Lord is King.

We see now the working of Grace come into view for Boaz is a type of Christ and it is through him at once that Grace and Godly love is expressed. Ruth desiring to glean (search for heavenly blessing) goes

into a field and the book relates it was her hope (just so happened she came to the field of Boaz) to find sustenance. If we indeed find any comfort of heavenly food it must be found in the field of Grace and it is not happen — chance but the will of (our Lord is King) Himself who owns it all.

Boaz sees Ruth and asks who she is and finds she is related to Naomi (not by law now) but by the eternal spirit (new birth). He commands the reapers (who are a type of minister) that labor in the fields of Grace to drop handfuls of purpose for her and when a minister preaches the Gospel it is indeed a handfull of purpose. God furnishes the grain and as Ruth was allowed to glean from the sheaves (the old dispensation) she could divide her gleanings with Naomi. When one has been filled to overflowing the desire is to share with the church. This is the pleasure we have in talking to each other about our experiences and how indeed God is merciful. We always find the hand of the Lord full and also that the graciousness thereof is for our pleasure, Boaz (Christ) tells his people not to glean in any other field for the gleanings do not exist in the fields of the law. There is only famine and hunger there in for the letter of the law killeth.

When Boaz saw the dedication that Ruth had for Naomi (took notice) his love and compassion went out to her. We find her bowing herself to the ground is a most humble way. My brother and sisters in Christ does

this not seem like your own case ? When Christ pours out His love to us as we wander the fields of Grace we question how and why He is so merciful to us. We then thank God that Christ hath been our wealthy kinsman all the while but we knew it not.

Boaz is aware that Ruth left her own people (Adam and Eve — her nature) and has now been brought to a people she knew not. Oh what lovely people we have found gleaning in His fields as we labor there (preach the word). There is such a sense of oneness when we meet another who has not kissed the church and turned back as did Orpah. We never feel that any are strangers and we don't doubt but what it is the love of our kinsman who has brought us to love each other. Boaz tells Ruth she will be rewarded for her love of Naomi and the fact that she has come under the wings of the Lord of Israel.

Boaz commanded Ruth to come at mealtime and feast on the bread and vinegar (a type of passover or ordinance of communion) as she sat among the reapers. She was also given parched corn which is symbolic of the word (Gospel) for it has been tried by fire and sword and has not ever failed in the purposes of God. The fiery furnace did not destroy it nor the sword of Goliath who was a type of satan. David met this giant with the most primitive weapon known to man and its use was a manifestation the the arm of the God of Israel is strong enough to cast the stone of

salvation (Christ) even from the Climes of Heaven.

Naomi tells Ruth that Boaz is her near kinsman (does not the church also tell us) and to be mindful of him as such. There are seventy two generations from Adam to Christ but only one generation of Christ therefore He is indeed our near kinsman. We were chosen in Him before the fields of Grace were even planted and we wander until the time we are brought to the field of plenty by the same power that decreed we are of His generation.

Naomi tells Ruth to make known to Boaz her love (go home to thy friends and tell what great things have been done) and trust that she has in Him. In order she show this love and trust she must lay at the feet of Boaz. We also go to the feet of Christ when we desire comfort and love. Boaz turned at the midnight hour and found Ruth at his feet. Christ also turned to us when we petitioned we were in a state of true nakedness and it was the midnight hour. We desire He cover us with His skirt (robe of mercy) lest the coldness of nature become worse.

Ruth desires to know how Boaz has come to be near kinsman for she has heard there is another kinsman (Adamic nature) also who must be dealt with. Naomi tells Ruth to be patient (sit still) for he will not rest (neither sleep nor slumber) until he finishes all that is necessary to obtain the fulness of inheritance.

Boaz calls the elders of the city

(heavenly angels if you please) to come to the gate. We truly believe there is a rejoicing of the angels when one does approach the gate of kinship. The other kinsman who is mentioned before comes by (no chance system) in order that the plan of God be fulfilled. This is that Adamic nature which can come by the gate but can't go in.

Boaz tells him of the fact that he must make manifest his condition (his weakness in nature) to purchase the inheritance under consideration. He tells Boaz he will purchase the part that is coming to Ruth only (we see here satan rearing his head with all kinds of worthless promises). Boaz tells him there must be purchase of the entire inheritance, meaning also the part that (by law) would come to Orpah. Now we see the defeat of satan because this man now says he can't purchase three parts (also Naomi's part) for it would mar his own inheritance. He must openly relate that he cannot be any part of the three (the dirty of God) for if so it would ruin his own plans. He knows of a surety that he has no power equal to the kinsman (Christ) who is the redeemer of sinners.

Boaz purchases all three parts and there are two purposes in the purchase of it all. He must obtain the portions of Naomi and Ruth in order for them to feel secure in that which comes freely as a blessing of God. The inheritance has been there all the time and beloved it has been theirs all the time but it would take a

price for it to mean security. The price was the sufferings and death of our Christ. The part that comes to us has been preserved until the time of harvest (our coming to the church) and is a type of hope and faith. The fact is that Ruth had faith to desire to remain with Naomi (the church) not knowing in any way what was before her but believing her hope would see her through. It is through our faith and hope that we also press on not knowing what is before us but we believe our kinsman (spiritual brother) is directing us toward the Climes of Glory.

When Boaz purchased the part that was legally Orpah's he did so in order that no descendant of hers could ever lay claim to any part whatsoever. We are aware that by law it was hers but remember dear ones that Grace has decreed that all three parts must remain together (the three in one). We thank God that Christ came to redeem all his kinsmen who have been promised the fulness of heaven. The word redeem meaning to get back that which is already yours, so Christ has redeemed us forever from the law.

Orpah went back in the beginning to her people and her gods and that fact remains today because the world is full of those Orpahs who care less about an eternal inheritance. The book proclaims they have their reward in this life and there is no inheritance in Heaven. We feel sure Orpah should have realized that under the law that she should have

received Chilion's part but in spite of such those of the world and law are satisfied with such.

In the course of time Boaz and Ruth are married (she is now the bride) and will enjoy all the many privileges thereof. This union brings into the world a son who is to be named Obed (meaning servant) who was the father of Jesse who was the father of David and so on until we come to Christ himself (one generation). We see all these things happen because our Christ must be a descendant of David because the prophecy proclaimed that He would come through the house of David. We know that when the star shown the night Christ was born that an angel declared the baby would be found in the city of David. Let us remember that the beginnings of this travel of Ruth and Naomi was to go to Bethlehem. We still today seek the city of David for the brightness of the star (the Glory) of Christ doth yet shine.

My dear kinsmen take consideration of the thoughts as to the perfection of the purposes and works of God. He controls all that is takes to bring us into the knowledge of our heavenly inheritance which we shall receive when the last harvest has been made. The grain shall all be bound together to make up the sheaves of Glory.

I feel unworthy that I even think I have a part in this inheritance but I don't doubt for one moment that the right arrangements have been made who are made worthy by Christ. We

note in the scripture the reading is that the friends of Naomi and Ruth told them they were blessed to have a child that would be a comfort in old age and a restorer of life. Naomi even spoke as if that baby was hers and indeed our Christ is our babe of Salvation. He has been ours (the church) from the beginning of time and will be forever.

May God be praised as we draw nearer and nearer (age) to the time we receive our inheritance and see He who bought it all.

Elder C.B. Davis, Jr.

ROMANS 8 : 1-6.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

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.

THE COVENANT OF GRACE

God, having out of his own mere good pleasure from all eternity, elected some of Adam's fallen race to everlasting life, did enter into a covenant of grace to deliver them from sin and misery and bring them to a state of salvation by a redeemer. God had a purpose of grace and love towards his elect people from all eternity and therefore saves them, not according to their works, but according to his own purpose and grace given them in Christ Jesus before the world began. There can be no reason given why God did not embrace all of Adam's family in this covenant, only that it was the mere good pleasure of his will. It is called a covenant of grace because in it is a promise of eternal life and salvation to the elect, to be given them in a way of free grace and mercy (Jer. 31: 33-34). God, the Father, is the party contractor on Heaven's side; the party contractor on man's side is Christ, the chosen of God. The eternal and unconditional covenant was confirmed by an oath and cannot fail. "He shall not fail nor be discouraged. My word shall not return unto me void, but it shall prosper in the thing whereunto it's sent." "By the blood of the covenant, I have sent forth the prisoners out of the pit wherein was no water." The promise was not to seeds as of many, but to thy seed which is Christ.

CORRESPONDENCE

December 26, 1991

Dear Elder Key; & Williams:

Enclosed Money Order for (\$20.00) to renew my subscription to The Signs of the Times for two years.

I am also enclosing Elder Amasa J. Slauson's answer to the Pastoral call from The Middleburgh Old School Baptist Church back in the year 1957. This call was made after the death, earlier that year of Elder Arnold H. Bellows. I feel it has much spiritual comfort and would like to share it with the Brethren.

Also some of my thoughts:

I feel all events and things are ordained of God according to His purpose. In glancing at an open Bible one day I saw the words "And it came to pass." I feel all of God's purposes come at the time Predestinated by God before the world was formed.

God, before time began and anything as we know it was created in His Determinate Counsel and Foreknowledge Predestinated all things to occur in sequence according to His purpose.

Starting with Genesis God put His Predestinated Purpose to work. He first created the Heavens and the Earth. Then all things on the Earth according to His Purpose.

Then in the 6th Chapter of Genesis things began to take place according to His Purpose (after the creation of the Earth and all things in it). For it says and it came to pass and so on. In the 14th chapter of Genesis we find and it came to pass that Sodom and Gomorrah were being set up for destruction. Genesis chapter 22 verse 1, And it came to pass to show the testing of Abrahams faith and portraying the sacrifice of our Lord and Saviour Jesus Christ to provide for the salvation of His Elect people. In Genesis chapter 27 verse 1, And it came to pass, the weakness of our carnal flesh is shown, even in the Elect of God. Jacob gains Isaac's blessing by deceit. Genesis chapter 38, and it came to pass, shows the weakness of our human flesh in the troubles of Judah.

Joseph having been sold into slavery in Egypt, God continues to bring about His purposes. In Genesis chapter 40 verse 1, "And it came to pass" telling of the dreams of the butler and the baker. In Genesis 41 verse 1 portraying Joseph as a type of our Lord and Saviour in interpreting Pharaohs Dreams and in providing for his family and the whole nation of Egypt. Joseph was taken from prison and came to be second to Pharaoh.

Also all through the Bible Predestination is shown being fulfilled. All History is nothing but the recording of Predestination in action.

All the things, that we see coming

about in this present day, are the Predestinated purposes of God.

I am thankful that the Lord has led me to see and understand some of the things for I could never have understood it of myself. As an Elder once said at an association on the eastern shore if you believe these things thank God that you do."

In hope,
Woodrow W. Bellinger

September 29th, 1957.

To the Brethren or members of the Middleburg Old School Baptist Church, Dear kindred in Christ I the undersigned, must tell you that it makes me feel very humble to think that you dear ones could have love and esteem enough in your hearts for me to give me a call to be your Pastor, as you have, as you know and I know, that it is a solemn and sacred office to fill, and you taking this step has touched me deeply, and endeared you Dear Brethren to me, so by the will of God, I am with much unworthiness and inability in myself and at your feet accepting your call to become your Pastor, to go in and out among you with such ability as our God will be pleased to give me, Now dear kindred in Christ let us pray God, that he will so enable us to live in each others hearts by the holy Spirit, and the love of God that our hearts will at all times run together like two drops

of water, which is the evidence of true children of God, that we may prove to be a blessing to each other, and that our Blessed Lord will so enable this poor weak trembling and God depending creature to be a true Pastor and under Shepherd by the holy Spirit, to be a Father to the Fatherless and a Husband to the widow to visit the sick and give his life for these dear kindred in Christ, that their joys will be his joys, and their sorrows will be his sorrows, and that tears will flow from eye to eye and joy from heart to heart, that we may live together and die together, in the Lord, and there be buried, these rich unmerited favors and blessings we ask in the Name and mercy of the Lord Jesus Christ, who gave His life, that we might have hope beyond the grave, Amen;

Elder Amasa J. Slauson

ST. JOHN 14 : 17-20.

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

I will not leave you comfortless: I will come to you.

Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

At that day ye shall know that I am in my Father, and ye in me, and I in you.

December 21, 1991

Elder J.R. Williams:

Dear Elder Williams, I'm reminded that my subscription to the Signs runs out December 1991. I look forward to receiving the Signs, and enjoy reading it, get comfort from them. So thankful I'm still able to read the Bible and Signs etc., and have tapes of singing, prayers and sermons on tape. So thankful I have them as I have been here in California a year. Moved from Arkansas, my son & daughter and others in the family. Grandchildren and great grandchildren live here, I felt I needed to be near them. A time may come when they or some one will need to take care of me. I was 83 in November. I don't know where any Primitive Baptist are here — and would like to know. I sure miss getting to go to hear the Gospel of Christ Jesus preached by the Elders of the Primitive Baptist Church and meeting with the Brothers and Sisters of like faith, but do trust the Lord is with me. If I'm one of his chosen — he states in the Bible he'll never forsake thee. I feel to be the chief of sinners. I confess as Paul does, if saved it's by the Grace of God.

I see in the contributions for Sept, in 12/91 issue of the Signs that Elder Bud Smith of Calif. sent in a contribution. I would like for you to let me know his address if it's not too much trouble. I sure would appreciate this, of course it might be long distance

from here.

Do you know of any Primitive Baptist churches in California ?

In Hope of Eternal Life,

Ellen M. Sellars
Gold Star Dr.
Long Beach, Calif. 90810

Please note, above is Mrs. Sellars address. Please contact if you can help with information.

QUERIES & ANSWERS

Dear Elder Williams,

I have a question for your Questions and Answers:

In I Kings Chapter 1 we read that the people brought a fair damsel, Abishag, to David in his old age, "but the king knew her not." Then, Adonijah tried to usurp the throne, but was deserted by his supporters when Solomon was anointed king. Adonijah feared Solomon, but Solomon agreed to spare him if he proved himself worthy, but if wickedness was found in him he would die.

In Chapter 2, David dies and Adonijah petitions Bathsheba to intercede for him and ask Solomon to give him Abishag to wife. She did so and Solomon declared that Adonijah had spoken this word against his own

life and he had him put to death.

What I don't understand is why this request was a reason for death? King David had died; it doesn't say Abishag was his wife or even his concubine. It says she cherished the king and ministered unto him, but he knew her not. How did Adonijah's request convict and condemn him?

Sincerely,
Hazel A. Garland

ANSWER:

1 Kings 1-5 — When King David was old and stricken in years, abishag a young Virgin was brought unto him. Though a marriage was never consummated she served him as wife other than he knew her not.

Before King David died Adonijah exalted himself, saying, I will be King, and prepared himself as such. He prepared chariots and horsemen and fifty men to run before him. He conferred with others to serve with him but the priest, prophet and other mighty men belonging to King David were not called and they were never with Adonijah. But Adonijah reigned for a while and David knew it not.

When Nathan the Prophet learned of this he went to Bathsheba and ask that she go to King David and inform him, and reminded him of his assurance that Solomon was to reign after him, and that Adonijah now reigneth and thou knowest it not.

Now the King being aware called

and had Solomon to sit upon the throne in his stead. Now adonijah made his request to Bathsheba and she presented it unto Solomon. Solomon knowing how Adonijah had said, I will be King and had tried once to take over the throne and now asking for the virgin widow of the King to be his wife and believing this to be a plot toward trying to over throw him, considers him as a traitor. Proving him to be unworthy and believing his plot or request to be that of a wicked act, thus condemning him to death.

Please read 1st King, first and second chapters. In doing so keep in mind what I have hinted at that might have been going on in this event.

Kenneth R. Key

PSALM 119 : 65-72.

Thou has dealt well with thy servant, O Lord, according unto thy word.

Teach me good judgment and knowledge: for I have believed thy commandments.

Before I was afflicted I went astray: but now have I kept thy word.

Thou art good, and doest good: teach me thy statutes.

The proud have forged a lie against me: but I will keep thy precepts with my whole heart.

Their heart is as fat as grease; but I delight in thy law.

It is good for me that I have been afflicted; that I might learn thy statutes.

The law of thy mouth is better unto me than thousands of gold and silver.

 ARTICLES

I would like to write on Matt. 16: 13-19, to prevent being too lengthy I won't write it all out now, but will take one verse at a time.

Matt. 16:13 "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?" Some wonder why Jesus asked this question. He didn't ask it in order to find out what men said, for being the Son of God he knew all things, and surely he knew the answer to this question. He asked it to draw the men out, to get them on this subject, for there was a great truth he wanted to teach them.

The Jewish people had not accepted Jesus as being the Son of God, therefore there was much speculation and guessing as to who he really was. Much of their speculation was due to a wrong interpretation of the scripture, thus they answered in this manner. *Verse 14 "Some say thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets." They were all wrong, so Jesus then asked, Verse 15 "But who say ye that I am?"* He wanted them to speak out and state who they thought he was, so he put the question to them directly, who do you say that I am? *Verse 16 "And Simon Peter answered and said, "Thou art the Christ the Son of the Living God."* In the past I have been in some Arminian churches and someone would come forward to join the church. The pre-

acher would say, repeat after me, I believe that Christ is the Son of God. The person would then repeat those words, then he would be baptized. This is a far different situation here with Peter, he knew who he thought Christ was, and he knew why he thought it, no man had to tell him what to say. Notice thou art the Son of the living God, Peter knew this was the real God, no make believe God, no statue, or some idol, but the Son of the living God. *Verse 17 And Jesus answered and said unto him, "Blessed art thou Simon Barjona, for flesh and blood hast not revealed it unto thee, but my Father which is in heaven."* Blessed art thou Simon Barjona, and indeed he was blessed. What a wonderful blessing indeed, to know that Jesus was and is the Son of God. This within itself is the most wonderful blessing any mortal man could have. By this knowledge and the way he received it, he had a hope of a home in heaven. For flesh and blood has not revealed it unto thee, but my Father which is in heaven. Think what a statement this was, and about the meaning of it, flesh and blood has not revealed this unto thee. In other words, there was nothing special that Peter had done to attain this knowledge. He had talked to no one to tell him this great truth, no newspaper, or radio etc. It had been revealed unto him by the Father in heaven. This is the way all great and sweet truths came to a child of God. The scripture says, speaking of the Holy Spirit, he will take the things of mine and show them unto you. It is written in another place the Spirit must the work perform.

The God I believe in is working all things after the counsel of his holy will, and he will take his children in the path that he would have them go. He will take the things of his and show them unto his little ones, in the way and manner that will be to his glory and their edification.

Verse 18 "Thou art Peter and upon this rock I will build my church." What did Jesus mean when he said, upon this rock I will build my church? There are multitudes of people today who say that Christ, in saying this, meant he would build his church upon Peter. However, I do not believe that Jesus, the Son of the living God, is building his church on any man, but rather on himself. He is the rock, the sure foundation, the church is surely built on the work, death and resurrection of Jesus himself. What I believe Jesus meant when he said, upon this rock I will build my church, is revealed knowledge. The scripture teaches that without faith it is impossible to please God. There are many things we could write about faith, but to do so would prove too lengthy. How does a man attain faith? The scripture says it is a gift of God and surely it is. A man receives faith by a revelation from God, of the things of God. The revelation comes in different ways, sometimes while hearing a preacher, or sometimes while reading the scripture, but it is always the work of the blessed Holy Spirit, showing the things of His to his little children at the time and in the manner pleasing

to Him. Like Peter, the Father revealed unto him that Jesus was the Christ, therefore Peter had faith. Consider instances in the scripture when the Spirit revealed the things of God to men. They were all blessed with a God given faith like the Apostle Paul when the revelation was made to him on the road to Damascus. This I believe was what our Lord meant when he said, *"On this rock I will build my church."* He meant the rock, the result of spiritually revealed truths that caused saving faith in God, who is the rock of the church. *"And the gates of hell shall not prevail against it."* I didn't know there were gates to hell. I believe what Jesus meant was in a figurative sense, meaning that none of his church would ever be lost, be cast into hell, or in a sense pass through the gates of hell. *Verse 19 "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 shall loose on earth shall be loosed in heaven."* Jesus, speaking here of the kingdom of heaven, was speaking of the church and his believers here on earth. He is speaking here of a difference between earth and heaven, such as being loose on earth, will be loosed in heaven. I believe the term, kingdom of heaven means the church, or believers here on earth, while the term kingdom of God means the heavenly kingdom. I will give unto you the keys of the kingdom of heaven, I don't believe he meant by

the word keys, that he would give Peter the power, or authority to accept or reject anyone from coming into the kingdom, or the power to expel any already in. But I believe what he meant was that Peter, and the Apostles, were given the knowledge and the authority to unlock the spiritual truths that were revealed to them by the Spirit, when coming into the gospel dispensation. For instance, he was able and did loose the people from many things that was done and was important under the law, but was no longer needed or required in the dispensation of grace. Peter taught (or loosed) the people from having to offer sacrifices. He taught they were no longer needed, because Jesus had made the one supreme and perfect sacrifice, therefore he loosed the people from them. He also loosed the people from observing Jewish sacred days and feast days, such as the Jewish sabbath, holy days, new moons, the day of atonement, feast of trumpets, feast of weeks and the feast of the passover. He loosed the people from the natural act of circumcision, which the descendants of Abraham were bound to do. Instead he taught or bound them to the act of spiritual circumcision, of God working on the heart. He taught or bound them to associate with the Gentile people, who before this time had been kept out. He taught or bound them that other meats were clean and good to eat. They were no longer required by Law to abstain from certain meats.

The Lord blessed the Apostles with the knowledge to know and minister these things and said, whatsoever thou shall bind on earth shall be bound in heaven, and whatsoever thou shall loose on earth shall be loosed in heaven. We have been shown, through the bible and through the teaching of the Apostles, and by the revelation given unto us by the Holy Spirit, during the christian dispensation, the many changes that have taken place in the method by which we now attempt to worship our God. The difference between the dispensation of grace, which is now and when we were under the law. Many burdens were placed on the people by the Scribes and Pharisee, which had no spiritual value at all. Meats may now be eaten which before was considered unclean. So, let us look at these few things, add them to the long list of other great blessings, and try to thank God from whom all blessings flow.

I hope I have written this in the spirit of love. May the good Lord continue His love and mercy upon us. I desire your prayers,

A brother I hope,
Frank Hunt
102 Lake Ave.
Salem, Va. 24153

**IS IT TIME TO RENEW
YOUR SUBSCRIPTION ?
IF YOUR EXPIRATION DATE
IS 2/92
IT EXPIRES WITH THIS ISSUE.**

VOICES OF THE PAST

VITAL GODLINESS

That there is much speculative religion in the world there can be no doubt, and that there may be some that is not genuine among those who stand connected with the church of Christ is greatly to be feared. Every true and legitimate son and daughter of Zion, while in this earthly house of their pilgrimage, experience seasons when it is with them a matter of the greatest importance to know whether they are not of that character. It is not probable that hypocrites and mere nominal professors of christianity are troubled on the same ground, for he who designs to deceive cannot feel that suspense and conflict which doubting christians always feel when the light and comfort of the divine presence are withdrawn from their view. Much is said about vital godliness, and in order that we may know whether we are in possession of it, it is important that we understand what is meant by the terms. Vitality is life, and the word godliness in the scriptures signifies that action which spiritual life in the children of God is calculated to produce. Hence the terms are only properly applicable to those who are born of God, and led by the Spirit to walk in the way of holiness, in whom is developed the fruits of the spirit, which are

love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance; and all these being fruits of the Spirit are only found where spiritual life has been given. And as they are produced by the Spirit they invariably give evidence of vital union to Christ, who is the life of his people. As the branch of a vine cannot bear fruit of itself except it abide in the vine, so neither can the people of God bring forth fruits which are unto holiness, the end of which is eternal life, except they abide in Christ, who is the true Vine, and of which the Father is the Husbandman. For without him we can do nothing.

The apostle suggests to us that persons may have a form of Godliness while they deny the power thereof; but we conclude that where the power of Godliness is possessed, there will certainly be at least some of the form of Godliness manifested.

If what we have found to be the fruits of the spirit developed constitutes the form or any part of that form, does it not appear that men may possess a kind of love, joy, peace, and even faith that does not proceed from the spirit as the result of spiritual life implanted? Much that will pass currently for christian love in the religious world is denounced by the apostles as being spurious. He admonished his brethren that such loved not the Lord Jesus, but were enemies of the cross of Christ. They may affect a deceptive counterfeit, and may use soft words and fair speeches while they only flatter to

beguile and allure to entrap. In evidence of their love they may show astonishing zeal and what the world calls benevolence; they may give their goods to feed the poor, their money to support missionaries, and their bodies to be burnt, and still be destitute of anything but the mere form of love. They may also cry, "Peace," when God has not spoken peace, and they may possess that complacency which the strange woman boasted of when she had paid her vows, (See Prov. vii.) and yet only a form. Their joy and faith and all the imitations of Godliness that can possibly grow out of an unregenerated heart are lifeless and formal and, as far as we can trace such characters by the light of revelation, they invariably deny the power of vital godliness and this they do in a variety of ways. The principle way, however, is by denying that the love, joy, peace, long-sufferings, goodness, gentleness, faith, etc., are truly the fruits of the Spirit, the gift of God, but claiming that they are produced by human power by the will and works of men. Their position is like this, "If the branch will bear fruit of itself as a condition, it may then be admitted into the Vine." But all who know experimentally the power of Godliness will acknowledge that the excellency of its power is of God, and not of the creature. The power is in the vine and not in the branch, only as the branch abides in and receives vigour faithfulness from the living Vine. But there are times in which the

branches which really abide in the vine seem to be barren, the branches are not always clothed with verdure, and abounding with clusters, but branches vitally abiding in the true and living Vine shall assuredly bring forth fruit in its appropriate season. The tree of life which John saw yielding its fruit every month, and all they who receive life and vigour from Christ will, in due time, present the fruits of the spirit.

Godliness, in the life and conversation of the children of the kingdom, derives all its vitality from Him who is the Head of life and spirituality to His body, the church. All is dry, formal and vain in our deportment that springs not from this union to him. He only hath immortality dwelling in the light, and therefore from him alone can we receive it only as we abide in him as the fruitful branch abideth in the true vine, for the saints are members of him, as the branches are members of the vine. And from him the head, all the members of the body, the church, have nourishment ministered and knit together, increaseth with the increase of God. The apostle assures us that all are called in one hope of our calling—one Lord, one faith, and one baptism, one God and Father of all who is above all, and through all, and in you all.

But our design was not only to define the terms, but to offer some remarks upon the subject of its development in the faith and general deportment of those who know and acknowledge its power. The grace

of God which bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. A life of godliness is necessarily a life of self-denial. No man can live godly in Christ Jesus without suffering persecution, nor can we deport ourselves as becometh godliness without denying ungodliness and worldly lusts, for these are the opposites of all that adorn the christian character. But whatever of opposition, persecution, or self-denial may oppose the life and course of godliness, there is a power and virtue in it that will out-live all opposition, and bear its humble possessors above the din of warring elements and safely lodge them ultimately in that happy state where the wicked cease from troubling, and where the weary shall enjoy uninterrupted rest. If we, through grace abounding, possess vital principle, and possess those things which pertain to life and godliness, we shall know experimentally that godliness with contentment is great gain, having the promise of the life that now is, and of that which is to come. Then may our enemies exhaust all their stores of wrath upon us.

*"We shall perceive their noise no more,
Than we can hear a shaking leaf,
When rattling thunders round us roar."*

May the God of all comfort, who has called us by his grace and given us everlasting consolation through grace, enable us to live soberly,

righteously, and godly in this present world, and at last take us up out of all our afflictions and tribulations and cause us to bask in the fullness of the eternal fountain of life and godliness in the world that is without end.

*"O glorious hour! O bless'd abode!
There to be near, and like my God,
And flesh and sin no more control,
The rising pleasures of my soul."*

Middletown, N.Y., May 15, 1854
Elder Gilbert Beebe

CLOTHES

I am well aware of the folly of mentioning the wearing of clothes to those that have no decency, and I am not doing that. However, I also know that there are many decent people that believe that it is honorable and decent and honest to wear clothes. I respect these people that still respect themselves enough to keep decently dressed to hide their nakedness and to keep warm.

However, even that field of the subject is not what is interesting to me at this time. Unless I am sadly mistaken, this world is not my home. I am tenting here for the time being, but I am not afraid to say that I am ready at any time to have my earthly tent folded up and laid away, whatever way that it seems best to say. I do not think of myself nor of my kindred in Christ as being naked or unclothed, but that day by day, I am showing forth

garments either in praise to His majesty and grace, or that I am wearing clothing that is in keeping with His divine justice.

The children of God desire to be clothed upon. There is a sense in which the Lord is unclothing us of our youth and our vigor. To me this unclothing of us starts at the head, and is oftentimes many years in being finished. As it starts at the head and goes downward, so, also, our clothing from above comes down upon us and as we are stripped of our natural powers or clothing, so, also, our vesture from above comes from heaven upon us so that we are not unclothed at any time. We are losing one, and as fast as we lose it, we are being clothed upon, so that we are not naked.

To be sure, I am not writing about clothes that we buy at the local haberdasher, but I do desire to note the spiritual garments the clothing from heaven that the saints are dressed in. It is my firm conviction that the vivid account of God clothing our first parents in the morning of time was literally true. I doubt not the account given of the sinning of them. It is not mine, at this time, to enter into the technicalities of their sinning. I am willing to admit the guilt of my foreparents, and me in them; that we were told in clear concise language that we were not to eat of the forbidden fruit. We did eat, and we were, and we are guilty, of violating the commandment of our Maker. It was a fearful time with them both

when they became aware of their nakedness. Like all those that feel guilty, they attempted to hide themselves from the searching eyes of their Maker. I do not hesitate to say that all of their posterity, will, when made aware of their nakedness before God, will attempt to hide themselves. Not one of them will ever prove successful in the attempt. Every one of them will run, will hide, will do anything within their power to evade those piercing, searching eyes. Not a one of them will ever make the grade, for it cannot be done.

Now were they covered? What was the source that brought the covering to them? What were the coats of covering made from? May the Spirit of the Lord lead and guide us into all truth. As far as I am concerned, I beg that Spirit to guide me into all truth (John 16:13), so that I realize my fall and my disobedience, and that my first parents, and me in them, did not deserve the mercy shown us, as I hope, in the morning of time. Let me ask you again this pertinent question, Who was it that gave them clothing? What part did they play in order to get this clothing? Helpless, guilty before their Creator, they awaited in resignation to their deserved penalty. Yes, I say again, their deserved penalty! They had confessed their sin, they knew the just consequences of their disobedience. Think with me about their (our) plight. Afraid and attempting to hide, and facing eviction from the only abiding place that

they know. Tell me once again what and who it was that spared them. Let me tell you (us) what and who it was that alleviated the naked, the fallen condition that they were in. It is the same grand and glorious gospel of the grace of God that has ever been preached to poor naked fallen sinners. Mercy stepped in at the very outset. There has not been in any age a time when mercy was not in the council and the counselling of our God with and for His people. God moved. And Adam and Eve waited, like you and I waited for justice to fall on us. Adam and Eve waited. Naked, exposed to the wrath of God, a vile wretched pair of culprits.

Justice did not appear. The wrath of God did not put in an appearance. But mercy and love did appear in the action of God. I believe just what it says, if you do not, then I am not writing to you. God did not pour out His wrath and His justice on them, but He did shed innocent blood of two animals in order to make a covering to shield them from the penetrating piercing look of divine justice to them and on them for retribution, I am well aware that it is sometimes looked on with disdain to talk about types and shadows. Also, I am well aware that this gift of preaching and writing has perhaps been abused, but the abuse of a gift by those that seem to have the gift does not mean that it is prohibited. To me, this is a precious pointer this early in the morning of time that God is going to put

His Son to death in order to clothe these poor sinners with a glorious covering.

What a lovely experience it was to a poor sinner, be he king or peasant. The clothing of which the Bible speaks so beautifully does not have to do with natural wearing apparel. Anything that is comfortable and decent is approved by the apostle in his letters to the churches. The present treatise is not concerned about that phase of our clothing. But am I dressed in that uniform that was designed in the eternal mind of God and described with such glowing glorified terms by the writers in both Testaments? Has the Lord put the suit of armor on me? Am I dressed in the seamless coat that was woven from that fabric that is all so skillfully woven that no wrinkle nor seam can be discerned?

Not only are the soldiers and followers of the Lord commanded to be good soldiers, but they are taught by the grace of God to watch lest a spot be found on it. The petition of the wearers of this seamless robe is that they be kept lest spots or wrinkles be found thereon.

The is not a part of the body that is not provided protection or covering except that there is not any for the back part in battle. The breastplate of righteousness is for battle, facing the front. There is not any retreat, and cringing from the front line, for the battle cry is ever forward. I would beg for guidance as we linger around the battlefield

and behold the soldiers of Jesus Christ. As we speak and write about the relationship between the people of God and their Commander. Sometimes I hear whisperings that break out into street corner loud talk that it does not matter how we walk, how we talk, what we indulge in through the week. Is this the attitude of the saints of God? Is it alright if our garments are soiled? I do not have any idea that there is an Old Baptist in the country that has a spirit of indifference about them like unto that. Perhaps, just perhaps, there are members that have an attitude like unto that, but there is not an Old Baptist that thinks that is the attitude of our people.

Beginning at the head and going down the body, we are commanded to watch the covering for each part of the body, and again I do not think that an Old Baptist will get the idea that I am speaking about the fleshly body. Admitted, it is in keeping with the doctrine of salvation by grace, and it is certainly taught in the scriptures that the children of God be decent and that cleanliness be daily practiced. This does not mean that every one has got to have on an expensive suit of clothes, nor a hundred dollar dress. Neither does it mean that a minister should wear a pair of overalls in the pulpit. On the firing line the whole armour is to be put on. I have heard it said by those seeking eminence as a sound soldier, that they would not do anything until the Lord got hold of them and made them; that

coming to the church, or doing anything else in serving God, that He would have to man handle them, that they did not mean to yield to Him in and of themselves. Paul had a better way, even a way that would delight the Master and delight a fellow soldier. My brethren be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your foot shod with the preparation of the gospel of peace; and above all, taking the shield of faith, ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watchthereunto with all perseverance and supplication for all saints. I Eph. 6:10, 18).

As a soldier of the Lord Jesus Christ this is all that you need; it is all that you are allowed. This is the only protection that a soldier of Jesus Christ is ever permitted to use in any conflict regardless of how severe the

tactics of those with whom he is engaged in battle with. None of this armour is physical or fleshly or carnal. None of it comes from any earthly government. They cannot give it, nor can they forbid its use.

The warfare or conflict never ceases once it begins. There is not any furloughs nor any discharge. There is not any substitute for this royal armour. There is not any factory where it is manufactured. No man, by searching, can acquire this clothing, this armour. It is made to order for every soldier, and yet each soldier is equipped with just such things as are necessary to meet the enemy, and especially the enemy in our own house, for this is the worst enemy that we will ever meet. However, that enemy has been subjugated by the Master at the beginning, and not anything is ever from under the jurisdiction of the Captain of the army of the Lord.

This uniform, this support, this protection is given according to the wisdom of the Captain. He gives the armour, and it is He that arms us and that puts the armour on us. There is to be no compromise with the enemy. No quarter is sought, nor none is given.

Whether on missions of goodwill, or correction, or rebuke, or in whatever place that the Spirit leads us, let us, by the grace of God, be ready, in as much as we know not the hour when the trumpet of battle will be blown by our Captain. May we all be found faithful at our post until the time when He bids us to ground our arms, and go home to ever be with the Lord.

Your little brother in hope of mercy,

Elder W.D. Griffin

"Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old." — Lamentations v. 21.

Are you not often destitute of the power to repent, and confess your sins before God? Does not conscience often bring a view a melancholy retrospect of carnal thoughts, wicked desires, vain imaginations, foolish words, frivolous speeches, and all that catalogue of evils, that huge bill which godly fear sometimes files in the court within, as seen in all our departures from the life of God? But are you able to repent? are you able to feel cut to the very heart? are you able to mourn and sigh because conscience brings against you this long indictment? Can you always feel your soul melted down with sorrow on account of it? Are you always able to feel contrition because you are proud, worldly, covetous, everything that is evil, everything that is hateful in God's sight? But, then, there are times and seasons when the Lord is pleased to work upon the conscience, to move and stir the soul, to touch the heart with his gracious finger — then repentance and godly sorrow flow forth. It is with us as with the rock that Moses struck. There was water in the rock; but it required to be struck with the rod before the waters flowed out. So we may have the grace of repentance in our souls; but it requires the divine hand to strike the rock, to cause the waters of godly sorrow to gush forth.

J.C. Philpot

CONTRIBUTIONS

FOR DECEMBER 1991

Mrs. Mary Poff, VA.....	2.00
Mr. & Mrs. J.B. Blaylock, NC	2.00
Gray E. Hall, AL.....	2.00
Mrs. Bessie Barber, NC	2.00
Walter Hill, NC.....	5.00
Don & Sheryl Jackson, TX	2.00
Kenneth C. Manuel, NC	2.00
Ms. Ruby Hawley, VA	2.00
Miss Justine Alexander, AR.....	2.00
George W. Hyslip, TN	2.00
Levi R. Mcgough, AL.....	2.00
Luther E. Martin, NC	7.00
Woodrow W. Bellinger, NY	2.00
Mrs. Marjorie Cook, TN	20.00
Mrs. W.A. Jewett, Jr., OH.....	2.00

OBITUARIES

MR. LOYD U. CHANCE

Mr. Loyd U. Chance was born on January 15, 1908, in Sulphur Springs, Texas.

Mr. Chance never united with any church, but he always faithfully attended the meetings at Saints Rest Primitive Baptist Church in Dallas, Texas, and her sister churches. Failing health in late 1990 finally limited his attendance and activities. Even then, he occasionally was able to attend church.

Mr. Chance was a strong believer in the gospel of Jesus Christ. He rejoiced in the free grace of God, the blood atonement of Jesus Christ as the only hope for the salvation of needy sinners, and the absolute predestination of all things. He had a firm hope in the resurrection, and he expressed a hope of life in Christ in the hereafter.

He departed from this life on August 22, 1991, at the age of eighty-three years. His funeral was conducted by Deacon Frank Richards and Elder C.C. Morris, both of Saints Rest Primitive Baptist Church, where Mr. Chance had attended for over 40 years. His body was laid to rest in Restland Memorial Park in Dallas to await the resurrection morning.

Mr. Chance is survived by his wife, Lucille Chance; three daughters, Virginia D'Vincent, Yvonne Breton, and LaVerne Poston; two sons, Loyd L. Chance and Don Chance; three sisters, Oza Hill, Bernice Riddle, and Willie B. Davis; three stepchildren, nine grandchildren, many nieces and nephews, and a great host of friends. He is yet loved and missed by those who knew him.

Written by order of Saints Rest Primitive Baptist Church in conference, with the directions that a copy be sent to the family of Mr. Chance, a copy be sent to the SIGNS OF THE TIMES, and a copy be retained in the church records.

Elder C.C. Morris, Moderator
Deacon Dean G. Connell, Clerk

BROTHER EGBERT M. REEVES

On November 19th, 1990, it pleased the good Lord to call from the scenes of this life our beloved senior deacon, Brother E.M. Reeves. He was born in Gwinnett, Georgia on November 15th, 1899. The family later moved to East Texas where it was ordained for him to meet his future wife, Miss Flossie Collins. They were married on September 4th, 1920. Brother Reeves joined Hopewell Primitive Baptist Church on July 14th, 1957 and continued a faithful member and supporter of his dear church even when physically unable to attend. When the rigors of old age along with a history of 5 strokes began to have a telling effect upon his earthly tabernacle, it seemed if possible, his little church became all the more dear unto him. On several occasions he related how when unable to attend, he would keep track of the time and when 10:30 would come around, he would say, "Well, they're starting to sing at Hopewell." What happened next, he would relate with emotion, "Brother Jimmy, I just couldn't keep the tears from flowing down my face at that time." Surely his heart was with us.

Brother Reeves was blessed with many wonderful and beautiful experiences. One night he had a dream about the 23rd Psalm. After delighting in the beautiful scenes depicting the truths of this psalm, he woke up in the middle of the night and couldn't

help feeling along with the joy of having such a dream, a disappointment the dream was over. He then went back to sleep and was blessed to pick up where he had left off in a continuation of his wonderful dream. At the request of Brother Reeves, Psalm 23 was used as the text by the writer for his funeral message.

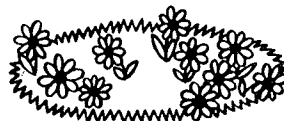
Brother Reeves leaves behind his loving wife of 70 years, Sister Flossie Reeves, two sons: Egbert M. Reeves Jr. of Marshall, Texas and Kenneth Reeves of Camp Verdi, Arizona, two daughters: Lynell Jones of Mineola, Texas and Glenna Farr of Lubbock, Texas, 8 grandchildren, 11 great-grandchildren, and 2 great-great-grandchildren.

Brother Reeves was a song leader for many years and among the songs of Zion he dearly loved were "When I can read my title clear" and "Hungry, and faint and poor". The first song closes with the following stanzas:

*There shall I bathe my weary soul
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast.
When we've been there ten thousand years
Bright shining as the sun,
We've no less days to sing God's praise,
Than when we first begun.*

**We miss our dear Brother Reeves,
but our loss is surely his eternal gain.**

**Written by his pastor,
Elder Jimmy Hamrick**



MINNIE SAWYER

Sister Minnie Sawyer was born August 3, 1905 and passed away after declining health from cancer. She joined Hancock Primitive Baptist Church June 14th, 1958 and was a faithful member. She attended her church as long as she was able to go. She loved the church and the brethren. She was baptised by Elder A.P. Mewbern. She is survived by her son Elder Joseph Lee Sawyer of Winterville, N.C.; her daughters Phoebe Cannon of Ahsokie, N.C.; Ruth Gupton of Middleburg, Florida; Shirley Robinson of Greenville, N.C. She has 11 grandchildren and 4 great grandchildren.

Funeral services were held at Hancock Primitive Baptist Church of Ayden, N.C. and she was buried in the Church graveyard beside her husband. We believe she has entered into that eternal rest with the Lord.

Written in loving memory of our mother by her daughter.

Phoebe Cannon

JESSE PROCTOR SMITH

Jesse Proctor Smith, a member of North Creek Primitive Baptist Church near Belhaven, departed this earthly life on April 12, 1991. She was preceded in death by her husband, John Alva Smith, also a member of the church, and leaves a daughter, Wilma Smith Thompson

of Plymouth; two sons, Marvin Smith and Danny Smith, of Belhaven; and several grandchildren and great grandchildren.

Sister Jesse was a Primitive Baptist in life and in death. She believed that grace, freely and unconditionally given by our Master, through faith, was the only hope of salvation. She drew much contentment knowing that her fate was in His hands, not hers nor in the hands of any other mortal.

She was born near Rocky Mount, North Carolina, April 28, 1909. Her earthly parents were Doc Proctor and Pearl Felton Proctor. She married John Alva Smith in 1925 in her home near Rocky Mount and moved to Belhaven shortly thereafter. She remained there the rest of her life, raising a family, toiling daily as a farmer and storekeeper's wife, and comforting all who needed comfort. She cooked often for visiting brothers and sisters of the church, and graciously entertained friend and stranger alike. "Do not forget to entertain strangers, for by so doing some people have entertained angels without knowing it."

Sister Jesse was buried in the Pamlico Memorial Gardens near Washington, NC with Elder J.T. Prescott officiating. May God grant her eternal peace and may he have mercy on all of us.

PSALM 46:1.

God is our refuge and strength, a very present help in trouble.

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

"The Sword of the Lord and of Gideon"

VOL. 160

KEELING, VA., MARCH 1992

NO. 3

SIGNS OF THE TIMES

ISSN - 0199-0063

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

Published each month by

SIGNS OF THE TIMES, INC.

Established in 1832

Devoted to the Old School Baptist Cause

CIRCULATION OFFICE

Elder J. R. Williams

Route 1, Box 420

Keeling, Va. 24566

EDITORS

Elder J. R. Williams, Editor

Route 1, Box 420

Keeling, Va. 24566

Phone (804) 792-8758

Elder Kenneth R. Key, Editor

721 Willard Street

Greensboro, N.C. 27405

Phone (919) 273-7464

ASSOCIATE EDITORS

Elder Richard H. Campbell

2171 Allen Court

Germantown, Tenn. 38138

Phone (901) 753-7791

Elder C.B. Davis, Jr.

Rt. 4, Box 440 C

Roxboro, N.C. 27573

Phone (919) 599-7236

Elder C.C. Wilbanks

217 Bastrop Drive

Monroe, Louisiana 71203

Phone (318) 343-5473

All letters for this paper containing subscriptions and remittances, should be mailed to Elder J.R. Williams, Rt. 1, Box 420, Keeling, Virginia 24566. All articles and letters for publication, all notices of meetings and all obituaries should be mailed to Elder Kenneth R. Key, 721 Willard Street, Greensboro, N.C. 27405.

SIGNS OF THE TIMES, INC.

Route 1, Box 420 Keeling, Virginia 24566



*I love thy kingdom, Lord,
The house of thine abode;
The church our blest Redeemer
saved
With his own precious blood.
I love thy church, O God,
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.*

*For her my tears shall fall,
For her my prayers ascend,
To her my cares and toils be given
Till cares and toils shall end.
Beyond my highest joy
I prize her heavenly ways;
Her sweet communion, solemn
vows,
Her hymns of love and praise.*

*Jesus, thou friend divine,
Our Saviour and our King,
Thy hand, from every snare and
foe,
Shall great deliverance bring.
Sure as thy truth shall last,
To Zion shall be given
The brightest glories earth can
yield,
And brighter bliss of heaven.*



CONTENTS

EDITORIAL 50
 Elder C.C. Wilbanks

ARTICLES56
 Frank Hunt

VOICES OF THE PAST 59
 Sarah Hamilton
 J.C. Philpot

CONTRIBUTIONS 70

OBITUARIES 70
 Oscar Newman Adams
 George Calvin Mayhew
 Estelle Fowler Stem
 Frank Willis

EDITORIAL

" And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of the world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were children of wrath even as others." (Eph. 2: 1-3.)



Elder C.C. Wilbanks

The children of God who have not yet been regenerated and those who shall never be regenerated know nothing concerning this state of being dead in trespasses and sin. Only when one has been

quickened into life by the Holy Spirit can he know this, *" for the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."* (1 Cor. 2:14). All the begging, pleading, persuasion, etc. of men has never caused anyone to take up his cross and follow Jesus, for he knows nothing concerning what this cross is; and Jesus said, *"No man can come unto me, except the Father which hath sent me draw him: and I will raise him up at the last day."* (John 6:44.) Who does the Father draw unto Jesus? surely not the whole world, for then everyone of them would come unto Jesus: but Jesus said unto some, *" And ye will not come unto me, that ye might have life."* (St. John 5:40.) And he said unto certain Jews when they asked him if he was the Christ, *" I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."* (St. John 10: 25-28.) Who are the sheep who follow Jesus and have been given eternal life? Are they not the ones chosen in Christ before the foundation of the world, that they should be holy and without blame before him in love? Did not God predestinate them unto the adoption of children

by Jesus Christ to himself, according to the good pleasure of his will? (Eph. 1: 4-5). Were their names not written in the book of life before the foundation of the world? All whose names were not found written there shall not worship him, but shall worship the beast. (Rev. 13:8). And an angel said unto John, *"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."* (Rev. 22:11). *Our righteousnesses is as filthy rags before God, (Isa. 64:6,) but through faith in Jesus Christ his righteousness is imputed unto us who believe. (Rom. 4:6, 11, 22.)* Not only that, but he hath made a covenant, saying, *"For I will be merciful unto their unrighteousness, and their sins and their iniquities will I remember no more."* (Heb. 8:12.) Is our faith and belief of ourselves? No; it is the gift of God, *"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."* (Eph. 2: 8-9.) *"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."* (Phil. 1:29). Would a man chose a life of suffering and afflictions? I think not. Of them who worship the beast, that man of sin, the son of perdition, who opposeth and exalteth himself above all that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God, whom the Lord shall consume with

the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming after the working of satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness." (II Thes. 2: 3-12). But in the next two verses we read, *"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."*

There are many who profess to be christians and yet deny the election and sanctification of God. They contend that if God chose some to salvation and left others in their sins and did not give everyone a chance to be saved that he would be unjust. May God forbid always that his saints should even think such blasphemy! I am very glad indeed that my salvation is not left to chance or my works, but is according to his grace and mercy. I do not know that my name is recorded in his book of life, but I feel in my heart that I have been given a sweet hope in the death, burial, and resurrection of the Saviour; but

I also know that if I be cast into the lake of fire prepared for the devil and his angels that God would be just and righteous in casting me there. The hope that I have seems strong at times and extremely weak at others, yet it is such that I would not exchange it for this world and many others like it.

Before the birth of Jesus, an angel of the Lord appeared unto Joseph in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Here are three prophecies that are very important, and all of them came to pass. It is important to note that the angel did not add any of these: if they will let him; if they will only accept him; if they will only ask; if they will perform certain tasks; if they will not reject his offer; nor did he add any thing. No, not only that but the prophecy is sure that "he SHALL save his people from their sins." In the 6th chapter of St. John we read, "*All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the*

Son, and believeth on him, may have everlasting life: and I will raise him up again in the last day." Did Jesus fail to do his Father's will? Of course not. "*For by one offering he hath perfected forever them that are sanctified.*" (Heb. 10:14.) And in his prayer to the Father he said, "*I have glorified thee on the earth: I have finished the work which thou gavest me to do.*" And, "*I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.*" (John 17: 4, 9.) And verse 12 "*While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.*" Perhaps it may be helpful to read again the whole 17th chapter, for therein is much doctrine of the grace and love of God reported abundantly.

While here on earth in the flesh Jesus performed many miracles to abundantly show the mighty power of God; for he healed the sick, cleansed the lepers, caused the lame to leap and walk with joy, opened the eyes of the blind, and raised up the dead unto life. All of these, even as wonderful as they were in the natural realm, were only figures of that work which he would do after his return to the Father. In St. John 5:25 we read, "*Verily, verily I say unto thee, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.*" In this scripture he is telling of the quickening of his children from their dead state in trespasses and sin

and giving them that spiritual life that was theirs and stored in him before the foundation of the world. This is the new birth, and it is the greatest experience a poor sinner can ever have in this world. And next to it is the experience of having our eye of faith opened to behold Jesus Christ as our Saviour. Until this faith is given unto us we struggle and work and attempt to walk in the law, but we find that all our labours are fruitless and we become weary and heavy laden, and then to the end of our strength. Then we hear the command of our Saviour, *"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."* Our works of self-righteousness cease and our souls receive the needed rest. Our works have been for nought, for we find that Jesus has already accomplished for us the very thing which we were attempting to do. His yoke is easy and his burden is light for he does it all. And Paul admonishes us to *"be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"* (II Cor. 6:14). Paul also said, *"Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were*

sometimes darkness, but now are ye light in the Lord: walk as children of light: (for the fruit of the Spirit is in all goodness and righteousness and truth;) proving what is acceptable unto the Lord." (Eph. 5: 6-10). We can walk in the light only when we are in the Spirit of God; for Jesus hath said, *"I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."* (St. John 15: 5). And Paul said, *"For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not."* (Rom. 7:8). *"But we are not in the flesh, but in the Spirit, if so be that the Spirit of God dwells in us."* Rom. 8:9.) And in Phil. 4:13 he said, *"I can do all things through Christ with strengtheneth me."* Jesus said, *"Verily, verily I say unto you, the Son can do nothing of himself, but what he seeth the Father do: for what things so ever he doeth, these also doeth the Son likewise."* (St. John 5: 19). Neither can any man do anything that is spiritual or good except he be in Christ, and then it is Christ who doeth the work and not the man. The work is only made manifest in the man as it was in Jesus when he was on the earth. We shall do good works even when we do not know when we do them: *"For ye are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."* (Eph. 2: 10). In the parable Jesus spake in Matt. 25 he divided those that did no good works

from those who did. Those who did no good works asked when they had failed to do them; but those who did the good works asked when they did them. Of the ones who did not the good works he said, These shall go away into everlasting punishment: but the righteous into eternal life.

Eternal means having no beginning and no end. We do not believe that the children of God existed in some form before they were brought forth by natural birth into the world, but that they existed in the mind and purpose of God; for he has the power to bring them forth exactly as he foreknew them. In Ps. 139: 15, 16 we read, *"My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, being yet unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."* These members are the body of Christ, for he is the head over all the things to the church, which is his body, the fulness of him that filleth all in all. (Eph. 1:22, 23; 4:15, 16; Col. 1:18). If we be what we hope to be, then we were in Christ Jesus when he hung upon the cross and died with our sins upon him: and when our head died we died in him, we were buried in him, and we arose in him. This is the first resurrection, for Jesus is the resurrection and the life. *"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power."* (Rev. 20:6). Read Rev. 20:

6 thru 15 to see who the holy and blessed are and who shall suffer the second death and be cast into the lake of fire.

The last commandment Jesus gave to his apostles before he was received up into heaven was, *"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."* (Mark 16: 15-16). He that has been baptized with the Holy Ghost and with fire, and has had his heart prepared of the Lord and has been ordained to eternal life shall believe. (See Matt. 3:11; Acts 13:48; and Pro. 16:1.) God opened the heart of Lydia that she attended unto the words of Paul and then she was baptized with water. When Paul turned from the Jews to preach unto the Gentiles, as many as were ordained to eternal life believed. When Philip preached to the eunuch he believed and then was baptized with water. When Peter had preached unto Cornelius, the Holy Ghost fell on them which heard the word; and then they were baptized by water. On the day of Pentecost Peter preached, and testified, and exhorted, and they that heard him were pricked in their heart, (not by Peter, but by the Lord.) And Peter said unto them, *"For the promise is unto you, and to your children, and to all that are afar off, EVEN as many as the Lord our God shall call."* Nowhere in the holy scriptures have I found a commandment unto the ministers who have been ordained,

qualified, and sent forth of the Lord to persuade any to believe in Christ. If one could be persuaded to believe, then one could be persuaded not to believe. Paul said in his epistle to the church at Galatia, *"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. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the gospel which was preached of me is not after man, neither was I taught it, but by the revelation of Christ Jesus."* Jesus did not tell Peter to persuade men, but to *"feed my sheep and feed my lambs."* If there be any persuasion it is of God, for *"the preparations of the heart in man, and the answer of the tongue is from the Lord."* (Pro. 16:1). We read in Eph. 4: 11, 12, *"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."*

I have attempted to set forth a small portion of what is believed and preached among the Old School Primitive Baptists, and have listed a few of the many scriptures that support our belief and our hope that we are a portion of the children of God who have been called out of darkness into his marvellous light: and we know that God has a chosen people among all nations, and kindreds, and people, and tongues who shall

be called and taught by the Holy Spirit, *"Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."* (St. John 14:17). There is much need for admonitions and exhortations of the saints, but neither applies to the ungenerated non-believer.

We have no desire to persecute or even to be contentious with any whose beliefs and faith are not in accord with us; and we remember who it is that maketh us to differ: yet we have been persecuted and hated from the days of the first disciples of Christ, and shall be until the end of time, because of what we believe and preach. This is because Jesus also suffered persecution and was hated because he preached the truth. (St. John 15: 29, 20). But we are waiting in hope for the time when Jesus shall return again without sin unto salvation and receive his children, that where he is they shall be also. The trials, tribulations, and suffering of his saints are not even worthy of being compared with the glory that they shall see in that day when they hear him say, *"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."*

May God bless the truth, and pardon all errors, and shew his mercy unto all.

Elder C.C. Wilbanks

ARTICLES

The Lord willing I will attempt to write something concerning 1 Pet. 1: 2-9.

V.2 — "Elect according to the foreknowledge of God," these are the people Peter is writing to, the elect, which means people who were chosen by God before the foundation of the world. They were chosen according to the foreknowledge of God; according to the everlasting love of God the Father, and the sovereign grace, good will and pleasure of God. This is the ground and foundation of his choosing them to grace and glory, not by anything in them or, anything done by them. No other reason can be given for it except his own grace, his great love and sovereign good will and pleasure.

The means follow though, by which they were chosen, through sanctification of the Spirit. The act of sanctification, the act of God's grace, by which the affections of men are purified from sin, and conformity to the will of God. Just as in II Thes. 2:13 because God has from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth. The Bible speaks of this as regeneration, the act of regeneration, or producing anew. As the Lord said to his Apostles during the ceremony of foot washing, unless I wash you, you will have no part in

me, and another place, except a man be born of water and the spirit, he cannot enter into the kingdom of God.

These men have been sanctified unto obedience. The obedience of the faithful to Christ, the belief of the truth, and submission to Gospel ordinances, doing good work in the name and strength of Christ. These are the fruits and effect of being chosen in God, and surely not the cause of being chosen. No where does the bible say nor do I say, these men are perfect, and will not sin again. But they have been brought to the place where they can say with the Apostle Paul. Oh! woe is me, who can deliver me from this body of sin. This is the result of a man being sanctified. He is now conscious of sin, and tries to live above it, and is hurt when he doesn't. Men who have not experienced these things are not bothered in such a manner, and are spoken of in the Bible as children of disobedience.

Unto obedience and sprinkling of the blood of Christ. The blood of Jesus Christ was shed in abundance to give salvation to all the chosen. However, the Bible speaks of sprinkling often, such as sprinkling of the blood of the passover lamb, or sprinkling of the blood on the book of the covenant. Grace unto you and peace be multiplied, is the wish or prayer of the Apostle to or for these men.

V.3. "Blessed by the God and Father of our Lord Jesus Christ, which according to his abundant

mercy, has begotten us again unto a lively hope."

The Apostle Peter is here giving praise and thanks to God for his abundant mercy, especially this one act. He has begotten us again unto a lively hope. Of course, he had already begotten us once with a natural birth, gave us life and brought us into this world as all men and women are. We have him and him only to thank for our life here. But, Peter is thanking and praising Him for something far greater than our natural birth. He is thanking and praising him for this lively hope, a new birth, a spiritual birth. The love and grace of God bestowed on poor unworthy sinners here on this earth, elect by the grace and foreknowledge of God, sanctified by the Spirit through faith, and given a lively hope by the resurrection of Jesus from the dead. What a God is ours ! All this work and all these promises would amount to nothing, had Jesus not risen from the dead. Had he made these promises, died, buried and was still entombed, what hope would we have of them being kept? Thanks be to God for all these things. What a wonderful God is ours !

V.4. *"To an inheritance incorruptible and undefiled and that fadeth not away."* In this life on earth, and among most all people we see and hear about an inheritance. Children inherit from their parents, men will inherit from their brothers, sisters, or friends what they want to give. Some with an abundance of

wealth will leave large sums to institutions, colleges, etc. All these people, when they leave this money to their selected friends or family, attempt to find the best way to make sure it goes where it is intended to go. They hire lawyers and have a will drawn, specifying exactly who gets what. However, regardless of the care, time and expense, we often hear or read where wills have been contested and sometimes broken. But, here it is written, we are left an inheritance which is incorruptible. Nothing will corrupt this inheritance. Wicked men, spoiled or selfish kinfolk, greedy people or anyone else will never change or affect this inheritance, nor will it ever be defiled. There is no way it could ever be unclean or dirty, and it fadeth not away. Haven't you seen old photographs or old papers where the pictures, or printing have begun to fade to the point they are hard to distinguish or read? This inheritance will not fade away or become defiled, and it is reserved in heaven for you, the elect, according to the foreknowledge of God the Father. People go to much trouble here to preserve different things. Sometimes they keep as they are supposed to, sometimes not. But this is reserved in heaven by the power of God and nothing, no body, no thing, or ages of time will ever change it. What a blessed assurance this is.

V.5. *"Who are kept by the power of God, through faith."* We could say much about faith, but not to get

too lengthy, I will just mention a couple of things. Without faith it is impossible to please God, why? Because without faith we couldn't believe on him. Faith, the anchor of the soul, both sure and steadfast, is what we are speaking of here. Both sure and steadfast it is kept by the power of God, how could it be more sure than that? Ready to be revealed at the last time, now the Lord is working with each of his elect in an individual way that is pleasing to him. He does bless, guide, strengthen and comfort each of his elect in a personal way. At the last time they will all be revealed when they hear him say, "*Come ye blessed of my Father.*"

V.7. "*That the trial of your faith, being much more precious than of gold...*" I surely believe all who are blessed with this God given faith have a course laid out for him to run. This course has built into it many things which will surely test this faith. All of this is designed and planned by our heavenly Father for our good and to his glory. Bringing each of his little ones to the exact place he wants them, to the building of a perfect body. There are many things in this world and age which surely make us wonder, and at times our faith is sorely tried. But we have this blessed assurance in the words of our saviour, they will never deceive the very elect. Regardless of the trials, at his good time, this faith, this blessed hope within our breast, is once again made very precious to us.

V.8. "*Whom having not seen, ye love.*" Here in this life we are given

to live by faith, not by sight, therefore with our natural eyes we have not seen our blessed Saviour. But through and by an eye of faith we have been blessed to love and feel his appearing to us. During some of these trials of faith, and after feeling so low, and sinful, when the time is right, once again our blessed Lord makes his power and love felt, and we believe that once again the Lord has appeared unto us with this great comfort that only he can give. Then the scripture II Tim. 4:8 is made dear to us, which is the promise made to us, to those who love his appearing. This is the path, our God has decreed that we should walk in, and are told to walk with patience, the path that is set before us.

V.9. This verse sums up all we have written about, receiving the end of your faith, even the salvation of your souls, what more can be asked for? What more can be said? When a man receives the salvation of his soul, he can thank God in a way he has never been able to before. He can praise his God with a perfect praise, love him with a perfect love, and sing the song of redemption which even the angels cannot sing.

What a God is ours, all is well.

A brother I hope,
Frank Hunt

IS IT TIME TO RENEW
YOUR SUBSCRIPTION ?
IF YOUR EXPIRATION DATE
IS 3/92
IT EXPIRES WITH THIS ISSUE.

VOICES OF THE PAST

**LIFE AND EXPERIENCE OF
MRS. SARAH HAMILTON.**

REPUBLICATED BY REQUEST FROM
ZION'S LANDMARK OF OCT. 1, 1887.

The following remarkable experience is an authentic narrative beyond a doubt. It has been printed many times, and at different places; and yet, comparatively speaking, but few persons have ever perused, and such as have, will be compensated for looking over it again. The rich display of sovereign grace exhibited in the experience of the subject of the narrative will interest every serious reader.

I was born in Frankfort, Germany, in 1746. In the 7th year of my age my father came to Charleston, in South Carolina : his name was George Beckhouse, by profession a Roman Catholic. He lived at Charleston until I was about 16 years of age, when I was married to Mr. Alexander Hamilton an eminent merchant, who in the contest between Britain and America was shot dead in his own house which was consumed by fire. In this distressing situation, having no children except an adopted daughter, and contemplating my misfortune, my best friend with all our substance snatched from me as it were, in an instant, created in me new and awful

sensations which are beyond my power to relate. I then fled to a rich uncle for an asylum, who treated me with the greatest respect and attention, and welcomed me to his house and servants with all the accommodation that they could yield or afford : he offered to make me his heir, and directed his servants to treat me with all the kindness and respect as though they were really mine. I lived there with all the enjoyments this world could afford, but was still disconsolate in consideration of my heavy loss, and dressed myself in mourning and thus passed through some lonesome days and weary nights, for a considerable time; at length, being desirous of obtaining some relief I went to a theatre or playhouse, where I saw divers plays acted on the stage: and one in particular exhibited General Washington and Lady Montgomery, whose husband was killed in battle in Canada and the agitation that she manifested in the scene brought the death of my husband to my mind with such powerful sensations that I had nearly fainted. The shortness of life, and certainty of death, the faded nature of all worldly enjoyments, were then plain to my view, and distress was inexpressible. I went home, took my bed with a heavy heart, drowned in melancholy and with pensive mind and wearied limbs I fell asleep and dreamed.

(Although some people may make light of all dreams, yet I would beg pardon for inserting this, for it

was peculiarly interesting to me, however foolish it may look to others.) I thought I was in as beautiful a place as ever I saw, where there were all the most truly delightful and fashionable things in the world, also cards and dice, plays that I had been familiar with in my younger days. We drank wine out of golden bowls, and had everything the world deems delightful. I sat at the card table with an Episcopal priest, and took a golden bowl and drank a health to him, and then casting my eyes forward, I beheld a beautiful field adorned with flowers of various kinds and fine colors, and a great company of shining people dressed in white robes with white palms in their hands. They all sang with melodious harmony, such singing as I had never heard before. I saw also the angels from heaven, joining their songs with them. The melody, union and harmony of the scene was truly inexpressible. I then looked on the before - mentioned priest, and he looked black and very disagreeable, and myself likewise. I then set down the bowl, and said to them I must be gone. As soon as I rose up, I saw a great wall between me and the shining ones, the materials of which seemed to be of metal, stone and glass. As I looked earnestly, I saw a place where I could get through, only I must take off an extravagant head - dress which I had on. I was determined that no ornament in the world should hinder me from the enjoyment of so happy a situation as I

saw at the other side of the wall, or to deliver me from my disagreeable company. So I cast my head - dress into the fire and came to the wall; but I discovered a great sea before me, and must of necessity pass through it in order to get to that beautiful field. While I was meditating how I should get through the sea, a negro came and pushed me into it; and it was very boisterous, and the waves were so high that I was soon driven ashore on dry land again. The captain of these shining ones then came to me and said, Lo, you see a beautiful palace? I answered yes: which was as large as this globe, but it was still above this world, and had seats of solid gold all around it. And this beautiful man asked me if I saw the golden seats. I told him I did; he told me I should have one of these seats, provided I conquered my enemies. And I went with the greatest joy expressible; and there opened a bottomless pit immediately before me, and the mouth of the pit reachen from wall to wall; and about three stories down there was a beam, and with grief I thought it was impossible for me to get to the palace; as I made a turn to go back the ground gave way from under me, and I fell into the dismal pit, but happened to hit upon this beam, and there I sat three days. Then there came another man from these shining ones, and asked me what I did there. I told him the pit was deep, and I could not get out; and then he put his hand in his pocket and took out a small ball of thread,

and told me to take hold of one end thereof. I told him I was afraid the thread would break, and I should be entirely lost; but he told me to take hold nevertheless, for this was Christ the rock. I got hold of it with both hands, and to my inexpressible joy was immediately out of the horrible pit. I then awoke, and behold it was a dream.

After some months' meditation on my dream I fell asleep and dreamed the same dream again, and also a third time. This brought me to such serious reflections that I hardly durst sleep at all ! yet was at a loss for the interpretation of my dream. I arose very early one morning and went to my uncle and aunt, and told them that I saw my uncle and aunt, the priest, and the people, extremely black in a dream, and that I felt very much concerned about it; but not so much as to prevent my going to balls and other public places, where they asked me to tell my dream, out of curiosity. I accordingly told it them frequently; and after a while my troubles entirely left me. But in about a year and nine months there came a gentleman from Georgia to visit me; he was a very rich man, and possessed wealth in abundance. The second time he visited me he invited my uncle and aunt, and myself to visit him and see his plantation; accordingly we all went together, and beheld his situation which was truly elegant. His house was very large, and ornamented inside and out; on the top was a balcony, and a summer

seat therein. As he led me to the summer seat I thought of my dream. We returned home from our visit well suited with the place. The third time he came to visit me he brought me just such a head - dress as I dreamed about and it pleased me. We concluded to marry, and appointed a time when the nuptial ceremony should be solemnized. But about that time there was a people called Baptists in that place, who were ridiculed and all manner of evil spoken against them. I confess that I hated the very sight of them, and had it been in my power would soon have banished them out of the sight and the country too. The aforesaid gentleman took a walk one day, and when he returned he told my uncle that one of his slaves was that day going to be dipped by a man that looked more like a hangman than a priest. This much displeased me. I immediately replied that I wondered why gentlemen of note would suffer such fellows to go about the country cheating poor ignorant people in such a manner. My uncle said he would go and flog the slave home, and not suffer the dirty wench to be so deluded, were it not that a gentleman had appointed to visit him that day. I told him I would go if he would furnish me with a carriage. Accordingly I went. I no sooner came to the place than I saw the minister, and knew immediately, although I had never seen him before, that it was the same man I saw in my dream, that handed me the ball of thread and helped me

out of the pit. The sight of this man so affected my mind, that I was as one thunderstruck. He was the very one whom I saw amongst the singing throng of happy people, and I amongst the cursed black crew. I then thought I was cursed in every deed, which flung me immediately almost into despair, and in the greatest agony I fell to the earth. Viewing myself undone forever, and eternally lost, I was in the most deplorable situation conceivable, and despaired of ever going from that place. I thought that the earth was just about to swallow me up alive into everlasting destruction, both soul and body, and really expected to fall straightway into the bottomless pit, where there was no recovery. My distress was so great the people discovered it, gathered round me on all sides, and supposed me in a fit, and sought means to recover me, but in vain, for my distress was of such a nature that medical assistance was entirely baffled; I fainted and fell to the ground; they lifted me in the coach again, and carried me home to my uncle's house. A great company of people followed me. This situation of mine greatly exasperated the minds of the people; some swore they would kill the minister, because they supposed he had bewitched me; and my uncle immediately sent for the Romish Priest to dispel the witchcraft from me; but his presence was very disagreeable to me. I told him to begone, for we were all going to hell together.

Another minister then came to me, but I could not bear the sight of him either; for it appeared to me he had helped me to commit the unpardonable sin. I told him to begone quick; and that he was a wicked wretch, and a wolf in sheep's clothing; that he would neither go to heaven himself, nor let others; and as he was turning to go from me, my aunt told him not to mind what I said for I was crazy. Then the minister began to weep to see me in such a situation, and advised my uncle to send for that Baptist minister to see if he could take the witchcraft from me. He accordingly sent for him seventy-five miles. The minister willingly came — they set victuals and drink on the table for him, but durst not let even a servant go into the room where he was, lest he should bewitch them also. At length he came to speak with me and asked me how I was: I told him I was a poor, miserable, lost creature. He told me if I was lost I was one of these very persons for whom Christ died, and came to seek and to save. I told him that was impossible, for I had committed the unpardonable sin: he said he thought it was my mistake, for I did not know enough. After he had talked sometime, he put his hand into his pocket and took out the New Testament; it was the first that I ever saw. He read the third chapter of Mark, and gave his mind concerning the unpardonable sin. He told me he was going to visit a gospel sinner, whose case he thought was much worse than mine, which fright-

ened me very much indeed; for I thought he did not understand my case at all: he said, God willing, he would see me again tomorrow I said, pray sir, don't forget me ! and when he saw me so afflicted he said shall I pray for you before I go ? I answered, yes. What shall I pray for ? I told him to pray that the Lord might have mercy on me; with these words he seemed affected, which gave me to understand that he thought there was no mercy for me; but he kneeled down and prayed; I kneeled also; and when he spake of the spotless purity of God, before whom sinless angels veiled their faces, crying, holy, holy, is the Lord God Almighty, and that the holiness and purity of God filled immensity, I thought it was impossible that I could have mercy; and when he had finished his prayer he went away. After he was gone, I remembered that the man of God told me that Christ came to save even the worst of sinners, and I thought that I could not be worse than the vilest. I then considered that the spotless angels, of whom he spoke, rejoiced over one sinner that repented, though ever so vile. I then imagined myself in a great king's house, who had an only son, and one of the king's servants committed a crime worthy of death, and the executioner was about to strike the fatal blow, when the king's son came forward and offered to die that the servant might live, which he did, and set the servant at liberty; which circumstances most readily applied

to my case. I thought I was the very servant. — Surprising astonishment filled my soul. I beheld the Son of God expiring in agonies unknown to gratify the malicious rage of wicked men. I thought he died to save my life, and rose again for my justification. I also viewed him as having died for all, but was at first at a loss to see how one could die for so many; but when I saw and considered that the natural sun could shine on thousands, and each person have as great a share of the sun as though he was alone, I by this similitude understood the mystery, that, although Christ died for many yet each one had a whole Saviour. I then saw that God could be just and justify him that believeth in Jesus, even such a wretch as I was. In this view, no tongue can tell the ecstasy of joy that I was the subject of; my distress left me, and I could give glory to God with all my heart. I longed to praise him with every breath; my prayer was, Lord, what wilt thou have me to do? Lord speak for thy servant heareth.

Upon my uncle and aunt hearing this of me, they came to the door. I said to them, dear uncle and aunt, I shall not go to hell, for Christ died for me, and I have got a whole Saviour. My uncle then shut the door, but my aunt burst into tears on hearing me talk on this subject. It then came into my mind that Christ was baptised of John in Jordan, and I must follow the example, and convince the world that I was not ashamed to own my

Saviour before men. The next day the minister came, as he told me, with the man whom he went to visit, and I told them that I had found comfort, that Jesus had appeared for my relief, and that I was now willing to take him for my prophet, priest and king; that I felt determined to obey him in all things; that I thought his laws and commands were perfectly just and delightful to every obedient soul. This declaration from me came so unexpected to the minister that he was overjoyed, and said to the other man, that yesterday was the first time that ever she heard anything read from the bible: and now she is able to teach me (said he.) Glory to God in the highest, for he teaches as never man taught, neither is heavenly instruction dependent on human education. I then asked him if he was willing to baptise me; he told me he was glad of the opportunity, if I desired it; I told him I longed to follow my Lord and Master down the banks of Jordan, and that he would have to send for me, for I could not go to the place myself; he told me he would, and accordingly sent for me the next Lord's day morning. When I came down to the water - side, I related the dealings of God with me, which account proved instrumental in God's hands, of the awakening of fifteen souls. After the baptism was administered, they helped me to my uncle's; but behold he shut the door against me, and refused to let me in. I called to my daughter, but she gave me no answer. I now began to conclude, he

that would live godly in Christ Jesus, must suffer persecution.

I was disowned by all my former friends and relations in that place, and the minister seeing me in this distressed situation, pitied me, and told me, as long as he had one shilling of money left I should share part of it, and desired me not to give way to trouble of this kind. He then carried me away and hired my board for three weeks; at the end of which time he came again and baptised those fifteen persons before mentioned, for they all gave great satisfactory evidence of the work of grace, in their hearts, and also brought a carriage for me to go with him to North Carolina, where I lived among his people three years; and a happy three years to my poor soul, though rejected by my natural relations; yet I think I had daily communion with friends and relations; even Jesus, who was to me the chiefest among ten thousands, and altogether lovely. I really enjoyed that peace of mind which the world can neither give nor take away; yea, this peace was like a river flowing from the right hand of God. So great and inexpressible was this happiness I then enjoyed, that all other happiness looked extremely despicable and unworthy my attention. The world with all its gay and enticing charms, courted my affections to no purpose. I thought I had rather suffer afflictions with the people of God, than enjoy the pleasure of sin for a season, having respect to the recompense of reward,

which I daily enjoyed; esteeming the reproaches of Christ greater riches than the treasures of Egypt, yea, I esteem the present afflictions not worthy to be compared with the glory that shall be revealed hereafter; and I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness, being possessed of all the pomp, grandeur and affluence that this world can afford. I think, therefore, that however unworthy I may be of such honor, I wish to invite and exhort all, who know not these things by happy experience, that they would try the experiment for themselves. You may think it strange that I talk as I do; but O, my friends, I long for your happiness; long to see you rejoice in the hope of the glory of God; yea I long to see the saints on earth join their rejoicing songs of praise to God with the seraphic angels in heaven, at the news of the return of one more prodigal.

After living three years in North Carolina, as I observed, I began to think of my father and his family, all buried in misery and Popish superstition, and wilfully ignorant. I thought it was possible in case I could see them that I might be an instrument in God's hands, of leading them to the consideration of the folly of their ways. I therefore felt very anxious about the matter. I also felt a natural affection for them. I also considered that my father was a rich man, and I in a dependent situation, and knew that if he had not lost his former regard for me, that he would help me, notwith-

standing our differences of opinion; and that he would delight to have me live with him. When I told my intentions to the brethren, they told me I need not to go away on account of being burdensome to them, for they were willing I should live with them as long as I wished; that I need not regard my expenses, for they had as lief maintain me as one of their own children; for we are one, said they; but still if I could not content myself to stay, that they would help me — which they did. I thanked them and took my leave. I rode in a carriage, and the driver conducted himself very disagreeably; I resented his conduct towards me, and was angry with him, which gave me scruples. I was filled with doubts concerning myself, and began to think I was not a christian, but a mere hypocrite, and had been trying to deceive myself and others, but I could not deceive God, for he knoweth all things. I had thought I never should be angry again, let what would happen to me. This gave me great anxiety of mind, which lasted for a considerable time. We at length arrived within three miles of my father's house, where I stopped in hopes that my father would send for me to come home. But the next day my brother came to the house where I was, and the women of the house said to me, there's your brother. The reader can hardly imagine the joy I felt to see my brother again, whom I had not seen for many years. I thought he would rejoice also to see me, and therefore went to meet him,

and held out my hand as a token of friendship; but shocking to relate, I saw in his face signs of disapprobation; he frowned and stepped back, and refused to give his hand, and said to me, "My father says you shall not enter his house, for you are a disgrace to the whole family. He esteems you as a runaway and deluded heretic."

These reflections from my brother you may well think, excited powerful sensations in my mind; to be disowned by my own father and brother, and called a heretic; now came a fair trial of my faith and confidence in God. I concluded that the cause of their alienation of affection from me was because I was a christian, and if so, it would become me to act like Christ; who when he reviled, reviled not again; and when he was persecuted, threatened not. I think I can truly say, that all he said to me only served to engage my soul to give glory to God, that I was counted worthy to suffer for Christ's sake, which I through grace was determined to do; but Satan tempted me to give up my determination to live devoted to God, I was almost tempted to go to my father and feign a repentance of my dissenting from the Romish church. But no sooner had I looked into the consequences of such a thing, but I took up my testament which my brethren had given me, and had a desire to read some directions from God what to do; and the first sentence I read "*He that forsaketh not father and mother for my sake, is not worthy of me:*" and immediately I saw

my duty plainly, and felt resolved to obey God rather than man. Nevertheless I thought I would go to the Romish church, where I might see my father, and that he might see me also; peradventure all his parental affection for me was not lost, and that when he saw me in a reduced state of poverty and distress, it might possibly effect his heart. I accordingly went, but, O how my heart ached to see those stupid mortals bowing to their images and priests, expecting they had power to pardon sin. Shocking thought? I even trembled at the sight, and could hardly contain myself. As soon as the exercise was over, my father came out. I went to him but was so overcome that I could not speak for sometime; at length I recovered strength, but could not forbear screaming, and fell down before him; but instead of exciting pity in him, he turned from me, as from a heretic, and would say nothing to me. I then went home again, and hired my board for a short time, with what money I had left, which my brother had given me for the expenses of my journey. Soon after, my father, whom I still hoped had not lost all regard for me, sent a gentleman to me, who addressed me in the following language: — "Mrs. Hamilton: your honored father sent me to state to you the condition on which he will receive you as his child again, and forgive you all your past folly; which shall not once be mentioned against you. In case you comply," he says, "you must return

to the church from whence you have revolted, and confess your sins in revolting as you have, and renounce your frantic notions of witchcraft and christianity, as you call it; and you shall become my beloved daughter: but if not you must expect nothing from me, not even to own you as a daughter; for I am determined to disown you in case of your obstinacy." I told the gentleman that it was impossible that he should disown me, for my name was on the record with the rest of his children, and also my looks so favored his, that all who saw us would know for a certainty that I was really his child. But notwithstanding all my confidence, I considered that I must of necessity leave that place soon, for my money was now almost spent, and where to flee I did not know, being destitute of my christian friends there, which put me in mind of Nicodemus, who followed his Lord by night. But still I had great trouble of mind: I feared that I was like Judas, who denied and betrayed his Lord for filthy lucre's sake, in consideration of the temptation that I before spoke of, concerning my going back to the Romish church, with a lie in my mouth, notwithstanding I thought to serve God privately, which I now disapproved of with great indignation. However my father was unwilling to give the matter over so, without another trial to reclaim me from heresy, as he named it; he therefore employed a Romish priest, and a certain Mr. Smith, who lived near

me at that time; crafty men indeed. I had already lived there until my money was about gone, and my clothes were then selling at a low rate, almost nothing, and in this melancholy situation, not a friend to tell my troubles to, I had none but God to appeal to for redress or grievance. The woman of the house where I lived seldom spoke to me on any subject whatever: in this forlorn situation where to go or what to do I could not tell; one consideration still comforted me; I viewed God to be my friend, and would deliver me out of all my trouble in his own way; and felt willing to place my dependence on him. One day, to my great astonishment, my landlady invited me to go with her on a visit: Come, said she, Mrs. Hamilton, go with me to visit Mrs. Smith today, perhaps it may have a tendency to shake this sober melancholy, that seems thus to hang about you. I accepted the invitation, not thinking of any plot against me. Mr Smith began soon after I went in to talk with me concerning my faith and dissenting from the Romish church. I asked him if he believed the bible, I hope so, said he: well, you recollect, sir in Revelation, how St. John attempted to fall down and worship, and angel, who said, "*see thou do it not, — worship God;*" Now if John was forbidden to worship the holy angel, shall, or can I fall down and worship a sinful priest? Jesus had died and shed his blood to pardon my sins, and make an atonement, and now sits as an intercessor at God's right hand:

God forbid therefore that I should worship any other than the living and true God. Upon which the Romish priest sprang from behind a curtain, where he had been concealed, in the greatest haste of passion imaginable.

It so affrighted me to see a man in such a rage, that I rose up to go out of his sight; but it dropped into my mind that there was now an opportunity for God to display his power, and that if the Lord would help me, I would now speak in vindication of his cause. I accordingly stepped back; and I really believe that the Lord assisted me in discharging my duty at that time; yet, notwithstanding all that was said, he accosted me with rough language, which it is unnecessary to repeat. At this time Mr. Smith was so enraged, I saw he would turn me out of his house; I therefore went out of my own accord; and I believe if I ever prayed to God in my life it was then. I had strength from God to talk to them; my tongue seemed to be let loose, and my heart was enlarged; it seemed that my mouth was filled with arguments; the scripture flowed into my mind, text after text, as though the bible was committed to my memory. It being in the city, about two hundred collected before I had done speaking; after which I returned to my former residence. But my brother being fixed against me and the Protestant religion, raised a mob of a considerable number to take me away by force, and what they would have been suffered to do, had they prevailed in their design, the Lord only knows. But

happily for me, the man of the house fearing he should meet with difficulty in that case, took me out privately to a back place where he had a horse prepared with a man's saddle on him; the first horse I ever rode in my life. I rode as I could, and he led the horse seven miles, and left me with a Presbyterian minister, where I was treated with great respect and friendship; and he told him how it was and made him promise not to tell who brought me there. The minister concealed me in an upper room, and said he would expose his life to save me in case of need; he therefore told me to fear nothing. The next Sabbath he went to meeting and informed the people concerning me, and they contributed fifteen dollars to my relief. After this it came into my mind that my adopted daughter, who was then living in Springfield, Vermont, if I could find her, would afford me a home the little time I had to live in this troublesome world. With the assistance of my brethren from place to place, I at last arrived at Springfield, where I found to my grief, that my daughter was dead, and her husband moved out of the country. But still I wish to inform my readers, that religion shall, through God's assistance, be my principal object; for I sincerely believe there is nothing more worthy of our highest regard and attention, and I resolve to pray for Zion still, let what will become of me.

Sarah Hamilton

Woodstock, Sept. 26, 1703.

"They shall come with weeping, and with supplications will I lead them." — Jeremiah xxxi. 9.

Until God is pleased to pour out upon us the spirit of grace and supplications, we cannot worship him aright; for God is a Spirit, and those who worship him must worship him in spirit and in truth; nor can we without this spirit offer up that spiritual sacrifice which is acceptable to him through Jesus Christ. When this spirit has been once given and kindled in a believer's breast, it never dies out. It is like the fire upon the brazen altar, which was first given by the Lord himself from heaven, and concerning which God gave this command: "The fire shall ever be burning upon the altar; it shall never go out" (Lev. vi. 13). This fire might sink low; it might be covered with the ashes of sacrifice, but it never was suffered to go out for want of supply of fuel. So at times it may seem to you as if there were scarcely any spirit of prayer alive in your bosom; and you may feel as destitute of a spirit of grace and of supplications as if you had never known its lively movements and actings. But you will find it drawn out from time to time by circumstances. You will be placed under peculiar trials, under which you will find no relief but at a throne of grace; or God will in tender mercy breathe again upon your soul with his own gracious Spirit, and by his quickening breath will revive, I will not say kindle, for it is not gone out, that holy fire

which seemed to be buried under the ashes of corruption, that inward spirit of prayer which he gave you at regeneration, and which will never cease till it issue in everlasting praise.

J. C. Philpot

CORRECTION

We apologize for our typographical errors. Please make the following corrections in your February Signs, it should read:

Page 28, the next to the last line on the page, the first word reads (that).

Page 29, the second column, line 28 reads (the deity of God).

Page 35, the first column, line 14 reads (Abishag) with a capital A, also the second column, line 2 reads (Adonijah) with a capital A.

Page 42, the first column, line 17, reads (upon).

Page 43, the second column, line 32, the first word reads (There).

The Editors

MOVED OR MOVING ?

To assure you of getting your "Signs" and without missing any copies, be sure to inform us of any change of address.

The Editors

CONTRIBUTIONS

FOR OCTOBER 1991

Missed in previous issue.

Thomas C. Nichols, VA	\$2.00
Mrs. Julia R. Garner, NC	2.00
J.E. Mosley, AL	2.00
Mrs. Rachel J. Green, WV	2.00
Tommy Middleton, NE	2.00
Mrs. Marcy Burgin, TX	2.00
H. B. Rhoades, TX	2.00
Mrs. Erma C. Sowers, VA	1.00
Eld. Hale Terry, VA	4.00
Mrs. Kelly Watson, NC	2.00
R. Allen Carroll, NC	2.00
Eld. R.H. Campbell, TN.	
In memory Bro. Flais Chapell	20.00
Robert L. Miles, FL	5.00
Mrs. Virgie L. Griffith, AL	5.00
Mrs. James Meador, VA	2.00
Noel Lavinder, VA	7.00
Billy F. Poindexter, VA	2.00
Mrs. Doris Rowland, VA	2.00
Mrs. Alveta G. Hopkins, VA	2.00
Mrs. Beulah Nichols, VA	2.00

OBITUARIES

OSCAR NEWMAN ADAMS

It has pleased our Heavenly Father to call from our midst another one of our members, Brother Oscar Newman Adams.

He was born April 15, 1903, in

Pittsylvania County, the son of the late Stephen Edward Adams and Martha Dalton Adams.

Brother Oscar departed this life October 9, 1991, after a lengthy illness. He was cared for by his family who did all human hands could do for him.

He united with Weatherford Primitive Baptist Church July 24, 1949, and was baptized by his Pastor, Elder O.K. Tench, on August 28, 1949.

Survivors include his widow, Nellie Edmunds Adams, one son, Vincent Lee Adams, Rustburg, Va., five daughters, Linda Thacker of Forest, Jacaline A. Shelton of Altavista, Agnes Brumfield of Dublin, Rose Johnston of Lynchburg and Emily Dalton of Gretna; one sister, Helen A. Rowland, Hurt, Va.; one stepson, William Lovelace of Edgewood, Md.; one stepdaughter, Bettie Lovelace of Charlottesville, ten grandchildren, nine great-grandchildren, two great-great-grandchildren and two stepgrandchildren.

His funeral was conducted at 2 p.m. Friday, October 11, 1991, from Colbert-Moran Funeral Home Chapel by Dr. James Worley and Elder Raymond Goad. His body was laid to rest in Altavista Memorial Park.

May all that mourn our loss be reconciled to God's Will.

Written by:
Elder Marvin Brumfield

GEORGE CALVIN MAYHEW

Our Lord called home, Brother George Calvin Mayhew. He passed from this life November 2, 1991.

Brother Calvin was born June 12, 1894; the son of George Thomas Mayhew and Pencie Kessie Mayhew. He was preceded in death by his wife, Myrtle Shelton Mayhew.

Brother Calvin was a member at Springfield Primitive Baptist Church in Gretna. He was received by Experience and Baptism, June 11, 1966. He attended church as long as his health would permit. He always seemed to love the brethren and always enjoyed the services.

Survivors include three sons; Lanier Mayhew, Stover Mayhew, and Reed Mayhew all of Gretna. Two daughters, Margie Younger and Barbara Bowler both of Gretna; three brothers, Ike Mayhew of Washington, D.C., Robert Mayhew of Hurt, and Morris Mayhew of Gretna; two sisters, Sister Susie Willis and Brownie Rosengarth both of Gretna. Twelve grandchildren, ten great-grandchildren and four great-great-grandchildren.

May God reconcile all that mourn him and may each one be blessed to feel that their loss is Brother Calvin's eternal gain.

Written in Love and Hope,
Carol R. Pickral

ESTELLE FOWLER STEM

On September 22, 1991, Sister Estelle Stem was called away from this life. She was educated in the Granville County Schools. She married Robert Otis Stem who died in 1967.

Sister Stem was the last member of her immediate family but she leaves a daughter, Ruby Horton, and a grandson, William Robert Wiggins. On June 16, 1974, she was received into the membership of Durham Church. She attended her meetings regularly until her health failed. Worshipping with her brethren was her chief joy and her soul fed on the doctrine of election and salvation by grace.

Her funeral was conducted by her pastor, Elder Cleo Robertson at Eakes Funeral Home in Creedmoor, North Carolina, and her body was interred in the Creedmoor Cemetery.

When I think of this sister I am reminded of the words recorded in Malachi:

*"Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it and a book of remembrance was written before him for them that feared the Lord and that thought upon his name.
And they shall be mine saith the Lord of hosts in that day when I Make up my jewels"*

Written by request.
Catherine M. Humbarger
Church Clerk

FRANK WILLIS

We bow in humble submission to the will of God in the removal by death of our brother, Deacon Frank Edward Willis. Brother Willis was born in Cherokee, WV on August 24, 1911 and died November 11, 1991 at the age of 80 years. He was a son of the late Andrew Jackson Willis and Emma Jane Jarret Willis. He is survived by his wife, Inez Guilliams Willis; one son Robert Franklin Willis; three daughters, Emma W. Lawless, Frances W. Church and Rebecca W. Darago; two sisters Mrs. Melba Perkins and Mrs. Lucy Plank; eight grandchildren and eleven great-grandchildren.

Funeral services were conducted on November 13, 1991 at Lynch's Funeral Home Chapel in Rocky Mount, Va. by the Rev. Keith Simmons and Elder John Wingfield. His mortal body was interred at Pleasant Grove Christian Church Cemetery in Henry County, Va.

Brother Willis united with Zenith Primitive Baptist Church at Crumpler, WV on May 6, 1950 and was baptized on May 21st following, by the late Elders S. J. Priddy and C. A. Marshall. Since Zenith Church had no deacons of her own at that time, she saw fit to set apart and ordain Brother Willis as deacon on July 1, 1950 with Elders Priddy and Marshall and the late Deacon L. B. Hylton serving as the presbytery. He served the church well until Zenith Church agreed on May 5, 1968 to disband,

due to declining membership, and to give the remaining members leave to place their membership elsewhere. Whereupon, Brother Willis placed his membership at Glenwood Park Church and continued his service as a deacon there.

During the time that Brother Willis and his family lived in WV their home was a welcome place for his brethren and sisters to visit. Many enjoyable hours were spent in their company and around their bountiful table by his loved ones in the faith. In the mid-1960's he moved his family to the Washington, D.C. area where he was employed for several years. When he retired they moved to the vicinity of Boone's Mill in Franklin County, VA, where he spent the remainder of his earthly life. His health began to decline shortly after this move and he was unable to attend church many times thereafter. Yet, he remained much interested in the welfare of the church.

By mutual consent, the church agreed in our last meeting to prepare three copies of this memorial: one to be included in the church records, one to be given to his family and one to be submitted to The Signs of the Times for publication.

Done by order of Glenwood Park Church in conference the 8th day of December 1991.

Elder John T. Wingfield, Moderator
Sister Marilyn Shaw, Clerk

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

"The Sword of the Lord and of Gideon"

VOL. 160

KEELING, VA., APRIL 1992

NO. 4

SIGNS OF THE TIMES

ISSN - 0199-0063

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

Published each month by

SIGNS OF THE TIMES, INC.

Established in 1832

Devoted to the Old School Baptist Cause

CIRCULATION OFFICE

Elder J. R. Williams

Route 1, Box 420

Keeling, Va. 24566

EDITORS

Elder J. R. Williams, Editor

Route 1, Box 420

Keeling, Va. 24566

Phone (804) 792-8758

Elder Kenneth R. Key, Editor

721 Willard Street

Greensboro, N.C. 27405

Phone (919) 273-7464

ASSOCIATE EDITORS

Elder Richard H. Campbell

2171 Allen Court

Germantown, Tenn. 38138

Phone (901) 753-7791

Elder C.B. Davis, Jr.

Rt. 4, Box 440 C

Roxboro, N.C. 27573

Phone (919) 599-7236

Elder C.C. Wilbanks

217 Bastrop Drive

Monroe, Louisiana 71203

Phone (318) 343-5473

All letters for this paper containing subscriptions and remittances should be mailed to Elder J.R. Williams, Rt. 1, Box 420, Keeling, Virginia 24566. All articles and letters for publication, all notices of meetings and all obituaries should be mailed to Elder Kenneth R. Key, 721 Willard Street, Greensboro, N.C. 27405.

SIGNS OF THE TIMES, INC.

Route 1, Box 420 Keeling, Virginia 24566



SONG

Behold the spouse oppressed with fears,

*Seeking her absent Lord in tears;
In great distress she seems to be,
And pants his sacred face to see.*

*Like her, my soul has often been,
When clouds and darkness intervene;*

*I've sought in vain that face to see,
Disfigured once with blood for me.*

*I sought him in his temple, where
His saints, to worship, oft repair;
Yet even here, so hard my lot,
I sought him, but I found him not.*

*I sought to find him, on my knees;
I sought him in his promises;
But his dear face I ne'er could see,
Twas like the barren heath to me.*

*The sacred page no hope revealed;
This book divine to me was sealed;
Nor hope nor comfort could afford,
For I had lost my only Lord.*

*At length his lovely face he showed,
And joys divine my heart o'erflowed;
My sorrows fled when Jesus smiled,
And called me still his undefiled.*

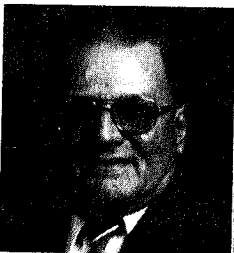
Sonnets.

CONTENTS

EDITORIAL	74
Elder C.B. Davis, Jr.	
QUERIES & ANSWERS	79
ARTICLES	82
Elder Leonard J. Brammer	
Mrs. W.J. Berry	
VOICES OF THE PAST	87
Elder W.D. Griffin	
Elder Gilbert Beebe	
CONTRIBUTIONS	95
OBITUARIES	95
Henry Caleb Alexander	
Julia Bynum	

 EDITORIAL

In the book of Ruth Chapter 4, verse 9 we find these words "And Boaz said unto the elders, and unto all the people, ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi."



Elder C.B. Davis, Jr.

We will find in thought that Boaz is a type of Christ and he purchased the entire inheritance that came through Naomi, a type of the church. It is those who are come in to the church that Christ paid the full price for. There are many who shall

never have their name on a church book here but are listed in the Lamb's book of life.

We need to look now at who these men were and how they had a part in the transaction mentioned above. Elimelech was the husband of Naomi and his name in the Hebrew tongue means, "My God is King." He and Naomi had moved from their native land to the land of Moab. The name Naomi means pleasant and trusting. We then see strength, virtue and faith in the union of Elimelech and Naomi. There were two sons of this union and their names were Mahlon and Chilion. The name Mahlon means infirm, weak and sickly. The name Chilion means pining for or wishing. We see then that there is not much stability in the two sons.

This family had moved from the land of Judah because of a famine there. This union of marriage is a type of the church for those who are the church are seeking a home where there is no famine. We find there is nothing of earth that causes us to long to remain here. We look forward to a time, known to God, when we can slip away from this earth, that cannot feed the spirit, and go to that city of plenty. This has been the desire of God's people in all generations and will continue until He calls us to come home and leave all things here.

Naomi as mentioned before is a type of the church (the mother, the bride) and Elimelech a prophetic type of Christ for his name denotes My

God is King through Christ is not yet born. He must die in order that Naomi might have the right of her part of an inheritance as well as the two sons. Part of this inheritance comes through law (that is natural family) and part through Grace which is the power that reaches beyond the law. The law part (nature) will be left in time but that of Grace is preserved eternally through our Lord.

Mahlon was the husband of Ruth who was a native of the land of Moab and Chilion was the husband of Orpah who also was a native of that land. Moab was a descendant of Lot because of an act of incest with his oldest daughter. The people of Moab were wealthy carefree ones and it seems strange that Elimelech would carry his family into such a land. We understand though that the will and purposes of God must come to pass. Without the things that are experienced happening as they did the ancestral lineage of Jesus would have been broken.

In the course of time Mahlon was married to Ruth and Chilion to Orpah. The purposes and will of God is now beginning to happen. Elimelech dies and leaves Naomi and the sons and their wives without any other ancestors there. They remained there for about ten years and Mahlon and Chilion died. We see in the ten years, the law and know that it takes more than that to move a sinner toward the promised land. We see Grace come in view now for Naomi feels there is nothing that will

keep her in this strange land. In other words she became as the prodigal son who came to himself and remembered his fathers house as a home of plenty. Naomi remembered her homeland and she was aware that the Lord had now visited with an abundance of bread (heavenly manna). She also knew there were there her own people and this points to the fact that God's elect all know where the church is. Naomi was already a native of (predestinated) to live as she (a church type) must exist in this time world of ours. Now beloved if we are what we hope to be we also want to dwell with our brothers and sisters in Christ.

Naomi and the two daughters-in-law began the journey to Judah but she told the two girls to turn back to their own people. We find that Orpah kissed Naomi and turned back. We now see the law power being over powered for she is a type of those who depend on the law for salvation. Remember we stated earlier that part of the inheritance would be effected by the law. We shall see later how Grace over came this trust in the law and by whom it came.

Ruth would not turn back and leave Naomi for she was now seeking Bethlehem (the place where Christ was born) for Naomi had told her of a rich kinsman there. I declare to you dear readers that we too have heard of a rich kinsman and seek where he dwells (the church). This kinsman was in the ancestral lineage of Elimelech whose name itself meant my

Lord is King.

We see now the working of Grace come into view for Boaz is a type of Christ and it is through him at once that Grace and Godly love is expressed. Ruth desiring to glean (search for heavenly blessing) goes into a field and the book relates it was her hap (just so happened she came to the field of Boaz) to find sustenance. If we indeed find any comfort of heavenly food it must be found in the field of Grace and it is not happen — chance but the will of (our Lord is King) Himself who owns it all.

Boaz sees Ruth and asks who she is and finds she is related to Naomi (not by law now) but by the eternal spirit (new birth). He commands the reapers (who are a type of minister) that labor in the fields of Grace to drop handfuls of purpose for her and when a minister preaches the Gospel it is indeed a handfull of purpose. God furnishes the grain and as Ruth was allowed to glean from the sheaves (the old dispensation) she could divide her gleanings with Naomi. When one has been filled to overflowing the desire is to share with the church. This is the pleasure we have in talking to each other about our experiences and how indeed God is merciful. We always find the hand of the Lord full and also that the graciousness thereof is for our pleasure, Boaz (Christ) tells his people not to glean in any other field for the gleanings do not exist in the fields of the law. There is only famine and hunger there in for the let-

ter of the law killeth.

When Boaz saw the dedication that Ruth had for Naomi (took notice) his love and compassion went out to her. We find her bowing herself to the ground is a most humble way. My brother and sisters in Christ does this not seem like your own case ? When Christ pours out His love to us as we wander the fields of Grace we question how and why He is so merciful to us. We then thank God that Christ hath been our wealthy kinsman all the while but we knew it not.

Boaz is aware that Ruth left her own people (Adam and Eve — her nature) and has now been brought to a people she knew not. Oh what lovely people we have found gleaning in His fields as we labor there (preach the word). There is such a sense of oneness when we meet another who has not kissed the church and turned back as did Orpah. We never feel that any are strangers and we don't doubt but what it is the love of our kinsman who has brought us to love each other. Boaz tells Ruth she will be rewarded for her love of Naomi and the fact that she has come under the wings of the Lord of Israel.

Boaz commanded Ruth to come at mealtime and feast on the bread and vinegar (a type of passover or ordinance of communion) as she sat among the reapers. She was also given parched corn which is symbolic of the word (Gospel) for it has been tried by fire and sword and has not ever failed in the purposes of God.

The fiery furnace did not destroy it nor the sword of Goliath who was a type of satan. David met this giant with the most primitive weapon known to man and its use was a manifestation that the arm of the God of Israel is strong enough to cast the stone of salvation (Christ) even from the Climes of Heaven.

Naomi tells Ruth that Boaz is her near kinsman (does not the church also tell us) and to be mindful of him as such. There are seventy two generations from Adam to Christ but only one generation of Christ therefore He is indeed our near kinsman. We were chosen in Him before the fields of Grace were even planted and we wander until the time we are brought to the field of plenty by the same power that decreed we are of His generation.

Naomi tells Ruth to make known to Boaz her love (go home to thy friends and tell what great things have been done) and trust that she has in Him. In order she show this love and trust she must lay at the feet of Boaz. We also go to the feet of Christ when we desire comfort and love. Boaz turned at the midnight hour and found Ruth at his feet. Christ also turned to us when we petitioned we were in a state of true nakedness and it was the midnight hour. We desire He cover us with His skirt (robe of mercy) lest the coldness of nature become worse.

Ruth desires to know how Boaz has come to be near kinsman for she has heard there is another kins-

man (Adamic nature) also who must be dealt with. Naomi tells Ruth to be patient (sit still) for he will not rest (neither sleep nor slumber) until he finishes all that is necessary to obtain the fulness of inheritance.

Boaz calls the elders of the city (heavenly angels if you please) to come to the gate. We truly believe there is a rejoicing of the angels when one does approach the gate of kinship. The other kinsman who is mentioned before comes by (no chance system) in order that the plan of God be fulfilled. This is that Adamic nature which can come by the gate but can't go in.

Boaz tells him of the fact that he must make manifest his condition (his weakness in nature) to purchase the inheritance under consideration. He tells Boaz he will purchase the part that is coming to Ruth only (we see here satan rearing his head with all kinds of worthless promises). Boaz tells him there must be purchase of the entire inheritance, meaning also the part that (by law) would come to Orpah. Now we see the defeat of satan because this man now says he can't purchase three parts (also Naomi's part) for it would mar his own inheritance. He must openly relate that he cannot be any part of the three (the deity of God) for if so it would ruin his own plans. He knows of a surety that he has no power equal to the kinsman (Christ) who is the redeemer of sinners.

Boaz purchases all three parts and there are two purposes in the

purchase of it all. He must obtain the portions of Naomi and Ruth in order for them to feel secure in that which comes freely as a blessing of God. The inheritance has been there all the time and beloved it has been theirs all the time but it would take a price for it to mean security. The price was the sufferings and death of our Christ. The part that comes to us has been preserved until the time of harvest (our coming to the church) and is a type of hope and faith. The fact is that Ruth had faith to desire to remain with Naomi (the church) not knowing in any way what was before her but believing her hope would see her through. It is through our faith and hope that we also press on not knowing what is before us but we believe our kinsman (spiritual brother) is directing us toward the Climes of Glory.

When Boaz purchased the part that was legally Orpah's he did so in order that no descendant of hers could ever lay claim to any part whatsoever. We are aware that by law it was hers but remember dear ones that Grace has decreed that all three parts must remain together (the three in one). We thank God that Christ came to redeem all his kinsmen who have been promised the fulness of heaven. The word redeem meaning to get back that which is already yours, so Christ has redeemed us forever from the law.

Orpah went back in the beginning to her people and her gods and that fact remains today because the world

is full of those Orpahs who care less about an eternal inheritance. The book proclaims they have their reward in this life and there is no inheritance in Heaven. We feel sure Orpah should have realized that under the law that she should have received Chilion's part but in spite of such those of the world and law are satisfied with such.

In the course of time Boaz and Ruth are married (she is now the bride) and will enjoy all the many privileges thereof. This union brings into the world a son who is to be named Obed (meaning servant) who was the father of Jesse who was the father of David and so on until we come to Christ himself (one generation). We see all these things happen because our Christ must be a descendant of David because the prophecy proclaimed that He would come through the house of David. We know that when the star shown the night Christ was born that an angel declared the baby would be found in the city of David. Let us remember that the beginnings of this travel of Ruth and Naomi was to go to Bethlehem. We still today seek the city of David for the brightness of the star (the Glory) of Christ doth yet shine.

My dear kinsmen take consideration of the thoughts as to the perfection of the purposes and works of God. He controls all that is takes to bring us into the knowledge of our heavenly inheritance which we shall receive when the last harvest has been made. The grain shall all be

bound together to make up the sheaves of Glory.

I feel unworthy that I even think I have a part in this inheritance but I don't doubt for one moment that the right arrangements have been made for those who are made worthy by Christ. We note in the scripture the reading is that the friends of Naomi and Ruth told them they were blessed to have a child that would be a comfort in old age and a restorer of life. Naomi even spoke as if that baby was hers and indeed our Christ is our babe of Salvation. He has been ours (the church) from the beginning of time and will be forever.

May God be praised as we draw nearer and nearer (age) to the time we receive our inheritance and see He who bought it all.

Elder C.B. Davis, Jr.

QUERIES & ANSWERS

It is with a sense of unworthiness and weakness I feel in trying to answer the question about Rev. chapter 13 and verses 16 and 17.

Elder C.B. Davis

Brother Key, Sister Elsie C. Turner and husband, have a Question for the (QUESTIONS AND ANSWERS) Rev. 13 : 16 & 17, (*And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or*

in their foreheads : And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.)

Thank you,
Your Brother in love,
and Fear of God;
Leonard J. Brammer

I go back to the old dispensation to begin in order hopefully to see what is beginning to be expressed. In the book of Ezra chapter 2 we find this. "*The children of Adonikam, six hundred sixty and six.*" This is the first mention of this number in the scriptures. In the Hebrew and Greek language all the names of people and places have a special meaning. The name Adonikam meant lord of enemies and though he was one of those who returned to Jerusalem after the captivity of Babylon I believe he denotes Rome and all her children.

Beloved get your Bible now and read Isaiah chapter 30 verses 8, 9, and 10. In fact that entire chapter could well have been in the book of Revelation. Then read Isaiah chapter 65 verses 11 and 12 for here we read in verse 11, "*But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop and that furnish the drink offering unto that number.*" I believe that troop to be the enemies (666 children) before mentioned, (that is Rome). The next verse 12 begins, "*Therefore will I number you to the sword*" etc. (the wrath of God).

Read this verse for it touches I feel upon the verses in the question.

Turn now to Rev. chapter 14 verses 8 through 11 and read for they in essence correspond to the writings of Isaiah before mentioned and speak of the mark of the beast in the forehead or the hand. I can't help but feel that still under consideration is as it were Adonikam or Rome.

We find that Rev. chapter 13 verse 16 reads; *"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads."* I now insert a historical fact; I feel is revelant to the fullness of this verse. Rome marked all their soldiers and men of authority either in the hand or forehead in order that all nations might know from what district they came and who they served as lord and master. Now we go to the 17th verse and read, *"And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."*

Now beloved not only does the name of Adonikam mean lord of enemies but also the letters of the Hebrew and Greek alphabet were used as numbers. The name of Nero Caesar expressed in number is 666; so we see now a coming together of the descendants of Adonikam as Rome. The troops are all prepared for battle (they have the mark) but they will wage war in vain for God has already won the battle for us through our Lord and leader Christ.

Rome would attempt to starve if

you please, the church of the living God, believing grace can be bought, sold or traded. We who have been touched by the compassion of God know that heavenly manna and grace is freely given and preserves every heir of promise who has not the mark and will not bow down to Rome. This wording also denotes that Rome will have no fellowship with us and are we not glad it is thus. We as the spiritual descendants of Abraham are not related in any way to Adonikam. (Nero Caesar or Rome).

We see in our time the church of Rome becoming more lenient in her rules thus enticing her children to return. I do not mean to cast stones at anyone but to state as best I can what is taking place in order all the mentioned scripture be fulfilled. The Episcopal Church, the Lutheran Church and the Christian Unity Church have already signed an alliance with the Pope (Rome) and there will also be others we believe. They all were once hers and still have the mark in their foreheads and hand (haven't forgotten from whence they originated). They all stand ready to re-enlist to help Rome fight (that is have the greatest number of soldiers) yet all the plans are in vain. We think of what a small number there was that went out with Gideon to meet an enemy whose number was more than the grasshoppers of the valley.

Let us now see verse 18 although it was not in the question but is indeed pertinent to the sum of understanding. This verse reads, *"Here is*

wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six." This number of a man is early - Adonikam, later Nero and finally the fulness of Rome. We know who the lord of Rome is (lord of enemies) and we rejoice that we have never been a part (have no mark) of the church of Rome. We trust we have a mark of grace upon us but it most assuredly is not the marks of Rome.

Please forgive any mistakes I have made and if this all seems as ignorance then blame me. If these thoughts have merit, if they have in any way answered any question give our God in Heaven all praise and honor whose army in Heaven is always battle ready.

Elder C.B. Davis, Jr.

MOVED OR MOVING ?

To assure you of getting your "Signs" and without missing any copies, be sure to inform us of any change of address.

The Editors

JUDE VERSE 21.

Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

THE COVENANT OF GRACE

God, having out of his own mere good pleasure from all eternity, elected some of Adam's fallen race to everlasting life, did enter into a covenant of grace to deliver them from sin and misery and bring them to a state of salvation by a redeemer. God had a purpose of grace and love towards his elect people from all eternity and therefore saves them, not according to their works, but according to his own purpose and grace given them in Christ Jesus before the world began. There can be no reason given why God did not embrace all of Adam's family in this covenant, only that it was the mere good pleasure of his will. It is called a covenant of grace because in it is a promise of eternal life and salvation to the elect, to be given them in a way of free grace and mercy (Jer. 31 : 33-34). God, the Father, is the party contractor on Heaven's side; the party contractor on man's side is Christ, the chosen of God. The eternal and unconditional covenant was confirmed by an oath and cannot fail. "He shall not fail nor be discouraged. My word shall not return unto me void, but it shall prosper in the thing whereunto I sent it." "By the blood of the covenant, I have sent forth the prisoners out of the pit wherein was no water." The promise was not to seeds as of many, but to thy seed which is Christ.

ARTICLES

ELECTION

What then? Israel hath not obtained that which he seeketh for; But the election hath obtained it, and the rest were blinded, Rom. 11-7.

May the Lord bless us, as we try to write upon this lovely subject election. We feel and believe that all Scripture was and is given for our learning and joy and comfort and instruction.

Paul being a Jew himself, was grieved because of their unbelief. Apparently he was called as to the gentiles a Minister. He said in (Cor. 9-20, And unto the Jews, I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;)

Paul said (What then?) The Lord had blessed Paul, to know that in and of himself or the Jews, or anyone else, could not obtain salvation by seeking after it by the works of the law. The Jews were well satisfied with what they felt they had, because they had Moses and the law, they did not need Christ or Paul, to tell them about Christ. But I see such a beautiful picture of election, but the election hath obtained it, the choice of God the election of God.

Oh, How I do hope and pray that

election, hath obtained it for me. I suppose that most of the Lord's Children as Gentiles and Jew, are guilty of seeking to the law for salvation. If they could have found it there, they would not have been seeking Christ, as the end of the law for righteousness.

Rom; 9-11 Not of works that Election might stand. (It is not of him that willeth nor of him that runneth, but of God that showeth mercy Rom. 9-16).

The last line of the text, and the rest were blinded. I hear so many say that is not fair. If some are elected and some are not, well, God is not under any law, and he is a perfect, and holy, and righteous God. He has a right to do whatever his will is, and no one has the right to question him on anything. (I AM that I AM) Praise his Holy Name.

We find in the scripture that (Rom. 11-25) (Blindness in part is happened to Israel until the fullness of the Gentiles be come in.) We wonder if that time is not near. We feel that when the last heirs of promise have obtained the election, when all of them are brought in, then the Gentiles will be to their fullness, then that would be the fullness of the Gentiles.

No one knows the time of his coming, but it looks like we can see some of the signs.

Those that were elected in Christ, who have obtained eternal redemption, will see him coming in the clouds with great glory.

I feel and believe that if we are so

avored to meet the Lord, we will be able to shout perfect praise to him who obtained eternal salvation for us.

One more thought on election; 2 Peter 1-10 Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall. 2nd Peter 1-1 3rd & 4th. To them that have obtained like precious faith. This strikes another note of joy, concerning the things the Lord has done for his people, not only in the election obtained but faith as well; When we are taught in Peter to make our calling, and election sure, I feel he is telling us not to try to climb up some other way other than Christ. It makes no difference what man may say or teach, there is no way to obtain life, or salvation, or to be elected in Christ, other than to obtain election through the choice, and Purpose, and fore-knowledge, and will of the three in one God ; (Father, Son and Holy Ghost) Those that stand on this ground, as Peter said will never fall; Blessed be his Holy name, may He have all the PRAISE.

Elder Leonard J. Brammer

**IS IT TIME TO RENEW
YOUR SUBSCRIPTION ?
IF YOUR EXPIRATION DATE
IS 4 / 92
IT EXPIRES WITH THIS ISSUE.**



“Whatsoever Things Are Lovely . . .”

In the midnight hours sorrow over a lost loved one was added to personal care. The heart was too heavily burdened for sleep. A heavy, dreary rain continued to fall all through the night, the drops falling from the eaves like drops of sorrow. The sighing of the wind in the trees echoes our sadness. The rain was needed, and the drip, drip, drip should have been a happy, comforting sound. But perhaps drops never sound happy when they must fall on a new-made grave.

Continuously through the sadness and gloom came the refrain, over and over: “Whatsoever things are lovely ...” “Whatsoever things are lovely...” The words finally sufficiently penetrated my troubled consciousness, that it was as if I said rather crossly: “All right. Paul ! Since you must keep interrupting, what about these lovely things?” He seemed to be, as Paul always was, very courteous: “I’m sorry for the interruption, but you were going

'round and 'round on your treadmill of trials, and you had to be interrupted."

"That's quite all right, dear Paul; but since you have interrupted my thoughts, what about these things which you call lovely? Please show me one lovely thing in this wide, sinful, sorrowful world tonight!"

Well, "... whatsoever things are pure, whatsoever things are lovely, ... if there be any virtue, if there be any praise, think on these things."

I said, "I know about those words; I have read them many times; but Paul, please show me just one of the lovely things just now."

He seemed to stand before me poorly clad, great ugly stripes on his poor back, bound with chains about his bruised ankles. The sight nearly broke my heart. The man who was of noble birth; a man of great learning and culture; a man who could stand before kings and give such a wonderful account of his religious belief; a man of quiet dignity. He seemed to remember his poor appearance as he reminded me of what some had said long ago, that his bodily appearance was weak, and his speech contemptible. But oh no, Paul! I see beyond your poor scarred body, beyond your chains and mean attire. At least I am not that blind! You bear the marks of our dear Lord, and your words are not contemptible to me, but weighty and blessed. How lovingly did I then assure him that I did not consider him as some did of old.

This brought us back to one of the

causes for present sadness, the death of a beloved one, and my rather impatient request to be shown one lovely thing just now. Well, for instance, he seemed to say, This man of God who has gone to be with Him — can you not see at least one of these lovely things in this? This man abundantly possessed the blessing of Jesus: "Blessed are the peacemakers, for they shall be called the children of God." There is no more lovely, beautiful virtue than that. Think on this! This man was deeply loved for the fact that he walked more nearly with his Lord than many do. Could we not see beyond the sorrow of the day, beyond the storm clouds of this sad night? Could we see only the tears mingled with the sadly dropping rain on his grave? Could we see only the sorrow and loneliness of the sad heart mourning his absence? Could we not see that sin is finished for him? The cruel enemy, Death, has no more power over him! As sad ones weep here, can we not hear the angelic hosts shouting praises: "He's home! He's home! Another saint forever at home!"

Paul seemed to say, "Think on these things! Let your heart grieve with the sorrowing ones, but let it also rejoice with those who are never more to know sorrow."

"If there be any virtue,..." Surely there is virtue manifested in many such saints. It is wrought in them by the love of God, and it is truly a lovely thing. Think upon it! As we think upon this virtue — coming from

the very Fountain - head of loveliness — the dark shadows seem to fade away and vanish from sight. The heart glows with the loveliness of virtue and praise, and is sad no more with an unbearable sorrow. We look up to the joy which awaits us, where sorrow and sighing has passed, and think with deep solace filling our heart, of loved ones already there. Though tears of sorrow and sympathy wet our cheeks, the light of such a glorious promise shining on the darkness of our sorrow makes rainbows of our tears. This is a lovely thing. Think upon it !

Continuing, Paul seems to remind me that I had been looking alone on things which are temporal and which must pass away. Things in which there is no lasting beauty or loveliness. I was to look, he seemed lovingly to say, upon things eternal, imperishable, that never fade away; things which never are sick or die. Lovely things !

No wonder the heart could no longer bear the weight! Thinking only of trials, perplexities, sorrow and death; thinking only of things which must end in the mire of the earth, the eyes and weary heart could see and feel only sadness and darkness. But to look at these, knowing there is a glory beyond not yet revealed, we "rejoice in hope of the glory of God." Not only this, but I could see by Paul's patient instruction, that we find glory in these very dark and unlovely things, if we can only look beyond to the lovely things which follow. As surely as there is an "after-

ward of peace," there is an afterward of loveliness, when we view all the lovely things in this world by the light which dear Paul holds out for us.

Christ, the lowly, lovely Jesus, died one day ! Surely this cannot be one of these lovely things which we are to think upon! Oh, the horror of it sickens the heart that is touched at all with love !

*"He dies, the Friend of sinners dies !
Lo, Salem's daughters weep around !"*

He died, each poor sinful heart echoes, feeling a guilt that stains it through and through. Oh, how this guilt pierces the soul ! Nothing but a holy sacrifice can ever remove that stain ! Tears of joyful sorrow (what a paradox!) well up and overflow. The pen trembles and falters to form the words! He, Jesus Christ the Son of God, is this Sacrifice ! So He must die ! We must see Him dying. We must feel the weight of His death, the anguish of it. Oh, that our eyes were oceans, that we might weep over Him Whom we have brought to this shame!

Is this one of these lovely things ? No, death is never lovely. It is the dread penalty for sin.

But He is no longer dead ! And Salem's daughters spread the joyful news: "He is risen !" And dear Paul whispers, "ought not Christ to have died and rose again for our justification ?" This is the lovely thing we never tire to contemplate through ceaseless ages. He arose ! And with Him we were raised to a new life. This is inexpressibly lovely to a poor lost sinner. Because He died, I shall

never die eternally in my awful sins. Though this sentence of death is in this body, and it must die, it can no more remain in the dark and lonely grave than the sealed tomb could hold His blessed body. This is a lovely thing !

Just as surely as He died for me, He will come one bright, beautiful day for me. Then I shall live forever and reign with Him. All of His beloved ones shall be there with Him, loving and praising Him. No more sorrows to know; no more pain to endure; no more death to dread. All pain and all weariness forever past; all hatred and strife and conflict removed; all tears forever dry. This is a lovely thing to think upon.

Oh, may the sad heart forget the sorrow and care. May I not be uncaring, but may the care be swallowed up in the lovely things yet to be!

When the heart was all a-glow with the loveliness of Christ, and the many, many lovely things He has done for poor sinners, I turned as if to say to Paul: Oh, I see what you mean, dear, wise, suffering, understanding Paul !” What joy comes with meditating upon them ! But he had accomplished his purpose — to point me to Christ Whom he loved, and he had slipped quietly away in the darkness.

He had shown me so many lovely things ! He had gone, but his sweet words lingered on, and they are recorded in God’s Book so that when I forget I may read them again and again, feasting upon them as the Holy

Spirit brings them to remembrance.

No longer was I sad with an unbearable heaviness as I thought on the lovely things. There was no possibility of numbering them. They seemed to reach on into infinity. Attempting to think upon just a few of the lovely things, peace came to the troubled, weary heart, and sleep closed the tearstained eyes.

Mrs. W.J. Berry

PSALM 119 : 49-56.

Remember the word unto thy servant, upon which thou hast caused me to hope.

This is my comfort in my affliction : for thy word hath quickened me.

The proud have had me greatly in derision : yet have I not declined from thy law.

I remembered thy judgments of old, O Lord; and have comforted myself.

Horror hath taken hold upon me because of the wicked that forsake thy law.

Thy statues have been my songs in the house of my pilgrimage.

I have remembered thy name, O Lord, in the night, and have kept thy law.

This I had, because I kept thy precepts.

VOICES OF THE PAST

HUNGER

“ Blessed are they which do hunger and thirst after righteousness : for they shall be filled. (Mat. 5:6.)

Oftimes I hear a perversion of this beautiful beatitude. It is not a good substitute ; it is not a good perversion. This one, together with the other cluster of blessings, is not tinged with creature or fleshly works in them being fulfilled.

If there is a blessing in the lids of the Bible that is entirely free of conditional doctrine, truly this is it. I am willing to rest in perfect complacency that the promise in this passage is a covenant blessing. The hungering after righteousness is as certain as any part of the covenant of redemption. Too, this hunger and thirst never begins until after God has displayed His redemptive powers in a poor sinner. I am sure that no one, no one at all, is going to take a position that a sinner that is dead in sin, one still carnal, still of the earth earthy, is going to hunger and thirst after righteousness. However, if there is a reader that feels himself or herself interested or authorized or that has a part in such a favor, let he or she keep quiet for the present.

I do not have any fault to find

with people that hunger and long for the things of the earth. I am not preaching at nor to them, for there is not any use of it to the perishing (I Cor. 1:18). However, if language has ever been put together that said a dead man could hunger and thirst, I have not run across it as of now.

Before one could hunger and thirst after spiritual things, he or she would have to be spiritual. As far as I know, there is not a hereditary gift from our parents that will enable one to do that. The one and only one way for that to ever come to pass is by being born of the Spirit. The first birth, regardless of the proud bloodline, does not, nor cannot, qualify one to hunger and thirst after righteousness.

There is an effort quite frequently advocated that the new born child of God needs special kinds of food, and the insistence is often rather urged that new born infants cannot digest any of the hard doctrinal points; that they will starve to death on them. In order to sound practical and reasonable it is advanced that they should be started on gentle things like love, and good works and the sincere milk of the word. This is to be practiced until such time as they become wary and alert to tell the difference. Just who is it that is to oversee the little children in the kingdom? Is it their human and earthly mother or is it their heavenly mother, wisdom? I had thought that the apostle come before the church (those that composed that church, old, young, the whole church)

at Corinth being determined to know nothing among them save Jesus and Him crucified. Has the church progressed to such an extent that Paul or any servant of the Lord does not need to have that determination today?

Yes, it is freely admitted that the sincere milk of the word is essential that infants grow, but who is to administer it? If Wisdom does not administer the sincere milk of the word, who is qualified to do it? I may have missed something that I needed, but I have always understood that the Holy Spirit called and qualified men to preach the gospel of the grace of God. It has been demonstrated time and time again that what comforted, what fed the aged was just as nourishing to the babe in Christ. If there is two kinds of preaching, and the minister is to acquire and administer both kinds, it seems readily understandable that we get things mixed up sometimes. Let me urge that the only teacher of ministers of the gospel of grace is the Holy Ghost. There is not a set of books that he must study; there is not a board, the chair of which must give his approval before he is qualified to appear before a mixed multitude of God's children.

What a wonderful arrangement it is that our heavenly Father has made for the church of His. What simplicity, what a divine order it is that as soon as a poor sinner is born from above, he or she has a change of appetite. In the first birth, they do not lose the need nor the desire for the provisions

that wisdom made for them in the first kingdom into which they were born. To do well, they must continue to have the things of the first birth. They are not qualified for the things of the upper and better kingdom. The reason for this is because that God has fixed it that way. There is not any appetite, any need, and will not be any response from the forced use of things from above.

How different it has been, or, let me say, how different it has been with Bible characters. The evidence, according to the Bible, that comes about when one is born again. He and she still has the need for the things of the earth. They need to do the work of the earth, they need to rest and to sleep, they still need the things of the medical world to heal and to alleviate the sufferings of the natural body. But of the heart (new one), and of the mind (the new one) they have new desires, and a new appetite. While still in need of the things of the first kingdom, they are not slaves to them. Their desires and their appetite for the things of the earth are not as whetted, not as intense as formerly. They have been born from above of a new source, by a new and a living way. That is now become a new and a living way. While the desire and the need of the things of the first kingdom born into are now less important, the things of this new kingdom that they have been born into has become the most important, the most absorbing of anything that has ever been presented

to them.

Or am I spinning a web of sheer fancy? I have been told, Why, I love sin as well as I ever did. I love the dance floor as well as I ever did. I love a game of cards as well as I ever did. I love a drink of whiskey as well as I ever did. My appetite for the things of the earth is as strong as it ever was. The difference is that I have, in addition to what I received from my first birth, have received a new desire a new appetite, but my old desires are as strong as they ever were. The text is, Blessed are they that hunger and thirst after righteousness, for they shall be filled. Paul was blood thirsty on the Damascus road, but I say that he lost the desire for it on that road. My evidence is found in the fact that he never did display that passion after being struck down. Before his conviction on that Damascus road, he was a coordinator and a conspirator against the servants of Jesus Christ, but not one time did he lift a hand against one of them after his conviction.

(Turn now and read hymn number 492 in Lloyd's, 379 in the Hymn and Tune Book, 913 in Beebe's Hymn Book). It is useless for professors or non-professors to tell me that the children of God do not hunger after the things of the Spirit. To be sure, we are writing about spiritual food. That is the most delightful theme that has ever been given to the children of God. Their desires and their appetites are for spiritual eats and drink.

It is not my intention to minimize the necessity for earthly bread, nor would I ever encourage the children of God in carelessness in providing the necessities of the earth for themselves and their families. In fact, it is doubted that having an appetite for the Bread of heaven ever makes a believer have the don't cares about his or her obligations here. However, the true need of the follower of the Lamb is to evermore have that living Bread that we might eat and grow in wisdom and in stature as men in the Spirit and not any longer children in that way. This Bread and the rich provender that is placed on the table of the Lord for His little ones is not of this world. It cannot be mortgaged nor sold, nor can it be exchanged for the perishable things of this earth. And let us repeat that this well set and well provided for table is the same for every member of the body of Christ. Here is the feeding place for he that is a new petitioner at a throne of grace; here is food and drink for he and she that is a thirst and for he and she that is perishing for that living Bread that has been made palatable to one and all. Here is a table, and there is a place of gathering in close with the aged minister and the one that feels his inadequacy for the things demanded of them as an infant in the kingdom of heaven.

This well stocked table is peculiarly situated. Only those hungry for the broken Bread of life, and for the soul cleansing blood of the Lamb know anything about this table and

the suitable and nourishing viands that are provided there. Here is the display of mother wisdom's ingenuity. She brings the needed and suitable provisions for all ages and needs without having to adulterate or disguise the food. How wonderful it is that the feasting of the saints is repugnant to the earthlywise. There is not any need hiding the food that our spirits desire, for it is hid from the wise and prudent that thinks that they know everything, and is revealed to babes in Christ that their daily confession is that they do not know anything as they ought.

Something else about the table of the Lord. It is suitable for every one of the Lord's people from out of every nation, kindred, tongue and people. The table is adjacent to the whereabouts of he in a heathen land or in the most up to date place, and when the poor hungry child of God is set down at the table the heathen and the hypocrite pays he and she no mind.

How thorough the Holy Ghost is in bringing each and every one to the table. Furthermore, one thus brought by divine grace and mercy bows down in humility asking, What is thy servant, that thou shouldst look upon such a dead dog as I am? Let us ever remember that he that is abased shall be exalted. The table had been filled except at the head of the table. When Mephibosheth was brought to the table and was set down, it was a time of joy. The beauty of it all was that the lad was cripple in both feet and could not walk, but when the poor

helpless cripple was seated and the cloth of the table was in place, his little crippled feet were covered. O what a happy day. What a rich display of God's gracious kindness to poor sinners. His nurse had dropped him (which was the law) and it left him crippled for life, but what a mercy that the cleansing blood with its curative powers, and the linen tablecloth (righteousness of Christ) had set the everlasting seal of God's love on the poor sinner. He forever ate continually at the king's table, a daily rate a continual allowance given him of the king, a daily rate for everyday, all the days of his life.

Elder W.D. Griffin

HEBREWS 1 : 1-6.

God who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

Brother Beebe: *Will you give your views on Ephesians 2:5. "Even when we were dead in sins, hath quickened us together with Christ. (By grace ye are saved.)"*

Isaac Briscoe

REPLY.

Alexandria, D.C., February 15, 1839.

In reply to our brother, we will say, Such as we have, we will give; and certainly nothing more can reasonably be required at our hands. We understand the apostle in this epistle to a Gentile church, and with them, to all the faithful in Christ Jesus, to be laboring to show that all spiritual blessings result to us from the fixed purpose and determinate decrees of God, who worketh all things after the counsel of his own will; and flowing to the heirs of promise in precise accordance with the doctrine of election — According as he hath chosen us in him before the foundation of the world. And having in the first chapter brought to view the firm, immutable and everlasting basis of our hope for life and salvation, dwells, in the immediate connection of our text, on the quickening power of God, in reference to the execution of his eternal and unfrustrable design in the salvation of his people. In the passage presented for consideration, the saints are spoken of as being quickened together with Christ, and saved by grace. We presume the following considerations are fairly involved in the subject before us, viz:

First. The life which the saints had in Christ before they fell in Adam. That the saints had any personal individual existence other than that which was given them in Christ, we shall not contend; but that they existed as the spiritual body of which Christ is the Head, is as clearly proven in the scriptures, as is the existence of Christ as Head of his body; and that the body of Christ was created in Christ, as that Eve was created in Adam; and that they were chosen in him before the foundation of the world, and in him were predestinated to all that they were by Jehovah destined to be, either in time or eternity, is fully implied in the first chapter of this epistle. The omniscient eye could, and did see the substance of Christ, lying in embryo; and in his book all his members were written, when as yet there was none of them. *Psa. cxxxix.* In him was life, and the life was the light of men. *John 1:4.* Do we inquire, What life was in him, who was with God, and who was God? The apostle answers: "Your life is hid with Christ in God." "When he who is our life shall appear, then shall ye also appear with him in glory." *Col. 3:3, 4.* In perfect harmony with this sentiment, is the expression of the psalmist. "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." *Psa. 91:1:* The place where God has hidden the life of his people, must be a secret place, and under the shadow or protection of the Almighty; and that

such is the place of the saints' security, see Deut. 33:27. "The Eternal God is thy refuge," &c. And that such has ever been the spiritual habitation of the saints, see Psa. 90: 1, 2. "Lord, thou hast been our dwelling place in all generations; before the mountains were brought forth, or ever thou hadst formed the earth and the world; even from everlasting to everlasting, thou art God," &c. As we apprehend no danger of these premises being disputed by Old School brethren, for brevity's sake we pass.

Second. The cause and nature of alienation, death, &c. In the preceding part of the chapter from which we have our text, the apostle connects our death with our existence in an earthly Adam, or under the law, as transgressors thereof; dead, he says, in trespasses and sins. He has elsewhere informed us that sin is a transgression of the law; but where there is no law there is no transgression. Hence this death has reference to our law state; and consequently to our relation to an earthly Adam. Now if we were to speak of the first great cause of all causes, we would say with the psalmist, (11:3) "Thou turnest men to destruction, and sayest, Return, ye children of men." Or in the language of the apostle, (Rom. 8:20) "Thou turnest men to destruction, and sayest, Return, ye children of men." Or in the language of the apostle, (Rom. 8:20) "For the creature was made subject to vanity; not willingly, but by reason of him who

hath subjected the same in hope." But when speaking as to the procuring cause, on the part of man, we conceive that our alienation from God, and total depravity, and death in sins, is attributable to the introduction of sin into the world. In Romans 5:17, the apostle tells us, that by one man's offence, death reigned by one, &c. And again in this epistle, (4:18) this apostle attributes our alienation from the life of God, to that ignorance which is, to us, in consequence of our depravity by sin. Hence he very justly denominates it a death in trespasses and sins. The nature of our alienation is properly compared to a state of captivity "*All we like sheep have gone astray.*" Isa. 53:6, 1 Peter 2:25. The law under which we were created in Adam required of us perfect and perpetual obedience; and said in a voice of thunder, The soul that sinneth, it shall die. We had all sinned and come short of his glory; hence we fell under the condemning sentence of the law, became lawful captives, were by the law cast into the prison of death, and there held in chains of darkness, without hope, and without God in the world; and, as the apostle here tells us, "*That at this time we were without Christ, (or life — for Christ is our life) being aliens from the commonwealth of Israel, (Gentiles literally,) and condemned sinners, in the spiritual view of the subject, and strangers to the covenants of promise.*"

The covenants of promise made with Abraham, were figurative of the

provisions of grace locked up in the cabinet of the divine mind, for the heirs of salvation; and in our degradation we were utter strangers to that provision, and equally so to any other way of life and salvation. Notwithstanding our captivity, darkness, bondage, guilt and death, we are not to suppose that what was treasured up in Christ for us, had undergone any change; God is immutable; and Jude assures us that the saints which were sanctified by God the Father, were preserved in Christ Jesus. Jude 1, And Paul has named them as the "*reserved ones*;" (Rom. 11:4) and our text, as we propose to show, forbids the notion that God's love towards us could be abated by any thing which we could do. "*Many waters cannot quench love, neither can the floods drown it.*" — Songs 8:7. Nor can all the substance of poor, lost, sinful mortals buy it; it is sovereign, discriminating, eternal, immutable, and invincible. Could we admit that in our fall in Adam, we fell out of Christ, or that the vital relationship of his children to him was dissolved, in relation to that life which was given us in him, and secured for us in him before all worlds, we should despair of salvation by him; for the lawful captive must be lawfully delivered; and by virtue of the eternal indissoluble union; the right of redemption was vested in Christ; and on this principle he came into the world, and was made under the law, (not to destroy the law, but to fulfill it) to redeem them that were under

the law. In this relationship he could, and did as truly represent us, in the obedience which he rendered to the divine law, as Adam had represented us in his first transgression of divine authority; hence, says the apostle, "*Therefore as by the offence of one, judgement came upon all men unto condemnation, even so (or exactly so) by the righteousness of one, the free gift came upon all men unto justification of life; for, as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.*" — Rom. 5: 18, 19.

In the foregoing, we have expressed our views of the life we had in Christ from everlasting, of our fallen state, and alienation in our earthly Adam, our captivity, bondage, &c., and also the way of life through the obedience and death of Christ; but our text says, we are "*quickened together with Christ.*" Apart from him we must have been, had the pre-existing bond been severed; and apart from him there was no way possible for us to be quickened. Our natural head, Adam, was made a *living soul*; but our spiritual representative was made a *Quickening Spirit*. He quickeneth whomsoever he will. Together with him. How sweet! how heavenly the language! Together with him, we had life before the world began. Together with him, we are in due time quickened and raised from the dead. Together with Christ, are we sons of God, and heirs of immortal glory, and so completely

together, or united, that when he died for us all, then were we all dead; dead to the law by the body of Christ; all our accumulated guilt was laid on him; bearing for us all the dreadful curse of the law, billows of divine wrath overwhelming his soul, and baptized him deep in death; but soon the bands of death gave way, soon the auspicious morning dawned, which gave ample demonstration of his complete victory over sin, death and hell, while the radiant flame of his refulgent glory brought life and immortality to light, for all the members of his mystical body.

In the resurrection of Christ, the prophecy of Isaiah (26:19.) was fulfilled. *"Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead"* Having thus in him suffered the vengeance of the law, been crucified together with him, *"Blessed by the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance (not to a purchased possession) incorruptible, and undefiled, (notwithstanding our fall in Adam) and that fadeth not away; reserved (not newly procured) in heaven for you, who are kept by the power of God, through faith unto salvation."* — See 1 Peter 1:3-5. Hence we see in the resurrection of Jesus Christ from the dead, the all-sufficiency of his atonement,

complete satisfaction rendered to law and divine justice, the prison doors are unbarred, the jubilee trumpet is blown, liberty is proclaimed to captives, the prisoners are brought up out of their prison houses; and as he bursts forth from the confines of the tomb, his ransomed church is seen emerging from the dead, while from the old heaven, now dissolving with fervent heat, the shout is heard, *"Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in."* Psa. 24:7-9. When God went up with a shout, the Lord with the sound of a trumpet. — Psa. 47:5. How full of consolation is the contemplation of the union of Christ and the church.

*"One in the tomb, one when he rose,
One when he triumph'd o'er his foes,
One when in heav'n he took his seat,
While seraphs sung all hell's defeat."*

Lastly. That this astonishing work was done for us when we were dead in sins, is worthy of special attention. Before we were dead, we needed no such work as quickening, or the resurrection of our blessed Lord for us, as the whole need not a physician. *"But God commendeth his love towards us, in that while we were yet sinners Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him."* — Rom.5:8, 9. And again. This great work being performed for us when we were dead in sins, shows that it could not possibly rest on any merit, work or will

of ours; therefore the apostle adds the words, *"By grace ye are saved;"* and afterwards declares that it is not of works, lest any man should boast; but that we are God's workmanship, created in Christ Jesus unto good works, which God had before ordained that we should walk in them.

In conclusion, be it ours to reflect with wonder, joy and gratitude to God, on the revelation of a way of life and salvation so completely adapted to our ruined condition, and so admirably calculated to abase the proud man in the dust before God. Not unto us, not unto us, O God, but to thy name give all the glory. Amen.

(Editorial by Elder Gilbert Beebe, February 15, 1839.)

CONTRIBUTIONS

FOR JANUARY 1992

Victor H. Laws, MD	34.00
Mrs. Ilene Clifton, VA	2.00
W. L. Knight, NC	7.00
Mr. & Mrs. Ralph Lucas, VA	10.00
Mrs. Pearl McNelia, MD	7.00
Rufus Jacks, AL	7.00
Mrs. Virginia Apple, NC	2.00
Mrs. Carmen Abernathy, NC	2.00
L.D. Goard, VA	5.00
Mrs. Mamie Ferfuson, VA	2.00
Mrs. Jean Moran, NC	7.00
Mrs. Cliff Weaver, WA	15.00
Wyatt G. Willis, VA	12.00
Ballard Barker, VA	2.00

Mrs. Virginia Gladding, MD	7.00
Mrs. Frank Sizemore, WV	5.00
Mrs. Joyce Farley, TX	40.00
Jack K. Hays, TX	7.00
Mrs. Elizabeth Adkins, VA	3.00
W. B. Wilson, CA	7.00
Mrs. Garlon Vick, NC	5.00
Mrs. Jessie P. Whaley, NC	2.00
Alvis G. Beacham, NC	7.00
S. G. Blankenship, VA	2.00
Eld. W. T. Conner, VA	2.00
George F. Blalock, NC	2.00
Mrs. Gladys C. Wright, PA	2.00

OBITUARIES

HENRY CALEB ALEXANDER

We trust it was God's will to call from our midst Brother Henry Caleb Alexander. Brother Caleb was born on April 9, 1902 and died January 10, 1992, making his stay on earth nearly 90 years.

Brother Alexander joined Tarboro Church on January 1, 1971 by letter from Danville Church, Danville, Virginia. He was a faithful member as long as he was able to attend. Due to afflictions, Brother Caleb was unable to attend for the past few years.

Brother Alexander was a great believer of Salvation by Grace and he trusted and thanked his God for all the blessings that had been bestowed upon him. Brother Caleb was a good supporter to his church as long as he was able. We trust he is at

peace with his Maker.

We, at Tarboro Church, send our sincere sympathy to his family. We wish that three copies of this resolution be made: one for the church records, one for the family, and one for publication in "The Signs of the Times".

This done by order of our February conference.

Elder Henry Jones, Moderator
John H. Coker, Clerk

JULIA BYNUM

In memory of Sister Julia Bynum I endeavor to write a few lines; Hoping God will give me the power and ability I need to do so.

Sister Julia was born in Onslow County October 24, 1990. Her parents were George Robert and Racheal Brooks Littleton. They were both active and true members until their death.

Sister Julia was married to Wesley Bynum. He was also a member for a short while until his death March 5, 1975.

They were blessed with two children, Gordon Bynum and Helen Bynum Spanenberg. Each one of them had three children. Gordon had two sons and a daughter. Helen had two girls. Out of her "great love" and devotion for children. She adopted a son. Rick has two sons. Sister Julia was blessed with six

grandchildren and eight great grandchildren.

All of sister Julia's life she was devoted to her church, until confined to bed. I often heard her say. If she was saved, its by the "Grace of God". Love was always shown in her "Every-day Life".

I started taking her to church in the 1960's. In 1970 my son started going with us.

We didn't mind the distance we had to travel. Always receiving a great blessing, joy and love from the members of same faith who lived in far away places.

In 1983 Sister Julia's health was bad. She was admitted to Britthaven Nursing Home. Spent eight and one half years. Toward the end she didn't seem aware of anything.

On September 28, 1991, sister Julia passed away. Her family has suffered a "Great Loss" but I feel their loss is "Heavens Gain." She heard a voice; come home. With no more sickness or pain, and be with the Lord forever.

To the family :

Be patient press on to the Mark of High Calling and meet her some day is my Prayer. The funeral was conducted by Elder J.T. Prescott at Johnson's Funeral Home. Burial : Memorial Park Cemetery.

By the order of North East Church; In conference third Saturday in February 15, 1992.

Written by Mary Lillie Hall

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

"The Sword of the Lord and of Gideon"

VOL. 160

KEELING, VA., MAY 1992

NO. 5

SIGNS OF THE TIMES

ISSN - 0199-0063

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

Published each month by

SIGNS OF THE TIMES, INC.

Established in 1832

Devoted to the Old School Baptist Cause

CIRCULATION OFFICE

Elder J. R. Williams

Route 1, Box 420

Keeling, Va. 24566

EDITORS

Elder J. R. Williams, Editor

Route 1, Box 420

Keeling, Va. 24566

Phone (804) 792-8758

Elder Kenneth R. Key, Editor

721 Willard Street

Greensboro, N.C. 27405

Phone (919) 273-7464

ASSOCIATE EDITORS

Elder Richard H. Campbell

2171 Allen Court

Germantown, Tenn. 38138

Phone (901) 753-7791

Elder C.B. Davis, Jr.

Rt. 4, Box 440 C

Roxboro, N.C. 27573

Phone (919) 599-7236

Elder C.C. Wilbanks

217 Bastrop Drive

Monroe, Louisiana 71203

Phone (318) 343-5473

All letters for this paper containing subscriptions and remittances, should be mailed to Elder J. R. Williams, Rt. 1, Box 420, Keeling, Virginia 24566. All articles and letters for publication, all notices of meetings and all obituaries should be mailed to Elder Kenneth R. Key, 721 Willard Street, Greensboro, N.C. 27405.

SIGNS OF THE TIMES, INC.

Route 1, Box 420 Keeling, Virginia 24566

Who?

*Who flung the stars out into space,
And holds them in their proper place?
Who, like a curtain, stretched the sky
To make a place for birds to fly?
Who sends the wind and sun and rain
To nourish fields of golden grain?
Who forms the seed that makes the
wheat,
And gives us daily bread to eat?*

*Who, in the winter sends the snow?
Oh, tell me who, if you should know;
Who has designed each lovely flake?
What wondrous power did it take?
Who made the never ending sea?
Who formed the grass, the vine, the
tree?
Who made the cattle on the hills,
And creeping things in rocks and rills?*

*Who holds all things within His hands?
Who owns all houses, fields and
lands?
Who keeps our souls each passing
hour?
No man has this almighty pow'r!
It is the Lord and He alone!
Man has no glory of his own!
We have no goodness we can claim,
So let us publish His great name!*

*He takes a sinner vain and wild,
And makes Him as a little child;
Subdues his will and guides his feet,
And draws him to the mercy seat.
Let all creation lift its voice,
And in the Lord let us rejoice!
Let all His works praise and confess
The glory of His righteousness!*

CONTENTS

EDITORIAL98
 Elder J.R. Williams

CORRESPONDENCE.....100

QUERIES & ANSWERS.....100

ARTICLES.....101
 J.H. Gosden
 Robert L. Miles

VOICES OF THE PAST112
 Elder W.D. Griffin

MEETINGS.....117

CONTRIBUTIONS117

OBITUARIES118
 Ethel Hill Agee Cannaday
 Mae P. Griffin
 Mazie Boaze Payne
 Mary H. Parsons
 W.D. Roberts

EDITORIAL



ELDER J.R. WILLIAMS

We read of Joshua, the son of Nun and former minister of Moses, gathering all the tribes of Israel and calling for the Elders of Israel, their heads, judges and officers presenting themselves before God. "Joshua said unto all the people, Thus saith the Lord God of Israel." The Lord speaking through Joshau related the many times He had favored Israel in their travels through Egypt, from the deliverance of the plagues the Egyptians suffered to the bringing across the

red sea safely. He also told them how the Lord put darkness between the Egyptians and Israel. They were so quick to forget how merciful the Lord had been to them as we are today and have been in all ages.

Now we come to a part I think so misunderstood by many in that day and in this day. Joshua, chap. 24 verses 14-15 *"Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord."* "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord." Joshua spake of a truth, for the Lord is truth, so they heard with open ears and an understanding heart as this truth, I believe cut them to the very heart.

In that day, as today, if we worship in spirit and truth we must worship the Lord thus, for He is a spirit and seekest such as do worship Him in spirit and in truth. The Israelites worshipped idols and Joshua is telling them of the idol gods, it matters not which one they serve. I believe with the nature of the creature these idol or false gods are still served, but with the mind, that mind of Christ, that is, we serve the Lord, if we so possess this mind.

As stated in this scripture there are gods many, notice written gods which your fathers served. Are we

still serving gods? Does not what we serve, be our God? Think for a minute, what ever is foremost in our daily lives, not just on Sunday or just while at meeting house. Answer truthfully, what are our thoughts on most, things of material value, entertainment at home and away, sports, work, shopping etc. The things we serve, must be our Gods. Joshua is saying if it seems evil to serve the Lord it doesn't matter what other gods you serve. Those that haven't had that hard and stony heart removed and given a heart of flesh will serve other gods, but as sure as He appears that bright and shining star it will blind His people to other gods.

May we be kept with a faith so strong, a hope so eternal and an eye single to the glory of God, that we can see no God before Him, and desire to be some day like unto Him the Keeper of the city who is King forever, O Lord keep me from the evil to come. I want only the Lord to serve.

In hope,

J.R. Williams

our Brethren, Sisters, Friends and Ministers to meet with us.

Elder H.W. Wray, Pastor
Sister Rachel Wray, Clerk

GOD'S ATTRIBUTES: GOD'S IMMUTABILITY

God says, *"For I am the Lord, I change not; therefore, ye sons of Jacob are not consumed"* (Mal. 3:6). *"Every good and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning"* (James 1:17). Reason teaches us that God is essentially unchangeable in himself. Were he otherwise, he would be confessedly imperfect, since whatever changes must change, either for the better or for the worse; whatever change any being undergoes, that being must either become more excellent than it was or lose some of the excellency which it had. Neither of these can be the case with God; he cannot change for the better, for that would imply that he was not perfectly good before, he cannot change for the worse for then he could not be perfectly good after that change. God is unchangeable. Thou art the same and thy years shall have no end. But he is in one mind and who can turn him? The hope and comfort of the children of God is that he cannot lie, nor change, but will surely fulfil his promise.

WEST COUNTRY LINE UNION

Will be held the 5th Sunday in May at Dan River Primitive Baptist Church, the Lord willing, with Pleasantville Primitive Baptist Church being host. We welcome

CORRESPONDENCE

Dear Sister Nellie & Brother Kenneth,

This isolation has been a very trying ordeal, as I have been blessed to go and come when I wanted to — especially since I retired. Yet, it has been good for me to be deprived and shown how dependent I am on the Great Physician. This thought, however seems to linger for only a short time and infrequently. More often my mind strays to what I want to do.

The Malmaison family has been so sweet and thoughtful to call. Did you know I have tapes of the Moon's Creek services in December and January? Brother Richard recorded them for me, and I've enjoyed them so much. Also, I've recorded several others of his of Elder Tench's, Julian's and Malmaison Song Services. I cannot believe I did not realize how precious these services were when I could attend! How unaware could I be?

Another enlightenment has come my way. I had thought that the preaching was the most important part of church service, and I'm sure it is but, you know, that can be taped. Being with His people, singing, and hopefully, enjoying their fellowship ranks of almost equal importance. Some Sundays I shed tears nearly all the way home. First,

for joy, that I could attend; then, it is for the emptiness that I feel in not being able to mingle and chat with those I hope I have been made to love.

Yet, just to enter the House of the Lord is a great Comfort more than I had realized earlier. So many of our blessings we take for granted! How long can a Sunday be without church?

In love to you both,
Naomi Houser

P.S. I am improving — slowly.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. - 4:17.

QUERIES & ANSWERS

QUESTION : What is the meaning of the word (SELAH) this is found in PSA. 67 : 1-4 may be found in other places also.

ANSWER : The word (SELAH) is a word of praise, or a musical pause or rest, or one that is of power, or that is worthy of perfect Honor and glory, As of a great rock in a weary land, One that is (I AM THAT I AM JEHOVAH), A wonderful counselor, The mighty God, The Prince of peace, And the government shall be upon his shoulders, one that has all power in heaven and in earth. (SELAH)

Elder Leonard J. Brammer

 ARTICLES

OUR ARTICLES OF FAITH

Article 15

By J.H. Gosden

"We believe that baptism and the Lord's Supper are ordinances of Christ, to be continued till His second coming; and that the former is requisite to the latter; that is to say, that those only can scripturally sit down to the Lord's Supper who, upon their profession of faith, have been baptized by immersion in the name of the Father, and of the Son, and of the Holy Ghost; and that, therefore, what is called 'mixed communion' is unscriptural, improper, and not to be allowed in the churches of Christ."

Having dwelt briefly upon Believers' Baptism as an initial rite to the public profession of Christ's name and a pre-requisite to church communion and the scriptural door of entrance to the Lord's Supper, we now venture a few observations upon the latter most sacred privilege. Whilst the formal sacramentalist may over-emphasize his ceremonial and give a disproportionate view of the ordinance, yet the true spiritual significance of the Lord's Supper can hardly be exaggerated. Rightly observed, it is a spiritual communion of the body and blood of Christ. Abused, it becomes

an "eating and drinking damnation" (1 Cor. 10. 16; 11. 29). For if Christ *preached* becomes a "savour of death unto death" in those hearers who never receive the truth in the love of it, much more an unworthy partaking of the very emblems of His precious sufferings and death becomes a means of condemnation to the participant. Perilous beyond expression, in this regard, is the continual urging of worldly church-folk repeatedly to receive the "sacrament" at the hands of a carnal clergyman, as if thereby to extenuate their habitual ungodliness and to provide for impunity in its continuance! We trust we have not so learned Christ. Our trouble is not that we cannot have more of the world's vain enjoyments, but that there is in us a depraved nature disposed to violate the aspirations of the new man of the heart. The papal and (with few exceptions) the Anglican concept of the Lord's Supper is today very far removed from its divine original simplicity. But our present design is rather to attempt a brief outline for our own apprehension of the Scripture doctrine and practice than to expose the abuse and perversion of Christian ordinances.

Unspeakable condescension and majestic simplicity graced every action and word our blessed Redeemer employed at the institution of His divine ordinance. The circumstances of that holy conclave were truly remarkable. Eleven of the twelve disciples were present with

their divine Master in that upper room. Judas had been present at the Passover immediately preceding but not until he had "gone immediately out" after receiving the sop did the Lord Jesus thus tenderly address them: *"Now is the Son of Man glorified, and God is glorified in Him. If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him. Little children, yet a little while I am with you . . . A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another . . . A little while and the world seeth Me no more, but ye see Me . . . In the world ye shall have tribulation: but be of good cheer; I have overcome the world"* (John 13. 30-35; 14. 19; 16. 33). Then followed the holy prayer of intercession to His divine Father — a touching, tender, dignified expression of His affectionate care for His unworthy but beloved people, and a rich epitome of His never-ceasing advocacy for them in heaven. "Father! O Father! Heavenly Father! O My Father! O righteous Father!" Sacred intimacy, clear intimation of essential eternal relationship! "Those whom Thou hast given Me . . . I have declared unto them Thy name, and will declare it . . . Not ashamed to call them brethren . . . I will declare Thy name unto My brethren." O blessed paternal adoption of the unworthy elect children, through the eternal Son's incarnation and redeeming work! (John 17; Gal. 4.5; Heb. 2. 11; Eph. 1. 5).

And this adoption was not confined to those eleven, nor was the Communion. It did exclude the twelfth, Judas being one of the twelve, but a devil (John 6. 71). True fellowship with the Father and with His Son (1 John 1. 3) extends to all for whom Christ prayed and for whom He died (these being co-extensive with all who are by the Holy Spirit made true believers): "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they may be one in Us." "And other sheep I have; them also I must bring." "I lay down My life for the sheep." "Ye believe not, because ye are not of My sheep" (John 17. 20, 21; 10. 15, 26).

Such was the atmosphere of that upper room immediately prior to the awful enactments of Gethsemane and Calvary. "When Jesus had spoken these words, He went forth with His disciples . . . and Judas also knew the place." The traitor had deprived himself of the privilege of hearing the most sacred of all Christ's affectionate utterances, being engaged in assembling the "bands of officers and men" to take Him whom he had all along feignedly owned as his Master. To his own place he soon went, and to this condemnation was he appointed (1 Pet. 2. 8; John 17. 12). From this upper room to the agony and bloody sweat of Gethsemane, and to the betrayal and the judgment hall and the cross, went

forth the great Redeemer and Captain of our salvation, to unfold in awful reality the mystery of the broken bread and the poured-out wine. ("The body [substance] is of Christ"; Col. 2. 17.) Those guileless lips which but a few minutes previously had uttered over the sacred elements the hallowed formula, "This do in remembrance of Me," were now employed — not in self-vindication but in noblest obedience: "The cup which My Father hath given Me shall I not drink it? O Father, if this cup may not pass from Me except I drink it, Thy will be done!" In vindicating His claims He sheltered His faithful followers: *"I have told you that I AM (He): if therefore ye seek Me, let these go their way"* (John 18. 8, 12).

Thus became available for all true believers the Bread of Life and the cup of blessing (John 6. 53; 1 Cor. 10. 16). This is the source of all spiritual communion. And church communion (where real) flows from this, and is regulated by Holy Scripture. In it there is, i. An act of humble obedience of the Lord's own command: "This do in remembrance of Me." ii. A public witnessing to the Lord's death: "As oft as ye eat this bread and drink this cup, ye do show the Lord's death till He come" (1 Cor. 11. 26). iii. An act of worship, a grateful acknowledgment of deepest indebtedness to the Lord of life and glory for eternal redemption (Eph. 1. 7). All such acts of obedience and of worship, fruits of grace in the exercise of faith and

love, conduce to a renewing of spiritual strength to the participants; whilst the Lord condescends to be glorified therein. Whenever He by the comfort of His love and felt presence signalizes His approval of such acts, an unspeakable honour is put upon the worshippers. The absence of this, while a matter of soul exercise, is not a reason for discontinuing the obedience.

The requisite preparation is laid down by the apostle: "Let a man examine himself, and so let him eat of that bread, and drink of that cup" (1 Cor. 11. 28). By means of sincere self-examination, in the light and power of the Holy Ghost, the believer may come afresh to feel his deep need of that precious sin-atonement sacrifice which is represented in the Lord's Supper. Confession of all discovered transgressions and sins will follow, and a believing application to the throne of grace for mercy and pardon. Faith thus working by love purifies the heart, dissolves it in contrition; sin is hated and forsaken anew, and Christ becomes again the Chiefest among ten-thousand and altogether lovely to the soul. Then, as Christ's body is discerned, there will be an intelligent, reverential, humble partaking of the sacred elements as the divinely-selected symbols of a crucified Redeemer and His dying love.

"He took the bread, and blessed it, and brake it, and gave it to the disciples, and said: Take, eat; this is My body which is given for you. This

do in remembrance of Me." The mystery of Christ's broken body is too sacred to allow of any deviation from the very elements Himself defined and used in that inaugural Supper, Bread, as broken by Himself, the dear Saviour chose to be the ceremonial representation of His sacred crucifixion. It is not less than sacrilege to use any other substance or adopt any other manner. Wafers are not bread. Cutting is not breaking. Christ took bread, and He blessed it (gave thanks), and brake it.

"This is My body" — represents My body, now to be given by way of sacrifice — "given for you." For you? Yes, to make atonement for your sins: "Who His own self bear our sins in His own body on the tree" (1 Pet. 2. 24). O the ugliness of sin! O the love of Christ, the Lamb of God, in bearing away the sin of the world (John 1. 29)! And O His condescension in instituting this solemn ceremonial remembrance, and saying to sinners: "This do in remembrance of Me!" O the unworthiness of the sinner! Worthy Christ and His death to be had in everlasting remembrance! "Memory," says Bunyan, "is an act of love." Divine love says:

"I ask no price for all I give,
But O remember ME!"

I give Myself, and with that gift all others. "*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. 32).

To eat the emblem of Christ's broken body is a public profession of having received Christ crucified by faith as the very life and nourishment of the soul. "*I am the Bread and Life.*" Here is a substantial repast for the famishing poor. Here is life for dying sinners. "*'Tis by Thy death we live, O Lord.*" What mind of man will ever fathom the deep significance of Christ's word: "*As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me*" (John 6. 57)? The doctrine of Christ is solid nutrition to faith (1 Tim. 4. 6). This partaking does not depend upon the ordinance. It is to be feared that many partake of that who never spiritually receive Christ by faith; while some have real communion with the Lord who never sit down at His table here below. But the due observance of public church communion at the Lord's Supper, according to His example and command, is frequently the means of grace to the soul whereby the Holy Ghost strengthens faith and grants "the substance with the sign."

Hereby, also, mutual love between members is sustained, revived and increased; love being the "*bond of perfectness*" (Col. 3. 14). For in the self-examination prescribed as a preparation for the holy Supper, there will come into consideration, among others matters, our attitude and behaviour and feeling towards our fellow-members. There cannot be communion where discord prevails.

All selfishness, pride, jealousies, animosities, hypocrisies, envies, malice, evil thinking and evil speaking must be studiously eschewed and emphatically renounced, and grace sought to pardon and subdue. The very holiness of the Feast precludes an approach to it while harbouring unkind feelings against any saint.

The least felt realization of interest in "Christ our Passover slain for us" (under whose shelter alone there is deliverance from the "wrath to come") produces a humbling sense of deepest obligation to loyalty to Christ's Lordship. And as that obligation to loyalty to Christ's Lordship. And as that obligation is mutually felt, bands of fellowship and communion will be fostered in a sober attendance upon the ordinance of the Lord's Supper. Tender love and reverential fear thus flowing out to the great Head, the members partake of that "precious ointment that ran down" to the skirts of Aaron's garments. Good indeed is it for "*brethren thus to dwell together in unity*" (Psa. 133). As says Paul: "*Ye are one body and one bread*" (1 Cor. 10. 17), referring to the Communion. Flowing from this "dew of Hermon" will be a united striving for the good of the church and the honour of Christ, a mutual prayerful interest, exhortation, and provocation unto love and good works (Heb. 10. 24). As the Feast is to be partaken of "*with the unleavened bread of sincerity and truth,*" and "*they have no right to eat who serve the tabernacle,*" there

must be a going forth without the camp bearing Christ's reproach — a godly separation from the world, in all who would manifest a loyal subjection to the King of grace. It is a shame and disgrace to the Christian profession when persons appear at the communion table in the livery of the enemies of the Holy One of God. Of all places, this least becomes worldly conformity.

In the Levitical dispensation, the eating of the blood was expressly forbidden: "*For the life is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul*" (Lev. 17. 11). But in the gospel dispensation, the blood is to be partaken of — ceremonially in the ordinance, and spiritually by faith: "*Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you*" (John 6. 53). That not a bodily but a believing partaking is the chief intention, Christ Himself clearly stated: "*The flesh profiteth nothing. The words that I speak unto you, they are Spirit and they are life*" (v. 63). As the disciples of old, so every true believer is compelled to depend upon communications from Christ for spiritual life: "*To whom shall we go? Thou hast the words of eternal life*" (v. 68).

The Church of Rome (and the imitators of that foul system, the Anglo-Romanists) deny the cup to the laity. But the Lord Christ said, as He took the cup and gave thanks and handed it to His disciples: "*Drink ye*

all of it; for this cup is My blood of the new testament, which is shed for many for the remission of sins." Presumably those clerics wish to reserve to themselves the sacerdotal power to remit sin, and think to do so by exclusively drinking the sacramental wine. An arrogant and blasphemous claim indeed! We are neither dependent upon ecclesiastics nor upon the sacrament for divine pardon. But since we all need the remission of sins, and there is none apart from the shedding of blood, Christ emphasized their all partaking of the "blood of the grape, the fruit of the vine." An apt representation of the manner in which Christ's most precious blood was shed: the pressure of divine wrath, the weight of imputed sin, the agony of His holy soul; the piercing of that sword of inflexible justice awaking against the Man Jehovah's Fellow! *"This do in remembrance of Me!"*

But there is the testament. "A testament is of force after men are dead." Settled upon all the elect is God's eternal good will, everlasting blessedness, great and precious covenant promises. They are heirs of promise, joint-heirs with Christ Jesus. As God-Man, the eternal Son of God incarnate, He received the inheritance of a more excellent name than angels (Heb. 1. 4). He is exalted at the right hand of the Father, sits with Him on His throne, and is King of Zion. His people are His inheritance. Their inheritance they receive as adopted sons through the redeem-

ing blood of the everlasting covenant (Gal. 4. 5; Rom. 8. 17). All Christ is and has is theirs. These things the sacred cup in the ordinance sets forth. Eternal salvation from sin, death and hell, and an eternal inheritance according to the new testament — the will of God in Christ Jesus. A full cup of salvation for sinners in consequence of the drinking by the Lord Jesus of the bitter cup of wrath due to their sin. *"O My Father, if it be possible, let this cup pass from Me. Nevertheless, not My will, but Thine be done."* *"Drink ye all of it" — the cup of remembrance.* *"This do in remembrance of Me"* O the costliness, O the freeness, O the fulness, O the bitterness, and O the sweetness of salvation!

We would speak tenderly with respect to the necessity we feel of confining the ordinance of the Lord's Supper and church privileges strictly to those who have been baptized on a profession of their repentance and faith in the Lord Jesus Christ. By this restriction we do not say or imply that none but those who thus obey their Lord are saved. This we have already noticed in our remarks upon Believers' Baptism. The distinction must be preserved between spiritual private communion and public church communion. We firmly believe that our practice of admitting only baptized believers to the communion service is strictly according to Scripture revelation, apostolic procedure and early church practice. That other methods have been adopted by some

who truly fear the Lord is mysterious. But the fact that they are godly people must not allow us to exercise what is mis-called Christian charity, and modify what we solemnly believe to be Christ's order. He is the only Head of His church, and our esteem for the best of men must be always subordinate to our loyalty to our only Redeemer and Lord.

That the primitive form, unmodified, of the Lord's Supper and of Believers' Baptism is to continue in the church to the end of time, we have express Scripture proof. "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: *and, lo, I am with you always, even unto the end of the world. Amen.*" "As oft as ye eat this bread, and drink this cup, ye do show the Lord's death *till He come*" (Matt. 28. 18-20; 1 Cor. 11. 26).

We therefore re-affirm our belief in the truth of our 15th Article: "*We believe that Baptism and the Lord's Supper are ordinances of Christ, to be continued till His second coming; and that the former is requisite to the latter. That is to say, that those only can scripturally sit down to the Lord's Supper who, upon a profession of their faith, have been baptized, by immersion, in the name of the Father, and of the Son, and of the Holy Ghost. And that, therefore, what is called 'mixed communion' is unscriptural, improper, and not to be allowed in the churches of Christ.*"

O that the Holy Ghost would return in His unctuous power, to

revive us in knowledge, love, humility and zeal for the Lord's glory!

JUSTIFICATION BEFORE GOD

Justification: (Theol) Act of justifying or state of being justified in respect to God's requirements (Webster). To regard and treat as righteous on the ground of Christ's mediatorial work (Funk and Wagnall). Justify the act of God's free grace whereby he freely pardons the sinner and justifies him in Christ, notwithstanding all his own unrighteousness and transgressions, delivering both from the guilt of sin, the dominion of sin, and the punishment due to sin; accepting him in Christ and blessing him in and through the finished salvation of Jesus Christ, our Lord (Hawks Com. 457).

By his knowledge shall my righteous servant justify many; for he shall bear their infirmities (Isa. 53:11). Being justified freely by his grace through redemption that is in Christ Jesus (Rom. 3:24). But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness (Rom. 4:25).

It is God that justifieth, and by him all that believe, are justified from all things from which he could not be justified by the law of Moses (Acts 13:39). Therefore, by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. Who shall lay anything to the charge of God's elect. It is God that justifieth.

JUDAS ESCARIOT

Judas Escariot - a child of God? God forbid. It seems there is a growing Tendency among Primitive Baptists that Judas was a child of God, one of the chosen elect before the foundation of the world. I have been a member of the Primitive Baptists over 60 years and been attending their services ever since I was a young boy, carried by my father as long as I can remember. In those days it was unheard of among the primitive baptists that this belief existed among them. This is no more than the doctrine of men and devils. It should not be advocated by people calling themselves primitive baptists. It matters not to me so much that the worldly religionists advocate such a doctrine, but it is hurtful when those people I have been with these many years bring in such damnable heresies. History of the primitive baptists gives no indication that this theory was believed among primitive baptists who have gone by this name since the general division in 1832 between the Old School Primitive Baptists and the New School Baptists, known as Missionary Baptists. This division was primarily because of arminianism, missionary and Sunday School movement infiltrating among the Baptists of that time.

The Lord willing, I will endeavor to present scriptural authority which will I believe without successful controversy contradict this theory, or heresy which I believe it is. In Matthew Chapter 10, is given the

names of the 12 apostles He called, and among the 12 was Judas Escariot as shown in verse 4 - *"And Judas Escariot, who also betrayed him"*. We also read these words: *"Then Simon Peter answered him, Lord to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the Living God. Jesus answered them: Have not I chosen you twelve and one of you is a devil. He spake of Judas Iscariot, the son of Simon; for he it was that should betray Him, being one of the twelve"*. (John 6:68-71). Also, *"Men and brethren, this scripture must needs have been fulfilled which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out."* (Acts 1: 16-18). Also, *"And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias, and they prayed and said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen. That he may take part of the ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles"*. (Verses 23-26.)

In this connection, Jesus spoke these words concerning the sheep and the goats. *"And before him shall be gathered all nations; and he shall*

separate them one from another as a shepherd divideth his sheep from the goats. And he shall set the sheep on the right hand, but the goats on the left. Then shall the King say to them on the right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matthew 25: 32-34). "Then shall he say also unto them on the left hand, depart from me ye cursed, into everlasting fire prepared for the devil and his angels." (Verse 41) "Then shall he answer them saying, Verily I say unto you, inasmuch as ye did it not unto the least of these, ye did it not unto me. And these shall go away into everlasting punishment, but the righteous unto life eternal." (Verses 45-46). This is very strong language from the Lord himself, where the devil and his angels will be after this life. So where does Judas Iscariot fit into these words since it has already been quoted "One of you is a devil."

We further read: *"He that is washed needeth not save to wash his feet, but is clean every whit. And ye are clean but not all. For he knew who should betray him; therefore, he said ye are not all clean." (John 13:10-11). And again we read: "I speak not of you all: I know whom I have chosen, but that the scripture may be fulfilled, he that eateth bread with me hath lifted up his heel against me." (Verse 18). "When Jesus had thus said, he was troubled in spirit, and testified, and*

said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake". (Verses 21-22). "Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop satan entered into him. Then said Jesus unto him, That thou doest, do quickly". (Verses 26-27). I will not quote further from here on, but please read the balance of Chapter 13, and you will see what took place following.

Further in John 17, in what is known as the Lord's Prayer, we read: *"While I was with them in the world I kept them in thy name; those that thou gavest me I have kept and none of them is lost, but the son of perdition, that the scripture might be fulfilled". (Verse 12). This was referring to Judas Escariot who betrayed the Lord. The question may be raised as to the reason the Lord would choose Judas as an Apostle had he not been one of the elect family. In answer, will first say that the Lord needs not give a reason for anything He does, and quote the following: "At that time, Jesus answered and said, I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." (Matth. 11:25-26). Also, in Paul's writings: "Nay, but O man, who are thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay of the*

same lump to make one vessel unto honor, and another unto dishonor?" (Romans 9:20-21). Yes, He is the potter and we are the clay as spoken in the Old Testament by the prophet Jeremiah: "And the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me saying, O house of Israel, cannot I do with you as this potter? saith the Lord; Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel." (Jeremiah 18: 4-6). Yes, he is the potter and we are the clay. And what God does is just and right because he does it. And man's poor infinite mind cannot understand or fathom the things of God, neither can he know them, for they are spiritually discerned.

We also read in the prophet Isaiah's writings: *"For my thoughts are not your thoughts, neither your ways my ways saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts your thoughts." (Isaiah 55:8-9).*

They that advocate that Judas was a child of God, will sometimes use this scripture: *"When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought*

again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself." (Matth. 27:1-5). The statement "repented himself" does not carry with it a true repentance that comes through the workings of the Holy Spirit, but was only a 'head repentance', when he saw that he was condemned. And only because he was caught up with. And even went so far as to throw the thirty pieces of silver at the feet of the priests and elders. And as was the custom in that day, when sums of money was cast at the priests and elders, it was usually put into the treasury to be distributed to the poor. But because this was "blood money", this money could not be used for this purpose, but was put in the potter's field to bury strangers in. And the fact that he hanged himself and went to his own place (eternal punishment) is sufficient evidence that Judas certainly did not give sufficient evidence that he was a child of God. In contrast to Judas' attempt to repent, we call to your mind the apostle Peter. It is written: "Peter answered and said unto him, though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily, I say unto thee, that this night, before the cock crow, thou shalt den me thrice." (Matth. 26: 33-34). Now after they had laid hold on Jesus and led him away to Caisphas, the high priest, where the

scribes and the elders were assembled, and sought witness against Jesus, to put him to death, we have this recorded: "Now Peter was without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech betrayeth thee. Then began he to curse and swear, saying I know not the man, and immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly." (Matth. 26:69-75). Isn't it so clear the difference of Peter's denial and repentance than that of Judas. Again we read: "And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him; but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born." (Matthew 26: 22-24).

In conclusion let me say this is the words of our Lord and Saviour Jesus Christ, as recorded in Matthew: "Beware of false prophets, who come

to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" (Matth. 7:15-16). "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity". (Verses 21-23). There have been many in the world, and still are, who are merely "professors" and not "Possessors". And it is not for me or you to make a judgment as to who they are, but this is a fact, "Nevertheless 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. But in a great house there are not only vessels of gold and silver, but of wood and of earth; and some to honour, and some to dishonour." (2nd Tim. 2: 19-20.) Will close with these words: "But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord". (1st Cor. 15: 57-58). Farewell in the Lord.

Humbly submitted,
Robert L. Miles

VOICES OF THE PAST

"I am my beloved's, and his desire is toward me. Come my beloved, let us go forth into the field; let us lodge in the villages. Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth; there will I give thee my loves. The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved. (SS 7:10-13).

Methinks that I shall never tire in speaking and writing about the divine relationship that exists between Christ and His chosen people. With all of the ties known in this time state there is not anything known among the children of men as lovely as that of the nuptial relationship between a man and a woman. Modernism has lost sight of the sanctity of matrimony, but it is a sign of its decay, not a sign of the decay of holiness before the Lord. That holy state of matrimony was given and approved by Him with whom we all will have to do, either as His children, or His enemies. How blessed is that people that knew the beauty of this happy state in time, and have been so highly favored of God that they also knew Christ as their spiritual Husband.

In the state of matrimony which God appointed, the wife owns as

much of the common property as does the husband. Before the nuptials are said the husband to be will call his farm or field as his, but after the ceremony is said she has every right to say our fields. She may have been reared in abject poverty, but, marrying a millionaire, she will be a joint sharer in that million. Such reasoning does not do justice to the holy ecstasy of a poor fallen woman that is brought into divine relationship as the bride of the Prince of Peace.

As this bride breaks forth in ascribing glory and honor to her state, she is talking the doctrine of God's saving grace. Her statement has all the doctrine that the church of Christ is preaching. He loves her. His manner of love is everlasting. It is not based on futurity of the sinner's action. God has not said, If you will love me, I will love you. He has said that we (His people) love Him because He first loved us. The unbeliever says that if we will love God He will love us. God says, I have loved thee with an everlasting love (Jer. 31:3), and I am sure that this reaches back into all the time of God. If one can tell me how old God is, I will tell you how long that God has loved His chosen people. God is writing to them in time, and His use of the word "therefore" is a deathknell to all brands of a conditional love. He loves us in time to the same degree that He loved us in eternity, and proves it to us by drawing us with loving kindness. Thus, in a time unexpected, He draws

us to Him in holy allurement and betrothal and marriage and pledges us a joint relationship with Him for time and eternity. Thus, dear humble child of God, we are blessed to look into the eyes of our Redeemer God and say, *"I am my beloved's, and His desire is toward me."*

Job tells us thousands of years ago that God has a desire towards the work of His hands. To you I write: If a child of God, for your comfort; if a gainsayer, to stop your cavelling. This was the way it was fifteen hundred years before Christ came into the world; this was the doctrine on which the relationship between Christ (in type) and His church or bride existed about a thousand years before He came in the flesh; in the last book in the Bible (about four hundred years before Christ came), God reiterates His statements to Job and to Jacob (Israel), and while He was with that bride while in His flesh, His desire was always to His people, and I am not ashamed, but, rather delighted, to tell you that any doctrine promulgated in this time state by any creature that would talk to you about a conditional love for dead alienated sinners to use and exercise in order to get God to love them, is not the truth.

What a miracle has been performed. At the first she said unto Him, "Look not upon me, because I am black," now she says, "I am my beloved's and His desire is towards me." How precious. How my heart is made to leap for joy that although she sold herself into bondage by

transgression and was thrust into a wilderness of sin, yet, that He went after her. He went after Jacob; He crossed the sea to reach the lunatic; He went to the blind boy; He went to the well to meet the woman; He visited Saul; He went down into the wilderness to bring this chosen bride out; He went to the cross for her; He went to the grave for her, but why go on? The doctrine of grace gets more beautiful and more precious. He starts all of the activities that saves a sinner; He makes all of the moves to bring her into holy relationship with Himself. In good society (it seems that not much of that kind remains) the man always goes to the girl. In religion (that is in the pure and undefiled kind) the Man always approaches the maid, not the maid the Man. It is not that it is too wonderful the way of a woman with a man, but it is too wonderful the way of a Man with a maid. (Pro. 30:19).

Christ loved us while we were dead in sin. If He had waited on us to approach Him He would have waited for a bride a long time. I leave it to unbelievers to say how long. But He did not thus wait. I leave it for believers to praise His high and lofty name for that. He loved her and quickened her into life, cleansing her (experimentally), dressing her and presenting her unto Himself a chaste virgin and they were living in holy wedlock at the time of our text, and it being a part of the Bible written aforetime for our benefit, I am sure that they are now engaged in lovely

union.

Now the Husband talks. Has He talked with you? Has He gently whispered in the midst of your doubts and fears that I love you, and will fight your battles, heal your foul backslidings, and bring you off more than conquerors through my love? Yes, yes, dear reader, He has thus addressed you. In the morning, when the dew of youth is on His lips, He walks in His garden saying, "*My people shall be willing in the day of my power,*" and thus you leave what you are doing and go with Him into the field. You may have sat with Luke with a scalpel in your hand; you may have sat with Matthew in the custom house; you may have been at sea in fishing clothes and a net in your hand; you may have been on the road to persecute the saints of God, but when He called you, there was a laying down of the physician's robe, the pen of the scribe of the tax gatherer, the fisherman's rig, the role of persecutor, and an humble following of the Lord.

Let us go into the field. Note, dear brethren, that He had the field. They did not buy the field together, He paying half and her half. She did not pay a farthing; He paid it all. Ruth did not contribute anything to the field of Boaz, nor to the bountiful harvest in it. He bought it at a great price, and bought it for Ruth, and had it ready for her in her hour of need. This is the nucleus of the doctrine of Old Baptists. It doesn't matter who they are, there is not a people that can claim the doctrine of grace save our people. Everybody

else tells you that you will have in the kingdom of God's dear Son according to what you do about it. But that is not God's way. Even before we sinned, yea, before the world Jesus Christ was set up (Pro. 8:23). Everything a sinner was going to need in time was in Him, and every blessing set in Him, and was pledged to sinners. These blessings would reach each and every case. No trial unprovided for, no work unprovided for, no need unprovided for, no sickness but that what would be needed to cure it, was provided in Christ.

This field, this garden, this city, this country belongs to the Lord and to His people. It is His by work, by purchase, by death, by gift from His Father; it is ours by gift, by grace, by love, by mercy. Everything in it belongs to us in this way. It is worth exploration; it is enticing; it is exhilarating to him or her that has travelled much in the dark, that has known much of hot searing desert travel, that has often felt to be on a wilderness road. To go into a well kept field, a field that another has kept, calls for awe inspiring adoration, and especially is this true when the companion of the keeper of the field is one that has not kept their fields. (S.S. I: 6)

As the children of Israel had drinking and eating places set for them by Him that sent them on that route, as the timber was placed together in floats (rafts) and floated upwards to the building place, as the table of the Lord is spread where hungry children are, even so in this lovely field of the Lord, there are

villages for lodging. As this bride travels she has need of refreshing seasons wherein water and bread are found for sustenance. The husband plants these villages (churches) for resting, for watering, for feeding of the old and footsore, for the application of ointment (gospel) to the wounded and wearied, for the tender care of the little ones. (S.S. 1:8)

How glad we are that One with a learned tongue was given to us, and that He is ever able to give a word, a fitly spoken word, to him or her that is weary. (Isa. 50:4) It is morning by morning, day in and day out, night in and night out. The night watches are so long and weary. At the first watch, soon after having been delivered from the reigning power of sin, watching is not so tedious, but as His appearance is delayed, as the monsters prowl and shadowy and delusive spectres make their appearances, the watching gets more tiresome, and, after being filled with sorrow (Luke 22:45), and have a multitude of watchings (2 Cor. 11:27), they get so burdensome. What joy as dawn begins to come, and weeping begins to cease (Psa. 30:5). The long night of sorrow is over, the watchings through the lattice work of the soul (S.S. 3:9) have come to an end, the rising of the Sun of righteousness is at hand (Mal. 4:2), the day dawns. As the Husband, the Day Star of her soul, kisses her and comforts her from the agony of the long night watches, she is ready to go early out into the garden of the

Lord. They now watch together; gone are the long watches, gone are the nightmares of the soul when trembling on the ledge not knowing whether they are to live or die. His interest is her interest. His vineyards are her concern. Her love has been stirred by the appearing of her Beloved. Thanksgiving floods her heart and mind and soul as she contemplates the vineyards, knowing that she has not had any hand in planting them. She watches with Him the coming up of the little vines, the small plantings which He has planted for the furnishing of wine on the lees for those that needed a spiritual cordial. Ah, poor sinner, what is it that causes you to follow Him early in the morning? It may seem strange, but I say unto you that it is because you are worn out. If it seems strange, look back to your long watches, look back to your tossings to and fro, look back as you watched in vain for the dawning, look back dear child when you were laboring in the long law night. The morning has come at last, and with it the Voice of your beloved, Let us go forth into the field, or, come unto me you that have labored through the law night, and I will give you rest in my shaded and watered field of grace. You may be called to preach; you may be a deacon in the house of God; you may be a little one that mercy has given you a place at the feet of saints; you may still be getting crumbs beside the Shepherd's tent, but how ever much that He sends forth as a maiden in the harvest

field (Ruth 2:8; Pro. 9:3) to do, it will be the most restful days of your life. There are not any burdens under laboring in this field. All of it is a labor of love; all of it is restful to the soul.

The law night was fraught with slinking creatures spying out your liberty; leeks and onions filled the night with their stink to your tender nostrils, but the Saviour says, Let us get up early to see the vineyards that I have planted for you; let us see if the plantings of my hand, the trees of righteousness which is of me (Isa. 61:3) are flourishing; let us see if the tender grape appears; let us see if Caleb and Joshua had a delusive dream about the rich clusters that they said were in Canaan (Num. 13:23); let us see if the pomegranates of that goodly land are now transplanted in spiritual Canaan and are settled and grounded and growing in this field of ours; let us see if the pomegranate is budding that we might have its sweet smelling fragrance to perfume our bed (S.S. 3:5,7). His promise, after all of these sovereign "lets" are brought forth, is that He will give her His loves. All of His plantings shall perfume the church of God, the bride of the Lord Jesus Christ. The lily and the rose, the plant of renown, the pomegranate, the aromatic scent of tall and stately cedars, together with the budding and flowering of every planting of His right hand, yea all of His love shall be displayed in that field and she shall sing,

*" 'Tis grace has brought me safe thus far,
And grace will lead me home,"*

and in this hidden and enclosed field and garden and pasture she will be led by the word going forth out of His mouth to her in a beckoning directive that shall enable her to go in and out and find the sweet smell of the mandrakes (love apples) for her enjoyment, and how wonderfully gifted is this people, this church of the living God. The building which Solomon erected unto the Lord had entrances on each side and they were not closed day or night. There is not anything at all that is as inviting as the doors or gates into the church of the living God. Even as a poor sinner enters he or she is faced with the most lovely declaration of welcome that they have ever heard, to wit, *"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."* Ah, my soul, look up, for your redemption draweth nigh and our salvation is nearer than when we first believed (Luke 21:38; Rom. 13:11). You will find inside this gate all that your poor soul has ever desired. All, all is ready and waiting for your Adored Lover to speak the word calling you home. This field, this garden, this pasture, this church home was prepared for you before you get there. In the midst of this city in the middle of the street of it you will find a river of pure crystal clear water flowing out of the throne of God and of the Lamb, and the Tree of Life will be there with fruits

being yielded at all times. It is true that offences will come, but placed before you will be the gospel declaration that not anything shall ever be able to separate you from the love of God which is in your Lover and Husband, the Lord Jesus Christ, and from His divine hand you shall evermore be fed on that which was laid up for you before the world begin, and wrought out for you in time (Psa. 31:19), and you shall be preserved from all apprehension of destruction by being hid in the pavilion of love.

Elder W.D. Griffin

MEETINGS

HOPEWELL

The seventeenth annual fifth Sunday meeting will be held, the Lord willing, with Hopewell Church, Winnsboro, Texas, beginning on Friday, May 29th, 30th, and 31st. Hopewell Church is located about six miles west of Winnsboro. Go West on Coke Road (515) about four and one-half miles and follow the signs. We would love to have you with us as we endeavor to worship and adore our wonderful Sovereign God. If you can't be with us, please remember us in your prayers.

Elder Jimmy Hamrick, Pastor
John Hamrick, Clerk

CONTRIBUTIONS

FOR MARCH 1992

- C.M. Kearns, NC 2.00
- Miss Clarisee Brooks, NC 7.00
- Mrs. Wanda Thompson, NC 2.00
- Mrs. Patsy R. Mitchell, TX 2.00
- Donald R. Arrington, NC 2.00
- O.P. Murphy, TX 100.00
- Mrs. Ruth Blair, VA 2.00
- Joe L. Hill, TX 2.00
- Mrs. Charles T. Philpot, VA 2.00
- Mrs. Wylie H. Spires, VA 2.00
- Mrs. Myrtle T. Daniel, FL 2.00
- Mrs. Alice Johnson, TX 6.00
- Robert A. Gambrill, KS 20.00
- In memory of Mother Minnie Gambrill
- Mrs. Lester Hanning, WV 10.00
- Gene H. Lupton, VA 7.00
- Mrs. Bennie Clifton, VA 2.00
- Mrs. Lois E. Cloud, AZ 7.00
- W.P. Potter, VA 2.00
- Raymond Clayton, KY 7.00
- Mrs. John O. Mitchell, VA 7.00
- Mrs. Florence D. Maxey, VA 5.00
- Richard Stegall, VA 2.00
- Mrs. Audrey Glidewell, NC 2.00
- Mrs. Lessie Sladky, NC 40.00
- Burnell B. Williams, VA 2.00

**IS IT TIME TO RENEW
YOUR SUBSCRIPTION ?
IF YOUR EXPIRATION DATE
IS 5 / 92
IT EXPIRES WITH THIS ISSUE.**

OBITUARIES

ETHEL HILL AGEE CANNADAY

Sister Ethel Cannaday, was born Oct. 24, 1984. She was the daughter of the late James Hill and Octovia Radford Hill of the Payne's Creek vicinity. Sister Ethel, was married to Luther Thomas Agee, May 3, 1904. To this union was born 4 children, Wilson, Obie, Hilland and a daughter Claudine Agee Blankenship, she was married by Elder Joseph L. Turner at the home of J.H. Hill. Her husband died Feb. 25, 1920.

Later she was married to Andrew Luther Cannaday, June 30, 1938 of Floyd County by Elder Odell Thompson. The two united with the Primitive Baptist Church at Payne's Creek.

Brother Cannaday was called to be with the Lord just before their baptism.

Sister Cannaday was a lovely sister, so humble and soft spoken, and always a warm and kind smile, who was loved by all who knew her. She attended her church as long as her health permitted. In later years she made her home with her daughter Claudine and Garland Blankenship in Martinsville. Later she attended Martinsville Church, Elder Lane Carter is Pastor there.

Sister Cannaday departed this life Dec. 6, 1991. Three children Wilson, Obie and Hilland Agee, pre-

ceded her in death. She was survived by one daughter and son-in-law Claudine and Garland Blankenship. Two daughters-in-law, Vivian Agee and Mable Agee and one step-son, Stan Cannaday. Ten grandchildren, 22 great grandchildren and 20 great-great grandchildren.

Funeral was conducted Monday Dec. 9, 1991 at Hoads Funeral Home by Elder Hale Terry and Elder Lane Carter. Her body was laid to rest at the Moran Cemetery in Floyd, Va. Sister Cannaday, will be missed by her family, church, community and those who knew her, our loss is her eternal gain.

An unworthy sister,
Agnes Sutphin

MAE P. GRIFFIN

Sister Mae P. Griffin was born September 15, 1904. She died October 9, 1991 at Nash General Hospital in Rocky Mount, NC.

She was first married to Jim Flood who died in 1954. In 1967 she married Brother Johnny Griffin. He died March 3, 1988.

Sister Griffin united with Pleasant Hill Church fourth Sunday in February 1954. After her marriage to Brother Griffin she moved her membership to the church at Elm City, NC. A few years later the Elm City Church closed and she moved her membership back to Pleasant Hill.

Sister Griffin loved the church and was faithful to attend as long as she was physically able.

She was not blessed with any children but she had several nieces and nephews who loved her.

Her funeral was held at Johnson Funeral Home by her pastor, Elder Henry Jones and Elder Lester Eason. She was laid to rest at Williams Family Cemetery to await the resurrection of the children of God.

Written by Alvin E. Lancaster
Elder Henry Jones, Moderator
J. Carroll Williams, Clerk

MAZIE BOAZE PAYNE

It has been the will of our Heavenly Father to call our Dear Sister Mazie Boaze Payne home to Glory on December 31, 1991, just three days before her 99th birthday. She was born January 3, 1893, to George Boaze and Lucy Murrel Boaze. She was married to George L. Payne on November 7, 1909. To this union was born five daughters and five sons. Two sons and three daughters survive to mourn their loss, Nellie Winstead, Ruth Zimmerman and Ella May Haas, all of Danville, Va; Lester Payne of Durham, NC and Carlton Payne of Danville, Va, 25 grandchildren, 44 great grandchildren and 15 great great grandchildren.

Sister Mazie joined Strawberry Primitive Baptist Church June 7,

1912, and was a member for more than 79 years. She loved her church and was a faithful member as long as she was able to attend, due to a heart condition, she had not been able to attend in many years, although she stood firm in her belief. She was always so glad for her church members and Pastor to visit her and met them with a smile.

Her funeral was held at the Chapel of Wrenn-Yeatts Funeral Home by her Pastor, Elder Thomas Soloman and Elder Wallis A. Smith. She was laid to rest in the Boaze Family Cemetery, beside her husband, beneath a mound of beautiful flowers to await the Resurrection Morn.

Her meek and humble way, she loved her family dearly, and they did everything that loving hands could do to keep her comfortable.

She was a good mother and a good wife, she kept the faith.

Be it resolved that we bow in humble submission to His Holy Will, who never makes a mistake.

May the Lord Bless and Comfort and give reconciling Grace to her loving family. We feel our loss is her eternal gain.

May a copy be sent to the Family,
One copy put on church Record
One copy sent to The Signs of Times for Publication

Written by one that loved her,
Sister Gertie C. Holley

MARY H. PARSONS

It is with sweet memories that I attempt to write the obituary of Sister Mary H. Parsons.

She was born March 25, 1905; a daughter of Brother David Lee Hamblett and Sister Elizabeth Mann Hamblett. Sister Parsons passed from this life Jan. 13, 1992.

Sister Mary was a member of Springfield Primitive Baptist Church. She was received by experience and baptism May, 1924. Sister Parsons always had a lovely smile and hand shake for everyone. She loved her church and brethren. She attended meetings as long as her health would permit.

Those left to mourn Sister Parsons are; two daughters, Sister Ruby P. Atkins, Gracie P. Mohrs. Two sons, Courtney Parsons and Fred Parsons. Five grandchildren, eight great-grandchildren, and one sister, Rozell H. St. John. Sister Parsons' husband, Brother D.B. Parsons died Feb. 9, 1975.

Sister Mary's funeral was conducted by Elders Raymond Goad and Marvin Brumfield.

Sister Parsons will be sadly missed and we pray that God will reconcile each one to His will.

Written in Love and Hope,
Carol R. Pickral

Elder Marvin Brumfield,
Acting Moderator
Oscar Pickral, Clerk

W.D. ROBERTS

Brother W.D. Roberts was born January, 1908 and lived on this earth some 82 years. Brother Roberts was united with the Newport River Primitive Baptist on June 30, 1985 and was a faithful and true Brother in Christ until his death. He was ordained a deacon on May 21, 1989. Those Elders present at the ordination were J.M. Horne, Richland, N.C., Devon Harris, Pittsboro, N.C., Paul Lamb, Greensboro, N.C. Brother Sam Underwood opened the service with prayer.

Brother Roberts departed this life on August 6, 1990. All his life he was a firm believer in election of the saints of God. It is with a sad heart I write these truths concerning Brother Roberts.

He is survived by his wife of over 50 years Sister Signa Simmons Roberts, three daughters; Josephine R. Chapman of Garner, N.C., Signa Faye R. Spence of Kinston, N.C. and Sarah R. Winberry of Cape Carteret, N.C. and one son, Danny Roberts of Newport, N.C. We miss him very much but our loss is his eternal gain.

This written by Gordon M. Lockey deacon of Newport River Primitive Baptist Church.

JOHN 3:16.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

"The Sword of the Lord and of Gideon"

VOL 160

KEELING, VA. JUNE 1992

NO.6

SIGNS OF THE TIMES

ISSN-0199-0063

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

Published each month by

SIGNS OF THE TIMES

Established in 1832

Devoted to the Old School Baptist Cause

CIRCULATION OFFICE

Elder J.R. Williams
Route 1, Box 420
Keeling, Va. 24566

EDITORS

Elder J.R. Williams
Route 1, Box 420
Keeling, Va. 24566
Phone (804) 792-8758

Elder Kenneth R. Key
721 Willard St.
Greensboro, NC 27405
Phone (919) 273-7464

ASSOCIATE EDITORS

Elder Richard H. Campbell
2171 Allen Court
Germantown, TN 38138
Phone (901) 753-7791

Elder C.B. Davis, Jr.
Route 4, Box 440-C
Roxboro, NC 27573
Phone (919) 599-7236

Elder C.C. Wilbanks, Jr.
217 Bastrop Drive
Monroe, LA 71203
Phone (318) 343-5473

All letters for this paper containing subscriptions and remittances, should be mailed to Elder J.R. Williams, Rt. 1, Box 420, Keeling, Va. 24566. All articles and letters for publication, all notices of meetings and all obituaries should be mailed to Elder Kenneth R. Key, 721 Willard St., Greensboro, NC 27405.

SIGNS OF THE TIMES, INC.

Route 1, Box 420 Keeling, Virginia 24566

WONDER AND HOPE

*'Tis a wonder, 'tis a wonder great,
If the Lord did think of me;
If He did view my lost estate,
When they nailed Him on the tree.*

*If indeed He died to save me,
Can that purpose ever fail?
Did not His blood make me free,
Will not my soul to Heaven sail?*

*My only doubt is whether I am one,
Whom the Father gave to the Son;
If I am, while but a wandering sheep,
"Not one of my sheep shall be lost."
Is His promise you understand,
His own precious blood they did cost-
"No man shall pluck them from my
hand."*

*Sometimes I'm made to fear,
Sometimes to cast a sorrowful tear;
And the evidence seems very small,
That I'm an elect one at all.*

*The promise is "By this we shall know,
That we've passed from death to life:
If we love the brethren it is so,
And we'll live beyond this world of
strife."*

(Miss) ETHEL JEFFERSON.
Elamsville, Va. - 1925

CONTENTS

EDITORIAL 122
 Elder R. H. Campbell

ARTICLES 127
 Frank Hunt
 Elder Leonard J. Brammer

VOICES OF THE PAST 131
 Doctrine of our Prospectus
 Elder Gilbert Beebe
 Elder H. R. Prince

CONTRIBUTIONS 143

OBITUARIES 143
 Sister Lillian McLaughlin
 Sister Gertrude Sanders
 Sister Zora Hobbs Singleton

EDITORIAL



ELDER R. H. CAMPBELL

And I will pray unto the Father and he shall give you another Comforter, that he may abide with you forever; even the

Spirit of truth; whom the world cannot receive because it seeth him not, neither knoweth him: but ye know him: for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you.

These verses of scripture are the words of Jesus as he spoke to the Apostles on a very special occasion. It was the last time, during his earthly ministry, that he could talk to them freely and openly and he began to tell them of things that should shortly come to pass: things that were different from anything that they had

ever known or experienced. He wanted to tell them so that they would understand when they happened and would know that they were of his kingdom. The time was after he had eaten the last passover with them, he had washed their feet and Judas had left them to betray Jesus unto the Jews. Jesus had completed all of the work that his Father gave him to do, except the cruel death on the cross, and when that was accomplished, the things that he was teaching them of would begin to unfold and his earthly mission would be fulfilled. He will have met the requirements of the law to a jot and a tittle in the room and stead of every heir of grace and the law will have no more dominion over them. Jesus, in this intimate moment in time is telling them for the first time of things that are coming to pass in the near future, as a result of what he had done, and the way that they are going to be made manifest in their lives. He has just told them, *“I am the way, the truth and the life: no man cometh unto the Father but by me.”* And the things he is telling them is how this is going to be accomplished. In his death on the cross he will have satisfied all of the requirements of the law regarding sin and death and will have won the victory over death, hell and the grave for all of the elect and secured that inheritance that is reserved for them in the eternal heavens.

Jesus is speaking to them of a new era or dispensation that will replace the current order of things which is the law, how it will affect them and how that it is not new, but rather that

which was typified in the law since the beginning. Just as all things written in the law and prophets of Jesus must be fulfilled in his ministry here on earth, even so, all of the things accomplished and taught during his ministry must be manifested in the lives of the beneficiaries of the inheritance which he secured for them. This is so that they would be witnesses to the generations following that they might understand their way. All of this was promised in the covenant made before the foundation of the world, but there is a season and a time for them to occur and they must follow that schedule. It is as sure and certain as the schedule set for day and night, summer and winter: these are so regulated that man can ascertain far in the future or distant past events with exactness; not because of their wisdom but because of the certainty of God's schedule regulating all things.

Before the morning of time, man was created in the image of God: male and female were they created and placed in a garden where all things necessary for their well being and happiness were provided. Man was created upright and was given dominion over all that he surveyed: God told them to be fruitful and multiply and replenish the earth, subdue it, and the only reservation was that he was told not to eat of the tree of life, for in the day that he ate of it he would surely die. Man did eat of the tree, and man did die; just as in nature when man dies he ceases to exist as he has lived and goes on to that which awaits him beyond this life. In like manner, Adam

and Eve ceased living as they had lived, in the presence of God walking and talking with him: they were driven from the garden of Eden and placed in the earth to live as man continued to live until the time Jesus was referring to. Because of sin they were banished from the paradise into which they were created in the image of God: and they were given coats of skin (human fleshly nature) for to dwell on the face of the earth, separated from the presence of God as they had formerly lived. They were made to eat bread by the sweat of their brow, and toil for a livelihood in a hostile environment, very different from the life in the garden of Eden. They were driven from the garden, lest they put forth their hand and take of the tree of life and live forever.

The tree of life was created for man, as recorded in Genesis I vs. 29 *"And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."* Yes, the tree of life was created for all of the children of promise which was created in the image of God in the sixth day of creation, but it was not created for those who came into existence when God greatly multiplied the conception of Eve, because of sin, who were of their father the devil. There was enmity placed between the children of promise and the children of the serpent and it has existed since that time and will as long as they dwell together. They are allowed to grow up together, as in Jesus' parable of the

tares and the wheat, but they have never been the same and this difference will be made manifest in the harvest. The children of the devil never had any part or any inheritance in the garden of Eden or the inheritance of the seed of promise. All were driven from the Garden lest the seed of the serpent should put forth his hand and take of the tree of life which was created for and is reserved for the seed of promise.

Yes, God drove out the man, and all of his posterity yet to be born, both good and evil and placed eastward in Eden Cherubims and a flaming sword to keep the way of the tree of life. The Cherubims and the flaming sword are representative of Christ and the Holy Ghost and their work in keeping the way of the tree of life for those for whom it was created. The way of the tree of life is referred to in Isaiah as a highway and a way and it shall be called the way of holiness, the unclean shall not walk there but the redeemed of the Lord shall walk there. The Cherubims represent Christ the word of God which declared and accomplished the way of salvation at the time under consideration above and the flaming sword is the Holy Ghost which is about to make his entrance and dwell in the seed of promise and reveal the truth to them, giving them eyes to see, ears to hear and hearts to understand. This occurred when the day of Pentecost was fully come and the tree of life was available to them again and they once again walked and talked with God. The Apostle Paul wrote of this to the church at Corinth

2 Cor. III vs. 13-18 *“And not as Moses, who put a vail over his face, that the children of Israel could not look stedfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament: which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail is taken away. Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.”* Oh, the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

The fall of man into sin did not change the will, purpose or plan of God respecting the salvation of the heirs of promise, but rather established the sovereignty of God over all things and demonstrated how all things work together for good to them that love God. Without sin there would have been no savior, no plan of salvation and no reason for the praise, honor and worship of God by those who were created in his image for that purpose. The way of the tree of life was just as surely and certainly reserved for the elect under the law of sin and death as it was in the garden of Eden and as it is in this day and age. The number of those for whom the tree of life was created and the way of

the tree of life has been preserved has not increased or diminished over the course of time and in spite of all that has occurred, but ever remains the same. There is no cause for alarm, in this day and age, because of the way in which the world seemingly is victorious over the ways of truth: to the Jews in Jerusalem they were seemingly victorious over Christ, in his death, and yet they were but fulfilling prophecy according to the determinate counsel and foreknowledge of God, and so it is today. We would have things different today, but God would not, or else, they would be.

As Jesus is teaching the Apostles these new things, he is on the way to the cross where his death will initiate these changes he is telling them of. He is telling them of the day of Pentecost when the Holy Ghost will come down from heaven as a rushing mighty wind and for the first time will indwell man (other than Christ) and will cause them to declare the wonderful work of God to men from every nation under heaven. Then they, for the first time, will take freely of the tree of life: they will understand mysteries of the kingdom of heaven which from the beginning of the world had been hid in God, ordained unto the glory of those who were created in the image of God: reserved in the hands of the mediator until the time of the reformation. As new creatures in Christ, they will dwell in the presence of God, as he indwells them and they will rejoice in partaking of the fruit of the tree of life. They will now enter boldly into the holiest, by the blood of Jesus, by a new and living

way, which he hath consecrated for them through the veil which is to say his flesh. They no longer need an earthly priest to intercede for them but rather they are become kings and priests unto God and they commune with him.

Jesus has taken away the curse of sin from them and they stand having their loins girt about with truth, having on the breastplate of righteousness, their feet shod with the preparation of the gospel of peace, taking the shield of faith, the helmet of salvation and the sword of the spirit, triumphant over principalities and powers, the rules of darkness and spiritual wickedness in high places. David in the first Psalm describes the position of these, showing that the same truth has always been, as he said, the lines are fallen unto me in pleasant places yea I have a goodly heritage. He referred to these blessed characters thusly, *"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night. And he shall be as a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither: and whatsoever he doeth shall prosper."*

The blessedness spoken of here in Psalms I vs. 1-4 is referring to the man who was created in the image of God and who takes of the tree of life freely; not the natural man in the flesh because all flesh is grass and all the

glory of that man is as the flower of grass. The grass withereth and the flower falleth away: among the flesh there are none good or that seeketh after God. Only those who are born of the spirit; those who with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord, as Paul wrote to the Corinthian Church II Cor. vs 18. This the Apostle had experienced and he is declaring that, when the veil is removed, and the Lord Jesus and the Holy Spirit only can remove the veil, the new man is in the image of God as he was created and can enter into the holiest and commune with God again. Regeneration means restored to a position once occupied, and in the beginning man was created in the image of God.

This is the heritage of all of the children of promise and the will and testament whereby it belongs to them was signed and sealed in the annals of eternity before any man was created. The terms of the will declaring who the heirs would be and the conditions under which the heirs would, and must, receive the inheritance were clearly established; and the execution was made sure by the determinate counsel and the foreknowledge of the testator who has the wisdom and the power to assure the outcome. The heritage is sure to all of the seed of promise and Christ is beginning to tell unto the Apostles of this in the above scriptures. He is telling them that it will last forever, that the world cannot receive it, could not receive it but that they would because the Spirit

of truth would dwell with them and be in them eternally. He had told them earlier, *"He that believeth on me, the works that I do shall he do also and greater works than these shall he do: because I go unto my Father."*

All of these things are true because Jesus went unto the Father, finishing the work that he gave him to do, bringing all of these things to pass according to the prophecies written before of him.

As the Apostle Paul wrote, Eph. I vs. 10-11, *"That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are in earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ."* This is the plan of salvation of every heir of promise; the substance of things hoped for and the evidence of things not seen.

The last words above were, "I will not leave you comfortless; I will come to you." Oh, the glory of those seasons when Jesus comes to see you. There is nothing that this world has to offer that can compare with those precious moments of love and communion with the savior. They do not come often but the comfort that they bring, and leave with you, can carry you for many days. As Paul said, *"The Spirit itself witnessing with our spirit, that we are the children of God."*

In bonds of love,
Elder Richard H. Campbell

ARTICLES

If it could be pleasing to the Good Lord, I will try to write a few lines on the scripture found in 1 Peter 2:3-9. I won't write all verses now, but I will take them verse by verse as I go.

V.3. "If so be you have tasted that the Lord is gracious." If this has happened to you, and you have been blessed to experience this wonderful blessing, then you will be desiring spiritual food, things pertaining to the spiritual realm. The law of other things will have been taken from you. This experience is that which builds up a good hope in a man's breast, which is the Lord Jesus Christ within you. Some speak of this experience in different ways, but you don't have to have a bolt of lightening knock you off your feet. You don't have to see a light in such a manner as the Apostle Paul saw, many times when this change takes place, it is slow and is done quietly, in such a manner that the believer doesn't know it is happening. However the result is always the same, a person who has been blessed with this experience will realize the effect of the change even if he wasn't aware of it being done. He realizes things are different with him, now he doesn't enjoy worldly things as he once did, but now things of the spiritual realm seem to interest him more, he loves to talk, read and hear about Jesus. In short he is now tasting that the Lord is gracious.

V.4. "To whom coming, as unto a living stone disallowed indeed of men, but chosen of God, and precious." Peter here is comparing Jesus as a stone, but not to any stone such as you can see lying around on the ground, but a living stone, a stone with life, life of himself and life of everyone else. Natural life for all here on earth, spiritual life and life eternal for all his church, the source of all life. **"I am come that ye may have life and have it more abundantly."** Disallowed indeed of men, the Jewish leaders all rejected Jesus as their spiritual leader, or as one sent from God. They did not believe his teaching, the scribes and Pharisees rejected him in every way, choosing their own dead works, their self made traditions, their own self righteousness over and above what Christ was bringing. This of course had to be, for according to prophecy, He would come unto his own, and his own would receive him not. But chosen of God and precious, chosen of God to be sure, He was made precious, given a place, or made higher than all the kings on earth, over and above even the angels in heaven, a name given him above every name, yes and made to set down beside the majesty on high. God himself saying, **"This is my beloved Son in whom I am well pleased."**

V.5. "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." Ye also, as lively stones, these believers are like all other men until the work of God is done within them,

then there is this difference, there is a separation from their former ways, actions and thoughts. Now they are spoken of as lively stones, before this work by the Spirit of God they were like all other stones in a quarry, all laying side by side. But once they were dug out, something was done for them, due to this work done in them, they have been reclassified and now called lively stones. Separated from other stones, or natural men by the powerful efficacious work of grace, where they are hewn out and made fit for the building, they are now lasting and durable, will never perish. A spiritual house, all these lively or living stones are made perfect stones by the power and work of God. So now they all fit together to form a spiritual building. The church of God is a spiritual body, made up of living souls, redeemed, and kept by God in this way or method until that great day when they shall be revealed. Now they are a holy priest hood, in comparison to the priests under the law who was set apart and sanctified for that office, in which only the tribe of Aaron could serve as priests. But now under the gospel dispensation, all saints or believers are priests to God, and all are appointed to offer up spiritual sacrifices to God. Their selves, soul and body as a living sacrifice, their prayers and praises, and all good works done in faith and love to the Glory of God. Such as acts of kindness, and things beneficial to the brethren, acceptable to God by Jesus Christ. All these type sacrifices and praise which are made to God has a sweet smelling savor to

God, accepted by our blessed saviour and mediator.

V.6. *“Wherefore it is contained in the scripture, Behold I lay in Sion a chief corner stone, elect and precious.”* *“Is.28:16. I lay in Zion, for a foundation a stone, a tried stone, a sure foundation.”* This prophecy was given many years before this time, and as in all true prophecy it came to pass at the appointed time. Look how well this describes our blessed Saviour, a sure foundation, a tried stone, a precious corner stone. Any building which is well built will have a good support at the corner, otherwise it won't hold up. This building, the church of Christ has a sure foundation, a tried stone, a living stone, which supports, unites and welds all the parts together whether they are Jew or Gentile, both in ages past and in the distant future. Therefore he is the elect of God, sent for this very purpose, chosen of God and precious, both in the eyes of God and the believers. Of course in the eyes of some men he is not seen as such, but to all who love his appearing, who has tasted that the Lord is gracious, he is precious indeed.

V.8. And a stone of stumbling, a rock of offense, is what Jesus was to those unbelieving Jews, who couldn't believe their expected Messiah would come in such a manner. They couldn't quite see their expected Lord being the son of a carpenter, or his mother being a poor woman, the thought that he was born of a virgin was too much for them. They were looking for him to come from some noble family, they

just couldn't believe things as Jesus taught them. They stumbled also at his education, they couldn't understand from whom came his wisdom, never having been trained in any of their better schools, or by any of their great teachers. They stumbled also at the company he kept, the poor people, publicans and harlots, they stumbled at his doctrine, they were not given to understand his spiritual teaching, so by all these things, Peter is here saying, he is a stone of stumbling, and a rock of offense, even to them which stumble at his word, whereunto they were appointed.

Here is the sum and substance of the whole manner, they were appointed to stumble at the word of the gospel and at Christ, all this was set in the counsel and purpose of God, as for the saving of some, and the stumbling and falling of others. For there are some whom God has appointed to believe in Christ, and whom he has determined to bestow true faith in him. In contrast there are others, whom he has determined to leave in their disobedient state, where as they stumble at Christ and his word, therefore they justly perish.

"But ye are a chosen generation", the bible plainly teaches that we are a chosen people, chosen by God, through and by his own good will and pleasure, surely not for anything which we have done to earn it.

A royal priesthood, yes a people who have experienced work within themselves to turn them, disobedient, unbelieving people, to people who have a witness within. Who have a

love for Christ in their heart and soul, and can offer up spiritual worship to God through love and prayer. A holy people because God has forgiven them their sins, and worked a holy work within them. Now they are known and seen as a peculiar people, people who desire the love of Christ over and above the riches of the world. People who the love of worldly things have been changed to a love of the things of God. Now they, like Abraham, are looking for a city not built by hands, they no longer feel at home in this world, therefore they seek a better place, whose maker and keeper is God. They like Moses desire the love of God more than the riches of this world.

May the God of heaven bless us that we may be given to count our many blessings, to feel that through his great love our sins have been forgiven, and may we be able to see that surely all these blessings are by his marvelous grace, and not by anything we ourselves have done.

I desire your prayers,
With love - Frank Hunt

2 Samuel, 7:8 "Now therefore so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel:"

May the Lord lead us and guide our mind and thoughts as we attempt to write on this great subject, If I may, I would like to relate some of the feelings I have had about this subject. A year or two back, I was

down low and was troubled in mind and thoughts. The meeting at Laurel Ridge was coming up and it seemed I didn't have anything to go with. If memory serves me right I had looked for a text, but I wanted the Lord to give me one and I asked the Lord if it was his will to give me a Scripture, that I was not acquainted with one that I did not know for sure was in the Bible, and one that I had never heard anyone else use, and if it would please him to give me, an understanding of it. The next thought that came to mind was sheepcote, I was not sure it was in the Bible, but as soon as I could get to it I looked it up and found it as I asked for, never heard it preached, was not sure it was in the Bible. I do believe the Lord answers prayer. Now to get back to the subject.

David wanted to build an house for the Lord, and the word of the Lord came unto Nathan, saying go and tell my servant David, thus saith the Lord, shalt thou build me an house for me to dwell in? Whereas I have not dwelt in any house, but have walked in a tent and in a tabernacle, moreover I will appoint a place for my people Israel.

The text I took thee from the sheepcote, webster says, sheepcote is a sheepfold. Now David was a shepherd boy, Samuel was commanded of the Lord to go I will send thee to Jesse the Bethlehemite, for I have provided me a king among his sons, when David came before Samuel, the Lord said arise anoint him. For this is he, and the Spirit of the Lord came upon David, But the spirit of the Lord departed from Saul.

The Lord brought up David to be king of Israel, I believe God's children are brought up also, may not be from the sheepcote but amounts to the same thing, you were delivered from one thing, me another. As I think of David as he was called from the sheepcote to be king, I don't see where he himself did anything to merit this, but was called of God, see your calling not many mighty not many noble are called, But God has chosen the weak things, We long since have learned that of ourselves we can do nothing, I believe it was Jacob that said he brought me up out of an horrible pit, out of the mire and clay, and set my feet upon a rock, If I may go back to my boyhood days, I don't feel worthy to compare myself with David, he being a man after God's own heart, but if David and you and me are children of God we have some things in common, when I was a barefooted boy about ten or twelve years of age, I would go to the store for mother, and the man and his wife that run the store, were thought of as wealthy people, and me, I had nothing, and if someone should have told me that this man and this woman, his wife, would sometime in the future be members of the Church that I was pastor of, and the man a deacon, I would not have believed them. In thinking of this made me feel that the Lord had brought me up from the sheepcote, not to be King like David, but I hope a servant of the Lord, also was called to have the man and his wife's funeral. God moves in a mysterious way his wonders to perform, he plants his foot steps on the seas and

rides upon the storm, the Lord leads us in ways that we have not known, and paths that we have not seen, he makes the crooked ways straight and the rough places plain, turns darkness into light.

It is not any wonder that David could say, the Lord is my light and my salvation, of whom shall I be afraid or whom shall I fear, Paul also could speak the same things, yet he was brought up according to the perfect manner of the law, blameless. But he counted all things but loss that he might win Christ, not having his own righteousness but the righteousness of Christ. Oh how I desire that righteousness of Christ the Lord, I know there is none in man but what the Lord has given them.

I believe that the Lord will bring his children in a way, that they will be stripped of all their self works, sometimes I think the Lord will let his people go all the way to the bottom, until they know that nothing but the mercy of the Lord can reach them. They think they are a dead weight, and that the Lord would not be just if he should save them. Then Bless his holy name He breaks into the soul and brings comfort and joy, and delivers them from the sheepcote. The Lord made it plain to David that he would not build a house, but his son Solomon would, it must have been a great mercy to David when the Lord reminded and refreshed his memory that he had called him from the sheepcote, to serve him as king of Israel. I love the scriptures where it says the old man waxes old and decays but the new man is renewed day by day. When the Lord

renews the spirit in our mind it is like apples of gold in pictures of silver. We think of so many of God's children that have been delivered from the things of this world into the things of him. We think of Jacob, Daniel, and Joseph, and Abraham, the Hebrew children, Paul and Peter, you and I if we are what we profess to be.

Hope the Lord will bless this that someone may be comforted.

Elder Leonard J. Brammer

VOICES OF THE PAST

DOCTRINE TO WHICH WE ARE
PLEGED IN OUR PROSPECTUS,
New Vernon, N.Y., January 2, 1833.

In our prospectus we are pledged to maintain inviolably the several scriptural sentiments embraced in the respective items which were named. We intend to notice them severally in the order in which they were presented.

The first that comes under consideration is "the Existence, Sovereignty, Immutability, Omnipotence and Eternal Perfection of the Great Jehovah - the revelation which God has given of himself as Father, Son and Holy Ghost." "These three are one." - 1 John v. 8.

That God exists, we need no further demonstration than what is presented to our view in creation and in providence. In the former "the heavens declare his glory, and the firmament showeth forth his handy work." In the

latter, "Day unto day uttereth speech, and night unto night sheweth knowledge."

The well established laws of summer and winter, of seedtime and harvest, the waxing and waning of the moon, the revolutions of the earth and the planets, all proclaim the existence of the Great First Cause of all causes - a supernatural power; and we are taught by divine revelation that, that first cause, that supernatural power, is God. But as the existence of God is seldom denied, we will pass on, and with the most profound reverence consider some of his perfections.

And first,

God is a Sovereign.

By the term sovereign, as it applies to God, we are not to understand an arbitrary or tyrannical being, but quite the reverse; an all-wise disposer of all events, an independent, self-existent, and omniscient God; one who holds the eternal destiny of his creatures in his own almighty grasp, working all things after the counsel of his own will, even as he has ordained all things for his own glory; and being independent of and superior to all beings in heaven or on earth, has an incontestable right to do his pleasure in heaven and among the inhabitants of the earth; having a right to make one vessel to honor and another to dishonor; to have mercy on whom he will have mercy, and whom he will to harden; to reveal his gospel unto "babes and sucklings," and to hide the same from the "wise and prudent;" to love Jacob and to hate Esau, to save his people with an everlasting salvation, and to

turn the wicked into hell, with all the nations that forget God.

In view of the sublime doctrine of the divine sovereignty, the inspired writer inquires, "Who hath directed the Spirit of the Lord, or, being his counsellor, hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed unto him the way of understanding?" - Isaiah xl. 13, 14. The full display of this attribute of the Deity would require a development of all his perfections, but particularly that of his independence and omnipotence, of which we shall have something to say hereafter. But first we will consider his right to dispose of all events according to the pleasure of his own will. And who is prepared to dispute this right? "Shall the thing formed say unto him that formed it, Why hast thou made me thus?" "Wo unto him that striveth with his Maker. Let the potsherd strive with the potsherd of the earth. Shall the clay say unto him that fashioneth it, What maketh thou? or thy work, he hath no hands? Wo unto him that saith unto his father, What begettest thou? or to the woman, What hast thou brought forth?" - Isa. xlv. 9, 10. If then we admit that it was God's sovereign right to create a world, we must acknowledge that it was his right to determine what kind of a world to create, and for what end it should be created, or else we must conclude that he was not absolutely independent; and to form such a conclusion would certainly be a great derogation from his divine perfections.

If while we gaze with admiration and delight upon the beauties of creation, we should believe that God was bound by some law or power independent of and superior to himself, to create things in the exact order in which they are and were created, we could no longer enjoy the delightful reflection that our God is the Most High. We must therefore conclude that it is his sovereign and eternal right to do his pleasure in heaven and on earth, or we must say with the fool, *"There is no God."* But the more resplendent is the manifestation of the righteousness of God, when we contemplate him in connection with his independence. *"He is before all things, and by him all things consist."* Thus, for instance, in imagination, strike from the scale of existence every created object, and what would remain? Nothing but God alone, and inasmuch as he existed before all things, he must have existed independently of all things, and we must deny his immutability, or admit that he continues to be the same independent God now that he was before the highest parts of the habitable world were made. He is self-existent and self-sufficient. He speaks the word and it stands fast, he commands and it is done.

The extent of God's sovereignty is commensurate with his infinity. It is displayed in all his works of creation, providence and grace. In creation serpents as well as doves were made—some men and some angels—all were not made alike, nor for the same end. In providence, we see the beggar raised from the dung-hill to the throne,

and the proud monarch hurled from his royal seat down to the most abject state of wretchedness and misery. To some men God has given riches, and to others poverty, to one sickness, and to another health. *"There were many widows in Israel in the days of Elijah,"* in the time of severe famine, &c. *"But unto none of them was Elijah sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow."* To make known to the king of Babylon this divine sovereignty, the Lord drove him from his palace and from the society of men, to range with the beasts of the field till seven times were passed over, until in providence he should learn that the Lord God Omnipotent reigneth, and as a sovereign giveth the kingdoms of this world unto whomsoever he pleaseth. The display of divine sovereignty in the kingdom of grace is most striking. The election of his people in Christ Jesus before the world began, unmoved by any regard to their virtues or good works. *"Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began."* - 2 Tim. ii. 9. And in further testimony of God's sovereignty we hear an inspired apostle say, *"Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded."* *"Unto you therefore, which believe, he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling,*

and a rock of offense, even to them which stumble at the word, being disobedient; whereunto also they were appointed.” - 1 Peter ii. 7, 8. “Thou wilt say them unto me, Why doth he yet find fault? who hath resisted his will? Nay, but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?”

God is immutable.

“For I am the Lord, I change not; therefore, ye sons of Jacob are not consumed.”-Mal. iii. 6. “But he is in one mind, and who can turn him? and what his soul desireth that he doeth.”-Job xxiii. 13. “Jesus Christ, the same yesterday, and to-day, and forever.”-Heb. xiii. 8. “The Father of Lights, with whom is no variableness, neither shadow of turning.”-James i. 17. Farther testimony to establish the doctrine of God’s immutability seems to be quite unnecessary; were we for a moment to suppose God to be a mutable being, unto ourselves, we might then say with the fool, *“There is no God.”* In giving up the immutability of God we would give up all; for if it could be proved that God ever changed it would prove the forfeiture of his truth. He says, *“I change not;”* and could his truth fail, his holiness could not remain unimpaired, his wisdom would stand impeached, and his glory forever be eclipsed. Again, if God has changed, or ever should change, that change must be either for the better or for the worse; if for the better, he was

once imperfect, and if for the worse, he is now imperfect. The awful absurdity and blasphemy of the doctrine is enough to make one tremble.

God is Omnipotent.

By the Omnipotence of Jehovah we understand that universal and almighty power which is essential to his being as God, and that this power is an attribute peculiar to himself. This divine perfection of the Godhead was manifested in the creation of the world. He said, *“Let there be light,”* and there was light. And also in providence, as exemplified in the entire history of the children of Israel, in their elevation above all other nations under heaven, in their redemption from Egyptian captivity, in their passage through the Red Sea, in the miraculous manner in which they were fed with manna, and supplied with water, and in the signal victories given them over their enemies. Nor is the manifestation of omnipotent power confined to any particular event, or train of events. It shone in dreadful majesty from Sinai’s flaming top, nor with less grandeur from Mount Calvary, when the meridian sun was dressed in sack-cloth, the rocks were rent, the dead were raised, the vail of the temple was rent asunder, and the most holy place exposed to view, while frightened nature, as with a voice of mighty thunder, proclaimed the doctrine of God’s omnipotence. If a further illustration or demonstration of the almighty power of God were necessary, we might advert to the resurrection of our Lord Jesus Christ from the dead, when *“God went up with a shout, the Lord with the sound of a trumpet.”*

In the economy of salvation, too, God has made ample display of his omnipotence. The fulfillment of the holy law, the perfect satisfaction rendered to divine justice, the opening of the prison doors to them that were bound, and the emancipation of the prisoners, the conquest of our beloved Lord over death, hell and sin, the destruction of death, and him that had the power of death, which is the devil, the regeneration and quickening of his elect, together with their preservation in grace unto eternal glory, the resurrection of their bodies in the likeness of his own glorious body, and the consummation of their everlasting happiness in the world to come. The man must surely be a stranger in Israel who cannot trace the power and Godhead throughout the whole work of salvation, from the foundation to the top stone.

The perfections of God are eternal.

It cannot reasonably be expected of finite beings that they should be able to comprehend the eternity or infinity 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? We are therefore able only to contemplate the divine perfections of Jehovah, as far as they are revealed to us by his word and Spirit, and if through the abundant revelation made we could vie with the brightest prophets and inspired men of God in our conceptions of the Holy One, or with the tongues of

men or angels, could set forth our views of God, we would be with them constrained to say, "*Lo, these are parts of his ways; but how little a portion is heard of him; but the thunder of his power, who can understand?*"

That God is a being of infinite and eternal perfection, but few in our age are bold enough, in so many words, to deny. But yet while many will admit this truth in general terms, they will deny it in all its particular bearings on the redemption and salvation of sinners. Many very zealous professors of religion will form in their own imagination a standard of right and wrong, and then say, if God should vary from their standard he would be unequal, unjust or imperfect. But we know of no higher standard of perfection than God himself, hence all that is done or decreed by him is perfect, because it is done or decreed in accordance with his own mind and will, and must therefore be compatible with his nature. It cannot be the prerogative of creatures of yesterday, whose breath is in their nostrils, to set up a standard of human wisdom by which to scan the perfections of their Maker. If it be admitted then that God is perfect, it needs no more than the admission of his immutability to establish the doctrine of the eternity of his perfections. As far as God has been graciously pleased to reveal himself unto us, we have been constrained to pray that he would conform us to his will, and by his sovereign grace, which is treasured up in Christ Jesus our Lord, conform us to the image of him who is

the *"brightness of his Father's glory, and the express image of his person."*

The above brief statement of our views of the "existence, sovereignty, immutability, omnipotence and eternal perfections of the great Jehovah," &c., are sentiments which we hold dear to our heart, and such as we stand solemnly pledged to inviolably maintain in this paper. The doctrine is neither strange nor new to the Baptists of the school of Christ.

In the revelation of Father, Son, and Holy Ghost. *"These three are One."*-1 John i. 5, 8. On this important point of doctrine our views are happily expressed in the above scripture, quoted from the apostle John, while all human language utterly fails in setting forth the mode of God's existence. We rejoice that the record which he has been pleased to give of himself in the bible contains all necessary information on the subject; at present we shall for want of room omit giving our views at large on this point; we will only say that we shall cautiously avoid all such doctrines as do either deny or refuse to acknowledge the eternal power and Godhead of the Father, Son and Holy Ghost.

*This God is the God we adore,
Our faithful, unchangeable friend;
Whose love is as great as his power,
And knows neither measure nor end.*

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 6/92
IT EXPIRES WITH THIS ISSUE.

SOLOMON'S SONG 3:7,8.

Dear Brother Beebe: - Some time ago I requested your view on Solomon's Song 3:7,8, and I still desire you to give them, and oblige your friend,

William P. Robertson
Gentryville, Ind., August, 1862

REPLY:

If we do not in all cases comply with the desires expressed by our brethren for our views on such passages of the Scriptures as they send us, it is not from any indifference felt by us in regard to their wishes, or from lack of inclination to oblige them. Sometimes it is for want of time to attend to so many calls as are made upon us, but more generally because we have no satisfactory light upon the subjects on which light is sought for.

The passage now proposed by Elder Robertson reads as follows: *"Behold his bed, which is Solomon's; threescore valiant men are about it, of the valiant of Israel. They all hold swords, being expert in war: every man hath his sword upon his thigh, because of fear in the night."*

Solomon throughout this song very fitly personates our Lord Jesus Christ, of whom, as the son of David, king of Israel and builder of the temple, he was a brilliant type, and the spouse is quite as clearly a chosen and appropriate figure of the church of God, which is known as the bride, the

Lamb's wife. In the text before us our attention is called to behold Solomon's bed. As Solomon himself is a figure, his bed must also be considered in a figurative sense, and is used to signify something of importance in regard to Christ, which is particularly interesting to the church of God. Beds are commonly regarded as places of rest and comfort for the weary, and are exceedingly useful in the night, when the feeble wayworn pilgrim or weary laborer can stretch himself upon it and enjoy a peaceful and refreshing slumber. But there were some peculiar excellencies in the bed which is Solomon's, which, especially to his love, his undefiled, could be found nowhere else. Solomon's bed was in a royal pavilion, possessing elegance and comfort suited to the high position of its august proprietor. It was a place of comfort as well as a place of rest, and in addition to these advantages, it was a place of safety, as we see it was guarded by valiant armed men.

All these figures, we think, are applicable to the glorious gospel of our Lord Jesus Christ, which gospel is the place of the sweetest rest that was ever enjoyed by the weary and the heavy laden, who have been permitted by abounding grace to recline upon its ample space for rest and comfort. The gospel is set forth by the apostle as a rest that remaineth to the people of God. It was figuratively set forth in the beginning, when God created the heavens and the earth, and rested on the seventh day from all the works which he had made, and blessed

and hallowed that day. The seventh day Sabbath instituted under Moses, and all the Sabbatic days and years in the ceremonial law, were typical of the gospel as the rest for weary and heavy laden sinners who are called by grace. The inspired exposition of the subject in the New Testament, especially in the epistle to the Hebrews, thus explains their figurative import and design. Every weary and sin-burdened sinner that ever came to Christ is a witness that we which have believed do enter into rest, and that "*He that is entered into his rest, he also hath ceased from his own works, as God did from his.*" The prophet foresaw and proclaimed of Christ that his rest should be glorious. We think then that the royal bed of Solomon must refer to the gospel of our Lord Jesus Christ, as the only place of rest and comfort for those who can rest nowhere else. Taking this then as the correct design of the figure, let us notice this bed of Solomon's, namely, the gospel. First, we observe that it is Solomon's, or, as the figure implies, it is Christ's; it is the gospel of Christ, the gospel of the Son of God. Paul speaks of some who preach another gospel, which is not another, etc., but he would admit of none as genuine but that gospel of Christ, of which he said he was not ashamed. Men may invent a multitude of schemes and theories to rest upon, but their beds are too short for one to stretch himself upon, and their covering is too narrow to wrap themselves in it. The strange woman in the seventh chapter of Proverbs boasted that she had decked her bed very extrava-

gantly, and in a very costly manner, and perfumed it with myrrh, aloes and cinnamon, but with all the allurements of her harlot bed no weary sinner ever found either rest or comfort on it. Her house, we are told, is the way of hell, leading down to the chambers of death, and the prophet of the Lord proclaims in thunder tones that, *"The wicked are like the troubled sea, when it cannot rest."* No, it must be his bed.

"Behold his bed, which is Solomon's." The bed, or resting-place of Solomon, was the resting-place of his spouse. To her alone belonged the right and privilege of resting with her Beloved in all the pleasures of the consecrated couch. So in the glorious gospel of the grace of God none but the bride, the Lamb's wife, shall rest upon the gospel bed. His marriage bed is undefiled, no stranger ever has or shall be allowed to pollute it. There certainly is this peculiarity in the comforts of the gospel, none but the members of Christ can possibly rest in them; nor have they in reality any desire, for it is not calculated to be appreciated by them.

*"The softest couch that nature knows
Can give the conscience no repose."*

But the gospel gives rest and comfort to all who are allowed to enter into his rest, and this embraces the weary, to whom Christ says, *"I will give you rest."* and the troubled saints, to whom Paul says, *"To you who are troubled rest with us."* Even the Christian can rest only on this bed, for the spouse says in the first verse of this chapter,

"By night on my bed I sought him whom my soul loveth: I sought him, but I found him not." It is a restless place for the children of God when they get upon their own bed, they cannot find him there who alone can calm their fears and cheer their hearts.

*"And whilst upon my restless bed,
Among the shades I roll,
Till my Redeemer shows his head,
'Tis restless to my soul."*

The perfect security of Solomon's bed is indicated by the royal guard of armed and valiant men which were stationed around it. It is true the gospel of Christ cannot be endangered by all the powers of earth and hell, but still the gospel church is not in a militant state, or in a state of warfare; hostile enemies have conspired to invade and spoil the resting-place of the church of God, and they sometimes succeed too well in terrifying the timid saints. Doubts, fears, unbelief and lack of confidence often cause the saints to tremble, and forbid their rest, but to protect the saints from these a royal guard is provided.

"Threescore valiant men." These may represent the gospel ministry, they are entrusted with the watch-care of the churches, and made overseers of the flock, and their business is to stand upon the watch-tower, and by the faithful discharge of their duties to meet every invading foe at the threshold, whether such foes approach in the form of men, or devils, or in doubts, fear or unbelief. Hence valiant men are required; those timid

ones who leave the flock as soon as they see the wolf approaching are not reliable, for they are not of the valiant of Israel. The number, *“threescore valiant men,”* makes a strong and sufficient guard; it is not to confine the number of the ministry to that number literally, but as in the figure, sixty men, well armed, would seem to be a very strong guard for one bed. So we infer that the gifts for the comfort and protection of the church from surprise or invasion are full and complete, embracing the apostles and all who are called, equipped and placed for the defense of the gospel of Christ.

“They all hold swords.” They are prepared for the conflict, and ready to confront any approaching foe. Their swords are not made of steel to shed the blood of their opposers, for the weapons of their warfare are not carnal, but spiritual, and mighty through God in pulling down strong holds. The apostles understood the sword to be the sword of the Spirit, which is the word of God, as it comes from the mouth of God. John saw in his vision a sharp two-edged sword proceeding out of the mouth of him whose name was written upon his vesture and on his thigh, and whose name is called The Word of God. It is with this sword (namely) the words which God hath spoken, that apostles, evangelists, pastors and teachers are to resist error, contend for truth, and with this two-edged sword, which cuts both ways, offensively and defensively, they are to fight the good fight of faith, and lay hold on eternal life. *“They all hold swords.”* What would all their

valor be to them when assailed if they could not meet the adversary with a *“Thus saith the Lord”*? They are all expert in war; God has taught their hands to war and their fingers to fight, as he did David and Paul. He makes them expert, for they that are with him are called, and chosen, and faithful; novices will not do, lest being lifted up with pride, they fall into the condemnation of the devil; not such watchmen as Isaiah described, which were dumb dogs, that could not bark, sleepy dogs, lying down, loving slumber, nor greedy dogs, that can never have enough. The wisdom of Solomon would be impugned by the supposition that he would entrust the security of his bed to an inefficient guard, and behold a greater than Solomon is in the church, to order all things in wisdom and righteousness.

“Every man hath his sword upon his thigh, because of fear in the night.” The sword of the warrior is usually fastened on his thigh, as the most appropriate and convenient place, ready to be drawn in an instant. He has not to go to some distant armory to procure a sword, every man on guard has one with him. The word is nigh thee, even in thine heart, and in thy mouth; even the word of faith which we preach. This is very essential, because of fear in the night. The night is the time when thieves and robbers and murderers are busy in pursuing their work; the night is the time for those who love darkness more than light, and it is in the darkness of the night the psalmist says all the beasts of the forest creep forth. It was in the

twilight, in the evening, in the black and dark night, that Solomon saw the strange woman (Antichrist) sally forth on her errand of abomination. Naturally, men are more timid in the night than in the daytime, and it is truly so in a spiritual sense with christians; when the light of the countenance of the Redeemer is hidden from their view, dark, dismal thoughts and boding fears intrude, and then the valiant of Israel require to use their swords.

*"Happy the church, that sacred place,
The seat of thy Creator's grace;
Thy holy courts are his abode,
Thou earthly palace of our God.*

*Thy walls are strength, and at thy gates
A guard of heavenly warriors waits;
Nor shall thy deep foundations move,
Fixed on his counsel and his love.*

*Thy foes in vain designs engage,
Against his throne in vain they rage,
Like rising waves, with angry roar,
That dash and die upon the shore."*

Much more might be written on the subject, if we have not missed the true design of the figure. The subject is instructing, and full of comfort and interest to those who can find rest in the gospel; but none but quickened souls can be weary, therefore none other can truly appreciate rest. The dead can no more rest with the saints upon Solomon's bed than on the stormy billows of the troubled ocean; the gospel is the rest that remaineth, and shall evermore remain to the people of God; therefore we say:

*"Go, ye that rest upon the law,
And toil and seek salvation there;
Look to the flame that Moses saw,
And shrink, and tremble, and despair.*

*But I'll retire beneath the cross,
Savior, at thy dear feet I'll lie,
And the keen sword that justice draws
Flaming and red, shall pass me by."*

Elder Gilbert Beebe
Middletown, N.Y., Sept. 15, 1862.

GOD OF ALL POWER

967 Maxey Street
Memphis, Tenn.

"These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son may also glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." (John 17: 1, 2)

We understand that there is no power but of God, and the powers that be are ordained of God; and that everything is subject to the power of God, from the first to the last of all things. I do believe that God is able, and does control everything that he made, and that without him there was nothing made. So, from the very smallest insect to the largest animal, including man, everything is under His control: even man's goings are of the Lord, and his steps are directed according to God's will.

All flesh is in His hand; and how wonderful to know that He prayed for those the Father gave him out of the world. These are the ones that are given eternal life. He is the way, the truth, and the life; and there is none other name given under heaven among men, whereby we must be saved. He is our resurrection also, for Jesus told Martha that he was the resurrection and the life, and he that believed on him, though he were dead, yet should he live. (John 11:25) So we know by the eye of faith of God's power in all things.

O, I think of the prophets and the fathers of old, how they were comforted of the Spirit by the same God we hope to worship today; how they were moved by the Spirit to go places, and to do as they were told to do. We think of the Prophet Elijah, the Tishbite, whom God talked with, and caused him to go according to His power. We find in the 17th chapter of 1st Kings, some things that God commanded Elijah to do: *"The word of the Lord came unto him, saying, Get thee hence, and turn eastward, and hide thyself by the brook Cherith . . . and it shall be that thou shalt drink of the brook, and I have commanded the ravens to feed thee there."* The ravens brought him bread and flesh in the evening, and he drank of the brook. Here God's power is demonstrated in man and in the fowls of the air.

To my mind we here have the law demonstrated. We see that the brook dried up, and that Elijah could no longer drink of it. The ravens fed him no more; and Elijah had to go at God's

command to the widow woman for sustenance. This means to me the Grace Covenant at the end of the Law Covenant; and God's mighty power is shown, which is the same power that causes the lame to walk, the blind to see, the deaf to hear, and the dumb to speak. As we go a little further in the life of Elijah, we find that he proved that the true God was Israel's God, when he said, *"How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him. And the people answered him not a word."* (1 Kings 18:21)

The people did not believe in Elijah's God until God answered with fire from heaven. Then they said, *"The Lord, he is God."* It takes the power of God to cause men to see and believe in him, in every sense of the word; and as many as were ordained to eternal life believe in God: no more, no less.

. . . Has God ever changed? No! He is the same today as he ever was. The Prophet Malachi says, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Christ told his disciples, "Upon this rock I will build my church and the gates of Hell shall not prevail against it." That which God has done is done forever, and nothing can be added or taken away from his work, for his work is a perfect work in all things both visible and invisible.

The Lord's portion is his people; Jacob is the lot of his inheritance. His people are kept as the apple of his eye, and none of them will ever be destroyed. The Apostle Paul says that life nor death, things present or things

to come, shall not separate us from the love of God. If we love Him, it is because he first loved us; and he called us out of nature's darkness into his marvelous light, not because of our work's but because of his purpose and grace which was given us in Christ Jesus before the world began.

The power of God sends his servants to preach the Gospel, which is the power of God unto salvation to everyone that believeth, to the Jew and also to the Greek. The preaching of the cross of Christ is to them that perish foolishness, but unto those who are saved, the power of God. The children of God are justified by faith, and have peace with God through their Saviour Jesus Christ. God works in them both to will and to do of his good pleasure; and it is his good pleasure to give them the kingdom. This is a precious gift; it is a perfect gift, because it comes down from above, from the Father of Lights in whom there is no variableness, neither a shadow of turning.

These things are not learned in the schools of men, or come from them. God teaches his children, and they learn obedience; *"they rejoice in hope of the glory of God, and not only so, but they glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience hope: and hope maketh not ashamed: because the love of God is shed abroad in their hearts by the Holy Ghost which is given them."* God has power over all flesh to do as he pleases with his own. I believe that every living thing praises God in the

purpose he had in it. The reason we can't see into all mysteries, is because His ways are higher than our ways as the heavens are above the earth; and they are past finding out by men.

*"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."*

How amazing this grace is! Even when we were dead in trespasses and sin God loved his own. *"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."* (Ephesians 2: 8-10) The workmanship of God shows the power of God in making one vessel unto honor, and another unto dishonor; and none can call him in question, because he has power over all flesh.

When his children are gathered together in his name, we often think how powerful He is. He brings them from the ends of the earth, and makes them sit in heavenly places in him and worship their King of Kings: to whom all honor is due. He causes his servants to preach the Word, reprovng, rebuking with all long suffering and doctrine; and gives food which gives them strength for each day of their lives.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be

the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.” (Romans 8:29, 30) Aren't you glad to know that God's foreknowledge and predestination will never become obsolete in the hearts of those whom He justifies and glorifies. I love the predestinated purposes of God: whatever they are, He brings them to pass according to his will. May we not preach anything else other than the absolute truth as it is in Christ Jesus, who is the author and finisher of our faith. And faith is the substance of things hoped for, the evidence of things not seen.

May the grace of our Lord be with each of his children.

Elder H. R. Prince

CONTRIBUTIONS

FOR APRIL 1992

Mrs. Julia Sowers, Va	2.00
Mrs. Susan Cutts, Va	7.00
B.E. Moroe, TN	7.00
Mrs. Jacob Atkins, MD	9.00
Mrs. Grace Manly, FL	2.00
Mrs. Erby Dalton, Va	2.00
Whitney Mobley, NC	10.00
Joseph Plaster, Va	2.00
Dan Anders, AL	2.00
Ms. Armedia Taylor, LA	2.00
Herbert Dodson, VA	2.00
Bert H. Knox, WA	15.00
Mr. & Mrs. W.W. Stutts, TX	2.00
Mrs. J.D. Neely, AR	2.00
Eld. L.L. Eason, NC	2.00

Mrs. Lawrence A. Myers, VA	2.00
Mrs. Pearl A. Law, VA	5.00
Mrs. Flora C. Vest, VA	2.00
Mrs. Graham C. Lovitte, NC	2.00
R. Allen Carroll, NC	10.00
Hartzel B. Nelson, WV	5.00
Lonnie W. Nichols, VA	2.00
Mrs. Muriel M. Strader, NC	2.00
William E. Mitchell, VA	2.00

OBITUARIES

SISTER LILLIAN MCLAUGHLIN

In January 9, 1992 the toils of this earthly life were ended for our dear sister Lillian McLaughlin. We are saddened by her passing and made to realize how fast our membership is diminishing. When I think of sister McLaughlin my mind is carried back a number of years to when she had retired and I had not yet gone to public work. I would go and pick up sister Kate Dodd and sister McLaughlin and we would visit our members that were shut-in. These were such good times of fellowship. Due to her failing eye sight and declining health she had not been able to attend meetings often in the last few years.

Our sister was born Oct. 31, 1900 in Pittsylvania Co., Va. She united with Malmaison Primitive Baptist Church in August 1956.

She is survived by two sons Landon and Edwin McLaughlin, one sister Mildred Fulton, 5 grandchildren and 2 great grandchildren.

Funeral services were held at Barker Funeral Chapel in Danville, Va. by Mr. Luther Leman. She was laid to rest in Highland Burial Park, to await the glorious resurrection of the saints of God.

May God grant that we all be made reconciled to His will.

Submitted by
Peggy Wells

SISTER GERTRUDE SANDERS

Sister Gertrude Hobbs Sanders entered into eternal rest December 20, 1991. She will be long remembered by all who knew her.

Sister Sanders was a strong pillar in the Stump Sound Primitive Baptist Church, Holly Ridge, N.C., where she had been a member since May 27, 1956. She was baptized by the late Elder L.L. Yopp. For a number of years she was the only active member at Stump Sound. She served the church as clerk from June 1967 until September 21, 1991.

Her faith in Sovereign Grace never waivered, and the great love she had for the church and others of the same beliefs was manifested in many ways. She loved to have them visit in her home. She took delight in cooking and serving good food to all. She also loved and was loved by a host of friends and neighbors.

Sister Sanders was born March 15, 1909, the daughter of Albert and Lena Wilson Hobbs. She was preceeded in death by her husband Roy Sanders, whom she married November 28, 1934. She is survived by a daughter, Mrs. Lena Hobbs Ritter, and a son, Edward B. Sanders, both of Holly Ridge, N.C., and three grandchildren.

Funeral services were held Sunday, December 22, 1991 at Stump Sound Primitive Baptist Church by Elder Oliver Allen and Elder J.T. Prescott. Burial was in the church cemetery.

Evelyn R. Pratt, Clerk
Stump Sound Primitive
Baptist Church

SISTER ZORA HOBBS SINGLETON

Sister Zora Hobbs Singleton, beloved member of Stump Sound Primitive Baptist Church, entered into eternal rest November 15, 1991, after suffering a long illness. She was born February 24, 1911, the daughter of James and Elizabeth Porter Hobbs King.

Sister Zora united with the Wilmington Primitive Baptist Church February 21, 1937. She was baptized by the late Elder R.W. Gurganus. Sister Zora was a firm believer in the doctrine of Salvation by Grace, and Grace alone. She manifested a great love for the church and her fellow man. Given to hospitality, she enjoyed preparing food for her family, members and friends of the church, and her many other friends and neighbors. She would often prepare food and carry it to her friends, particularly those who were shut-ins. She continued this just as long as she was able to cook and drive her car.

Sister Zora will long be remembered by Old Baptists far and near. She loved to entertain them in her home, and also visiting our correspondents as long as she was able. Blessed with a strong, beautiful voice, she enjoyed singing the beloved hymns of Zion.

She was preceeded in death by her husband Fred Singleton and their son Col. James Singleton. She is survived by a daughter, Ms. Betty S. Croom of Wilmington, N.C., six grandchildren, and seven great-grandchildren.

Her funeral was conducted by her pastor, Elder Oliver Allen and her nephew, Dewey Hobbs. She was laid to rest in Prospect Cemetery, Wilmington, N.C.

Evelyn R. Pratt, Clerk
Stump Sound Primitive
Baptist Church

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

"The Sword of the Lord and of Gideon"

VOL. 160

KEELING, VA JULY 1992

NO. 7

SIGNS OF THE TIMES

ISSN-0199-0063

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

Published each month by

SIGNS OF THE TIMES

Established in 1832

Devoted to the Old School Baptist Cause

CIRCULATION OFFICE

Elder J.R. Williams
Route 1, Box 420
Keeling, Va. 24566

EDITORS

Elder J.R. Williams
Route 1, Box 420
Keeling, Va. 24566
Phone (804) 792-8758

Elder Kenneth R. Key
721 Willard St.
Greensboro, NC 27405
Phone (919) 273-7464

ASSOCIATE EDITORS

Elder Richard H. Campbell
2171 Allen Court
Germantown, TN 38138
Phone (901) 753-7791

Elder C.B. Davis, Jr.
Route 4, Box 440-C
Roxboro, NC 27573
Phone (919) 599-7236

Elder C.C. Wilbanks, Jr.
217 Bastrop Drive
Monroe, LA 71203
Phone (318) 343-5473

All letters for this paper containing subscriptions and remittances, should be mailed to Elder J.R. Williams, Rt. 1, Box 420, Keeling, Va. 24566. All articles and letters for publication, all notices of meetings and all obituaries should be mailed to Elder Kenneth R. Key, 721 Willard St., Greensboro, NC 27405.

SIGNS OF THE TIMES, INC.

Route 1, Box 420 Keeling, Virginia 24566

JUDGMENT

*The end of time is coming soon,
That's what our Lord doth say,
And for those that He has chosen
'Twill be a glorious day.*

*For all the other people.
Who have made their heaven here,
When their deeds are put before them,
There'll be frustration and great fear.*

*They followed the path of Satan,
The world was their delight;
They heeded not their conscience,
There was no wrong or right.*

*They gloried in their own self works,
And feared not God above,
Now they have to face the judgment
Without a Savior's love.*

*Those who look for His coming,
Joyously await the day,
When they can join their Savior;
For this, they watch and pray.*

*For all the Saints of Jesus
That He called to be on high,
The second death hath no power
And they will never die.*

*They'll be caught up in Glory
To be with God above,
To worship, praise, and adore Him,
And to know a Savior's love.*

*The late Elder Reeves O. Smith
November 1972*

CONTENTS

EDITORIAL 146
 Elder C.C. Wilbanks

ARTICLES 150
 Frank Hunt
 Elder Leonard J. Brammer
 Elder Wayman G. Chapell
 Mrs. Thelma Carter

VOICES OF THE PAST 157
 Elder Gilbert Beebe
 Elder E.J. Lambert

MEETINGS 165

CONTRIBUTIONS 166

OBITUARIES 166
 Sister Josie Ruth Foley
 Sister Lillian Morton Henderson
 Sister Martha Texas Adams Turner

EDITORIAL



ELDER C. C. WILBANKS

ST. JOHN 6: 37-39.

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



he entire covenant of grace which the three-in-one God of heaven and earth made before the world was is enclosed in these three verses. If we had no other scrip-

tures, but were blessed to believe these, they are all that we would need. But all of the holy scriptures are profitable unto us while we remain here in the flesh, for we read, *"All scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be thoroughly furnished unto all good works."* Regardless of what the wisdom of man teaches, the holy scriptures are not for the entire world: they are for the man of God. *"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them for they are spiritually discerned."* Until one has been born again of the Holy Spirit he cannot discern anything that is spiritual. He must be born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. In the flesh all men are born dead in trespasses and sin, and we know that anything that is dead can do nothing. Death is the state of being separated from something, and when our fleshly progenitor Adam partook of the forbidden fruit he died: for God had said, *"In the day that thou eatest thereof thou shalt surely die."* God cannot lie, therefore we know that Adam died; not a corporeal death, but he was separated from God. He fell from his upright and sinless state into a state of sin and condemnation, and because all his posterity was in him they also fell. And they shall remain separated from God until the appointed time of their regeneration or new birth. No man has ever had any-

thing to do with his fleshly birth, neither can he have anything to do concerning his spiritual birth. *"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."* Who are those who are born of the Spirit? Are they not the ones chosen in Jesus Christ before the foundation of the world? We read Eph. 1: 3-4, *"Blessed be the God and Father of our Lord Jesus Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."* It was according to the good pleasure of God's will that he chose us in Jesus Christ before the world was spoken into existence. The wisdom of the world will deny this, saying, How could God chose us before we existed? But known unto God are all his works from the beginning of the world, and he hath said, *"I am God and I change not."* We read Psalms 139: 15-16, *"My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, being yet imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."* Fleshly wisdom cannot truly understand this scripture, but the prophet was given to write this concerning the body of Christ. Paul tells

us we are members of his body, of his flesh, and of his bones. Christ is the head of the church which is his body, and if we be what we hope to be then we are his body, and our names will be found written in the book of life. If our names are not found written there we shall be cast into the lake of fire prepared for the devil and his angels.

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

In his Godhead Christ could not die, therefore he must become incarnate; for without the shedding of blood there is no remission of sin. *"Forasmuch then as the children were partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."* He did not take on him the nature of angels, but the seed of Abraham. And in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

The ultimate purpose of the work which Christ came into this low ground of sin and sorrow was to save his people from their sins; but there was much more that he did to comfort, heal and teach them. Even as a boy of twelve years he was found of his mother in the temple teaching the

doctors, and he said unto her, *"How is it that ye sought me? wist ye not that I must be about my Father's business?"* What an amazing question this must have been to all who heard it. Jesus went about the land healing the sick, causing the lame to walk, opening the eyes of the blind and preaching the gospel to the poor. And he abundantly shewed his mighty power by raising the dead. The people could find no fault in the miracles that he did, yet they desired to kill him because many of his miracles were done on the Sabbath day: and even moreso when he said, *"My Father worketh hitherto and I work,"* shewing that he was the Son of God and equal with God. Jesus also said, *"For as the Father raiseth up, the dead, and quickeneth them; even so the Son of man quickeneth whom he will,"* Not only did Jesus raise some who had died a corporeal death, but he also quickens into life his children who are dead in sins, even as many as the Father hath given him. He said, *"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."* Many have heard his voice, and there shall be more before his glorious return: not one of his children shall be left behind. Jesus said, *"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."* The world knows what it is to pass from life unto death, but none know what it

is to pass from death unto life. Neither do they know what it is to truly believe in the just and holy and living God: for if we believe it is given to us from above. *"Unto you it is given in the behalf of Jesus Christ, not only to believe on him, but to also suffer for his sake."*

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

one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them: that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one."

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

ourselves, but when he speaks it is with power; it is done. Without him we can do nothing, but through him which strengtheneth us we can do all things.

Jesus stood as the Lamb slain from the foundation of the world, and when our Saviour hung on the tree of the cross he commended his spirit into the hands of his Father and gave up the ghost. Yet at that moment our salvation was not yet complete, for he had not yet risen from the grave. (However it was not possible that he should fail to rise.) Had he not risen we would still be dead in our sins. But Christ was the perfect sacrifice acceptable unto God, and by his sacrifice he hath perfected forever them that are sanctified. When Christ died for his bride she died in him. He did the suffering, bleeding and the dying, (for it was not possible for any to help,) for her sins were charged unto him as her husband and he must pay the debt that God's holy justice demanded. But she was in him when he died, for she was chosen in him before the foundation of the world, that she should be holy and without blame before him in love. The chosen children of God are the bride of Christ, and in him they live, and move, and have their being. We read Isa. 63:9, *"In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old."* When Christ was buried his bride was buried in him, and when he arose she arose in him. *"Know ye not, that so many of us as were baptized into Jesus Christ were baptized*

into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin."

Brethren, if we have been baptized into the death of Christ, (not the baptism of water which cannot take away sin, but is the answer of a good conscience toward God,) we have been freed from the law of sin and death, for God's holy justice can never demand more than the death of the transgressor. And if we be dead with Christ, we believe we shall also live with him.

Christ was delivered for our offenses, and raised again for our justification. Jesus the good shepherd lay down his life for his sheep, and he said, *"Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."* He was delivered by the determinate counsel and foreknowledge of God, and by wicked hands was crucified and slain; but he himself gave up the ghost when he commended his spirit into the hands of his Father. On the third day he broke the bands of death, for it was not possible that he should be holden of it. This was the first resurrection: blessed and

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

Beloved brethren, our Lord and Saviour Jesus Christ is coming again as he hath promised with his holy angels in a cloud of glory to receive unto himself his redeemed children and present them before his Father holy and blameless. And he is now sitting at the right hand of the Father making intercession for his saints. Praise his holy name that he hath given us a sweet hope that we will be numbered among that blessed people who will hear these blessed words from his lips, *"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."* Praise God for all of his blessings toward undeserving sinners, especially the gift of his beloved son Jesus Christ.

Elder C.C. Wilbanks

ARTICLES

John 6: 37 & 44.

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."

I will, the good Lord willing, attempt to write a few lines on these two verses of scripture. I don't mean to take scripture out of context and try to prove a point, but we can see these two verses speak of the same thing.

"All that the Father giveth me, shall come to me." What a statement, just think of what that sentence means. All that the Father giveth me, Jesus here is saying that at some time or other, the Father had given him a certain number of people.

The bible tells us in the book of Ephesians, the Father had chosen a people before the foundation of the world, predestinated these people unto the adoption of children by Jesus Christ unto himself. So now we see who Jesus was speaking of, people chosen by the Father before the foundation of the world, and predestinated unto adoption of children by Jesus Christ.

Since this choice was made before the foundation of the world, it had to be before the birth (natural birth) of any of this number. Therefore the choice was made before any of this number had done any works, either good or bad, so the choice was made strictly by grace, according to the good pleasure of His will.

Now we see who the people were, now let us look at the number of people we are speaking of. Again the bible tells us in the book of Rev. that the number was as the sands of the sea-shore, so many that no man could number them. The number is beyond the ability of man to number, but not

too many for our saviour to number, for he said, all the Father giveth me shall come unto me, so he must know the number. And again he said, his sheep hears his voice and He calls them by name.

We have seen who Jesus was speaking of when he said, all the Father giveth me, shall come unto me, and we have seen the number. Now let us consider the rest of that verse, shall come unto me. Remember these people were chosen before time, and now Jesus is saying all that the Father gave me will come unto me. This means of course that as these people were born into the world, sometime in their lifespan here on earth, they would come unto Jesus. This includes all time from the days of Adam, all down through the ages to the present, then down through the future until the last heir of promise has come unto Jesus.

We see Jesus was making quite a promise, to say all this vast number, down through all the ages of time, would come unto me. Some may read this and question the ability of Jesus to have the power or the ability to accomplish this.

But let us remember, we are speaking of a sovereign God, one who knows the end from the beginning, saying my counsel shall stand and I will do all my pleasure, working all things after the counsel of my will. For he said, *"I came down from heaven, not to do my own will, but the will of him that sent me. And this is the Father's will which hath sent me, that all that which he hath given me, I should lose nothing, but should raise it up again at the last day."*

The Bible also tells us how this work is accomplished, for Jesus said, "Ye

must be born again, Verily, verily, I say unto you, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." So before any of this number can come unto Jesus, they must be born again, by the Holy Spirit."

Jesus when explaining the operation of the Spirit to Nicodemus, described it this way, he likened the Spirit to the wind, saying, The wind bloweth where it listeth, and thou hearest the sound thereof, but can't tell where it cometh or whither it goeth. So Jesus is telling us that the Spirit goes to those whom it pleases, performs the spiritual birth on the ones of this number that was given to Jesus. When this work has been performed, the poor soul has been shown a vile, worthless sinner he is. He needs help and he has been shown he can't help himself, he sees Jesus as the only one who can save, then he is made to say, oh help or I perish. He has been made quite willing to come unto Jesus, for isn't this what is meant, where it is written, they are made willing in the day of his power. Those who come unto me, I will in no wise cast out, those who come unto Jesus by or from the work of the Spirit, will surely not be cast out. For it is written, Jesus loves a repenting sinner.

John 5:44 Jesus says, "

"No man can come unto me except the Father which has sent me, draw him." We know a carnal minded person can't come unto Jesus, for he doesn't know Jesus, and he can't know him because of the carnal mind. A dead alien sinner, which all men are

until they have been changed by the work of the Spirit, don't know Jesus, and can't come unto him. So we clearly see the only ones who can come unto Jesus are the ones who are drawn by the Father, through the work of the Spirit, and they will in no wise be cast out.

We see in all this, the surety of the promise, the wonderful and sure working of our God to secure salvation for all his people. Yet we see among many people in the world, through their false beliefs, their efforts to gain salvation for themselves and others by their own works. They are printing their pamphlets, tracts, teaching their missionaries, all of them getting busy in doing what they call God's work. They read "*No man can come unto me except my Father draw him*, they say God is drawing everyone and only those who accept will actually be saved. After all the begging, counseling, false promises etc. they succeed in talking some into their church, they don't know they have made them two fold more a child of Satan than before. Some way they don't seem to be able to read, any plant which my Father has not planted will be rooted up. I feel they have read in the scripture, that a leopard can't change his spots, nor a Ethiopian the color of his skin. Yet they seem to think they can turn or change anyone, but we know it is written, turn me, and I will be turned. In my experience only the work of the blessed Holy Spirit has the power to remove the love and lust of the worldly things, and replace them with the love of God, the joy of fellowship, and love

for the brethren and things spiritual. Then and only then will a man be turned.

We see what these people believe, and we feel sure it is a false doctrine, for we have been given eyes to see and ears to hear. Yet we can't judge or condemn these folks, for they believe the way they must. Would we not be in the same way, had God not shown us mercy. So let us thank God as much as it is in us to do so.

It is written in the scripture and I have tried to write here, that the Spirit must the work perform. So the way I see it is, if I was to try, by my own works and efforts to persuade someone to come unto Jesus. Or attempt to save someone's soul, I would have to be able to direct the Holy Spirit to the same one I was trying to save. I could more easily step out in a 100 M.P.H. wind and try to change the way it was blowing. Man doesn't have that power, and for that I really feel thankful. The Spirit must the work perform and it is a perfect and holy work. So let us hope and pray, the good Lord will be merciful to us. Knowing all things are in his powerful and competent hands, may we be given to enter into that blessed rest, leaving the work of the Spirit to the Spirit, fully confident that all the Father has given unto him, will come unto him.

May we be given to thank God for all our blessings, and we be kept at our brother's feet. I desire your prayers.

With love,
A brother, I hope,
Frank Hunt

MY PRAYER IN THE NIGHT

Dear Lord we desire to humble ourselves before thee, and petition unto thee for thy great mercy. We think of thee as a great Shepherd, and thy children as sheep, Thy ministers as under shepherds. We see, by faith we trust, thy sheep led out into the meadow to be fed, but there in the thicket is the wolf watching, in disguise, to pounce upon the sheep to overcome them. Our prayer is that thou dear Lord would watch over the flock, and bless them to be on their watch guard, because some of the sheep should stay behind, or become a distance, from the other sheep, and not huddle together that they would become a prey for the wolf. Dear Lord if I be one, bless us that is thy sheep to stay close together, and thy Spirit in the midst of us to keep the enemy out, that we be not overcome by his devices, we know that satan is ever on the lookout for the weak ones, and I feel to be one of the weak ones, If satan can find one sick, or weak or wounded, he would if he could destroy them, because he does not love the sheep.

But Thou, blessed by thy holy name, has loved them with an everlasting love, and they are thine, we hope that we are in that number. Thou Oh Lord who is our hiding place, and our peace, and our comfort, and joy, and the horn of our salvation, and our high tower that we run to for safety. Thou Lord has brought us up out of an horrible pit, and give us strength, set our feet upon a rock, and put a new song in our

mouth singing praises to thee, oh how I do want to praise thee, and to extol thy name above every name, that has ever been named in all the world, Also desire to have thy spirit to lead us in the right way, and to keep us so that the wolf, and our enemies will not reign over us. We desire to thank thee, for the hope that thou dear Lord has given thy life for us, that thy blood was shed for us, and over came the cross, and gained the victory over death, rose from the dead, burst the bonds of death, sweetened the tomb for us.

Now dear Lord we do not feel worthy, of the blessings that has been ours, but thou has been good to us all the days of our lives, and thou has not dealt with us according to our follies. And when our days here are over, we beg of thee to take our spirit to thee, and in the resurrection raise our body and take us home.

Elder Leonard J. Brammer

**“FORSAKE NOT THE ASSEMBLING
OF YOURSELVES TOGETHER”**

Feb. 1972

On occasion letters to the Signs have indicated that groups of believers, in various parts of the country, have ceased to come together in regular meetings because there was no minister left in the area to speak to them. Or on other occasions regular meetings were postponed or called off because a minister was not able to make his regular appointment because of sickness or some other detainment.

It is, of course, a pleasant expectation that is experienced when we plan to go and hear some able brother preach with inspired words; and this is to be desired. But what of the times when a minister is sick, or when one is taken from us, and there appears to be no one to fill the stand? This seems to be a situation that, in these latter times, is faced by more and more congregations.

We read in the 10th chapter of Hebrews, beginning at verse 24, *“And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see that day approaching.”* This is, as you know, where Paul is exhorting the church to hold fast the faith. And he does not preface it by any qualification that an ordained minister be present before they meet themselves together. Neither should the brethren put this qualification on assembling themselves together in these latter days. Concerning this, we have a very dear promise from the Lord, *“For where two or three are gathered together in my name, there am I in the midst of them.”*

We see by the quotation in Hebrews that we should consider one another to provoke unto love and to good works. The manifestation of how we consider one another is shown in the assembling ourselves together. And we see in I John 4:12, *“No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.”* Also in verse

20, "...for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Then it follows that the assembling ourselves together is, to a great extent, to show our love to one another, and thus is made manifest the love of God: "We know we have passed from death unto life, because we love the brethren." Nowhere, that I am aware of, does the Bible indicate that it is necessary for a minister to be present for God to be worshipped, for love to flow from breast to breast, for us to prefer one another, for us to come together with songs of praise and prayers of thanksgiving. In fact, this part is seldom mentioned.

Some of the brethren at the Salem church in Benton, Illinois, tell how the church met regularly, sometimes for many months without anyone to fill the stand. Sometimes there would be only a few to come, sometimes several. They found it desirable to select one of the brothers as moderator for the conducting of necessary business. When it was possible for someone to come by and preach, some visiting minister, it was a thankful occasion. But having a minister was not a qualification for having a regularly scheduled meeting.

In thinking about this, and what the scriptures say about assembling ourselves together, the purpose for it, and the needfulness of it, we should carefully examine our position when we do neglect this assembling. The refreshment of the Spirit is beyond describing, just to see the brethren and to know that they care. And even

greater is to realize that the reason they do care and do love, is because that God dwells in them. God is love, and this outpouring of God's love is reflected toward one another.

Sincerely,
(Elder) Wayman G. Chapell
Reprint from Signs 1972

EXPERIENCE

Dear Editors:

Enclosed is a check to renew our subscription for the Signs for two years; and as I am feeling low this morning, I want to send a little of my experience, which was written the night after I joined the church.

Dear brethren and sisters, as I seem to have been living my life over for the past two days, I will try to write some of my feelings. I know that I am just a poor sinner, and I don't deserve any of the things I have that God has given me.

I was raised in a Primitive Baptist home, but that did not have anything to do with my feelings. I went to church when I was small, but it was just some place to go; and I had to go where my mother went. I did not know that some day I would be brought to the place that I looked forward to where I wanted to go the next weekend - to church.

I am not proud of my life. I know I have done things that are wrong; but I am so thankful that the good Lord has brought me down to a place so

low that I fell to my knees, and tried to beg Him to forgive my sins. God showed me the love for the brethren of the Primitive Baptist faith at a funeral. There seemed to be a great light that surrounded them from everyone else. I was made to know that I was out in the dark; and I wanted to be one of them.

That love is something I can't explain except to those who have experienced it. I went for over two years carrying a burden to join the Primitive Baptist Church, - something I had remarked I would never do; but the Lord has his way of making you do the things you did hate, and the things you said you would never do, to love. When they would sing the breaking-up song and shake hands, I wanted to be one of them so badly; but I did not feel I was fit to be with them - and I still wonder sometimes why they took a weak sinner like me.

The 3rd Saturday in October, 1967, my husband and family went to his mother's. We went to the basement, and I was looking at her canned fruit. I saw what I thought was grape wine - I knew they used to make the communion wine for the church. I have never been able to tell anyone my feelings about it. Something came over me, that it wasn't wine. That it was the blood of Christ. I couldn't say anything; I just started up the stairs. My husband knew something was wrong, but did not say anything, for he had carried the burden to join the church longer than I had.

That Saturday night was preaching time at Bellview Church which I loved;

and went all the time. It just seemed there was something different about the little church. I just couldn't wait to get there that night, I was so filled with love. When Brother Brammer announced an open door, I held on to the bench - I wanted to go but just couldn't go ask for a home with these dear people. I will never forget his sermon. It seemed the pulpit was in a glow. If I was just worthy of having a home with them!

After we started home, my husband said, "*You came away not satisfied, I know.*" I couldn't sleep: I cried and begged the Lord to show me the right thing to do. I thought I would be alright by morning. But when I got to church, I had the same feelings. I knew I had to ask for a home with them; and when an open door was announced, the next thing I knew my husband went up, and I followed him. We were received in the most wonderful love and fellowship.

We were baptized the 3rd Sunday in November. If I am not deceived, God was with us that day - his love was surely with us. I wish I could express my feelings for the brothers and sisters who were there that day: you could just feel the love go out from one to another. The water was cold going in, but the warmest feeling came over me as I was coming out, and I was not conscious of even being wet. The love I had for them with outstretched hands as I came out of the water! There is just not anything else like it. I wish I could find words to express how I have felt since being baptized.

I know brothers and sisters, that you understand what I am trying to

say. I try to pray for peace, love and fellowship among our people, and to be kept at my brethren's feet; for I am just a poor unworthy sinner.

Love,
Thelma Carter
(Mrs. W.L. Carter)
Reprint from Signs, 1972

VOICES OF THE PAST

EDITORIAL FROM EDITORIALS OF GILBERT BEEBE, VOLUME II

*New Vernon, New York,
December 1, 1846*

*"Teaching them to observe all things
whatsoever I have commanded you."
Matthew 28:20.*

In offering a few remarks upon this part of the commission which was given to the apostles, by our Lord Jesus Christ, when His mediatorial work was finished, and He was about to ascend to heaven, we wish to call the attention of the children of God, and especially of the ministers of Jesus, to the importance of this charge.

The field which would require to be explored, were we to dwell upon the whole of the commission, would involve all that belongs to the proclamation of salvation through the crucified, risen, and exalted Redeemer, together with the administration of the ordinances, the field of their labors, the manner and amount of their qualifications and the prospect of their

success, &c., but this would present a greater range than we desire at this time to occupy. We by no means think these considerations less important, but we are strongly impressed with the idea that the nature of a call to the work of the ministry, the doctrine to be preached and the ordinances to be administered, are more fully understood and more faithfully regarded among our Old School brethren, generally speaking, than the solemn charge which we have placed at the head of this article.

Those to be so taught are the same that were to be baptized, hence according to the common acceptance of the term they were to be Baptists, or baptized believers in Christ. These were not to be any longer confined to the cities of Judea, or the people of the house of Israel, but they should be found in all nations. So the pupils, or disciples to be taught were to embrace in every nation such as the Lord our God shall call. The commission to teach was in this case given especially to the apostles of the Lamb of God. And according to their instruction and decision, those who in succeeding ages of the church should hold the office of Bishops or Elders, must also be divinely qualified with an aptness to teach. It is to be feared that there are some, if not many, who have a much greater aptness to interest, to excite and to please, than to teach or instruct the children of God; and many who do possess a talent to an eminent degree, to teach, instead of teaching the children to observe what Christ has commanded, are teaching for doc-

trines the commandments of men; or, in other words teaching to observe things which Christ has never commanded. How important then that the New Testament be diligently searched, both by preachers and hearers, to see whether all the things taught by the preachers, are what Christ commanded the apostles. The commission, or command of Christ to teach all that He commanded them, fully implied that they were to teach nothing else, and as we have noticed the importance of the churches and the ministers searching the record of the commands to be observed, we will add that Christ has by His apostles taught, that when one speaks the others shall judge. And as all the Lord's messengers are called angels, it is said that the saints shall judge angels. There is an awful responsibility resting on the churches, that they should judge righteously on this subject. They are not however, to judge of a minister by the length of his face, nor the number of his admirers. He may be very grave in his appearance, and eloquent in his discourse, and still be no more than a sounding brass or tinkling cymbal; but the standard of judgment is the New Testament. *"Beware of men who come to you in sheep's clothing, but inwardly they are ravening wolves."* *"If there come any unto you and bring not this doctrine, (that which Christ and his apostles taught,) receive him not into your house,"* &c. If Paul, or an angel from heaven preach as the apostles did not preach, let such be accursed. And the necessity of ministers search-

ing the New Testament as their standard, is fully implied in their commission, for where else shall they look for His commands? In the scriptures the man of God is perfect, thoroughly furnished to every good work; and as every good work is thoroughly furnished in the scriptures, no work can be good in the divine estimation which the word does not enjoin.

To speak of every particular thing which Christ has commanded, would require more space than we can find for this article. And, although we have no right to attach more or less importance to one command of Christ than to another, yet such as seem to be the most neglected, or the least understood by the saints, should be dwelt upon more especially on that account.

One very important command, although a new one, is that the saints should love one another. Now who will presume to think that it is sufficient for the minister of Jesus simply to remind his brethren that there is such a command, if the ministers are themselves indulging in biting and devouring one another? They are to be ensamples to the flock, and so teach by example as well as proclamation.

Christ has commanded that all who love Him should keep His commandments; and through His apostles He has taught us that to fulfill His law, we must bear one another's burdens. Christ has commanded that all who would be His disciples, should deny themselves, take up their cross and follow Him; and the grace of God that bringeth salvation, which hath ap-

peared unto all men, (Jews and Gentiles,) has taught us, or is teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. Here a command of Christ is implied, that self shall be denied of all ungodliness; the flesh is depraved, and the carnal appetite is craving that which is ungodly, evil, pernicious and contrary to the faith. Let the ministers of Jesus solemnly, faithfully and in the fear of God teach, in their preaching and by their example, that these things are to be denied. Teach them how to live. Ministers are to institute no new laws or rules, for the law is laid down, the rule is given. Let it be enforced, let it be taught by precept and by practice. Live soberly, not drunken with wine, wherein there is excess. It cannot comport with the high and holy and heavenly calling of saints, that they should be tipplers or given to much wine, for in such carnal indulgence they find not the footsteps of Christ, nor of His flock. Teach them to live righteously, and remember that nothing can be righteous which is not embraced in the examples and commands of Jesus Christ, and that nothing can be unrighteous that He has enjoined. Teach them to live godly, possessing the love of God, the fear of God, and a desire above all things to glorify God, in their bodies and in their spirits, which are His, let the cost be what it may; although it is certain that if any man will live godly in Christ Jesus, he shall suffer persecution.

But to avoid persecution, no child of God is at liberty to depart from a strict and undeviating course of godliness.

Christ has given commands in regard to the order of His church: who are to be admitted, and who retained in the fellowship of the church. He that believeth and is baptized, whether Jew or Gentile, whatever he may have been; whether a moralist or a murderer, a persecuting Saul or a devout Pharisee; if born again, and recipients of the faith of God's elect, gladly receiving the word, they must be baptized and added to the church, received into the fellowship of the saints, and admitted to all the privileges of God's house.

He has commanded how ministers and other members are to conduct themselves in the church; all the rules of order and discipline are given perceptively in the New Testament. To watch over one another; exhorting, admonishing, warning, encouraging, comforting and edifying one another; speaking in psalms and hymns, and spiritual songs, and not forsaking the assembling of themselves together, as the manner of some is. He has commanded what course shall be observed when one brother has ought against a brother, or when one brother has trespassed against another. All the steps that are lawful or expedient to reclaim the offender, are clearly laid down, and the servant of Jesus should teach the saints to observe them all. The course to be observed by the church when her members are come together in the name of the Lord Jesus;

how she is to dispose of heretics, after the first and second admonition. If any is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one no not to eat; therefore put away from among yourselves that wicked person. Let the saints of God be taught by the faithful ministry of the word to observe all these commands, together with all others enjoined by Christ.

Gilbert Beebe

**“EVERY ONE THAT LOVETH IS
BORN OF GOD.”**

The heading of this article is a portion of the 7th verse of 1 John, 4th chapter. Please get your bible and read the entire chapter before reading this treatise any further. Now, let us meditate together upon the wonderful doctrine of LOVE.

This epistle is written to the BELOVED. Those who are embraced in the dear love of God are the ones addressed. John is writing to them whom he loves. The ones who can hear these admonitions of John are in possession of a love that the world knows nothing about. The world cannot hear these glorious things because they are of the world and not of God. John said, “...*He that is not of God heareth not us.*” (1 John 4:6) This is sufficient reason for limiting the subjects of address to the BELOVED. He said in the same verse, “*He that*

knoweth God heareth us.” This fact is sufficient to encourage John to exhort his brethren to love one another. He knows that his words will not be in vain because they will heed his admonitions. He is confident that they will be successful in this venture, “*Because greater is He that is in you, than he that is in the world.*” He writes with the assurance that the beloved will be enabled to rightly try the spirits.

The text says, “*Everyone that loveth is born of God.*” He bases this statement upon the glorious truth that, “*God is LOVE.*” He does not leave us to surmise concerning those who love not. He emphatically says, “*He that loveth not knoweth not God*”. When we are confronted with such plain statements we have a well-marked rule to use in trying the spirits. We can do it well when we are provided with the love of God in our hearts which enables us to see the marks. No one who loveth is excluded because the text says EVERYONE. Then, love is the testimony of the Spirit of God. Everyone who is in possession of the Spirit of God loves God and loves those who are begotten of Him.

The text says, “*Everyone that LOVETH*”. Let us, then, apply the well marked rule to ourselves. Do we love God and those who are begotten of Him with that perfect LOVE? We must properly examine the term, love, before we can give a true answer to this vital question. Some may consider love as a feeling of warm personal attachment or deep affection for another or others. Others may regard love as outward expressions of be-

nevolence in words and acts which benefits others. Some consider love as the internal emotion, while others consider it as the outward acts. I am persuaded that perfect love, in its full and proper sense, is the union of the two schools of thought. I do not believe that either wishing good or doing good to another could properly denominate perfect love. Some perform outward acts of benevolence only because they see others doing them. They may do these acts in order to gain a higher reputation from their fellowmen. Others may think they are in possession of warm and deep affections for others; yet, this feeling and seeming devotion be so weak that it is not manifest in their actions. Some do good in order that they may receive good from another. Actions motivated by selfishness could not fit in the category of perfect lovely actions.

“The LOVE OF GOD is shed abroad in our hearts by the Holy Ghost which is given unto us.” (Romans 5:5) Everyone who is born of God is in possession of this love of God. *“...God is love: and he that DWELLETH IN LOVE dwelleth in God, and God in him.” (1 John 4:16)* The love of God is a strong and an abiding love. This love is so strong that it makes us not ashamed to manifest it in our talk and actions. It inspires us to feed the hungry, clothe the naked, and visit the sick. It will cause us to surrender personal ambitions in order to devote our time to the welfare of others. The Love of God is the only element that is strong enough to result in the complete abandon-

ment of self in our deep devotion to others. This is in accord to Christ's commandment: *“This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends.” (John 15: 12-13)* If we love one another as Christ loved us, we will lay our lives down for our friends. This means the complete surrender of our personal ambitions and selfish interests to the extent of sacrificing reputation for the benefit of others.

Do I lay down my life for my friends? What type of questions come to my mind in determining whether or not I shall attempt a certain venture? The following group of questions belong to the category of selfishness: Will I gain a higher reputation by doing this? How will this action affect my prestige? Will it tend to cause people to think that I am careless concerning the class of people with whom I associate? How will this venture help me financially? Will I lose or gain? Will it cause people to consider me unstable or unestablished? How will it affect my reputation of being firm? Such questions are the fruits of pride and have their origin in the carnal mind. This type of reasoning is known by the whole universe. Every intelligent person is acquainted with such questions in determining his actions. There is a love that *“passeth knowledge”* which puts all such questions as the above in the background. This love will cause you to lay your life down for your friends. It will cause you to love them as He loved you.

Do I lay down my life for my friends? Jesus *"made Himself of no reputation."* (Phil. 2:7) If I love as Jesus loved, all questions concerning my reputation will be disqualified. This love makes me willing to sacrifice reputation for the welfare of my friends. Jesus associated with publicans and sinners, which was certainly against His reputation. When the Pharisees and Sadducees, who thought themselves to be above association with such people, accused Him, He did not cease His attention to them. Even in the house of a Pharisee He gave words of comfort to a woman, who was a sinner, in the midst of a flood of accusations. He made it plain that He came to save those who were least esteemed among men. God chose the foolish, the weak, the base, and the least as objects of His love. He *"took upon Him the form of a servant"*. I will take a servant's place when I am motivated by that love - even to washing the feet of my friends. I will be found doing the things that servants do for the welfare of my friends. I shall never forget the lasting impression that I experienced when a highly refined lady stooped low enough to shine my shoes. Jesus *"humbled Himself"* to perform many services to the poor, the halt, the maimed, and the blind. He administered to those who were in prison. Am I too good to visit a prison? Am I willing to lay down my life for the less-fortunate?

I have visited in homes for the poor. My heart has burned within me as I have listened at the experiences of those who have sacrificed their own

personal ambitions in order to provide a real home for the poor, the diseased and the aged. I have lamented my own carelessness while observing the untiring acts of servitude of those who have used all their savings to provide food, clothing, and shelter for the helpless. They have not only laid down their financial security for the less-fortunate, but they have, also, laid aside their occupations and professions in order that they may serve with their hands. They lay down their lives for their friends. Jesus *"became obedient unto death."*

Those who love will risk their own lives for their friends. There have been those who have died in the attempt to rescue others. Many have gone through flames of fire to keep others from burning to death. Some have run into the path of vehicles to snatch loved ones from their pathway. Some have plunged into dangerous currents of water in attempt to save from drowning. Some have died in battle in order that their loved ones might enjoy freedom. Those who are filled with such devotions will not stand idly by and allow loved ones to be the subject of ridicule. Love flies into action without awaiting decision based upon reason. Good reasoning and sound logic is disregarded when perfect love abounds. When this love is prevalent you will not wait to consider what people will think of your actions. You will not take time to discourse at length upon how much you love before acting. Talking about love and love in action are two different things. You may proclaim from the mouth your

great love for others, yet, you prove by your actions that it comes only from the mouth and does not originate in the heart. I have more confidence in the ones who act it out, and is quiet, than I have in ones who uses up his time in talking about it.

You have heard it said, "*Love is blind.*" Actions prompted by love may be rightly considered to be unreasonable, illogical, and unintelligent. They may be considered foolish when measured by the rule of natural reasoning. Did you ever do anything for anyone when afterwards you wondered why you did it? Then, after meditating for a long time, you came to the conclusion that the act was foolish and unintelligent. You pondered the puzzling question, Why did I do it? I am persuaded that it was love, over which you had no control, which prompted you to perform this act for your friend. Can you control love to the extent that you can give it to whom you decide upon after much reasoning? Can you control it to the extent that you can withdraw it from anyone, or ones, that you naturally decide to be to your best interest? Anyone having this idea of love knows nothing of the Love of God. This love controls you. You cannot give or withdraw upon volition of the natural will based upon logic and reason. If you have been born of God you love those who are begotten of Him. He is the one Who determines the objects of your love. You can truthfully say about many persons, I love them, but, I cannot explain why.

This love is strong enough to include your enemies in your embrace

even though they despitely use you. You pray for them while they are cursing you. It is certainly unreasonable to render good for evil. Love alone could be responsible. Jesus said, "*Love your enemies.*" He could not have meant for you to love them whom you hate. This would be a contradiction and an impossibility. The meaning of this command is that you love those who hate you. Can there be room for hatred in the heart possessed with God's love? If you only love those who love you, your love is no greater than the love the world has. Why? Because the world loves its own. Do you do good only to those who do good to you? Do you speak kindly of those who speak well of you? If your answer is, Yes, to these questions, your love is not the fruit of the Spirit of God. Do you speak evil of those who speak evil of you? Do you attempt to retaliate by severely criticizing the ones who criticize you? If this be your condition there is no evidence of godly love. God said through His inspired writings, "*Vengeance is mine, I will repay, saith the Lord.*" The Lord does not put vengeance in the hearts of His people to administer to those who deserve it.

The commandment of Love is strong enough to hold up all the law and prophets. Jesus said, "*Upon these two commandments hang all the law and prophets*". The first commandment was to love God. The second was like the first, "*Love thy neighbor as thyself*". Then, "*Love is the fulfilling of the law*". When you love, His commandments are not grievous. Jesus said, "*If ye love me, ye will keep*

my commandments". The person who complains of having to make such great sacrifice in order to keep the commandments of Jesus, proves by his complaints that he knows nothing of godly love. Love is the quintessence of all points of the law and prophecy. Love does not teach you to violate, nor lightly consider, any point of the law of God. It rather provides the desire to walk in His statutes. The Ten Commandments, which are negative commandments, are based on the principle of love. Anyone having the love of God in his heart could only desire to keep them all.

The Love of God is so pure that it makes manifest the vanity of pridish natural reasoning. Pride is one idol of the heart that requires godly love to make it manifest to the person who tries to hold on to pride. When it is made manifest, you pray God to "*tear it*" from my heart. Do you fall back into the rut of inactivity because people censor your actions? I have complained of being illy treated and have tried out for sympathy. I have been hurt and have given vent to my feelings by sitting down and pouting as Jonah did. It took pure love to teach me that all of this was hurt pride. I may cry out that I am forced into the, "*rut of sitting on the 'stool of do-nothing', in order to please some of my friends.*" This is a cry from pride because I was criticized for doing something when I thought they ought to praise me for it. Love has branded my pride as vain. I am thankful to God's love for this lesson. Now, I can rejoice and be exceeding glad when men revile me,

persecute me, and say all manner of evil against me falsely. These revilings, persecutions, and false accusations were experienced by the prophets, Jesus Christ, and His disciples. His followers are experiencing them today. If my actions are prompted by love, then, my persecutors are falsely accusing me. If these accusations be false, they can do me no harm; but, rather work for the success of my endeavors for good. If I do things in order to be persecuted I am asking for revilings. Such actions deserve persecutions, and accusations against me could not be considered as false accusations.

Love will not permit us to sit on the "*stool of do-nothing*". It spurs us on to action in the face of persecutions, revilings, and false accusations. It causes us to do good unto all men, especially the Household of Faith. It will cause us to walk humbly before one another. Love teaches us to strive for peace. It will cause us to work for the uniting of those of like precious faith. It dispels the idea of setting up bars of non-fellowship because of some trivial difference in opinion or expression. It causes us to look for the good instead of the evil in our neighbors. It enables us to count our blessings instead of thinking upon the things that tend to be against us. Those possessed of the love of God do not have time for whisperings, backbiting, slandering, tale-bearing, and fault-finding. Love prompts positive thinking, talking, and acting for the good and peaceful welfare of Zion and all of its inhabitants. May this love

enable us to think upon the true, the honest, the just, the pure, the lovely, things of good report, and also virtue and praise. (Phil. 4:8) May we talk about His wonderful goodness to the children of men. May we converse upon the good characteristics of our associates. If we fail to find something good to say about a person, say nothing. *"Love worketh no ill to his neighbor: therefore love is the fulfilling of the law"*. (Romans 13:10) *Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law"*. (Romans 13:8) May the Lord enable us to try the spirits by the rule, **"EVERYONE THAT LOVETH IS BORN OF GOD."**

Elder E. J. Lambert

MEETINGS

GREENSBORO PRIMITIVE BAPTIST CHURCH

As per precepts and examples as set forth in the written word of God Greensboro Church looked out among themselves and recognized a certain gift. They therefore called for a presbytery to be formed Sunday, June 7th at 2:30 p.m. at Greensboro Primitive Baptist Church, Greensboro, N.C., for the purpose of examination of this gift, brother George F. Blalock and if found qualified be ordained to the full work and service of deacon.

All Elders of our faith and order present were invited to sit in the

presbytery and all deacons were asked to sit together. The meeting was opened by prayer by Elder Clarence Stone. Elder Kenneth Key was elected as moderator and Deacon Bob R. Collicie to serve as clerk. Brother Tommy Batts acting as spokesman for the church delivered Brother Blalock to the presbytery.

The qualifications for deacon was read as set forth in scriptures 1st Timothy, 3rd Chapter, beginning with verse eight (8) by Elder Clarence Stone. Examinations followed by Elders Clarence Stone and Haywood Wray. The presbytery being satisfied as to the qualifications of this candidate proceeded with the laying on of hands and prayer was offered by Elder Haywood Wray. The charge was delivered to brother George F. Blalock by Elder Haywood Wray. He was then delivered back to the church as an ordained deacon.

The minutes of the work of the presbytery were read and adopted. A copy to be placed in the church records, a copy to be sent to the Signs of the Times for publication and a copy to be given to Brother George F. Blalock along with a certificate of ordination.

Presbytery was dismissed by prayer by Elder Clarence Stone.

Deacons present: Brothers -

Irving Holley	Curtis Cobb
A.C. Byrd	Tommy Batts
Casey Johnson	Wilson King
Bob Collicie	Wayne Edwards
Coley Strader	Glenn R. Slate

Elder Kenneth R. Key, Mod.
Deacon Bob R. Collicie, Clerk

OLD PINE CREEK CHURCH

(Meeting Changed
from 4th to 3rd of July)

The annual Old Pine Creek Church meeting will be held this year on the 3rd of July in place of the usual fourth.

The church is located off HWY. #221, 5 miles north of Floyd, Va. Those coming from Floyd, turn left on to road #682. Those coming from Roanoke, turn right on to road #682.

All lovers of the truth are invited and especially all ministers of our faith and order.

Elder Hale Terry

PIGG RIVER ASSOCIATION

Pigg River Association to be held 1st weekend in August at Franklin County High School, same as last year, in Rocky Mount, Va on Rt. 40 in town.

Bro. Jamie Cooper, Assoc. Clerk
Brother Edwin Dyer, Church Clerk

STAUNTON RIVER ASSOCIATION

The Staunton River Association will be held with Weatherford Church, Saturday and Sunday, July 11th and 12th. The Church is located at the intersection of state road #760 and #763 about 5 miles from Gretna, Va.

We invite all lovers of our doctrine and order to meet with us.

Burnell B. Williams
Association Clerk

CONTRIBUTIONS

FOR MAY 1992

Mrs. Etta J. Humphreys, VA	\$2.00
Morris M. Hall, VA	2.00
Alpha Sears, OH	2.00
Mrs. Connie M. Page, NC	5.00
Ms. Reidy Pickral, VA	25.00
Mrs. Armedia Taylor, LA	2.00
R. Vernon Furr, NC	2.00
Mrs. Eunice Thompson, NC	15.00
A.H. Tucker, LA	2.00
A.R. Patterson, LA	7.00
John D. Manning, NJ	5.00
Elijah Palmer, AL	2.00
J.C. Carroll, NC	10.00
Mrs. Helen Womble, NC	2.00
Mrs. Ollie Gauldin, NC	2.00
Mrs. Kathleen G. Martin, VA	2.00
M.M. Richardson, MS	2.00
Eld. L.J. Brammer, VA	2.00
Mrs. S.L. Walker, VA	7.00
Orville R. Beatty, PA	2.00
Eld. H.R. Toney, MS	2.00
Frank & Ella Simpkins, VA	20.00
Mrs. H.A. Harlow, TX	5.00
Mrs. Clemmie Bishop, AR	2.00
Oscar Pickral, VA	2.00

OBITUARIES

JOSIE RUTH GRAHAM FOLEY

A four conference meeting January 4, 1992, as requested by Liberty Primitive Baptist Church, to write the obituary of Sister Josie Ruth Graham Foley.

Sister Foley was born in Patrick County, at Patrick Springs, Va. to Jacob Isaiah and Mary Ruth Adams Graham.

She was married to the late Wess Foley. They were blessed with four children, Lois Clark, Margaret Burchell, Louise Donley, and Ann Hurd all of Eden, N.C. She has 22 grandchildren and 24 great-grandchildren. She also had two sisters, Rosie Ratliff, Betty Custer and one brother Ed Graham, all deceased.

Sister Foley joined Liberty Church by experience June 1, 1940, along with her sister Rosie Ratliff both were Baptized by Elder Sam Koger, Moderator of Liberty Church, who is now deceased.

Sister Foley died December 14, 1991, at the age of 96 after a long life. She was not able to attend Church for several years and had moved away to be near her family. She had lived at the Brithaven Nursing Center for sometime.

Her funeral was held December 17, 1991, at Fair Funeral Home in Eden, N.C. Burial followed in the Liberty Church Cemetery at Patrick Springs, Va. She will be missed by her family and friends.

May we all be reconciled to the will of our Heavenly Father who does all things well and never makes mistakes.

Done in conference meeting at Liberty Church Jan. 4, 1992. It was voted to send a copy of this obituary to the family, Signs of the Times, and for the Church Records.

Elder John T. Wingfield, Moderator
Deacon Paul Puckett, Clerk

LILLIAN MORTON HENDERSON

In memory of Sister Lillian Morton Henderson; I endeavor to try and write a few lines. Without "God's Power and Strength", I'll not be able to do so.

Sister Lillian was born in Onslow County November 1, 1900. Her parents were Elder Henry and Sister Phoebe Morton.

Elder Henry preached for many years at "Ole Primitive Baptist Church" at North East.

Sister Lillian grew up in a large family. With six sisters and seven brothers.

Among her survivors are two sisters. Cora Littleton and Ella Meadows, both are members here at this church. Also two brothers Ransom and Navi Morton.

Her husband was Raymond Henderson. A devoted member until his death in 1962. They were blessed with one lovely daughter Virginia. Also three devoted sons Raymond Shelton and Ray.

Sister Lillian's family circle was filled with "Thirteen Grandchildren" and twenty-two "Great Grandchildren" of whom she was very proud.

She was a true "Faithful Member" as long as her health permitted. Her Hope and Love was shown in her "Everyday Life".

Sister Lillian was baptized 1st Sunday in November 1937. A total of fifty-four years in this church.

In 1980 she was admitted to the "Rest Home". Spent eleven years there.

Sister Lillian had a coronary; and passed away November 30, 1991.

Her family has suffered a "Great Loss," But I feel their Loss is "Heaven's Gain".

Her funeral Services were conducted by Elder J.T. Prescott.

Burial was in Memorial Park.

By the order of North East Church in conference third Sunday in May 1992.

Written by,
Mary Lillie Morton Hall

MARTHA TEXAS ADAMS TURNER

With sorrow for our loss but joy for her eternal gain, we record the death of our beloved sister in Christ, Martha Texas Adams Turner. Sister Turner was born in Patrick County, Virginia on July 16, 1898 and died on January 26, 1992, at the age of 93. She was a daughter of the late Joshua Richard Adams and Betty Hancock Adams.

On September 16, 1917 she was united in marriage to the late Leonard Tyler Turner, who subsequently served in the army during World War I. To their union were born seven children, all of whom survive. They are: four sons, Nesco, Edwin, Elmo and Junior Turner, all of Patrick Springs, Virginia; and three daughters, Sis. Hestell T. Foley of Stuart and Mrs. Lelia T. Bowles and Mrs. Velda T. Handy of Patrick Springs. Mr. Turner died in 1934 and Sis. Texas never remarried. By God's grace she managed the responsibility of raising the children left at home who were deprived of their earthly father.

In July 1926, she united with Liberty Primitive Baptist Church by experience and was baptized by the late Elder Lemley Gilbert. She remained a faithful and devoted member for the balance of her life, a period of some 65 years, always filling her place-unless providentially hindered-and doing her part for the welfare of the church, as long as she was able. She was well known, highly respected by the people in her community, and she had many friends both inside and outside the church.

Following her death after declining health for over a year, her funeral ser-

vice was conducted at Moody Funeral Home Chapel in Stuart, Va. by her current pastor, Elder John Wingfield, assisted by Pastor Wayne Hannah of Pleasant View Baptist Church. Her mortal body was laid to rest by the side of her late husband in the Adams Cemetery, near where she lived for many years. There, she sleeps the peaceful slumber of the redeemed, waiting patiently for the Second Coming of her Dear Redeemer.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. 14:13.

In addition to her children, Sister Turner was survived by sixteen grandchildren, six step-grandchildren, ten great-grandchildren and three step-great-grandchildren, and numerous nieces and nephews.

By unanimous vote the church agreed to prepare three copies of this obituary: one for our church records, one to be given to her family and one to be submitted to the Signs of the Times for publication.

Done by order of Liberty Church in conference the 1st day of February 1992.

Elder John T. Wingfield, Moderator
Deacon Paul Puckett, Clerk

.....

PSALM 62:1.

*Truly my soul waiteth upon God:
from him cometh my salvation.*

.....

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

"The Sword of the Lord and of Gideon"

VOL. 160

KEELING, VA AUGUST 1992

NO. 8

SIGNS OF THE TIMES

ISSN-0199-0063

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

Published each month by

SIGNS OF THE TIMES

Established in 1832

Devoted to the Old School Baptist Cause

CIRCULATION OFFICE

Elder J.R. Williams
Route 1, Box 420
Keeling, Va. 24566

EDITORS

Elder J.R. Williams
Route 1, Box 420
Keeling, Va. 24566
Phone (804) 792-8758

Elder Kenneth R. Key
721 Willard St.
Greensboro, NC 27405
Phone (919) 273-7464

ASSOCIATE EDITORS

Elder Richard H. Campbell
2171 Allen Court
Germantown, TN 38138
Phone (901) 753-7791

Elder C.B. Davis, Jr.
Route 4, Box 440-C
Roxboro, NC 27573
Phone (919) 599-7236

Elder C.C. Wilbanks, Jr.
217 Bastrop Drive
Monroe, LA 71203
Phone (318) 343-5473

All letters for this paper containing subscriptions and remittances, should be mailed to Elder J.R. Williams, Rt. 1, Box 420, Keeling, Va. 24566. All articles and letters for publication, all notices of meetings and all obituaries should be mailed to Elder Kenneth R. Key, 721 Willard St., Greensboro, NC 27405.

SIGNS OF THE TIMES, INC.

Route 1, Box 420 Keeling, Virginia 24566

CLOSE TO THEE

*Close to thee, O matchless Saviour;
Close to thee, thou Sovereign God,
Father, Son, and blessed Spirit,
Draw this cold and feeble clod.*

*When the storms of life are sailing,
And dark billows o'er me roll;
O, for mighty grace prevailing--
Grace to comfort my poor soul.*

*Close to thee in mid-night's hour,
And at noon-day time as well;
Keep me by thy mighty power,
Save me from the gates of Hell.*

*Close to thee, O Lord, Emmanuel;
Draw me nearer, Prince of Life,
God of Abraham and David,
Leave me never in the strife.*

*O, for grace to love and trust thee,
And to worship at thy feet;
Is there cause (O, sure there must be);
For this fellowship so sweet?*

*Sure there is a Cause and Reason:
Christ the only answer is;
Cause us, in and out of season,
To proclaim the glory His.*

*May we know no name, or care to,
Save the Holy Lamb of God;
Grant that we may never dare to
Question when He sends His rod.*

*Both His rod and staff are needful--
His dear people to refine,
And to make them duly heedful--
All the glory, Lord be Thine.*

*Now, I'm near my journey's ending,
And my stay here can't be long;
Be thy grace my path attending,
Make it in my heart a song.*

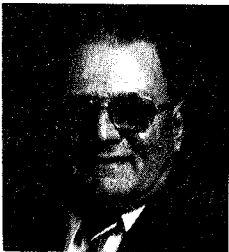
*May I sing the song of angels,
And of Moses and the Lamb;
Join with saints of all the ages,
To adore the Great I Am.*

Elder John Lee Smith

CONTENTS

EDITORIAL	170
Elder C.B. Davis	
ARTICLES	176
David E. Turner	
VOICES OF THE PAST	182
Elder D.V. Spangler	
Silas H. Durand	
J.C. Philpot	
CONTRIBUTIONS	190
OBITUARIES	190
Sister Mattie Hinton	
Sis. Lizzie Mae Blalock Pritchett	
Brother Clifton C. Robertson	

EDITORIAL



ELDER C.B. DAVIS, JR.

I enjoyed what we have just heard. I do not have any desire to take from that which you have heard. I certainly, in reality, could add nothing to it. But I thought, as Elder Hash mentioned the fact that Mary was a virgin, that our faith and our hope are virgin also because they are untouched by the defiled hands of man. So those things that He has blessed us with are virgin in every sense of the word because they come from Him just as surely as the promise came through the prophet that His Son would come and would save His people.

I can't tell you why, necessarily, but my mind seems to be taken over in a sense by Christ. Christ is mentioned many times in the scriptures concerning what He paid in order that we might stand justified in the sight of God. I desire to read scriptures found in some two or three places and then if He might bless us, that we might have our minds turned towards the essence of some of the scriptures.

In the 11th Chapter of the book of Zechariah we find a prophecy being expressed and we each know that the prophets were spiritually inspired. God controlled their minds and their hands for the writing and what they penned down was for the comfort of those of like precious faith, as you've heard. The world does not understand the scriptures, they are not supposed to, weren't written for them. So they are left out. I thought as Elder Hash touched upon the fact that he was stranded on one occasion, I feel rather to say, and yet I don't mean to be judgmental, the man he was talking about evidently is stranded; he's stranded outside of the gospel taught in this Book.

But we find that Zechariah says in the 11th Chapter, 12th and 13th verses, *"And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord."*

Then we find in the gospel according to Matthew, the 27th Chapter, the 9th and 10th verses, and let us remember that God controlled all things and does control all things: *"Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; And gave them for the potter's field, as the Lord appointed me."*

We think as we think of potter's field, and it was considered a place that the poor were buried, oftentimes in the past years when there was such -- in our area and I suppose in the State of Virginia -- we had what was called poor houses or county homes and those who were termed homeless were taken care of by the county or by the State. They had a cemetery where these people were interred once they died and we could consider that indeed it too was a potter's field in the sense that those that were destitute, those who had no relatives in the natural sense would be placed there so we think then that indeed they would have or could have been called a potter's field.

Then we go to the writings of Paul of which you've heard much and we go to 1st Corinthians -- I thought I could find it immediately, but it seems I can't -- anyway, we find Paul touching upon this price: the thirty pieces of silver as he speaks of the essence that they embodied. But as I mentioned earlier, as we think about "price" we think about not just thirty pieces of silver but we think about the price that is

paid for sin, for the complete disregard of God Himself. And this began in the Garden of Eden. For we find God there gave Adam and Eve His just and holy law telling them what they should do and shouldn't do and He exacted a price on that occasion for sin and corruption and that was death.

For He said, in the day, and there's nothing whatsoever conditional about what took place there, God didn't say to them, if you eat of the fruit of the tree of the knowledge of good and evil that ye should die, but He said, *"in the day that thou eatest thereof thou shalt surely die."* So He left, in reality, no choice and so it is indeed that we must pay the debt of death because the scripture relates that death is the wages of sin and so that's what brings sin to an end. So long as we are creatures of time, as long as we are creatures of carnality, we are sinful creatures.

Though I know that the world teaches that there are those who are no longer sinners, I feel that they are deceived in what they believe. And going back to what Elder Hash said a few moments ago, they don't like the word "hope." The reason they don't like it is because they are not embodied in it, it's never been revealed to them. But they are in a deplorable condition and so are we as far as death is concerned.

God has given us something that reaches beyond death. He has given us a hope, He's given us faith that looks beyond the realm of sin and carnality and suffering and grief. We look to that as our source of comfort. He gives us experiences from time to

time and yes, I agree with Elder Hash: He not only spoke in the days of old, He speaks today to His people, a small still voice oft times, gives us to remember a time and a place when He spoke to us the first time, when He revealed Himself as a loving Saviour, when He assured us, spiritually, that there was stored up for us something of more value than all the world might amass at any one place or time. This is that faith and that hope that abides within us. It overshadows us, as it were, and it causes us to feel the security of the shadow of the wing of Christ Himself.

And so that price is the first place that's mentioned in the scripture. That is the price that man must pay for an act committed thousands of years ago in the Garden of Eden. But not only committed then but committed today again and again by we who have the nature of Adam and the blood of Adam within our being.

We think then, as we think of the thirty pieces of silver, the first time the number thirty is mentioned in the scripture it's mentioned in association with the building of the ark. We find that God laid out a plan, He placed the plan in the mind of Noah. There's nothing in the scripture that causes us to believe that He drew a plan. He placed the plan in the mind of Noah as to how long and how wide and how tall the ark should be.

And one of the measures is thirty cubits, He said it should be thirty cubits high and He said that there shall be a window in the uppermost part and here is where the figure thirty

plays into our hope and our faith of eternal life. For the hope being that it was in the top or in the uppermost part of the ark, opened as it were an avenue to heaven, for when they sought to look out they must look up.

When we seek to look beyond this world of perilous times of trial, tribulation, sickness, suffering and death we must look up. When Christ hung between the earth and the heaven and His side was opened and the blood of cleansing flowed out, it was that which was expressed symbolically by the window in the uppermost part of the ark because Jesus Christ is the true Ark of Salvation. We think again as we think of this and how we find that God touched Noah in such a way that he was willing to undertake this great job, this great task, and we think of how there surely were those who looked at this man laboring, as it were, and thought: what a foolish man he was. Here he is possibly hundreds of miles from the ocean, from the sea or from a body of water large enough to accommodate such a vessel, and yet he's laboring.

We think as we come from time to time of how we labor too. We labor as we journey from place to place desiring to meet with you, my beloved, desiring to express to you some of the things we feel, if we are not deceived, we have learned from His teaching, that we could express to you the things of His loving care and tender mercy that He has given us that no other power known to man can give or express. And so we find Noah laboring because he believed the word of God.

And we who labor here also believe, not only the ministers, but the members, those who have come to the knowledge of hope and faith that reaches beyond the carnality of this world. They are those who trust in the word of the Lord and they believe in that word, they believe in what is laid down in this Book, that it was written in order that they might be able to witness, as it were; the spirit within is a witness to these things that were written. They were written in order that we might again and again turn to these things as a source of comfort, as a source of strength and, yes, He does speak to us today and He directs us. Don't ever be deceived into believing that He does not direct us in our thoughts and in our journey because that's what He blesses us with as we go.

We think again then as we think of the thirty pieces of silver, and we know that Judas was the man that had the thirty pieces of silver. We have oftentimes heard, and just a short time ago I heard one of the world -- one of the theories of doctrines if you might call it that and they cling tenaciously to such doctrine - talking about Judas and how he was cursed from the time he was born to be the one who would deceive and bring death to Jesus Christ and I wondered what kind of Bible he was reading.

We find that these people were chosen, they were chosen by Jesus Christ himself. Now let us look at this. He said after He had chosen these twelve individuals, one of you is a devil; He didn't say which one, but when they

were assembled to partake of the Last Supper, as it is expressed in the scripture, He said to them, this is not the scripture verbatim but this is the essence of it, one of you shall betray me, and they began to question among themselves. I can see them, as it were, looking at each other, "*Does He mean me?*" Ofttimes in our experience we feel that very thing. Are we the ones who have betrayed Him through our sinful nature and our sinful ways? Yet, when they began to question Him, Is it me, Is it I? He said, "*He that dippeth his hand with me in the dish, the same shall betray me.*" And the scripture relates that immediately Satan entered into Judas.

Until that time I can feel to say to you that as far as the scripture is concerned there had been no decision made, now don't misunderstand me, God knew this was going to happen, and He knew who it would be from the very beginning of time. Satan entered into Judas and he became the cursed individual. For thirty pieces of silver he had betrayed the Lord, he had betrayed our Saviour, and he turned Him over, as it were, to the judgment hall of Herod and Pilate where He would suffer.

We find in 1st Corinthians where Paul said, Ye are bought with a price; be not ye the servants of men. Who is Paul talking to when he said that, when he writes that? He's talking to the church. Because it was the price of standing in the judgment hall of Pilate and Herod and having the Roman whip placed upon His naked back, the shame of being stripped of His

clothing, the shame of going and being counted with the transgressors, the shame of what He must bear upon Himself and that was the sins of His people, and He bore them all, my beloved, for His people. He didn't bear the sins for those of the world, but for His people He bore them all. Now when Paul says as he uses the expression there, he's not talking about the thirty pieces of silver purchasing the condemnation of Christ by those of the world, but he's talking about the church. We find that the thirty pieces of silver was the price that was paid for the church. Paul says that was the price, ye were bought with a price, thirty pieces of silver was a price that was paid for the church.

It didn't matter except for the fact that it was prophesied in Zechariah that there were weighed out thirty pieces of silver at His worth. But he even there is not only talking about the person of Christ, he's talking about the church because when they talked about Israel, He who was esteemed as such by Israel, they are talking about spiritual Israel, they are talking about the living church or the living God. They are not talking, necessarily, about just the person of Jesus Christ. And so then we understand in a measure the opening of the wound in the side of Christ as He hung on the cross and we can see, in a sense, the essence of that which took place on that occasion for there were those who stood around that cross who had no understanding of what was taking place as they so often did in the life of Christ when He performed the so-

called miracles and there were many. He still today performs miracles.

What greater miracle could you experience than the hope and faith that He's given you to believe? We believe His voice for it has said: thy sins are forgiven thee; it speaks such peace to the troubled soul, speaks such a measure of joy to the extent that the tears that we oftentimes weep as tears of sadness can become the tears of rejoicing. For it is that in which we rejoice. We don't rejoice in the fact that we have been made aware that we are sinful creatures. No, we feel a sense of shame and guilt and yet we know that God has set us free from that guilt through the person of Jesus, if I might include Him for myself in such a thought. And we know that He hung on the cross and said, as He bowed His head, IT IS FINISHED.

Last Sunday I attempted to speak on the word "complete." When He said, Father it's finished, the work of salvation was complete. Anything that's complete is absolute, nothing can be added to it and nothing taken away. If you take something away, then it's not complete anymore. So when He bowed His head and said, it is finished, He meant exactly that. The completion of salvation for all the heirs of promise was wrought in those words. And, yes, we do know because this Book says so, and we believe it, that He was interred in a borrowed tomb. I say to you this morning that we too shall be interred in a borrowed tomb. It won't belong to us and we can't carry it with us. When we leave this world we are going to leave that tomb there and we

are going to leave in that tomb this old sinful body, this sinful clay from which we are made is going to remain there.

And I can't begin to tell you what the body shall be like that shall burst forth from that tomb when the word of Christ says, Come forth, for I don't know. Paul, I believe, writes that it does not yet appear what we shall be like. So by our faith and our hope that He has given us we trust that we shall be involved in that which shall call us. All of God's people from the depths of the ocean, from the heights of the mountaintop, from the depths of the graves, no matter where, He knows where the sleeping dust of every heir of promise is today. He will never forget it.

I want to call your attention to one more thing pertaining to Christ. Moses, because he disobeyed God, paid a price. That price was that God would allow him to climb to the side of a mountain and behold distantly the promised land but He wouldn't let him enter at that time. When we are lifted, my beloved, when we are lifted to the heights of Mt. Zion in a spiritual sense through the workings of this hope and this faith that He has given us, we have moments when we can view, as it were, the promised land even though seen through a glass darkly. Yet, these are moments that are as close to the heavenly climes as we can come, when we can feel the presence of He who died, feel it so closely, but we can't enter that promised land yet. But the time shall come, my beloved, when we enter, as the time would come for Moses. The time shall come when we

shall enter the promised land and there spend an eternity with He who went to the cross to bear our sins and destroy them forever that we might be called the sons and the daughters of God. Is there any such power on earth that you know of? No. I can ask the question and I can answer it.

As Elder Hash said a few minutes ago, we are indeed living in perilous times. None of us, in reality, know what to expect or what's going to happen next. I am not a prophet, I wouldn't dare insinuate that I am. But in seeing what is taking place in Russia in the last few months, and we find that Russia is mentioned, but not called Russia, in the scriptures. What is taking place there I can't help but believe there is a time of peace that is going to overspread Europe. I believe it is because we are approaching so closely the time when Christ is coming again and that God is setting things in order. Don't ever be deceived into believing that there is not order in all things that God sets because there is. And I believe that He's setting things in order, that He's preparing, as it were, and my prayer is that He might give us understanding in some manner that, yes, the time is fast approaching when He shall come with a shout of victory, not coming to suffer again, not coming to be betrayed for any amount, but to come with the shout of victory and to call us from the depth of that dark grave to carry us to the climes of eternal life.

We find, as I mentioned earlier, that Israel was told to prepare to purchase potter's field with the thirty pieces of

ARTICLES

silver that was weighed when he said, If ye think good, give me my price. We find Judas, when he realized that he had been given over to Satan on that occasion, was so concerned that he cast that silver down in the temple and the priest knew that it was wicked money and they told him it couldn't be left there, there was no place for it there. The same is true today, there is no place in the true temple of the true gospel of Jesus Christ for filthy lucre. It would not obtain anything for any individual and they told Judas to cast it in potter's field and he went out and hanged himself. Oh, what thoughts he must have had, that God had turned him over to Satan and he had committed the crime that he committed. I don't know that he had any understanding whatsoever that this was God's will that it be that way. But I declare to you that it was God's will that it be just that way. And God's will stands today just as sure as it did on that occasion.

May God bless you and keep you is my prayer for Christ's sake. And may He continue to bless each of us with an abiding hope and faith that causes us to love each other to such an extent that we are never wearied with traveling no matter how great a distance to visit with those of like precious faith because it, too, is a foretaste of heaven just to be gathered with the saints, sing the songs of Zion, hear the word, feel in some marvelous way we are a part of that living Word. May God bless you.

Elder C.B. Davis, Jr.

"BUT IN WORKS THEY DENY HIM"

"Not giving heed to Jewish fables, and commandments of men, that turn from the truth. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." (Titus 1: 14-16)

These words of Paul to Titus are as much the word of God in its setting as John 3:16, or the 1st chapter of Ephesians. I cannot believe that one passage of Scripture contradicts another; whether we understand them or not.

Jesus said, "*He that denieth me, him will I deny before my Father which is in heaven; and he that confesseth me, him will I confess before my father.*" These people that Paul was writing to Titus about, were denying the Saviour; and that because their mind and conscience was defiled. They professed that they knew God, but in works they denied him. I believe that God's people are in good works, because they are created in Christ Jesus unto good works, for God hath before ordained that they should walk in them. Do we believe that His sheep hear his voice and follow him? I am persuaded that they do. When they follow him

they walk with him; and they have been baptized with him: *"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."* (Romans 6:4-5)

But those who profess to know God, yet in works deny him, are the ones who preach, teach, profess, and worship the small gods of the world: *"Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."* (2 Thes. 2: 9-12) Those who believe in the frail, weak, and without-foreknowledge god, are the ones who deny the all wise, and powerful, and invisible God of heaven, earth, and all deep places. *"I will not give my glory to another."* *"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."* These are the same ones under consideration: in works they deny Me. Whenever anyone tells me that he can fall from grace, right then I know he has never been in grace.

God did not choose his church up to just a few steps of him, and then turn them loose to make the last step or so of themselves. *"He that hath begun a good work in you will perform it until the day of Jesus Christ."* Who was it that began a good work in you? it was God himself. *"Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of his good pleasure."* Now God's church is his own choice: certainly they were chosen in his Son before the world began; and surely they were treasured up in the One that finished the work, and went back to sit on the right hand of the Father, to make intercession for the saints. Was this according to man's will? no, but according to the unchangeable will of God: The God who was able and powerful enough to declare the end from the beginning, and from ancient times the things that were not yet done, saying my counsel shall stand and I will do all my pleasure.

If I understand this matter at all, this takes care of all time and timely things, and, if he declared the end from the beginning, I am persuaded he surely knew all things that would come between the end and the beginning. *"I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it that men should fear before him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past."* (Eccl. 3: 14-15)

It seems to me that just a few profound statements of this kind should

tell all the world, that God spoke and it was done, commanded and it stood fast; and that man and his natural wisdom cannot help or hinder God's eternal mind and purpose in saving his church, which is his choice. Those who deny him in works, are the ones that shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of Lords, and King of Kings; and they that are with him are called, chosen and faithful. ". . . *and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.*" (Rev. 17:8)

Dear reader, if you don't understand these things, don't feel alone, for they are deep, deep matters; but don't go to some man made institution, thinking you will learn it there. They shall all worship the beast, whose names are not written in the book of life of the Lamb slain from the foundation of the world. "*If any man have an ear, let him hear what the Spirit sayeth unto the churches.*" Yes, dear reader, they are denying him ever, and at all times, by accepting the one of their choice. Blessed is the nation whose God is the Lord, and the people "*whom he would choose if he could.*" Their God is trying every way, and at all points of the compass, to convert the entire fallen race of Adam; and, I have to say, that in my short stay in this sinful world, it is getting worse as the days come and go.

Now back to the passage: "*Blessed is the nation whose God is the Lord,*

and the people whom he hath chosen for his own inheritance." (Psalms 33:12) "*You have not chosen me, but I have chosen you.*" Surely these are the disciples of Christ: the Bible speaks only of two kinds of disciples: the disciples of Christ, and the disciples of Satan. Which reminds us that there are only two kinds of doctrine: true, and false. God's choice, which is his elect -- his church, shall travel the strait and narrow way which is to heaven. The broad and crooked way is the road to Hell. God's choice is traveling today; and have been, and shall be with him along the strait and narrow way. Those who are with him, are called, and chosen, and faithful. Others claim they make their own choice. The false prophets and the beasts would deceive the very elect, if it were possible.

These elect were told at one time: "*For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people.*" (Deuteronomy 7:6,7) We can see that God Almighty had a chosen people among the Jews, and he has chosen people among the Gentiles. "*For he is not a Jew which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision in that of the heart, in the spirit, and not in the letter; whose praise is*

not of men, but of God.” (Romans 2: 28, 29) These make up the church of Christ; the called out. They are God’s people by the new birth, and are the ones that are born of the incorruptible seed. “Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.”

Consider the word “blood” here for a moment or so: *“Where there is no shedding of blood, there is no remission.”* No remission of what? No remission of sins! *“Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.” (Acts 20:28)* Sometimes it seems plain to me that the ones who purchase themselves by doing good works in order to give their small god a chance to save them, are the same ones mentioned in Titus 1:14-16 (which please read). In works they deny the Lord.

The ones who are in Christ Jesus (the Christ Jesus I am speaking of), are the ones of whom he said. *“At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and*

hast revealed them unto babes. 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. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” (Matthew 11: 25-30)

It is to be understood that the people unto whom he spoke the above, hear his voice, and follow him. For they are created in Christ Jesus unto good works, that God hath before ordained that they should walk in them. Walk in what? good works that God had set apart for them to walk in. If they don’t do it, tell me why they will not! Again, *“My sheep hear my voice and they follow me.”* Tell me how it is that *“my sheep hear my voice, and follow me”*, if they don’t walk in the good works that God hath before ordained that they should walk in. If it is not so, then you have God’s people walking along with Satan and the satanic forces of this world.

The same people who hear his voice and follow him, are the same ones who were pricked in their hearts on the day of Pentecost; and asked the question, *“What shall we do?”* and Peter said unto them, *“Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, For the promise is*

unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” (Acts 2: 37-39)

Now, little flock, I think it would be proper to consider the thing that pricked their hearts; It was the same thing that opened their ears to hear, that made them ask the question, *“Men and brethren, what shall we do?”* *“Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.” (Acts 2:33)* Do you not believe that the ones who were pricked in their hearts, are the ones who saw and heard this? See and hear what? the promise of the Holy Ghost! Surely they did see and hear, for it was the very thing that pricked their hearts; or would some go so far as to say that the people pricked their own hearts! Did they ask the question before they were pricked in their hearts? No! the pricking of their hearts motivated the asking of the question.

We may ask ourselves also, Was this the same thing that shined around and about Paul, brighter than the noon day sun? Should one deny the pricking of the hearts, or the light that felled the apostle, I believe he is manifesting that he is of the class Paul wrote to Titus about: *“They profess that they know God, but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.” (Titus 2:16)* It is to be remembered that these denied him by their works. Plainly whenever the creature

proclaims his work in order that God can then do the thing he has been waiting to do for so long, but couldn't do it until the creature made up his mind, I am persuaded this is what Paul meant when he said, *“in works they deny him.”* You may recall in John 6:28-29, *“Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, this is the work of God that ye believe on him whom he hath sent.”*

Now let us look at Ephesians 1:18-19, *“The eyes of your understanding being enlightened; that ye might know what is the hope of his calling, and what the riches of the glory of the inheritance in the saints, and what is the exceeding greatness of his power to us who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead.”* etc. If these passages do mean what they say, tell me what they do mean! I say without fear of contradiction, It just means that it is the work of God that ye believe on him whom he hath sent. In Acts 13:48, we read, *“And when the Gentiles heard this, they were glad, and glorified the word of the Lord. And as many as were ordained to eternal life believed.”* Were there more who could have believed?

Finally, dear ones, as many as were ordained to eternal life have believed, are believing, and will believe; not any over the number, not any under the number. In Ecclesiastes 3:14, we read, *“I know that whatsoever God doeth, it*

shall be forever; nothing can be put to it, nor anything taken from it; and God doeth it that men should fear before him."

Let us notice Acts 2:39, again: *"For the promise is unto and to your children, and to all that are afar off, even as many as the Lord our God shall call."* You notice the passage says, *"Even as many as the Lord our God shall call."* I know those who are on the other side say that God calls, and some won't answer. If such were true, I would have to go along with the free moral agent; for if they are right in their will-worship, God's choice is null and void. But let us look into this so called free-agency situation, for this seems to be the great gulf that is fixed so that the sheep and goats don't mix in spiritual knowledge. On the one hand we have those who *"choose God"*; and on the other, those whom God chose in his darling Son before the world began. Jeremiah 10:23, says, *"O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps."*

God's little children feast upon the doctrine of God's choice, and they thrive upon it; but the world and man made doctrine is foolishness unto them. Where do the free-agents come from? can they stand in Jeremiah 30:23? In Acts 13:41, we learn, *"Behold ye despisers, and wonder and perish, for I work a work in your days, a work in which ye shall in no wise believe, though a man declare it unto you."* Now would one tell me that these people are going to believe. Free-agents, so called, say it is left up

to you: You can believe if you will just come to church and Sunday-school, etc. This is far from the truth. The passage says, *"Ye shall in no wise believe."* The free-agent preaches that the gates of hell are prevailing against the heaven born child. The Bible says it is not so. They preach that a man can accept or reject Him: They can accept or reject the one they worship, for they do all this themselves.

"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." Now don't tell me that the Lord built the city, and is trying to get all the fallen race of Adam into it! *"To sit on my right hand, or on my left hand, is not mine to give, but it shall be given to them for whom it is prepared."* *"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."*

Dear readers, I realize the surface has scarcely been scratched. May God's richest blessings be yours, world without end, is my prayer. A sinner saved by grace of an all wise, all powerful, invisible, eternal and self-sustaining God, I hope.

David E. Turner

ROMANS 10: 1-4.

Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

For I bear them record that they have a zeal of God, but not according to knowledge.

For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

For Christ is the end of the law for righteousness to every one that believeth.

VOICES OF THE PAST

THE RESURRECTION OF THE DEAD

FIFTEENTH CHAPTER OF FIRST CORINTHIANS

In writing on this important subject, I know that God must guide my pen if I present to you that which is to the glory of God, and the edification of his people. I hope to be able to present scriptural proof in support of whatever I write; yet I know there will be many mysteries not understood until we cross the river of death, and are brought to the full fruition of our hope.

There was a period of several years when the writer was confused about the subject of the Resurrection, and was fearful of preaching on the subject, because many things pertaining to the subject were very unclear.

While reading in the fifteenth chapter of first Corinthians, the fourteenth verse, which reads as follows, *"It is sown a natural body; it is raised a spiritual body."* I humbly hope God settled my mind in many ways concerning this important subject. Since that day I have held a more charitable attitude toward those who do not see as I do. I have thanked God many times for the comfort He brought to my poor troubled heart when this verse was brought to light.

It appears that every scripture in the New Testament can be united in some

way with the fifteenth chapter of Corinthians.

I would like, the Lord willing, to take up the subject in the following way:

1st. The gospel preached unto the Corinthians, here set forth, had already been preached to them.

2nd. Proof of Christ's resurrection.

3rd. Our hope of being raised from the dead tied to the resurrection of Christ.

4th. By man came death, by man came also the resurrection of the dead.

5th. Christ the first fruits.

6th. Christ shall reign until he hath put all enemies under his feet.

7th. The difference in our bodies in death, and when raised from the grave.

8th. We shall not all sleep: the mystery of how quickly a change takes place.

9th. The victory.

In the beginning of this chapter Paul says, *"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand."* Showing that whatever the apostle has reference to in the word "Moreover" is an extension of the same truth that had already been set forth unto them. Also they had received and accepted it. It is here made clear that no new doctrine is to be set forth. Paul makes it very clear that the blessed truth set forth here had been received by him -- how that Christ died for our sins according to the scriptures: and that He was buried, and that He rose again the third day according to the scriptures: Here are traced out three things, that He died, that He was buried, and that He

rose again: attaching the same importance to each.

As further proof of his resurrection, we are told that he was seen of Cephas, then of the twelve: after that he was seen of above five hundred brethren at once. After that he was seen of James: then all the Apostles. At last of all he was seen of Paul also. What abundant proof of the resurrection of the body of Jesus from the grave.

These are not the only proofs of the resurrection of the body of Jesus from the grave. In John 20:20, "*He showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.*" In Luke 24:39, Jesus said to his disciples, "*Behold my hands and my feet, that it is I myself: Handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he has thus spoken, he showed them his hands and his feet.*" What a wonderful way for our Lord here, not just to tell his disciples to behold his hands and his feet, but in some wonderful way to make bare to them his precious hands and feet; which had been pierced for them.

My dear readers has our dear Saviour in some special way, ever shown you his hands that were nailed to the cross for you? and his feet? those hands that were often weary, that were carried so willingly to meet those who would nail them to the cross. Does it appear that you were graven in the palms of these hands: that every movement to Calvary, was but another manifestation of his great love for you? No doubt, these disciples as they were

shown the hands and feet of Jesus, could join with the poet, and say:

"All hail, my risen Lord
Triumphant Saviour now,
Sin, death, and hell, with one accord
Before thy footstool bow.
One day amidst the place
Where my dear God hath been,
Is sweeter than ten thousand days
Of pleasurable sin."

All the hope of the people of God of all ages, is tied to the resurrection of the body of Jesus: that body that God prepared him; the body that carried all the sins of the church of God in it; the body that was raised for our justification, to free us from God's holy wrath. If the grave could have held our Lord's body, which was delivered for our offenses and raised again for our justification, then all our preaching would be in vain, our faith in vain, and we would be false witnesses of God yet in our sins; and they who are fallen asleep in Christ, are perished. Thank God that He showed them his hands, his side, and his feet: and ate fish in their presence, and told his disciples to handle him, for a spirit hath not flesh and bones, as ye see me have.

"*But now is Christ risen from the dead and become the first fruits of them that slept.*" Paul here likens the resurrected body of Christ to the first fruits of the crop. In Leviticus 23: 10-11, the children of Israel are commanded to bring the first fruits of their harvest to the priest, and he was to wave it before the Lord as a promise of a crop to follow. Even so, when the body of our Lord was raised from the grave, as the first fruits of the crop. In

Leviticus 23: 10-11, the children of Israel are commanded to bring the firstfruits of their harvest to the priest, and he was to wave it before the Lord as a promise of a crop to follow. Even so, when the body of our Lord was raised from the grave, as the firstfruits of his people, it was a promise that the crop, or all those represented in him, will be raised in like manner.

“For as in Adam all die, even so in Christ shall all be made alive, but every man in his own order: Christ the firstfruits, afterwards they that are Christ’s at his coming.” In comparing our body with the body of Jesus, let us remember that the body of Jesus saw no corruption, but our body will return to dust; yet this does not change the fact that Jesus was the firstfruits. In Psalm 16:10, in reference to Jesus we read, *“For thou wilt not leave my soul in Hell (Christ’s agony on the cross) neither wilt thou suffer thine Holy One to see corruption.”*

It is no wonder that our Lord said to Martha, *“I am the resurrection and the life,”* when Martha was grieving over the death of her brother Lazarus. Jesus said unto her, *“He that believeth in me, though he were dead, yet shall he live, (here is where spiritual life is given) and whosoever liveth and believeth in me shall never die. Believeth thou this?”* The first verse affirms that though a man is dead in sin, yet through believing in Jesus, he lives spiritually. The second affirmation is that those who have been made alive spiritually, shall never die, but fall asleep in Christ. Paul mentions that if Christ be not raised from

the dead, then they who are fallen asleep in Christ, are perished.

Sleep is referred to as embracing three conditions in the scriptures. Death is referred to as a sleep when Lazarus was raised from the dead, after being dead four days. The body can be referred to as asleep when it lies in the grave destitute of life. When news was brought to Jesus of Lazarus’ death, he said, *“Our friend Lazarus sleepeth; but I go that I may awake him out of sleep.”* The disciples told Jesus that if Lazarus was sleeping, he was doing well. *“Then said Jesus unto them plainly, Lazarus is dead.”* On another occasion Jairus, a ruler of the synagogue, approached Jesus, informing him that his daughter was dead, but if Jesus would come he could raise her from the dead. When Jesus approached the place where the damsel lay, and saw the weeping of the people, He said unto them, *“Why make ye this ado, and weep? The damsel is not dead, but sleepeth.”*

Another condition of sleep: In the eleventh chapter of first Corinthians we read, *“For this cause many are weak and sickly among you, and many sleep, (inert, careless, and indifferent).”* So we find a Bible record of three conditions of sleep: As the dead body of the saints sleeping in the dust as described in Daniel 12:2, an unconscious state of slumber as Jairus’ daughter; and a careless, or indifferent state among God’s people.

Death for a believer is described in various ways in the scripture. In 1st Thessalonians 4:13,14 we read, *“But I would not have you ignorant, Breth-*

ren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with him." In 1st Corinthians 15th chapter, those described as sleeping in Jesus, are said to perish, if Christ be not risen.

Paul speaks in Philippians 1:23, "*For I am in a strait betwixt two, having a desire to depart and be with Christ: which is far better.*" Peter describes the same thing in 2 Peter 1:14, "*Knowing that shortly I must put off this my tabernacle, even as the Lord Jesus Christ hath showed me.*"

(From time to time the theory has been advanced that the souls of the Lord's people, sleep in the grave after death. These have been referred to as "soul-sleepers." In the days of John Gill, those holding this idea were called Cata-Baptists. I have never found this doctrine in any Article of Faith of Primitive Baptists that I have read.)

In 1 Thessalonians 4:14, we read that those who sleep in Christ will God bring with him when he comes for his people; and in the 15th verse, "*For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.*" I now move on to the description of the wonderful change that will take place with the people of God in the resurrection.

In 1st Corinthians 14:35, we read, "*But some man will say, How are the dead raised up? and with what body do they come?*" In verses 36, 37 and

38, we read, "*Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body.*"

The expression, "Thou fool," shows that the subject of resurrection of the body, is no new question. The Apostle likens the resurrection to the sowing of grain, and that every seed brings forth of its kind. We cannot sow corn and expect wheat. When we sow a grain of wheat, and it springs out of the earth, we would not recognize it as the seed we sowed, but God giveth to every seed his own body. It is the same grain, but its form has been changed; and God giveth to it its own body.

In 1 Peter 1:23, we read, "*Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.*" This change is further described as being sown in corruption, and raised in incorruption: sown in dishonor, raised in glory. It is sown in weakness and raised in power: It is sown a natural body, and raised a spiritual body. Here the difference is shown between the body sown, and the body raised. The Apostle plainly tells us there is a natural body, and there is a spiritual body. According to God's word, the body sown will not be raised and changed into a spiritual body, but is raised a spiritual body. None of us have ever seen a spiritual body; but that is the kind of body God will raise in the

resurrection. No where do we find that they will be raised, and changed.

In our earthly pilgrimage here, we are of the earth earthy. We bear the image of the first man, who was earthy; but believers are promised that, as we have born the image of the earthy, we shall also bear the image of the heavenly. What a wonderful anticipation and longing for poor sinners: To bear the image of Jesus. *"It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like him: for we shall see Him as he is."* *"But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."* God has revealed these things to his people, spiritual men.

"Now this I say, Brethren, that flesh and blood cannot inherit the kingdom of God neither doth corruption inherit incorruption." The apostle uses the word Brethren three times in this chapter, showing the close unity and relationship he holds with them: as his relationship in Christ. He uses it in the first verse, *"Moreover, brethren."* In the last verse his expression is, *"Therefore my beloved brethren,"* showing that because of the things set forth in this chapter, the relationship is so strong in his heart that he says, *"Beloved brethren."* This close tie is presented in the 50th verse, showing that flesh and blood does not inherit the kingdom of God, nei-

ther does corruption inherit incorruption. We might look at this from two angles: First, that none enter the kingdom because of any earthly tie or nationality.

Second, the fact that flesh and blood cannot inherit the kingdom of God is further expounded in the scriptures: neither does corruption inherit incorruption. Five times in the Word we find the expression, *"Flesh and blood."* (Matthew 16:17; 1st Cor. 15:50; Gal. 1:16; Ephesians 6:12, and Hebrews 2:4) All except Hebrews 2:4 refer to our mortal life, or natural life, or body, and the wisdom or knowledge we have of earthly things. This is continued by the expression, *"For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."* The definition of the words Corruptible and Corruption refers to decay, decomposition and putrefaction. In 2 Corinthians 5:2-4 we read, *"For we know that if the earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened, not for that we would be unclothed but clothed upon, that mortality might be swallowed up of life."*

If we should attempt to show that the expression, Sown a mortal, raised in immortality; sown a natural body, it is raised a spiritual body, as being separate bodies, then we must discard the expression, *“For this corruptible must put on incorruption, and this mortal must put on immortality.”* When we further inquire as to how we will be, we must abide in the expression of Jesus while conversing with the Sadducees in Mark 12:24, 25, *“And Jesus answering said unto them, do ye not therefore err, because ye know not the scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage, but are as the angels which are in heaven.”* It is true that Moses and Elias, when they appeared with Jesus on the Mount of Transfiguration, were known by them, yet it was a revelation, as neither Peter, James or John had ever seen either of them, yet they did actually appear to them.

In bringing this article to a close, I would offer this brief summary of the things contained in it.

1st. Whatever Paul set forth to the Corinthians, was a doctrine already preached to them.

2nd. All the hope of believers being raised from the dead to immortality and endless joy, is tied to the resurrection of Jesus.

3rd. The resurrection of Jesus' body, as the first fruits of them that slept, was an assurance that their bodies would also be raised from the dead as the crop that was to follow in like manner: His resurrection.

4th. That the bodies of the people of God would not be raised and changed, nor raised a mortal or corrupt body, but would be sown a natural body, and raised a spiritual body; sown in corruption: raised in incorruption.

5th. That there will be a future resurrection of the dead, both the just and unjust, as recorded in John 5: 28, 29, *“Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”*

I have dwelt mostly in this article on the resurrection of God's people, with no desire to evade the truth, that all that are in the graves shall hear His voice and come forth: the wicked to everlasting destruction from the presence of the Lord; yet our deep concern is in enjoying those things that God has prepared for them that love Him. Paul warned the brethren of those who would preach that the resurrection is past already, as taught by Hymeneus and Philetus in 2 Timothy 2:18.

Cast the mantle of charity over this article, and may God bless it to someone.

Elder D.V. Spangler

JOHN 1:1.

In the beginning was the Word, and the Word was with God, and the Word was God.

The wise and foolish virgins all slumbered and slept while the bridegroom lingered. (Matt. xxv) During all that time no difference could be seen between them. No mark appeared by which it could be told who were wise and who were foolish. No one could tell whose vessels had oil in them and whose had not. So it was with the nation of Israel during the legal dispensation. The Lord's people could not be distinguished from the others; the legal works could be done as well by one who had no grace in his heart as by one who had; all appeared alike, as do those who sleep. This was the sleeping time, the night dispensation, and no fault is found with them for sleeping. But when, at the end of that legal day, at midnight, the announcement was made, "*Behold, the bridegroom cometh,*" then the difference between the wise and foolish was made to appear. Those who had oil in their vessels were ready to go in with the bridegroom; those who were without oil could not go in. The difference between the two characters, those who had grace in the heart and those who had not, was as great before the bridegroom came as after, but that difference could not be manifest until he came. The wise were not made wise because they took oil, but they took oil because they were wise.

So also with the foolish; they were not foolish because they took no oil, but they took no oil because they were foolish. Their wisdom of the wise was, and always is, a gift to them from the Lord, and so is the oil, or grace, by

which they have the light of life, which shineth in the darkness of our nature, but is not perceived by the darkness. The wise went in with the Bridegroom and the door was shut. That door between the legal and the gospel dispensation was never opened but once, and then Jesus entered into his gospel kingdom with all his redeemed. "*By one offering he hath perfected for ever them that are sanctified.*" When the legal character, represented by the foolish virgins, comes, he must necessarily come knocking, for the door was shut as soon as Jesus entered in. One who knocks implies that there is some good reason why the door at which he knocks should be opened to him. Those to whom Jesus says, "*Knock, and it shall be opened unto you,*" are gospel characters who desire gospel blessings, and they knock in the name of Jesus. But these are asking in their own names, because of good things they have done. The oil they have has been purchased by them, for which they have paid in their own good works, and it will not be received; it does not make gospel light. The true oil, the Spirit and grace of God, cannot be bought. So the Bridegroom says to them who come with that oil which they have bought, I know you not.

All of the Lord's people, from the beginning to the end of time, went in through that gospel door with Jesus, and none who ever have entered there experimentally, or ever shall, will ever make mention of any other name but Jesus as the way by which he entered in, and because of this there will be on

the part of living souls, but no others, a strong and deep exercise of soul from time to time, by the power of this sweet command of Jesus: *"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."* Every experience of the coming and power of Jesus, and every temptation to doubt and question concerning our knowledge of him, will lead us more carefully to consider how all of our experience of an entrance into divine favor, from the very first, has been an entrance with Jesus, and in his blessed name, and will lead us to watch that we do not ask for or seek for any entrance into his favor because of any fancied merit of our own. How careful and watchful we are, and need to be, lest the light that is in us be darkness, lest the oil we have has been purchased with our own fancied goodness. *"For the divisions of Reuben there were great searchings of heart."*

Silas H. Durand

"Work out your own salvation with fear and trembling." - Philippians ii.12.

None but God's people under the teachings of the Spirit know what it is to *"work out their own salvation."* And all who work out their own salvation will work it out *"with fear and trembling."* For when a man is taught by God to know what he is; when he feels what a deceitful heart he carries in his bosom; when the various snares, temptations, and

corruptions by which he is daily encompassed are opened up to him; when he knows and feels what a ruined wretch he is in self, then he begins to fear and tremble lest he should be damned at the last. He cannot go recklessly and carelessly on without *"making straight paths for his feet,"* without *"examining himself whether he be in the faith."* And whenever a man's dreadfully deceitful heart is opened up to him; whenever the holiness of an empty profession is unmasked; whenever he feels how strait is the path, how narrow the way, and how few there are that find it; whenever he is brought to see how easily a man is deceived, and how certainly he must be deceived unless God teach him in a special manner; - whenever a man is brought to this point, to see what a rare thing, what a sacred thing, and what a spiritual thing religion is, that God himself is the author and finisher of it in the conscience, and that a man has no more religion than God is pleased to give him, and cannot work a single grain of it in his own soul; when he stands on this solemn ground, and begins to work out that which God works in, it will always be *"with fear and trembling;"* with some *"fear"* lest he be deceived, until God assures him by his own blessed lips that he is not deluded; and *"with trembling,"* as knowing that he stands in the immediate presence of God, and under his heart-searching eye.

J.C. Philpot

**GOD'S OMNIPOTENCE OR
INFINITE POWER**

God's omnipotence is that perfection of his nature by which he can do whatever he pleases in heaven and earth, in the seas and all deep places (Psalm 135:6). His infinite power extends to all things possible. Though limited by his will to those things only which he has decreed to be done, God manifests his power in Creation, Providence, and Redemption. His omnipotence is represented as an infinite capacity, while his omniscience is represented as an infinite act. It is he who created, preserves, actuates and directs all things; causing everything to fulfil the counsel of his will. If the Bible teaches God's omnipotence, it also teaches his universal agency. All of God's creations, visible and invisible, are subject to his divine control. God is the author of all the good we do. He works in us that which is well pleasing in his sight, through Jesus Christ, he worketh all in all. Lord, thou hast wrought all our works in us. He works in us both to will and to do his good pleasure. His power and wisdom is such that he causes all occurrences to praise him, the wrath of man included and the remainder he restrains.

CONTRIBUTIONS

FOR FEBRUARY 1992

- Floyd H. Bryant, VA 5.00
- Mrs. Ollie B. Tucker, AL 2.00
- Mrs. Allyne Page, TX 7.00
- E.C. Redman, AL 7.00
- L.C. Hornsby, GA 2.00
- Eld. J.A. Foreman, NC 7.00

- Mrs. Dorothy M. Cassell, VA 2.00
- Mrs. Audrey Hamrick, TX 2.00
- Mrs. James Terral, TX 2.00
- Mrs. Mary Phillips, TN 2.00
- Phil & Joyce Pittman, TX 4.00
- Mrs. A.R. Elmore, NC 2.00
- Mrs. Ethel S. Carter, NC 2.00
- Mrs. Doyle E. Morgan, Jr, AR 1.00
- Steve A. Everett, VA 5.00
- Mrs. Naomi W. Houser, Va 10.00
- Mrs. Mary Banks, NC 2.00
- Mrs. Foye W. Cole, NC 2.00
- J. Cline Chandler, NC 2.00
- Eld. Larry Hollandsworth, VA 2.00
- Mrs. Martha A. Dalton, VA 2.00

OBITUARIES

SISTER MATTIE HINTON

Sister Mattie Lee (Williams) Hinton, born November 14, 1903, united with Pleasant Hill Primitive Baptist Church November 26, 1932 and was called home by our heavenly Father on March 18, 1992.

She was the widow of Charlie Hinton. Surviving her are a daughter, Annie Lee Brice of Stantonsburg; a son, Edward Hinton of Sumpter, SC; a brother, Roy Williams of Raleigh, NC and a sister, our own Sister Fannie Mae Calhoun of Rocky Mount, NC. Fifteen grandchildren and eighteen great grandchildren.

Sister Hinton quietly walked among the brethren and in her soft and gentle voice expressed her love and concern for the church. She often expressed

her unworthiness and was always afraid she would get in the way or say something that might offend her brethren. She expressed her love for the church by her presence in the meetings. She was almost sure to be there until a stroke handicapped her and made it necessary for her to spend the last seven years of her life in a nursing home. Even though she could not attend her meetings anymore, she was concerned about the brethren and wanted to hear from them as long as she was of sound mind.


Her funeral was conducted on March 20th at Johnson Funeral Home Chapel, Fairview Road, by her beloved pastor, Elder Henry Jones. She was laid to rest in Pineview Cemetery, Rocky Mount, NC.

The church at Pleasant Hill will miss having her but feel she is at rest and would not wish her back here. Our memory of her will linger with us.

Written by order of conference at Pleasant Hill Church, April, 1992, by one who loved her.

J. Carroll Williams

LIZZIE MAE BLALOCK PRITCHETT

ur sister Lizzie was born April 1, 1912 and passed from this life July 13, 1991.

She was married to the late Charlie William Pritchett.

She was preceded in death by her parents James Weldon and Mary Oakly Blalock, and one sister Frances B.


King. She is survived by four sisters Sallie Aldridge, Allie Clayton, Margaret King and Nannie Lou Blackard. Three brothers Franklin, Joseph and William Blalock.

Lizzie asked for a home with the church at Moons Creek in October 1987 with her membership being placed at Greensboro Church. She loved the church and the brethren. She attended as long as her health permitted.

Funeral services were conducted by her pastor Elder Kenneth Key. She was laid to rest in the Longs Chappel Church Cemetery near Haw River, N.C. May we be reconciled to His will.

A brother,
George F. Blalock

CLIFTON C. ROBERTSON

n November 13, 1991, I lost my best friend, counselor, brother in Christ, deacon and earthly father. Clifton Caesar Robertson was born January 23, 1918, in Caswell County to Henry Arthur Robertson and Fannie Apple Robertson. His sojourn in this life covered 73 years and nearly 10 months.

Though he had only an eighth-grade education, God blessed him with much common sense and many gifts. He was a farmer, builder, writer and retired from American Tobacco Company with 35 years of service.

When a young boy, he was shown his sinful condition one day as he was plowing in the field. He felt the awful condemnation of the law as it was

applied to him. Killed to the things he once loved, he now walked in a newness of life. He went before Williamsburg Primitive Baptist Church on Saturday night before the fifth Sunday in October 1949 and was received. He was baptized the following day in a nearby creek by Elder Roy Smith, assisted by Elder Golden Harris. When trouble arose, he stood firm for truth and order. He and several others withdrew from the disorder and were recognized as the true church. On Saturday before the second Sunday in August 1955, he asked for a home with Bush Arbor Primitive Baptist Church and was received on confession of faith. He was a member 26 years. When confusion again raised its ugly head, he stood without wavering and labored long and hard for peace. Upon the division of churches and associations, he again was without a church home. But on July 21, 1985, he came before the church at Durham and was received on confession of faith. Recognizing the qualifications of a deacon in him as set forth by the Apostles, the church ordained him to that office on July 20, 1986. He had already proven his calling over the years and served the office well before the presbytery ever laid hands on him. I never knew him to waiver, regardless of the opposition when he felt the scripture supported his position. His few years at Durham Primitive Baptist Church were some of the most enjoyable and peaceful of his life.

He had a gift to write and wrote numerous articles published in the Signs of the Times, particularly dur-

ing the 1960s and 1970s. He wrote many obituaries often at the request of churches other than his home church.

When he was told that he had a brain tumor, his God-given faith was sufficient. He felt his death was imminent. He made sure all of his affairs were in order to make it as easy on his family as possible. He called Elder Haywood Wray, whom he had known and worked with for many years and who was a close personal friend, and requested that he preach his funeral, and there must be no praise of man.

As my mother and I, with two sisters in Christ, stood by his hospital bed, his spirit took flight, freed at last from this tabernacle of clay. The last act of this earthen vessel was the closing of his mouth in death, bidding farewell to all fleshly ties.

The last service he attended was the fourth Sunday in September at Durham. He requested the hymn, There is a House Not Made with Hands and requested his wife to lead it. Most fitting, his funeral was held at City's Funeral Home on Saturday before the third Sunday in November. This was the regular meeting weekend at his home church.

He leaves to mourn his wife of 53 years, Sadie Saunders Robertson; his mother, Fannie A. Simmons; one son, Cleo D. Robertson; and two grandchildren.

You fought a good fight. Goodby dear one and rest on.

Cleo D. Robertson, Moderator
Catherine Humbarger, Clerk

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

"The Sword of the Lord and of Gideon"

VOL. 160

KEELING, VA SEPTEMBER 1992

NO. 9

SIGNS OF THE TIMES

ISSN-0199-0063

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

Published each month by

SIGNS OF THE TIMES

Established in 1832

Devoted to the Old School Baptist Cause

CIRCULATION OFFICE

Elder J.R. Williams
Route 1, Box 420
Keeling, Va. 24566

EDITORS

Elder J.R. Williams
Route 1, Box 420
Keeling, Va. 24566
Phone (804) 792-8758

Elder Kenneth R. Key
721 Willard St.
Greensboro, NC 27405
Phone (919) 273-7464

ASSOCIATE EDITORS

Elder Richard H. Campbell
2171 Allen Court
Germantown, TN 38138
Phone (901) 753-7791

Elder C.B. Davis, Jr.
Route 4, Box 440-C
Roxboro, NC 27573
Phone (919) 599-7236

Elder C.C. Wilbanks, Jr.
217 Bastrop Drive
Monroe, LA 71203
Phone (318) 343-5473

All letters for this paper containing subscriptions and remittances, should be mailed to Elder J.R. Williams, Rt. 1, Box 420, Keeling, Va. 24566. All articles and letters for publication, all notices of meetings and all obituaries should be mailed to Elder Kenneth R. Key, 721 Willard St., Greensboro, NC 27405.

SIGNS OF THE TIMES, INC.

Route 1, Box 420 Keeling, Virginia 24566

SONG

*Afflicted saint, to Christ draw near;
Thy Saviour's gracious promise hear;
His faithful word declares to thee
That, as thy days, thy strength shall be.*

*Let not thy heart despond, and say,
How shall I stand the trying day?
He has engaged, by firm decree,
That, as thy days, thy strength shall be.*

*Thy faith is weak, thy foes are strong;
And, if the conflict should be long,
Thy Lord will make the tempter flee;
For, as thy days, thy strength shall be.*

*Should persecution rage and flame,
Still trust in thy Redeemer's name;
In fiery trials thou shalt see
That, as thy days, thy strength shall be.*

*When called to bear the weighty cross,
Or sore affliction, pain, and loss,
Or deep distress, or poverty,
Still, as thy days, thy strength shall be.*

*When ghastly death appears in view,
Christ's presence shall thy fears subdue,
He comes to set thy spirit free;
And, as thy days, thy strength shall be.*

Fawcett.

CONTENTS

EDITORIAL 194
 Elder Kenneth R. Key

CORRESPONDENCE 198

ARTICLES 199
 Mrs. Cisco Barron

VOICES OF THE PAST 202
 E.J. Lambert
 Elder W.D. Griffin
 H.J. Bird
 Hasseltine Allen
 J.C. Philpot

MEETINGS 213

CONTRIBUTIONS 214

OBITUARIES 214
 Meredith "Doc" Robert Arrant
 Brother Lee Gooch
 Sister Aline Brown Grant
 Jesse Robert Rhue
 Mrs. Melcini Ellen "Mellie" Sharp

EDITORIAL



ELDER KENNETH R. KEY



he following is an article written a long time ago by Sister Mary Ellison of Topeka, Kansas. I want

to present it to you as our editorial for this issue. I hope you will be given to enjoy the sweetness and the similitude of the days of a tree as the days of the Lord's people. Please read on.

"They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." (Isaiah 65:22)

I have thought that the "tree" here spoken of represents Christ, who was a man of sorrows and acquainted with grief, and as his days so shall the days of his people be. As I lay back, with closed eyes, I seemed to see a little tree in all its verdant, springtime beauty, clothed with leaves and blossoms. In the warm sunshine and gentle breeze it waved and beckoned with its spreading branches, and how sweet to rest beneath its shade, enjoy its fragrant bloom, and reflect on the prospect of fruit to follow. So shall the days of my people be. Where is the similitude of the days of a tree and the days of the Lord's people? Let us go back to the early experience of a child of God,

"When converts first begin to sing,

Their happy souls are on the wing;

Their theme is all redeeming love,

Fain would they be with Christ above."

Oh what lovely blossoms, and what a sweet savor of Christ they send forth as they call and beckon to us to "come and hear, all ye that fear God, and I will declare what he hath done for my soul." "Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein." The trees of the field do clap their hands, the cedars of Lebanon (the older brethren) bow at

his feet, and praise him in fullness of joy, resting in the blessed promise that the Lord will not leave himself without witnesses. Perhaps the little tree had stood unnoticed, apparently dead, until the little leaves began to grow and the signs of life involuntarily began to appear. What rejoicing now that we see it is not dead, as it appeared, and now we hope to see the sweet fruits of the Spirit evidenced later on, for they shall take root downward and bear fruit upward. But, as the days of a tree, by and by the sun does not shine so brightly, clouds appear, and oh how dark it becomes. A storm arises, and in the raging the poor little tree sways and bends, the lovely bloom is beaten off and swept away, or covered with earth. The storm passes, and the little tree is left standing, not so proudly, perhaps, but of a more sore dignity, as, the promising bloom gone, the fruit buds begin to appear, and as the fruit increases in the upward branches the root is taking deeper hold in the earth. So are the days of my people.

*"It is not long before they feel
Their feeble souls begin to reel;
They think their former hopes
are vain,
They're filled with sorrow, grief
and pain."*

Cannot every child of God go back in memory to the time they thought they would always go on their way rejoicing in the bloom of their earliest love, believing the enemies of their carnal nature were all slain, and would

never vex or annoy them any more? But alas, the little clouds begin to arise, vexations come, and the lovely bloom is beaten off as the sorrows of the world worketh death to the sweet spiritual enjoyment, perhaps leading them as far as Peter, to even deny the Lord, saying in doubt and unbelief, that after all it is only a delusion, and they were deceived and had deceived others. Where now is the blessedness ye spake of? The beautiful promising bloom which looked so pleasant is gone from their view, swept away and buried in the storm of earthly cares and sorrows that has so unexpectedly fallen upon them. *"But the root of the righteous shall not be moved."* The storm passes, and they find themselves still standing in the faith of God's elect, cast down, but not destroyed. Oh then the fruit buds begin to appear, as in humbleness they are brought to see that it is not in their own strength they stand. *"I am the root and the offspring of David."* This is the Root that extends downward in the earthen vessel of mercy. Each can say, O Lord, *"my goodness extendeth not to thee,"* but his goodness does reach down to every vessel of mercy. The strong downward Root holds firm, and will not let them be overwhelmed. They are made to realize that *"the root of the righteous yieldeth fruit,"* which is borne upward in praise and thanksgiving to God for deliverance from the storm. The many storms of affliction and sorrow, trials and tribulations, perils and persecutions break and beat upon the *"trees of righteous-*

ness, the planting of the Lord," until they bow and bend, so shaken in mind they fear they cannot stand; no, not another day.

*"I fear at last they I shall fall,
For if a saint, the least of all."*

Yet when the storm passes, and the Son of righteousness once more beams forth, then in this light, and not their own feeble sight, they see it is not in their own strength they still stand, but the Strength of Israel has held them. Not by works of righteousness which they have done, not by might, nor by power, but by my Spirit, saith the Lord. Much more of the cherished fruit is gone. But when blooming youth is gone, and old age comes on, we are made to realize that it is the bitter, gnarly fruit of self-confidence and fleshly ambition that is being beaten off. It came from earth, and must fall back from whence it came, for *"Every plant which my heavenly Father hath not planted, shall be rooted up,"* but the *"tree of righteousness, the planting of the Lord,"* its fruit shall remain. One by one we see every earthly hope and joy beaten off and swept away, but the fruit of the Spirit, love, joy, peace and fellowship with the Father and with his Son Jesus Christ, oh nothing shall ever be able to separate us from that. How gladly we should have the gnarly, poisonous fruits of the flesh pruned away, so that we might shine forth as the morning, with not a cloud to intervene between us and our Rock, who shelters us in this weary land of

storms and trouble. As the tree grows older, as the growth in grace and in the knowledge of truth increases, the poor tempest-tossed child of God seems to gain strength in the storms, often stands more firm, and is not so easily tossed to and fro by every wind of doctrine; does not so lightly bow and bend to the lo heres and lo theres, but the sweet fruits of the Spirit are borne upward to him, the Strength of Israel, the Root of David, in the earthen vessel, has kept him from falling, and enables him to say, I can do all things through Christ who strengtheneth me. If it is his will that I shall weather another storm he will give the old trunk, stripped of all the foliage of youthful hopes and ambitions, every branch of earthly aspirations and joys broken off, strength to endure. But oh the weakness of the flesh. How we do shrink and dread when we see the storm coming, though there is a *"needs be"* for it all, and we know that

*"Not a single shaft can hit,
Until the God of love sees fit."*

How we do feel the need of the prayers of all saints, for it does seem at times that this flesh and heart will surely fail. Oh may he, by the power of his might, when the adverse winds do blow, give me strength to still stand in the way, ready for whatever is in the counsel of his will to come next.

"As the days of a tree." How often have we seen the tall cedars, the sturdy oaks, beaten by the storms of many seasons almost to the ground, nothing left but their bare old trunks,

and to all appearance have lived their time and served their purpose, yet they do not quite fall; not yet, their downward roots have not yet parted from the earth, they must wait the appointed time to fall. So shall the days of my people be. Old age is come, the bare old trunk is stripped of every alluring earthly joy, until there is nothing left to live for, and *"I long to lay my armor by, and dwell with Christ at home,"* for

*"Surely like a withered tree,
No fruit to me is found,
Why do I live, O Lord, I cry,
A cucumber of the ground?"*

*"When a few more days I've
wasted,*

*When a few more scenes are
o'er,*

*When a few more griefs I've
tasted,*

I shall fall, to bloom no more."

But not yet. The downward Root has not yet parted from the earthen vessel, and though I often feel, especially in the heart-rending trials I have endured of late, that there is no fruit borne upward from such a withered and weather-beaten old trunk, yet all the days of my appointed time I must wait until my change comes.

One night as I lay thinking of the trials and conflicts of the Lord's peculiar people these words came to my mind with force, *"I see men as trees walking,"* and I thought how like a tree is the walk of the Lord's people. None can see men, nor the people of God, walking as trees, until led out of

the town, or world, as was the blind man, by God's own hand, and how short the time until made to see that as the days of a tree, so are the days of the Lord's people. He sometimes lays his hand heavily upon us, showing us what great things we must suffer for his sake, until we cry, *"Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me."* Whom he loves he rebukes and chastens, and it is his chastening hand that makes us look up, until we see clearly every man, every child of God, walking the same path, every one enduring the same storms and afflictions, for if ye be without chastisement, then are ye bastards and not sons. There is no place of rest for us in the town, or world; we cannot go back there, or tell to any in the town of the things we see clearly. They know nothing of the reproach of the cross, and have no sympathy for the mourning people of God. But to our own house, there we may freely go, sure to find there the sympathy and fellowship we crave. There all speak the same language, weeping with those who weep and rejoicing with those who do rejoice. Here we see men as trees of righteousness, the planting of the Lord, walking the same road, buffeted on every hand by storms without and within. The same storms that beat and bend one old tree beat upon all, and though one may feel that the storm has brought him a little lower than the rest ever get, yet all the rest feel the same way: less than the least of all saints. But in this is our fellow-

ship and our love made perfect, and we often find the lowest tree bears the sweetest fruit, as the apple-tree among the trees of the wood. What a comparison. The low apple-tree is the one that bears the fruit. The ones that stand the highest are not always the most fruitful. But *"as the apple-tree among the trees of the wood, so is my beloved among the sons."* *"Though the Lord be high, yet has he respect unto the lowly."* His loved ones among the sons of earth are lowly. A proud look he hates and abominates. The proud he knoweth afar off. But the fruit of his love on the lowly trees is sweet to our taste; yes, sweet, because when we are made to look up we see that his banner over us is love, and know that, *"Though I walk in the midst of trouble, thou wilt revive me."* *"Thy rod and thy staff they comfort me."*

As the days of a tree, so are my people. As the tree falls, there shall it lie. It falls to earth, and returns to the dust as it was, and so shall it be until the bright morning of the resurrection, when the Lord shall bring again in power that which fell in weakness, and will clothe it again in the beauty of holiness, then shall we be satisfied. Every idol that now intervenes between us and our love will be swept away, and we shall see his face, and never, never sin. No more storms of darkness and sorrow falling upon us, no more crying of pain and anguish, no more griefs and heartaches, no more trouble and mourning, no more losses and crosses, no more wars and fightings, the conflict will be over,

our warfare ended, and God himself shall wipe the tears from off all faces, for, *"as one whom his mother comforteth, so will I comfort you."* Then shall we see him as he is, and be like him. *"As the days of a tree [He was a man of sorrows and acquainted with grief] are the days of my people."*

Elder Kenneth R. Key

MOVED OR MOVING ?

To assure you of getting your "Signs" and without missing any copies, be sure to inform us of any change of address.

Editors

CORRESPONDENCE

Route 1, Box 101
Willis, Va. 24380

Dear Editors,

Please renew my subscription to the "Signs of the Times" for two years. I am, I hope one of the Lords poor and afflicted. I am afflicted with MS and have been confined to a wheelchair for five years.

With the help of my husband and my brethren, I am yet able to go to meetings at my home church, for which I hope I am thankful. It would be a weary life if I could not go and hear the gospel preached and meet with my brethren occasionally.

When at the throne of grace, remember me.

With love for Christ's sake,
Margaret H. Quesenberry

ARTICLES

ADMONITION

“Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.” (1 Timothy 4:6)

This is an exhortation written to Timothy, the preacher, by Paul, an apostle of Jesus Christ. Timothy was an ordained preacher, chosen and set apart by God, to comfort and feed his little ones, while they sojourn in this world of sorrow. Since preachers this day and time have the same calling, to comfort and feed the sheep, the exhortation to Timothy is also applicable to them.

We are blessed in this section of the country, with a marvelous portion of the Lord's servants. There are many oases where his children may rest and be comforted. Any Sunday, churches are in driving distance, where those who are thirsty or hungry may be fed by the overseers, who were made such by the Holy Ghost. The doctrine is proclaimed in all its wonders as dictated by the Spirit. The writer, at times, if not deceived, has been made to rejoice under the dew drippings of the sanctuary.

To be taken out of one's self and lifted up to behold with the speaker, power, justice, glory, mercy, grace, hope, love and all other attributes of the Saviour and King, are ours to enjoy and feast upon as the Spirit directs the preacher and hearer. For these rea-

sons, it is the first phase of Paul's exhortation to Timothy, "Take heed unto thyself," of which I wish to write.

When a comforter is lead to comfort one of God's little ones, both parties are acted upon by the Holy Spirit, neither having merited the favor. At other times this same comforter and comforted one may be left to themselves, in the flesh, without inspiration, and try as they will they cannot attain the blessing, as before. I believe they both have to be inspired or receive a revelation before they can speak or hear the mysteries of godliness. The little child, who has been fed through the preacher, is puzzled, when that same preacher tells him that only the prophets, apostles and disciples of the Bible days, were given such inspiration. That he is only a vessel of mercy, subject to mistakes, like other children, with only a hope. I believe that when Christ wants a child soothed and comforted, made richer in the knowledge of Grace, He prepares the particular preacher who is to comfort him. I also believe, that the words meant for that child, whether by mouth or pen, will be spoken by the Spirit "through" the preacher and he could not make a mistake, if he tried. In taking heed unto himself that minister should ask, *“Am I feeding that little one, saving it from doubt and worry?”*

The preacher has a very special calling. *“Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.” (Luke 9:60)* With the word of a king there is power. He was not only told to go and preach but also what to

preach, the kingdom of God. Furthermore he receives his sheep food by revelation, as it is meted out to him, not his own preparation before the services: *"For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."* (Galatians 1:12)

A few months back I was wallowing in the slough of despair. It seemed the wings of His love were closed from under me and I was falling to destruction. My prayer for deliverance was answered through a discourse, by one of his enlightened ministers, and the way was light again. His love and mercy had only been hidden from me for a season, for my own good, He explained to me through the lips of this elder. I feasted on it there at the church and at home that night my bed was easy and restful for the first time in months. From my window his handiwork shone forth from heaven in all its glory and I delighted in the works of the Lord. *"Neither pray I for them alone, but for them also which shall believe on me through their word."* (John 17:20) It seemed my happiness knew no bounds, through this preached word.

But sometime later, while talking to another elder, I asked him what he thought of the sermon that had meant so much to me. His answer was, *"I didn't get much out of it. It sounded like a good deal of speculation to me."* I have heard very comforting sermons from this minister too, and could only question in my mind, *"How can these things be?"* Could Paul's exhortation mean that such careless

remarks are not calculated to save the child from pain and anguish, when he said, *"Take heed to thyself, etc."?*

While enjoying the doctrinal sermons and feeding on the food sent through these ordained elders, in a relaxed, confidential frame of mind, are his children asleep in Zion? Is the watchman asleep on the wall? Such questions can be raised in a little child's mind, when it hears one elder criticize the other ministers, all who are supposed to be overseers charged by the Holy Ghost. Paul, to those who should hereafter believe on him to everlasting life, said, *"No man can say that Jesus is the Lord but by the Holy Ghost."* (Cor. 12:3)

When a poor, groveling worm of the dust, who is nothing and less than nothing, with the weight of his sins pushing him into a smoldering pit and the flames of destruction are closing in forever, feels all of a sudden a calm; a sabbath from all his writhings and is freed, he longs to hear more of the one who eased his pains. He hungers and thirsts for the soothing assigned to the preachers of the Gospel.

Many are called, but few are chosen. The chosen are the guards who are placed around the walls of the city to cry to the inhabitants that the wall is secure. That the enemy will never molest them again because of the strength of the wall. These chosen guards around the city have the proper authority and know what to cry to comfort the hearers.

The natural man, no matter how great he is in oratory, cannot expound the riches of the saving grace of our Lord

and Saviour Jesus Christ in fullness and truth, unless he is given light of thought and liberty of speech or pen, by inspiration. *"But there is a spirit in man: and the inspiration of the Almighty giveth them understanding."* (Job 32:8) This inspiration works on the speaker and hearer alike, giving them tongues to speak and ears to hear, so that the comforter and comforted are one in Christ.

On another occasion, the writer heard a minister take a text and preach a long, comforting discourse. As we often say, the text took him, and he was made to show me green pastures and still waters of rest and peace. Before me spread a beautiful picture of the things bought for me, unworthy though I be, by the blood of the crucified one. The river of the water of life seemed to flow from the throne of God, through the soothing voice of the speaker into my very heart and swell it most to bursting with happiness.

The very next day, an elder of my acquaintance said the text of the night before had been misapplied, that the scripture had another meaning and could not mean what the preacher had interpreted it to mean. My heart sank and a lump came into my throat.

The question comes to mind, if we are his workmanship, made able to speak and hear these wonderful promises, by the Spirit working in us through inspiration and revelation, how can these things be? The joy and gladness in my poor soul, when permitted to feast at the table of God's love, or to be given just a crumb, when I am so

hungry, is almost unspeakable. There are no words to express a broken heart, a despairing soul, made glad through the ministrations and comfort, channeled through the vessels, chosen by God to feed his sheep.

Several months ago I had an illness that was accompanied by severe pain and emotional depression. It seemed, when I was almost at the breaking point, our dear pastor happened in. Did I say "happened"? To me it seemed Providential. He talked of neighbors and friends, of brethren and sisters, of the sick he had visited, of correspondence with other ministers and brethren, all this interspersed now and then on the scriptures and the greatest of all Physicians. It was hard to be depressed or think or feel pain, and when he was gone my mind and heart kept feasting on the "medicine" he had left me. He has always filled such a need, since we united with the church. *"As it is written, How beautiful are the feet of them that preach the Gospel of peace and bring glad tidings of good things."*

Because we love them, we hope, for the Truth's sake, as brethren, and because we lean on them as staffs of comfort, when activated by the Spirit, we admonish with Paul, *"Take heed unto thyself."*

Mrs. Cisco Barron
Lillie, La.

**IS IT TIME TO RENEW
YOUR SUBSCRIPTION ?
IF YOUR EXPIRATION DATE
IS 9 / 92
IT EXPIRES WITH THIS ISSUE.**

VOICES OF THE PAST

THE GREAT SERMON OF SERMONS

(Matthew, fifth,
sixth, and seventh chapters)

My Bible has been before me for a long time opened at the 5th chapter of Matthew. My fervent prayer has been, Lord, make these words real and alive to me! I am not satisfied with the natural meaning of these simple statements, as they appear in this material Bible, -- I want to experience hearing these words accompanied by divine revelation in my soul. I want to feel their power in my life. I pray that you empty my mind of all that is carnal and past: -- yea, fill it with living words of Eternal Life! Carry me back in Spirit to the time and place where these words were spoken upon the mountain to your disciples. I have been patiently praying and waiting amidst impatience and despair. Lord, reveal.

Jesus speaks peace to my soul as He reveals to me things I have never seen before, You do not know what you are asking. You don't need to be led back to the place and time to experience this. These things are spiritual and eternal. That was a natural mountain in the place where I so-journed for a little season in time. I have raised you up out of the slough of despondency and have carried you upon the spiritual mountain of Zion. Our conversation is in heaven. I am the great Teacher who teaches My

teachers to teach. I have ordained you to write and publicly proclaim that which I reveal unto you. My sayings are appropriately written in red. It took my blood to clothe the naked law with the color of hope. It took my righteousness to over-arch the pathway of your life with the splendor of the heavenly bow. My grace and truth converts duties to privileges. I set my commandments as gems in your soul. I move your heart gently, calmly, and slowly in the way of peace and understanding.

You have thought of the kingdom of heaven as something that you would never enter until after your life on earth is over. Your carnality causes you to so reason. You are no different from others in your carnal ideas. I want to show you this Kingdom is not of this world but it is now being experienced by my brethren. I, the Son of Man and of God, am King of this Kingdom. My Father gave me this kingdom. I intercede for it now. My Father, Jehovah, has no rival. There is none beside Him. He does according to His will and works all things after His counsel. The devil, Satan, is my rival, my enemy, and my evil. I am Father of the subjects of my kingdom; Satan is father of the subjects of his kingdom. Satan's subjects shall ever be willing to do his will. Satan hinders you as he hindered Paul. My Father is faithful to His promise that I shall overcome to the extent of destroying Satan and all of his works. Every time I appear to you, Satan flees. When I disappear, Satan enters. Satan torments and confuses. I comfort, encourage, and

soothe you with peace that passes understanding. It is for your good that I disappear for a season; else, you would not know from whence comes your salvation. I deliver you, or save you, many times from the pitfalls of Satan.

You are resting awhile in this heavenly conversation in seclusion. Your question, Why speak to me of them?—you speak of others when you say, *“Blessed are the poor in spirit: for theirs is the kingdom of heaven.”* I, Jesus, say to you: It pleased God by the foolishness of preaching to save them that believe. Preach the Word. Out yonder among the multitudes are many of my people who greatly desire to hear proclaimed these words of mine which I have received of My Father. I was telling these few disciples who sat in a circle around me that those who possessed these god-given characteristics among the multitudes we had left, were in this kingdom, even though they were not present with us. They were children of the kingdom. They were sheep among the goats who would follow my undershepherds. I am the chief shepherd and teacher. I instruct you how to teach my people by speaking and writing. I will be with you in your attempts to preach and write; My spirit shall guide you in all truth and take of mine and show it to you while you are speaking and writing.

I show you a chain of precious gems in the beatitudes. Each is connected with another, and the last is connected with the first. This forms a ring of brilliant divine jewels of the

subjects of my kingdom. Each and every subject of grace makes manifest each and every one of these jewels. These are as chains of gold about the neck and rows of jewels on the right cheek. I am the CENTER. When I am in the midst of just a few forming this circle, each right cheek is toward me. Where two or three are gathered together in My name, I am in the center. My first words after baptism and the temptations as recorded in the Bible were, Repent, for the kingdom is at hand. I chose natural fishers and ordered them to be fishers of men. The gospel net will catch men who are blessed with divine characteristics. You cannot see your gems and jewels that I have adorned you with; but your brethren can. You can see their gracious adornments that I bestow upon them; but they cannot. People who are self-centered have their fill of self-gratification. They are full of self-praise and boasting. They are rich in spirit according to their own estimation. It is an agonizing experience to be emptied of selfishness, pride, and worldliness; yet the naked law is designed for this purpose. The law is a school-master to bring you unto me. When you come, you are empty and desolate. When you are full, you have need of nothing. You come to me empty. I pour into your fainted and empty soul enough to sustain you now. The soothing oil of grace lifts your bowed down head as I pronounce the blessing of being poor in spirit. You are being rewarded by the revelation that all such are members of the Kingdom. You are being filled with

the riches of amazing grace. It does not mean that you are poor in material things. Material things have lost their brilliance and enticements to those who have been emptied of the love of self and the satisfaction of carnality. Your interest is in the kingdom of heaven. You have just been weaned from the breasts of natural consolations. Kingdoms of this world can no longer suffice to satisfy your desires. Tribulations have worked patience in you and has resulted in humility. No philosopher has listed humility as a virtue. Being poor in spirit is not a condition of life, it is the temper and state of the mind. It does not denote circumstances, but inward character.

Your soul mourns because you are poor in spirit. I comfort you with the blessings of my promise to wipe away the tears of humility, repentance, and love. Self-love, pride, and covetousness, have their tears which cause carnal mourning; but, until you are emptied of them, I cannot comfort you. The grace that lies at the foundation of every other, is to depend upon Me for all things. You must feel so dependent upon Me that you realize that without me you can do nothing. You mourn because your vain confidence is broken up, and your presumptuous self-righteousness is cast aside, your vain life with its thousands of violations of the holy law floods your mind! I comfort you by revealing to you that I took the slashing and piercing of the sword of divine justice in your stead. My spirit makes you free from guilt.

Meekness is the opposite of all that is arrogant, forward, and self-assert-

ing. The meek will not demand his rights, but will suffer wrongdoing at the hands of enemies rather than to retaliate. You do not demand your rights but you inherit them as my gift to you. Yea, you inherit the earth as my reward which is a result of your meekness. A soft answer is mighty to turn away wrath. Satan cannot stand meekness; he will flee from it. Meekness is humility in the midst of persecutions. I prove to you that the quiet might of gentleness puts the arrogant to flight. Patience and submission is more powerful to subdue your persecutors than the attempt to affirm your rights by words or force. I teach you to pray to God for reconciliation to your lot, rather than to retaliate against your persecutors by grievous words and actions. Grievous words stir up anger: I teach you to be quiet and do your own business. Nothing necessary for you shall be taken away by your enemies. All you need of earthly things, you shall have as an inheritance. Natural bread for your body as well as spiritual bread for your soul, keep your soul and body from famishing. You can eat but one meal at a time, wear only one suit, occupy only one place, take one step, speak one word, have one thought, and do one thing; if you are enabled to do this, What more do you need for this moment? You need not store up food, clothing, money, real estate, and other earthly treasures in order to survive this day: I know what you need; I will supply your every need. The mighty shall be brought down by my Father. This kingdom which is not of this

world shall finally subdue all the worldly kingdoms. Kings of worldly kingdoms are arrogant, forward, and self-asserting. I, Jesus, am meek and lowly, yet the Heavenly Kingdom is built and ruled over by me. My subjects are poor in spirit, they mourn when I am absent, meek, hunger and thirst for righteousness, merciful, pure in heart, and are peacemakers; yet, they esteem me as their prophet, priest, and king! The subjects of my kingdom overcome the world because I dwell in them: yea, I am in their midst.

My people hunger and thirst after righteousness. I sprinkle your parched lips with living waters now and then. I sup with you on the wine of the kingdom. Your soul is sprinkled with the water of life. You sometimes wade and swim in the Holy Waters for a moment. You look forward to passing from time into eternity for the fullness of satisfaction of never thirsting. You hunger and thirst after righteousness when you are made to know that you have none of your own, -- nor any means to purchase it. I purchased it for you. I give it to you as you have need of it. I am the bread of Eternal Life. I am your righteousness. My doctrine is your bread for your soul. I give you water springing up into everlasting life. I have set you apart to especially favor you with my righteousness. I have sanctified you unto a most-holy climax.

"Blessed are the merciful; for they shall obtain mercy." It is not that you obtain mercy by virtue of your mercifulness, but rather your mercifulness is the stamp that I have given

you as proof that you are an inheritor of free forgiveness. I stamped your heart, mind, and soul with the divine favor freely given you of mercy. Your reaction is that you are merciful to others as I have forgiven you. *"Blessed are the pure in heart; for they shall see God."* You cannot purify your own heart. When I purify it, you detest even the best of your own righteousness. You then converse with God in prayer through me. As I reveal the Father to you, you see Him. I prepare you to see Him. You can only stand short glimpses of Him. Be patient. When you awake in His likeness, you shall see Him as He is. I am eternal. You are not in time when you see me. I raise you up into the eternal NOW. You have experienced being lifted up beyond the timely realm. I have shown you things unlawful to utter in time. I sympathize with your cast-down feeling when you re-enter the timely realm. You grieve because you cannot call to remembrance the things you saw and heard. This brief moment in eternity causes you to pray for its fullness.

I have divinely favored you with the gift of peace. It is so stamped upon your heart that you hate confusion, trouble, disturbances, debates, and wars. When you attempt to negotiate peace, you are ready to sacrifice anything and everything that could be considered as personal opinions, worldly, or sensual. You cannot sacrifice the gifts and graces of the Spirit, because they are yours. God is the only one who can take them away! Peace be unto you.

“Blessed are they which are persecuted for righteousness’ sake; for theirs is the kingdom of heaven.” The first beatitude is tied unto the eighth beatitude with the words, ***“For theirs is the kingdom of heaven.”*** These eight jewels signify the eight characteristics of each and every one of this kingdom. Your enemies shall persecute you because you are poor in spirit, and mourn, hunger and thirst for righteousness. They will revile you because you are meek and lowly. They will scorn you because you take persecutions without retaliation, forgive without being even asked, and do everything you can to live peaceable with all men. They even call you cowards because you do not fight for your rights. This sermon on the mountain is as fresh and beautiful today, as when my lips first parted to utter it to my disciples. These sayings of truth shall ever shine as the most precious jewels in the hearts of my people. My people rebel at the reasoning that the Bible is obsolete. Those who say that this sermon only belonged to my disciples who were with me at that time know not the truth. I make it fresh to you now. These words live for they are **WORDS OF TRUTH.**

I, E.J. Lambert, do testify that the words afore-written are my feeble attempts to express extemporaneously a very small portion of revelations that I have experienced while sitting at this typewriter. They have come with such authority that I did not hesitate expressing them as though Jesus was speaking. I am so finite that I only

skimmed the surface of this conversation in heaven. I make no claim that it is infallible. Cast a mantle of charity over the many mistakes. I trust that while you read this article that it inspires you to again read the Sermon on the Mount as recorded in Matthew. May Jesus open unto you the scriptures of eternal truth. We pray God to enable us to write further upon this Sermon. This we will do, if God permit.

E.J. Lambert

THE FUTURE



At this time let us notice the following Scripture: ***“But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us (2 Cor. 1:9, 10).”*** This is a history of the apostle’s salvation. Is it the history of yours?

Let us notice John 6:37. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. We have in this passage three of the fundamental points of doctrine. Election, effectual calling, and the preservation of the saints, is clearly and emphatically taught here. To deny one of these points is to deny the whole. If one is left out of God’s choice; if one thus chosen is not brought; if one thus brought is not kept, then the doctrine is worthless. This is the history of the salvation of

the people of God. Is it the history of your salvation?

What did this declaration of truth do for you? Not the first thing. The choice of God did not bring you to Him; the declaration of His effectual work in bringing men and women to him, and in keeping them from every enemy that would arise did not do a thing for you. God's truth must be made to live in us; there must be a manifestation in our lives of the doctrine. This manifestation was made to one, a pattern left on the sacred pages of the New Testament, to wit, the apostle Paul. This work is shown in types and shadows, in figures and allegories all through the Bible, but brought to its full prominence in the history of Paul's life, and in a marked degree in every child of God.

As we look in on the Apostle in his second letter to these Corinthians, it is with delight that we read of his knowledge of the travel of a child of God. He had learned contentment in whatever state that he was in (Phil. 4:11), and his afflictions and his comfort were all tied in with the past and the present and the future. This sentence of death was not something acquired or apprehended or intercepted, but it was placed in him by the Spirit's mighty power. I have the Scriptures on my side about the past, both as to my experience and Paul's; likewise it is on our side about the present. If his testimony by inspiration, and mine (I hope) by revelation, does not convince, then it is not because of the weakness of what he and I have been delivered from, but because that the

sentence of death is lacking in unbelievers. His trust for deliverance was justified just before his death, was made manifest in complete triumph. Whatsoever is not of faith is sin. Were the disciples ever commanded to have faith in themselves? Did the New Testament writers give us one example whereby we were to have faith in ourselves or in one another?

Trees always come before fruit. It is the tree that makes the fruit. The fruit does not bear the tree, but rather the tree bears the fruit. Any source of fruit receives credit for the fruit. Have we got a tree, either in reality or in a symbol, that is set in the nature of men, which will enable us to have faith in it for the future? Which of nature's gifts will we have faith in? It can not be the sword, for if we use that, we shall perish by it (Matt. 26:52); it can not be the natural mind for certainly our hope for the future must be in something more than foolishness (1 Cor. 2:14; it can not be, in the carnal mind for it is not, and can not be, subject to the law of God and is death (Rom. 8:6,7); it can not be money for it had to perish with the user long ago (Acts 8:20); it can not be by the mighty and wise and noble, for but few of that kind are called and in that call they become the least; then in what shall we believe in for the future? Where is our faith coming from? It is all coming to us as a fruit of the Spirit. Faith is the gift of God, the product of the mighty working power of the in-wrought energy of God's Spirit (Eph. 1:19, 20; 2:8; Gal. 5:22). This faith is in God.

We sing:

*“ ’Twas grace that taught my
heart to fear,
And grace my fears relieved;
How precious did that grace
appear,
The hour I first believed.*

*Through many dangers, toils
and snares,
I have already come;
'Tis grace has brought me safe
thus far
And grace will lead me home.”*

And we haven't had a hymnologist or chorister that would dare make two kinds of grace out of the experience of John Newton or Paul, but we sometimes, in this enlightened day, find folks preaching two kinds of grace. One kind saves, the other would, if you would. My future, as well as the future of the church of Jesus Christ is dependent on saving grace.

There are two kinds of looking to the future. One is begging God to lead and show us the way; the other is a dead traditional belief in the past, resting (not in his love (Zeph. 3:17), but) in laurels of long ago, pointing with pride to this man or that man or the other. What are we looking to for deliverance? Is our hope in God that raises the dead? Or is it in the name of yesterday's leaders? I would feel indeed sorry for the man that is not worried about present conditions among the Old School Baptists, but as bad as his condition would be, it is

not as bad as it would be if I got to the place that I believed that about face was all that was needed to remedy the situation. How full of unbelief I am when I say one that has wandered away is able to find the way back. If the future of the church has depended on that in the past we are singing the wrong song, and we are preaching the wrong doctrine, and it would be becoming in us to change accordingly. If I did not know the way any better than to deviate from it, and my works were not the kind that keeps me, I feel mighty poorly about me getting to a former position. Lack of wisdom will not improve one's perception of the right way as we travel along further away; then I do not see how to get back. Lack of power to stay in the right way will not improve as I remain without it; then I do not see how that I can return, seeing that I am weak in both wisdom and power.

But, dear brethren, there is something much better than all of this, for, if you have been on a prodigal road, you learned that all this is a mess of husks. This kind of doctrine (if you will, God will) was placed on our brethren many times in the past. It is a galling doctrine and the church has not come to where it is by trusting in it. Grace and the in-wrought righteousness of Jesus Christ is a balm for the poor and needy. Blessed are the poor in spirit, for their's is the kingdom of heaven (Matt. 5:3). It was given to the poor, and the poor we always have them with us (Matt. 26:11), thus as long as we have them with us they will have the kingdom of heaven. It used

to be the pleasure of our heavenly Father to give the kingdom to the little flock, which is as poor as it is little. If he gave this kingdom to the poor, since when has it become their's by their wisdom, ability, riches of the flesh?

The poor own this kingdom. It is a rich kingdom, and they are joint heirs with the King of it. The subjects of this kingdom are brought into its pleasant borders by the quickening power of God's Spirit. Being begotten again to an inheritance that is beyond this life, they are not left to shift for themselves, but are kept ready for that which is to come. Let me state here that if I am not deceived, my being kept ready is just as sure as the inheritance is safe in its laid up place (Psa. 31:19; Col. 1:5; 2 Tim. 4:8). I do not see any way for enemies, inwardly or outwardly, to get into that sacred abode and destroy that inheritance. He who called me, as I humbly hope, out of darkness into the marvelous light of the Son of God, has promised to never cast out, never leave, not to leave comfortless.

In the days of Gideon a small remnant was saved. This salvation was of the Lord. In the days of Daniel a small remnant was saved. This salvation was of the Lord. In the days of Elijah a remnant according to election was saved. This salvation was of the Lord. In the apostle's day there was, at the precise time of which he spoke, a remnant according to the election of grace and they were saved by grace. If we are preaching what Paul preached, we, as boldly as he ever said it, are

preaching salvation by grace for the fiery trials ahead, and, since I believe that when the Lord comes the second time without sin unto salvation that he will find faith in the earth, I feel just as sure as God is on his throne that those faithful people will be saying then, That there is a remnant today according to the election of grace.

This church was alright when I came to it. I am not condoning the evil among us; I will rebuke and reprove, exhort and admonish as long as I find it in my people. I will thank God for this church as long as breath is in this body, just like Paul did the Corinthians, even though I find in the body things that ought not to be there just like he did there. That little church is still alive down in Alabama that gave me my first taste of heaven below in a church capacity. As I have said, she was alright then, and as I have many times since then sat in her midst, sharing her joys and sorrows, I feel today that she is still faithfully keeping house for the Lord. Her membership has rose and fell over the years, but I am sure that when it was the least in numbers that God was taking care of her then; that every blessing belonged to those members as much as when the membership was larger. Now that I am a member in Ebenezer Church, in Baltimore, I feel that I can thank God for her, as I can thank him for past blessings down in Alabama. The two churches will survive as long as it is the will of our Father. They will be in a sad way when Paul, or Apollos, or Cephas, or some weakling like the writer, has to back track and get them

contented is that church, at home, abroad, on the land, on the sea, in times of sorrow, in times of weal or woe, in times of thanksgiving, in times of brotherly love and affections is blessed to sing

"The Lord has promised good to me,

His word my hope secures;

*He will my shield and portion be
As long as life endures."*

for ere long we shall sing the song of triumph in yonder's world and shall render all praise and honor and glory to the Captain of our salvation, past, present and for all time to come.

Elder W.D. Griffin

THE PRODIGAL SON

"And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living." I quote only this much to conserve space: Please read the entire parable, Luke 15: 11-32.



his subject has been on my mind intermittently for a few months, causing a great burden of desire to write upon it, and offer a few thoughts on what I feel is encouched in this wonderful narrative. I have striven to get by without presenting my views, realizing this is a most sacred subject even for angels

to tread upon, and I am only a poor dust worm. I know I cannot penetrate or discern the vital living substance and truth that is so mystically sealed and hid in this parable, except I be led by the unerring spirit of God; nor can any other man with the wisdom of this world, understand this or any other scripture. I do not profess to have any infallible light on the subject... but I hope I have not grasped the shadow and missed the substance. I have wrestled in the deep, yea, in the still night watches with this subject. Its first presentation was while bowed in humble pleading before my God in prayer. An humble hope wells up within me that through grace I have something in common with this Prodigal Son.

Dearly beloved: I would love to call your attention to the truth as laid down in the parable; that is, the two sons were both sons of one man (brothers). So far as birth, nature, or natural relationship, or ties of flesh and blood are concerned, they did not differ one whit - what one possessed, so possessed the other. A parable is a figure, a proverb, a dark saying: Jesus used parables to set forth or portray what has always been true. Please read the 7th and 10th verses of this 15th chapter of Luke.

In this particular parable I see two conditions set forth. The eldest, or first born of the two brothers - the one who stayed at home, the good boy, was only good in his own estimation, in his own carnal blindness, his own self conceit: he had not experienced the treachery of his own heart. He

frowned criticism, ridicule and contempt on his erring brother; even refused, in what he thought was his righteous anger, to take part in the feast which was spread for his brother: he with boasting, aired, even before his father's face, his own virtue and goodness, (see verse 29) confessing that he had not at any time transgressed the commandment of his father. Thus painting the poor, deluded, deceived mortal who is trusting in his own goodness, creature obedience, legalism, or law worshipper. His staying home represents to me no depths of experimental travel; (and we have this element about us,) even in the Old Baptist Church; for we have some who evidently feel they have at least just a little something to boast about - just some little element of good in them. Whereas, if they had the depth of experience of the Prodigal, they would know that they were not even worthy to be called a son.

Notice that it was the younger son who asked for his portion, "*the portion that falleth to me.*" And his father divided unto them (the two) his living. This asking for a portion, signifies a state of unrest - a desire to come into his rightful heritage. But as soon as this was granted, he took his journey into a far country (experimental travel) and there wasted his substance in riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

Dear prodigal child of Zion's blessed King, do you see any likeness or resemblance of your own travel in this

wilderness journey? If you do, I say unto you, Be of good cheer. It is for you, and all like you, that the fatted calf is killed. It is you who are adorned with the ring on your hand after your own strength fails - after your own ability to do something praiseworthy in God's sight fails. It is then He adorns your hand with a ring, a signet, a seal of his everlasting love; an evidence of your oneness in Him, His immutable omnipotence leading you gently by the hand. And from henceforth, all your labor is a labor of love.

"*And shoes on your feet.*" He is your protector, keeper, leader, shielding your torn, bleeding, weary feet. He is leading and directing you in the Way (Christ) unto the end; so that you may tread upon scorpions, or drink the poison of asp or any deadly thing unharmed.

"*The best robe upon you.*" The imputed righteousness of Christ.

*"How far this heavenly robe excels
What earthly princes wear!
Nor can the tongue of angels tell
How bright the colors are."*

This best robe supplants our own righteousness, which is but filthy rags, and hides all our hideous deformity of sin.

Humbly and conscientiously presented.

H.J. Bird

(This was written April 6, 1950, by the late Elder H.J. Bird.)

Editors

WHAT GREAT THINGS WE LEARN THROUGH TRIALS

Box 3,
Denison, Washington

Dear Editors and Readers:

It has been brought to my mind to write, and if I am given strength, and God so directs, I will try; without Him I can do nothing.

I have been blessed to enjoy the wonderful writings in the Signs, for they are the things I believe. God's people are made a willing people, and the things they experience today, are the same as those experienced by those long gone before. God is still the same eternal, steadfast, unchangeable, all powerful God.

I will try and tell of one of my experiences. My oldest daughter was missing all of one cold day and night. Her Dad and I started our search for her, but it was many hours of searching in vain. I was made to realize the helplessness and weakness of the flesh; but I was determined I would find her on my own, after having tried to pray, and knew that my efforts there, too, were all in vain. Oh, the bitterness and rebellion that befell me! It seemed to me He had turned his back and closed the door, saying, "*I know you not.*" Oh, the torture I suffered in that state! I tried to pray, and couldn't. I tried to beg for mercy, and couldn't do that either. After what seemed an eternity, I was made to ask, "*Almighty God, if you will, give me strength. Stand by me, and comfort me in my hour*

of need." I was made more calm now, praying for strength He alone could give; and was made to know that God is all power, and that of myself I had nothing - not even the power to pray. I believe all things come from God; and I mean all things.

It was near noon the following day when I was told to call a certain phone number; which I did. I placed the receiver to my ear, and heard my daughter's voice. "*Oh, God!*" I cried. I felt ashamed for the way I had acted; and my thoughts and heart uttered groans I could not utter. I feel sure that you, dear ones, who have had any of these experiences, know how I felt. I did then beg for His mercy; and to forgive this wicked, helpless mass of utter confusion, called man; this lump of clay; this lump of nothingness.

Yes, I believe we are made a willing people. He opens and none can shut; He shuts and no man can open. He gives, and He takes away. And I am made happy, and glad, for if He is with us, who then can be against us? He makes the lion to lie down with the lamb. He calms the storm. He, and He alone, comforts my heart and heals my sufferings; He humbles my heart and soul, and leads me in the way of his will. He makes me to know that he is GOD; and to know him is to fear him. And I am made willing for his will to be done. He is the potter, and I the clay to be moulded to his will and purpose.

My prayer is that I might be made humble, and to wait upon him. One of the very least, if one at all.

Hasseltine Allen

"But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." - 1 Peter v. 10.

If *"the God of all grace"* has indeed *"called you unto his eternal glory,"* - if he has touched your heart with his blessed finger, - remember you will have to walk, from beginning to end, in a path of suffering; for the whole path, more or less, is a path of tribulation. And, while walking in this path, and suffering from sin, Satan, the world, and the evil of your own heart, it is only to lead you up more unto *"the God of all grace;"* it is only that God may, in his own time, *"make you perfect, stablish, strengthen, and settle you."* And when your soul has passed through these trials, you will see God's hand in all, praise him for all, and will perceive how good it was for you to have been afflicted, and to have walked in this painful path; that having suffered with Christ Jesus, you might sit down with him in his eternal glory!

J.C. Philpot

PSALM 11 : 1 - 2 .

In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain?

For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.

MEETINGS

**CONTENTNEA PRIMITIVE
BAPTIST ASSOCIATION**

The Lord willing, the next session of the Contentnea Primitive Baptist Association will be held with Sand Hill Primitive Baptist Church, Duplin County, North Carolina on October 10-11, 1992. All who believe and love the doctrine of salvation by grace are invited.

The Church is located on NC Highway 41 between Beulaville and Potters Hill. Traveling East from Beulaville, the Church is on the right and on the left traveling from Potters Hill.

Gene Lupton
Association Clerk

EASTERN KEHUKEE ASSOCIATION

God willing the Eastern Kehukee Association will be held with Stewarley Church in Williamston, N.C. on the first Sunday and Saturday before in October, which is the 3rd and 4th. The church is located on Route 17 in Williamston. We invite all who are of like precious faith and believe that salvation is by grace and grace alone to come and visit with us.

M.W. Lupton, Clerk
Eastern Kehukee Association

SMITH RIVER ASSOCIATION

The Smith River Association will convene, the Lord willing, with Knob Church the first Sunday in September and Friday and Saturday before.

Those coming from the North on 220 exit right on route 605. Those coming from the South on 220 exit to the left on route 605. Follow route 605 to state route 798 and turn left to the church.

All lovers of the truth of our faith and order are invited.

Elder Hale Terry

ROMANS 8 : 30 .

Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

CONTRIBUTIONS

FOR JUNE 1992

- H.M. Pullig, LA \$2.00
- Mrs. Ina Hendrix, TN 7.00
- Mrs. Roma Smith, AL 7.00
- E.R. Graves, AL 5.00
- Mrs. Minnie L. Barrett, AL 2.00
- Mrs. E.G. Wilson, NC 2.00
- Eld. W.M. Burkhalter, TX 2.00
- Mrs. Harold May, AL 7.00
- Mrs. G.B. McAdams, MS 2.00
- Mrs. Fannie D. Wiles, VA 5.00
- Milton Lupton, VA 2.00
- Mrs. Ida Taylor, MD 10.00

1 CORINTHIANS 13 : 13 .

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

OBITUARIES

MEREDITH "DOC" ROBERT ARRANT

Brother "Doc" Arrant was born Aug. 12, 1908 and was called home to glory by his Lord May 17, 1992 at the age of 83 years.

Bro. Doc joined Union Primitive Baptist Church in July, 1984, and his wife, Sister Louise Arrant, joined Union at the same time. Bro. Doc was always faithful to attend and support the church until his health failed and he had to move to Texas to live with his son, and eventually to a nursing home until his death in the Atlanta Memorial Hospital in Atlanta, Texas.

Bro. Arrant is greatly missed by his family and all the brethren and sisters of the churches and by his many friends; but we believe he is now in the presence of the Lord whom he loved and worshipped. He was laid to rest in Union Church cemetery after a memorial service at the funeral home chapel conducted by his pastor Eld. C.C. Wilbanks.

Bro. Arrant is survived by his wife Sister Louise Edwards Arrant, one son, Roy Arrant, two brothers Ted and Van Arrant, and one sister Mrs. Clarice Young.

Submitted by,
Eld. C.C. Wilbanks

BROTHER LEE GOOCH

The time has come for us to pay our respects to Brother Lee Gooch. He was born March 18, 1902 and died May 18, 1992, making his stay on earth 90 years. He joined Tarboro Church on July 1, 1956 and was baptized by Elder R.B. Denson.

Brother Gooch loved his church and would always fill his seat as long as he was able. He enjoyed visiting the churches and associations, far and near. Brother Lee was a firm believer in Salvation by Grace and he enjoyed talking about the scriptures and what God had done for him in all of his trials and tribulations. He got much joy from the singing and raising the hymns in church.

The Church at Tarboro feel and trust Brother Lee is resting in the peace and love of our dear Saviour. We send our sympathy to his family and trust God will send them comfort. Therefore we resolve that three copies of this respect be made: one for the church records; one for the family; and one for publication in The Signs of Times.

Elder Henry Jones, Moderator
John H. Coker, Clerk

PSALMS 138 : 3 - 4.

In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul.

All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth.

SISTER ALINE BROWN GRANT

Sister Aline Brown Grant of Norfolk, Va., died March 9, 1992. She was born September 19, 1900, the daughter of the late Brother Duncan Brown and Sister Emma Brown. Her husband, John D. Grant preceded her in death February 25, 1992. Several years ago they moved from Wilmington to live with their daughter in Norfolk, Va.

Sister Grant united with the Wilmington Primitive Baptist Church December 20, 1931. She was baptized by the late Elder Ransom W. Gurganus. She remained a faithful member and attended meetings as long as she was able before moving to Norfolk.

Survivors include her daughter Mrs. Mary G. Hirsch of Norfolk, Va., five grandchildren, ten great-grandchildren, and one great-great-grandchild, and a sister, Miss Olive D. Brown of Durham, N.C.

Written by order of the Church in Conference.

Sister Evelyn Pratt, Clerk

JESSE ROBERT RHUE

The good Lord, by his kind Providence and Tender Mercy, called our dear Brother Deacon from this life January 15, 1992 at the age of 95 years. Brother Jesse was the oldest of nine children, born to T.D. and Noma A. Rhue of Stella, N.C.

Those still living are: Mrs. Naomi Vinson of Stella; Roy T. Rhue of Newport, N.C.; W.R. Rhue of Cape Carteret, N.C.; Mrs. John Weeks of Swansboro, N.C.; Mrs. Eunice Norris of Newport, N.C. Three brothers preceded him in death: Elder Z.L. Rhue and Joseph R.

Rhue both formerly of Winston-Salem, N.C. and Elder J.J. Rhue formerly of Swansboro, N.C.

Brother Jesse was first married to Lillian Mooney in 1920. Three children were born to that marriage: one son, J.R. Rhue, Jr. who preceeded his father in death; Two daughters who are Mrs. Vernona Draper of Weldon, N.C. and Mrs. Hellen Lee Williams of Fayetteville, N.C. His second marriage was to Francis W. Graham in 1970. She also preceeded him in death.

Brother Jesse was an educator serving in our public schools as a Principal until his retirement from public service.

Brother Jesse moved his church membership from Bunker Hill Church to Hadnot Creek Church by letter in June 1961. He was ordained a Deacon there in March 1962 and served faithfully as his health permitted.

Brother Jesse was a humble man. He was slow to speak but those of us that were blessed to serve with him felt that God gave him much wisdom. He always considered the welfare of the Church. He loved the Doctrine of God our Savior and enjoyed the sweet fellowship of the Brethren.

All of us, together with his family, miss him very much. We also would not wish him back. But we would say, *"Sleep, on, take thy rest, for surely there remaineth a rest for the People of God."* As David said, *"When I awake with his likeness, not only to be like but satisfied."*

We pray God's Blessing upon the family and all who loved him.

His funeral was conducted by the writer of this at Jernigan Warren Fu-

neral Home in Fayetteville, N.C. Burial was in Lafayette Memorial Park.

Done by order of the March Hadnot Creek Conference 1992.

Elder J.T. Prescott, Moderator
Vilma Rhue, Clerk

MRS. MELCINI ELLEN
"MELLIE" SHARP

Mrs. Mellie Sharp of Bastrop, La. was born Aug. 25, 1912 in Allen Parish, La., and passed away July 2, 1992, at the age of 79 years. Funeral services were held at Golden Funeral Home July 12, 1992, conducted by Rev. Allen Eppinette and Elder C.C. Wilbanks, and she was laid to rest in Memorial Park Cemetery at Bastrop.

Mrs. Sharp was not a member of any organized church, but she had a sweet hope (and we believe) that she is a member of the church of Jesus Christ which he built and not man. We never hesitate to call her Sister Mellie. She was always faithful to attend the Old School Primitive Baptist churches in this area, and especially Concord Church. All those who knew her greatly miss this charming sister, but we believe that she is now in the presence of her Lord and Saviour Jesus Christ.

Mrs. Sharp is survived by one sister, Mrs. Odell Anderson and one brother Mr. Elwood Baker, both of Bastrop, La., and a host of nieces and nephews.

Submitted by,
Elder C.C. Wilbanks

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

"The Sword of the Lord and of Gideon"

VOL. 160

KEELING, VA OCTOBER 1992

NO. 10

SIGNS OF THE TIMES

ISSN-0199-0063

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

Published each month by

SIGNS OF THE TIMES

Established in 1832

Devoted to the Old School Baptist Cause

CIRCULATION OFFICE

Elder J.R. Williams
Route 1, Box 420
Keeling, Va. 24566

EDITORS

Elder J.R. Williams
Route 1, Box 420
Keeling, Va. 24566
Phone (804) 792-8758

Elder Kenneth R. Key
721 Willard St.
Greensboro, NC 27405
Phone (919) 273-7464

ASSOCIATE EDITORS

Elder Richard H. Campbell
2171 Allen Court
Germantown, TN 38138
Phone (901) 753-7791

Elder C.B. Davis, Jr.
Route 4, Box 440-C
Roxboro, NC 27573
Phone (919) 599-7236

Elder C.C. Wilbanks, Jr.
217 Bastrop Drive
Monroe, LA 71203
Phone (318) 343-5473

All letters for this paper containing subscriptions and remittances, should be mailed to Elder J.R. Williams, Rt. 1, Box 420, Keeling, Va. 24566. All articles and letters for publication, all notices of meetings and all obituaries should be mailed to Elder Kenneth R. Key, 721 Willard St., Greensboro, NC 27405.

SIGNS OF THE TIMES, INC.

Route 1, Box 420 Keeling, Virginia 24566

THE LITTLE FLOCK

By Randolph Perdue - Jan. 1926

*The little flock which God has blessed
With hope beyond the grave,
Is the dear bride that Jesus bought
By fruits that never fail.*

*Her name is written in His book,
Although she be but few,
And He'll bestow redeeming grace
On those He did foreknow.*

*The promise to the little flock,
Stands perfect and secure;
Not by the labor of her hands,
But what He did endure.*

*The little flock will surely see
The way the Pilgrims trod,
And travel in the narrow way
That leads to Christ, our God.*

*The words He spoke while here below
Are still forever new:
Be ye not fearful, little flock,
The kingdom is for you.*

*The kingdom is the gift of God,
Though we have won it not;
But Heaven's Jewel paid the debt,
And sealed it for the flock.*

Reprint by request of L.J. Brammer.

(Elder Perdue was a former Moderator
of the Pigg River Association.)

The Editors

CONTENTS

EDITORIAL 218
 Elder J.R. Williams

ARTICLES 220
 Frank Hunt
 Troy G. Shepard

VOICES OF THE PAST 226
 Clifton Robertson
 Elder E.J. Lambert
 Elder Gilbert Beebe
 Elder J.C. Philpot

MEETINGS 238

CONTRIBUTIONS 239

OBITUARIES 239
 ALONZO B. BISHOP
 MEMORIAL - DOYLE M. PERKINS
 WYATT HENRY SIMPSON
 ANNIE HILL WILLIAMS

Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest."

EDITORIAL



Elder J.R. Williams

Hebrews 8:6-11.

"But now hath he obtained a more excellent ministry, by how much also

he is the mediator of a better covenant, which was established upon better promises.

For if that first covenant had been faultless, then should no place have been sought for the second.

For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:



Dear reader also read the 10th chapter, 16th verse slightly different but meaning the same.

We find that many covenants have been made in the bible, but for a covenant to be made it takes two people or two parties. In this arrangement God and man and man has always broken any part he was to keep, has not the ability to keep his word, promises more than he can do, Does he not, I do, do you?

In Genesis 9: 11-12, the first covenant I find, God gave a token of the covenant with man. His law in the cloud a promise that waters shall no more become a flood to destroy all flesh. Can we not rejoice that in seeing this, law after rain, realize that God's covenant is before us and as

strong as when it was made, after the flood.

I seem to see this new covenant as still based on two parties, His Son and the Holy Spirit or Holy Ghost which He promised to send in His name. Therefore this covenant was, not dependent on man to keep any part, established on better promises.

This is stated, I will do the writing in the hearts, I will put my laws into their minds. No part depending on the action of man to write or do any action, but not to even think, he will put His laws in their minds. Can we imagine anything more complete or perfect.

Not a law that could never bring life, only condemnation, not a law if ye keep my laws and my statutes, then will I bless you with blessings, but a new covenant that promises life, and made only to Israel. He does the writing and the placing, in a part of the body that mankind doesn't have power to control nor access to, for that part, to cause to change or act differently. He controls body and mind.

Controlling heart and mind, by a change in desire and action. Oh what mercy is this, by the Lord of bliss. He will be God to all His chosen, they will run after no false God's or worship any idols, for they are His, this is a new covenant, all depending on His grace given us before the world was.

Then we come to a most beautiful part to me, telling us no man can teach one to know the Lord. "Wonder if all versions of the bible have this." For all His people shall know Him from the least to the greatest. We read to know Him is life eternal, can any fail to know

Him? Can any be lost? if so He can not keep His covenant which is entirely established on the promises of God.

We then rejoice in a covenant that states we, if in that number, will know His laws, which I believe are as righteous, holy and just as God himself, will follow after, begging Him to enable us to live in a way acceptable to Him at His second coming. His law ever present in His people's heart.

We trust in that faith,
Elder J.R. Williams

PROVERBS 3:1-10.

My son, forget not my law; but let thine heart keep my commandments:

For length of days, and long life, and peace, shall they add to thee.

Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:

So shalt thou find favour and good understanding in the sight of God and man.

Trust in the Lord with all thine heart; and lean not unto thine own understanding.

In all thy ways acknowledge him, and he shall direct thy paths.

Be not wise in thine own eyes: fear the Lord, and depart from evil.

It shall be health to thy navel, and marrow to thy bones.

Honor the Lord with thy substance, and with the firstfruits of all thine increase:

So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

ARTICLES

These thoughts have been running through my mind, and for the last few days I feel led to write about them. I don't want to take a portion of scripture and use it as though it was a text, but rather to write of these thoughts. I am hesitant to write this but seems I must. I do believe if it is God's will I write this, then write it, I will. For if it is God's will, there is no power that can prevent it being written, for he is working all things after the counsel of his will. As to why he would want it written, who can understand the mind and ways of God. If he wants it written, he has a purpose in it, what that purpose may be, I don't know, but that purpose will be fulfilled. Has he not declared the end from the beginning, saying my counsel shall stand, and I will do all my pleasure. This is a positive statement, it is surely being carried out and it is not up to man to question in any way, or try to change. All the effects of all the men combined together could not change or turn his counsel one bit.

When we hear the news on T.V., radio and read the newspaper we learn of some terrible things happening, earthquakes, tornados, droughts, terrible diseases some of which seem awful bad. As we read and hear of all these things we can't help but wonder at times about the outcome. It seems the moment of weakness soon passes and the blessed Lord comforts us with such scripture as, fear not, for

these things must surely come to pass, we are given the wonderful assurance that he will never leave or forsake his children, saying fear not the world, for greater is he that is in you, than he that is in the world. Fear not those who can harm the body, but rather fear Him who can cast the body and soul into torment.

We are shown this world is not our home, so the Lord in preparing us for our home, has taken away the love we have had for many things here, also the dread or fear of the things here which at one time, would bother us. However bad these things may seem, I believe they are all coming to pass exactly as God had decreed since before time began, of all the people on this earth, they all must die (except those who are alive at Christ's coming, they will be changed) for it is appointed unto man once to die, and after this the judgment. Therefore something has to kill or be the cause of man dying, God in his infinite wisdom has chosen to take some by wars, some other ways, and no one can question him in this, or say what doest thou.

The scripture says there is a time to live and a time to die, I believe we all will live out that appointed time to the exact second, not sooner, not later. We read where some of the would be wise men of this world say it is hard to determine the exact time of death, God knows. I believe if God has ordained some specific thing for a person to do before he leaves this life, there is nothing that can take him out the world before he does it. The power

of the devil and all his workers, any of these so called accidents or anything else.

Read in Eccles. 3:15 for nothing new is happening, anything that happens or comes to pass, has already come to pass in the mind and purpose of God. So, I would ask you, what about all these things which happen, that men call accidents?

The devil with all his power, men with all their greed, lust and evil ways will not change one of God's appointed things, as I have thought, so shall it come to pass, and as I have purposed, so shall it stand.

In the beginning, God said, let there be light, and the sun shown forth in all its splendor, see the word let, when used by God, has power. When man says let, something has to happen. We read where he spoke of the light to shine out of darkness. Think about that, a light to shine into darkness is one thing, to shine out of darkness is something else. He came to this earth, He was that light, He did shine out of darkness, even so, man was so weak. God so great, man couldn't even see that light until God opened his eyes to see it. Now man has the gospel preached to him and all around him, and he can't hear it either until God gives him hearing ears, to hear.

I wanted to write a few lines about the power of an almighty God, showing some of the ways he has dealt with all things down through time. I want to write just a couple words about the 2nd covenant, first, God said, "they shall be unto me a people and I will be unto them a God." This is one in-

stance of the wills and shalls of God, from which we the Hardshells got our name. In times past they spoke so much of the wills and shalls of God, later using the word, hard shalls of God. In time with much use, the phrase became hardshells instead of hard shalls. These words will, and shall, as used by God carry the same power as the word let, which we just wrote about, they are sure, and the power complete, no way they could fail. As I have thought so shall it come to pass. Speaking of the 2nd covenant God said he would put his laws in their mind and write them in their heart, saying also, they shall not teach every man his neighbor, and every man his brother, saying know the Lord, for they all shall know me from the least to the greatest. He will take the things of mine and show them unto you, no one else could write his laws in their heart.

We see great masses of people who profess belief in God, most of them believe they have the power, the ability the right to either accept or reject the offer of salvation by God. They believe if they have the desire to, they can say yes, I accept, write their name on their church book and they are saved, or they can say no until such time as they may want to change their mind. I am writing of these things as if I know something about them, indeed I do. I at one time was an Arminian, enrolled in a church of another faith. I attended church ever Wednesday evening and twice on Sunday, I was one of the good boys, I would carry my bible under my arm and by attend-

ing church services, I was doing my duty to God, and I did believe I was surely better than most. Please understand this is the way I saw myself at that time. I was so good and knew my bible so well. I felt bound to teach and save others by my efforts.

I had an older brother, named Landon who was a member of the Old Baptists. I didn't know a lot about their doctrine, or his belief, however I had heard they believed in election, they believed God had a people chosen in him before the foundation of the world. This group, or these people would be saved while all others would be lost. Why I had or knew scripture to prove that wrong. So I decided to go have a talk with him, I was going to show him where I was right and he was wrong.

Here I want to bring in some of my experience which may not seem much to others, but it is precious to me. I won't bother you readers with different things that have happened down through the years, but I do want to write about this one thing I won't attempt to use all the scripture that was involved that day, there was too many, just a few to show you what happened.

I was alone at home one Sunday afternoon, and I decided to write down some scriptures and where they could be found in the bible. I wanted these ready so when I could go talk with my brother I would have them.

Jo. 3:16 For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.

This is the first scripture I wrote down, because the whosoever in my mind, showed me that anyone could believe on him and be saved. This I thought surely taught, that more than that little group the Old Baptists spoke of would be saved.

Matt. 23:37 Oh! Jerusalem, Jerusalem, thou that killeth the prophets and stoned them which are sent unto thee, how often I would have gathered thy children together, even as a hen gathered her chickens under her wings, and ye would not.

This is the second scripture I was to use, here in my mind the Lord was telling the people how he would have gathered them all together, protect them and treat them as a hen would her chickens, but they would not. I saw this as a clear invitation from God to these people, and they would not, in other words it was up to these people, and their own free will, they could accept, or reject as they themselves saw fit, or so chose.

Matt. 11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

These three scriptures are all I am going to write about to prevent being too lengthy, there was however quite a few more. This scripture, Matt. 11:28 as I saw it then, meant God was pleading with people to accept him, to come unto Him and He would give you rest.

There could be much said about all these scriptures but I only want to point out the one thing that would

most surely show, I was right and my brother wrong.

I had stopped writing for a moment and was sitting there trying to think what scripture I would next use, when all of a sudden it seemed as if I was looking down through a long dark tunnel or tube, and scripture verses were coming into view down at the other end of this tunnel. They would appear small at first, getting larger as they came toward me, then passing on by, they seemed to be lit up so they were plain to see. I won't attempt to write all the scripture that was shown me there, because it was quite a bit of it. The 1st scripture I had written was John 3:16 Whosoever believeth, all the scripture that was shown to me then, was scripture concerning belief in God. Out of them all the one verse that impressed me the most concerning belief in God was this one. *John 6:29 This is the work of God, that ye believe on him whom he hath sent.* I can't begin to tell you how this affected me. I knew the answer then to, whosoever believeth. I was shown quite clearly, without doubt, that all who believed would be the ones the good Lord taught or led to believe. Then they would know the truth, and the truth would make them free. I then decided I wouldn't use that verse of scripture when talking to my brother, so I crossed it out.

To prevent writing too much I will list the other two verses together. 1st there was Matt. 23:37 speaking of people who would not come unto Jesus, and 2nd Matt. 11:28 Come unto me all ye that labour. Once again as I

was thinking about my next scripture to write, the same thing happened, all this scripture began appearing as if coming up through a tube or tunnel. This time in answer to my question, come unto me, and the other verse which read, and ye would not. In my mind at that time these verses proved that Jesus was pleading for people to come unto him, and they would not. Here are just a couple of the many scriptures that answered that question for me, that day. No man can come unto me, except the Father which sent me draw him, and I will raise him up at the last day. Any plant which my Father hath not planted shall be rooted up. For it is God that worketh in you, both to will and to do of His good pleasure. So then it is not of him that willeth, nor of him that runneth, but of god who showeth mercy.

What shall we say then to these things? Every verse of scripture I had written down to prove my brother's belief or doctrine was wrong, proved to me without question, he was right, I was wrong. No more can anyone tell me Jesus is begging or pleading for people to come unto him, and they would not. No more can anyone tell me a person has a free will to believe or reject as he thinks. To begin with Jesus is not offering salvation to anyone, as I thought he was, at that time. He did offer himself as a sacrifice to God the Father, which was accepted, making salvation sure to all the Father had given him. I now know the meaning of the words, He will take the things of mine and show them unto you. I now firmly believe God is a

sovereign God, and is working all things according to the good pleasure of his will, both in the armies of heaven, and among the inhabitants of the earth. How could it be any other way when the preparation of the heart and the answer of the tongue is in God's hand. I know the meaning of turn me and I shall be turned. All I can say is, the great mystery of why would such a Holy and Great God, be so good to me, I hope I can live to thank him and in some small way, I hope down in my heart I can praise his holy name.

I do believe there has been placed within my breast a love for the brethren, that was beyond my power of putting there. May God in his infinite wisdom and mercy bless me to continue with or in this love.

I know when you speak of a sovereign God who has all power, and who is working all things after the counsel of his will, that there are some who won't believe and dislike hearing it preached. He has shown me, that those he wants to believe, will believe. The scripture says he will harden the hearts of any he so chooses, so where does that leave us?

Some say hard doctrine, but I say the sweetest thing under heaven, because this doctrine tells us, that all who believe in God, will spend eternity with him, with this doctrine your salvation is sure, not subject to failure because of the weakness of the flesh. What could be sweeter? Forgive the mistakes, I desire your prayers.

A brother I hope,
Frank Hunt
102 Lake Ave.
Salem, Va. 24153



If I am truly aware of what my feelings are, when I write, it is without any intent whatsoever, to hurt anyones feelings in what I write; and yet I have every intent, to not shun writing down exactly, what I feel to be the Holy truth, as I feel and hope, I was shown by the Holy Spirit; only the three-one God knows for sure. From time to time with me, I feel so very sure, the Lord has come into this poor sinners heart, that I do not question it at all; and yet still I am brought to remembrance, that we live by hope, and so therefore, I must not falsely claim to know the mind of God; and so therein, I must (if Gods' will), continue within the bounds of a hope, while hoping it could be a lively hope; God knows for sure.

I do feel that if what I feel and write, be supported by the Spiritual meaning of the Holy Scripture, then all is well with me; but if that not so be, then it can be no more than filthy rags in His sight; so you see, it must and does go right back to hope.

I do believe that my awareness of my weakness, is a gift from God; for I do not believe that human nature of itself, could ever come to that conclusion.

From time to time, I feel to say - I am what I am by the grace of God; I hope, "God" knoweth for sure.

I am reminded of a passage of scripture (I may not quote word for word) - When a man thinks he knows much, he knoweth nothing or no thing as he ought.

Whenever I write down my feelings concerning these things, it is with fear and trembling; not of man, oh no not that; but of the all wise "God" who knoweth all things, even long before they are a time reality, even from before the foundation of the world.

Oh yea, my brethren, He being the Creator of our brain and our heart, it is an entire impossibility for any feeling to enter our heart, or any thought to enter our brain, but exactly those for which He created them for and to feel and think, for He is the perfect God; He always has known, and always will know all things.

True answerable prayer unto God, is in nowise, an attempt, to inform God of anything; for He is already fully aware of all things, for He is everywhere present and nowhere absent, and is always fully aware of the intent of both the mind and heart of everyone; and furthermore, all True answerable prayers are placed within the heart of everyone who utters or groans such prayer; not only does He prepare the one for to pray, and what to pray for, but also, His answer to that prayer, was already prepared, from the foundation of the world; you see, nothing has ever, or will ever, come as a surprise to this God.

For you see, God provides both the preparation of the heart and the answer of the tongue; so making it an

entire impossibility, for any unforeseen thing taking place with Him.

Oh yes, man devises; but "God" accomplishes; man walks; But "God" directs his footsteps; In Jonah's mind and intent, he was running away from what God had in store for him to do, but unknowing to Jonah, his every step was in that exact path God had mapped out for him to follow, Yes even his three days and nights in the belly of the fish.

You see, it takes strength to think, speak, move or have our very being; and all strength is derived from some power source; and so almighty God having all power both in heaven and earth, and all powers, what be, are ordained of God. Leaves it unquestionable that He assuredly is in absolute and complete control over all things at all times.

Now if that leaves man any room or ability to alter or change what God purposed to be, then I know nothing about anything.

So you see, His name, must be and is, the only name, ever worthy of any praise, honor or glory.

From time to time, I so much desire to praise my God, I feel that I would gladly (and I hope thankfully), leave this earthly world, just to be able to praise His worthy and Holy name, as I would that I could; and yet I feel for sure, His way is the only way that is perfect and Holy. I just hope I could be, one of His little ones.

I love (I hope for Christ sake) these words - Praise God from whom all blessings flow, praise Him, all creatures here below; Praise Him above,

ye heavenly host, Praise Father, Son and Holy Ghost. (704 in Lloyds).

My papa was an Old School Primitive Baptist in this life here upon this earth, who soundly believed in the Absolute Predestination of all things, by the Almighty and Merciful God.

I so very clearly remember saying to him, as he lay upon his death bed, just a short time before he died - Papa I do not know for sure if I have ever been truly thankful unto my God, or have ever in Holy truth praised His Holy name, but have so very much desired to do so; Papa said to me, son if a desire such as you express, is not so doing, then I know not what it is either. But those words he spoke to me then, has been much comfort to me, many times since.

Dear chosen vessels of God's mercy: In as much as be in accord with the will of God; let us be in remembrance of Thy greatness O God, of Thy long suffering, of Thy great mercy and grace to usward, of Thy love and kindness toward us who have never (of ourselves) earned even your notice, much less the great shower of blessings Thou hast showered upon us all the days of our lives, let us have just enough worldly riches that we will not steal, but not enough that we shall forget Thee O God; we do so hope to have ask these blessings in remembrance of Thy Dear Son Christ Jesus and for His sake amen.

As it were when almighty God said, Let there be light and there was light. And so it was, and is, and ever shall be, if He let it be, it is; otherwise it shall not be.

With mankind, there are big things and little things, important things and unimportant things; While with "God" it is All things.

In hope of eternal life, I am (I hope),
Your brother in Christ Jesus, The Lord,
Troy G. Shepard
103 E. Tateway Rd.
Kitty Hawk, N.C. 27949

VOICES OF THE PAST

THE WAY OF A MAN WITH A MAID

In the Proverbs of Solomon we find that in all his wisdom, he said, "*There be three things which are too wonderful for me, yea, four which I know not.*" The fourth thing being, "*the way of a man with a maid.*" I would not tell you that I understand this, for no words can describe the beauty therein; but I do feel that the man and the maid are figures of Christ and the church.

I would like to start with Adam being a figure of Christ; and the rib which the Lord God had taken from man, made he a woman, and brought her unto the man. (*Christ said, "No man can come unto me except the father which sent me draw him."*) Adam said that this is now bone of my bone and flesh of my flesh: she shall be called woman, because she was taken out of man. "*Therefore shall a man leave his father and mother, and shall cleave unto his wife;*

and they shall be one flesh." I feel that there is nothing on earth as precious to a man's heart as his bride. There is also nothing on earth as precious to Christ as the church. A man's bride is to forsake all others, just as the church is to forsake the world for her husband (Christ).

We find that the angel appeared unto Joseph in a dream, saying, "*Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost.*" I hope I believe in predestination; for I believe that in the foreordination of God, Mary was the wife of Joseph. And I believe that the church was predestinated to be called, justified, and glorified; and I believe that Christ feared not to come into the world and cleanse her for himself; for the Spirit of Christ that is conceived in her is of the Holy Ghost.

We find in Genesis 3:16, "*Thy desire shall be to thy husband, and he shall rule over thee.*" Ephesians 5:22 "*Wives, submit yourselves unto your own husbands, as unto the Lord.*" *For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot,*

or wrinkle, or any such thing; but that it should be holy and without blemish."

We find in I Corinthians 14:33, "*For God is not the author of confusion, but of peace, as in all churches of the saints. Let you women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.*" This I have experienced; for when our deacons were laboring so hard for peace, and to hold the church together, the women started making motions, and seconding them, and caused division. I see the regret of this shameful act.

I know that I am poor and ignorant, but some things come to my mind; and I am made to wonder. With all due respect to ministers, I wonder if this scripture could apply to them. For the bride has many members in one body, and all members have not the same offices; so we being many are one in Christ. I realize that the minister has to present himself a living sacrifice, not knowing if he will be blessed by the Husband with the gospel; and, if not, and he preaches in the flesh, he will preach the things of the flesh; and fleshly things are shameful things.

We find in Acts 20:28, "*Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath pur-*

chased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." To me, an overseer is an adviser; not a ruler. He has rules with which to advise, just as the minister has the Holy Writ with which to advise. I feel our deacons are to watch over the table, which is the pulpit, and to see that the food is fit for the flock. The deacons are to take care of the church of God.

Those that are married know the ties of natural love; and those that are married to Christ know the ties of spiritual love. I like to think back over my experience, if indeed I have one, when I felt my burdens to be more than I could bear. I had been out in the darkness of the night crying and begging God for mercy, the forgiveness of my sins. I couldn't live; and I couldn't die. When I came in, my wife met me, and said, "*You can tell me your troubles, for I have known this for a long time.*" I believe that only the children of God; know the works of God; and I felt very small to think that I had tried to hide these things from one so precious to my heart. "*Houses and riches are the inheritance of fathers; and a prudent wife is from the Lord.*" (Proverbs 19:14)

I realize that it is impossible to tell all the glorious things about this Husband and wife, so I would like to close with the beautiful sight the angel showed John in Revelation 21: 9-11: "*And there came unto me one of*

the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." This is the bride that He cleansed to present to himself a glorious church, not having spot, wrinkle, or any such thing; but that is should be holy and without blemish.

If I am not deceived, he shewed me this church in a dream. They were all clothed in solid white, no male or female; and the beauty thereof I cannot describe. I hope I love this church with such a love that, as Paul said, if eating meat offends her, I will eat no more meat. I know the Bible says that it must needs be that offenses come; but woe to that man by whom the offense cometh! It is better to have a millstone tied around my neck, and be cast into the sea, than to offend one of these little ones. And I hope that God will bless me and enable me, should at anytime my presence cause confusion and unrest among the people I hope I love, to step aside, that the sea might be calm, and the ship cease to rock.

I realize that the belly of hell is an awful place; but it is not a new place for this poor sinner. I believe with all my heart that the only road to heaven

is through hell. My prayer is to be kept humble at my brethren's feet; for he that exalts himself shall be abased. I don't mean to be offensive to anyone, but the word of God is offensive to unbelievers. *"The simple believeth every word: but the prudent man looketh well to his going"*, for the truth causes us to judge ourselves, and not others.

The bride shall not be judged, for He has cleansed her with his blood; and she shall be acceptable to her husband on that day for which all other days were made.

Clifton Robertson,
Reidsville, N.C.

A TALK WITH DEATH
"O DEATH, WHERE IS
THY STING? ..." (1ST COR. 15:55)

The thoughts of death have terrified me with such horrors that I have had no desire to talk to it. It has heretofore appeared as a terrible monster most willing and anxious to devour me at the least provocation. I have seen it as an adder ready to pounce upon me and to insert the deadly poisonous venom in the sting of death. These horrifying experiences have caused me to cry aloud for mercy. I have viewed it as my greatest enemy. Of course, I have for many years tried to shun the thoughts of it and was far from wanting to talk to it. Lately, I have thought differently about it. I have been given a hope that some day I can gladly talk to it realizing that

it is not as powerful as it has appeared. I have anticipated saying to it when my journey comes to an end here, "O DEATH, WHERE IS THY STING?"

I have stood by the bedside of loved ones and watched them slip from time into eternity. I have been amazed as the frown of death was changed into a smile of life. I have watched troubled expressions turn into a peaceful calm. I heard the dying groans of one person cease and the same voice utter the sweetest words that could be imagined as she drew in the last breath of natural life. I have of late wondered if they were having their last talk with death by asking it, "O DEATH, WHERE IS THY STING?"

I do not wish death to answer when I talk to it because I believe its power shall have been subdued and it cannot answer when I shall be privileged to talk to it. I do not expect the dead to answer because we read in Eccles. 9:5 that the dead know not anything. I want the answers to come from God through His saints. As I begin to meditate upon this subject that has so terrified me before, this question comes to mind: O DEATH HAVE NOT I TALKED TO YOU IN THE PAST?

The Holy Spirit inspired Paul to write, in 2nd Cor. 1:10 "Who delivered us from so great a death, and doth deliver; in whom we trust he will yet deliver us." Paul talked of a past deliverance from a GREAT DEATH. He must have been acquainted with it. He met it face to face when sin revived as a result of the law being indelibly written in his heart by the operation of the

Holy Spirit. He confirms in Romans 7:9 that once he was alive without the law but when the commandment came the result was the revival of sin which slew him. Using Paul's words to express it - he plainly affirmed, "I DIED." I feel that he suffered the sting of death to such an extent that he lost his life. His soul fainted in him. The pangs of death got hold of him and he experienced the great sting of it. I conclude that the infusion of the Spirit of Eternal Life brought death to him.

We read in Ezekiel 18:4, "*** The soul that sinneth, IT SHALL DIE" Paul experienced the death of his sinful soul when his soul was eternalized by the infusion of the Spirit of Life in Christ Jesus. We note that, "Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to DELIVER THEIR SOUL FROM DEATH, and to keep them ALIVE in famine." (Psalms 33: 18-19) David said, "He restoreth my soul." Have not I talked to death when I found it to be powerless to destroy my soul even though my soul had been killed? I am persuaded that the death experienced in regeneration had the greatest sting of any experience that I shall ever again have with death. Have I not talked to it daily as I have been delivered from its clutches and sting by the grace of God? Paul said, "I die daily." (1st Cor. 15:31) I wonder if I have talked to it each time in my deliverance. The next question relative to death is, O DEATH, WHAT IS THY STING?

Let us listen to Paul as he testifies, "The STING of death is SIN" (1st Cor. 15: 56) If sin be the sting of death I first

tasted its sting when I was convinced that I was a sinner. When I was convinced I was chief of sinners I experienced its greatest sting. When I was brought into the captivity of sin and realized I was imprisoned in it I suffered its awful sting. Sin is that which kills, for the wages of sin is death. James affirms in his epistle, "***Sin, when it is finished bringeth forth death." (James 1:15) My next question that I shall seek for an answer is, O DEATH, WHAT IS THE STRENGTH OF THY STING?

Paul answers this question by saying, "The strength of sin is the law." (1st Cor. 15:56) Then, death cannot have dominion over any other ones than those who are under the law. Paul concludes in the next verse, "But thanks be to God which giveth us the victory through our Lord Jesus Christ." Death then can be swallowed up in victory. Read the Scriptures and you will find that death does not have dominion over those for whom Christ died. Death cannot conquer those for whom He accomplished the law. The victory of Christ over death is given to all those who were chosen in Him. Paul wrote to "The beloved of God, called to be saints" these comforting words in Romans 6:14, "For sin shall not have dominion over you: for ye are NOT UNDER THE LAW, BUT UNDER GRACE." If we are not under the law then sin cannot reign over us. If sin cannot reign over us we have eternal life and can never die. If we have eternal life we have passed from death unto life and shall never perish in eternal death. In this sense we can-

not sin because we are born of God and His seed remaineth in us. See 1 John 3:9. Sin does not reign in those who are born of God. The carnality or sin that dwells in us serves the law of sin which is that flesh of ours not yet having experienced the quickening of the Holy Spirit. Our minds and hearts have experienced this quickening, but we are awaiting the quickening of our mortal bodies by this eternalizing Spirit. The next question in our talk with death is, **O DEATH WHAT ART THOU?**

We find that the first mention of death in the Bible was a fore-warning of consequence placed upon Adam and Eve for partaking of the tree of the knowledge of Good and Evil. It was declared they should lose their freedom. Death was a penalty for the transgression of the law, and is the wages of sin, as has already been shown. Death is passed upon all men for all have sinned according to Romans 5:12. Death is the cessation of natural life. I feel that when Adam and Eve partook of the tree of the knowledge of Good and Evil they became as God in the sense of knowing good and evil as the Scriptures bear us record. Read Genesis 3:22-24. Since that time the **TREE OF LIFE** has been so hedged in and even the **TREE OF THE KNOWLEDGE OF GOOD AND EVIL** that man has been dependent upon God's grace to partake of either.

Man ceased to have his freedom in the garden and the high privileges of all the things pertaining to God and godliness was taken from his reach.

Death is a separation from something, or things, which the subject was before in possession of. The last phase of death is explained in Ecclesiastes 12:7: - "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." It is referred to in the Scriptures as, "Giving up the ghost" in Acts 5:10. In other places it is termed a sleep, a departure, a going the way of all the earth, a dissolving the earthly house of this tabernacle, and a being absent from the body and present with the Lord; as well as, sleeping in Jesus. The next question we shall pursue is, **O DEATH, HOW DIDST THOU EFFECT ME WHEN I FIRST DIED?**

Paul catalogued **DEATH** among the **ALL THINGS** that work together for good as noted in the 8th chapter of Romans from the 28th verse to the conclusion of the chapter. I maintain that the death experienced by Paul spoken of in the 7th chapter of Romans, 9th verse, was a blessing in disguise. Surely Paul was made somewhat better by having experienced it. If you compare Romans 7:9 with Romans 7:17 you will find a changed "I". After he had experienced this death and the resurrection from it he said, "It is no more I that do it but **SIN THAT DWELLETH IN ME.**" There is a great deal of difference in sin dwelling in a person than **SIN REIGNING**. Paul did not serve sin any longer even tho it dwelleth in him. It was no longer the reigning influence of his life. The death that I died in my experience many years ago was the tool used in God's

hands to cause me to hate sin and its consequences. Before experiencing this death and the entrance of the divine law, I rejoiced in things sinful, and was the servant of sin. Afterwards, the best of my own self righteousness is filthy and sinful to me. Death killed me to the love of self and confidence in the flesh.

My next question: O DEATH, HOW DOTH GOD CONSIDER THEE RELATIVE TO SAINTS? God answers through the Psalmist, "PRECIOUS in the sight of the Lord IS THE DEATH OF HIS SAINTS." (Psalms 116:15) Our Lord considers death of great value to those whom He hath set apart to lavish His mercy upon. It is used in the sanctifying process. The term, SAINTS, mean sanctified ones. They were set apart from all eternity by God. They were sanctified in Christ Jesus. They are sanctified by the blood of Christ, the Holy Spirit, and by all the graces contained in the new covenant. Even this first death experienced in regeneration is precious in His sight. It was awful for us to experience but I trust that I have been given to thank God for it many times. I feel that I now see how valuable it was in separating me from self confidence and yearning desire to please my carnal nature. The death I die each and every day of my life is being shown to me a thing ordained for my good instead of being against me. I can look back and see the value of the death experienced thus far; but, I cannot see the death I am experiencing today so precious. I may be given to see it tomorrow. Of course, the final

phase of death will be precious. This final separation from all things natural, carnal, material, and timely will be of great benefit to the saints of God. Surely it will be precious to the Lord when all the saints whom He loves so dearly shall have been separated from time by death, and shall have been gathered together in Heaven with Him. The next question: OH DEATH, WHAT SHALL I CALL THEE WHEN I SHALL HAVE FINISHED MY COURSE?

Paul talked much of death in his epistles. He talked of the horrors of it and the need of sinners to be delivered from it. He talked about it as a judgment of God upon those who followed after the flesh. He thanked God for having delivered him from it. He rendered praise unto Him for constant deliverances. He trusted Him for future deliverances. When he had finished his course and came face-to-face with the death of his natural body he had a different attitude toward this phase of it. Read II Timothy 4: 6-8 and you will find that he was ready for it. He did not term this phase as death but rather "MY DEPARTURE". When he had finished his course he was READY TO BE OFFERED. I do not believe he was ready before then even though he termed it as more to be desired than dwelling in his earthly house. I firmly believe Paul welcomed this departure. When we are so thoroughly convinced of the frailties of our earthly house and the imprisonment that it proves to be, I feel, we shall rather desire this departure from this earth into Heaven. When I come to the end of my course here I trust by

the grace of God through the Merits of Jesus Christ to term death my departure. When I shall reach the end of the way of all men and my departure is at hand, I trust I shall talk to death victoriously. I shall talk to it of its benefits. I shall term it many things beautiful and precious.

I shall say, O DEATH, INSTEAD OF A STING THOU ART A RELIEF. No more physical pains to torment me. No more suffering of conscience shall make me so despondent. No more sins shall hamper or frustrate thoughts, acts, and words that my pure mind and heart would have me think, say, and do. There shall be no more separations from loved ones. There shall be no more weakness of body to become weaker and weaker as natural life wanes. My eyes shall no longer need glasses. My ears shall not become duller of hearing. My dwelling place shall no longer be in a body subject to death. I anticipate saying to it, O DEATH, INSTEAD OF DREADING YOU, I WELCOME YOU. YOU ARE MANY THINGS WONDERFUL TO ME.

Instead of the end, you are the beginning. You are the passageway from earth to Heaven. Instead of the wall, you are the doorway. You are the dressing room where mortality shall be clothed with immortality. You are the anesthetic God uses to condition one for the major operations necessary for all the saints of God to be properly adapted to live eternally in Heaven with the Lord and all of His angels.

I have enjoyed my talk with death but have not depended upon death to

answer any of the questions. I fondly anticipate talking with it when my time here ceases. May God bless these thoughts to your comfort and edification.

E.J. Lambert

THE CHURCH OF GOD WHAT IS IT?

How indefinite and vague is the popular idea of the church of the Living God; and how various are the applications of the word church in the parlance of the learned and unlearned theologians of the present times. A building erected for the convenience and accommodation of religious convocations, by almost universal consent, is called a church; and by that name, with great ceremony, is frequently consecrated, and with much parade given to the Lord! A church made of wood, or of bricks and mortar, so consecrated is by many regarded as a most holy place. Others with scarcely less absurdity apply the term to all religious organizations; as the Catholic church, the Methodist, Presbyterian, Episcopalian, or Mormon church: and these with very many other religious bodies are very generally regarded as churches of God, but of different denominations, alike entitled to be known as churches of God, and all in their different ways, real worshipers of God, and alike acceptable to him. But the Scriptures of truth can only recognize the church of God, as one body, having but one head, built upon one rock, by but one builder.

The inspired apostle Paul says, "There is one body, and one spirit; even as ye are called in one hope of your calling: one Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in you all." Will this apostolic description of the church of God apply to all the discordant and conflicting organizations which claim the name, but deny all the essential characteristics which divine inspiration has shown to be indispensable to the church of God? Do all these towering piles of brick, or lumber which men call churches, stand vitally united to Christ as their head? Have all the various denominations alluded to above, kept the unity of the spirit in the bond of peace? Have they all but one Lord, one faith, and one baptism? Are they all one body, having but one spirit; and do they all even profess to be called in one hope of their calling? They certainly do not.

If then these great popular denominations, when weighed in the balance, are found wanting, and when tried by the Scriptures are rejected; does it not become us, who profess to be Old School, or Primitive Baptists, most carefully to examine, in the light of divine revelation whether we possess the marks by which the holy Scriptures identify the church of God?

When the rising Savior brought the immortality of his church to light; when he had vanquished death and finished transgression, made an end of sin, having obtained eternal redemption for all his members; he ascended up on high; went to his Father and our Father, to receive the kingdom which

the Father had appointed him, and his coronation as King of Righteousness and Priest to the Most High God; he was raised up far above all principalities and powers; and all thrones and dominions were made subject to him; and he was given to be Head over all things to his church, which is his body, the fullness of him that filleth all in all. In evidence of all this He sent the Spirit down, as he had told his disciples he would, which came like a rushing mighty wind, immersing all who, obedient to his command, were in the house, and recognizing them as the only body vitalized by his Spirit and Baptized with the Holy Ghost and with fire. On this occasion the church appeared in the first disclosure of her gospel organization; and was expressly recognized as the church, unto which God continued to add such as should be saved. The constituents of the church of Christ are, first, Our Lord Jesus Christ himself, as the Head, the King and only and blessed Potentate, the Prophet and Priest, the Way the Truth and the Life. In whom is vested exclusively all legislative power. Second, the Apostles of the Lamb, seated, by the special command of Christ, on twelve thrones of judgment, not of legislation, immediately inspired by the Holy Ghost to rule in Judgment, as infallible expounders of the laws, ordinances, doctrine and order of their Sovereign. Next to the apostles, are Evangelists, and pastors and teachers. These are solemnly required to recognize, and be governed by the laws of Christ the King, as laid down and expounded by

the enthroned apostles; with express instructions to be governed by the laws and institutions of Christ, without presuming under any circumstance to alter, revise, add to or diminish from the decisions made and recorded by the apostles. Deacons, exhorters, helps and every gift as found in the apostolic rules, are to recognized precisely as it has pleased God to distribute them among the members of Christ's body for the profit and benefit of all the church.

All the members which the church has power to recognize, must come in by the door; all who would climb up some other way, are thieves and robbers, who come in only to steal, to kill and to destroy.

As all the laws of the church of Christ are immutable and irrevocable, the same rule which was observed at the day of Pentecost for admitting to fellowship are in force throughout all ages in Christ's church; and any community claiming to be his church that does not recognize them is an harlot and not the church of God. This declaration may seem uncharitable; but let those who fear God beware how they controvert it.

We hold, first, that Christ has no church in earth or heaven over which he does not positively preside.

Second, There is no church existing over which Christ presides except where his apostles rule in judgment. For he himself has said, "When the Son of man shall sit on the throne of his glory; (his Mediatorial throne is the throne of his glory) then shall ye also set upon twelve thrones judging

the twelve tribes of Israel." We know that the apostles are not here now in the flesh, nor is the Savior now here in the flesh; for henceforth know we them no more in the flesh. But all their doctrine order and decisions are here in every church or branch of the church where Christ presides as the King; for Christ has further said that whosoever rejects his apostles rejects him also. They cannot be separated in the organization of his kingdom or church.

Now then, Let the laws of Christ, embracing all the doctrine which he established, as settled forever by the decisions of the holy apostles, as left on record in the New Testament, be regarded as the infallible standard or test by which the church of Christ is identified, and, it must follow that all who are deficient in these essential and indispensable points are weighed in the balance and found wanting. This cannot be the case with the church of Christ; for she is the Ground and Pillar of the Truth. She is the perfection of beauty. She is the workmanship of God, and All his work is perfect. It therefore follows inevitably that all who profess to be the church of Christ, and reject him, his apostles, his doctrine, his ordinances, or his government, are base impostors.

In view of these well defined principles, let us look well to the order established by the apostles, for the reception of members to church fellowship and membership. Of those who were received on and about the day of Pentecost it is written, that the Spirit was poured out in a most astonishing manner, in fulfillment of the

prophecy of Joel, by virtue of which many heard the preaching of the apostles, so that they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Thus quickened by the Spirit and made to feel and know their lost and helpless condition, their minds were directed to the apostles for instruction, and when the way of life and salvation was opened to their understanding, and the word applied to them by the Holy Ghost, they gladly received the word. A wonderful change was wrought in them; insomuch that the word which had no attraction, and of the spirit and power of which they had always been so profoundly ignorant before, now seemed to them as apples of gold, in pictures of silver: as words of life, peace and comfort to their hearts. The apostles' doctrine, which so recently they could ridicule and reject with scorn, was more to be desired than all the glories of the world. Without reluctance now, they gladly received the word. It was perfectly adapted to their renewed state; for now being born again of an incorruptible seed, by the word of God, they desired the sincere milk of the word, that they might grow thereby. Hitherto they had despised and hated the apostles and their doctrine; but now by the quickening power of the Holy Spirit which God had poured upon them, they not only received, but gladly received the word, and according to the word as preached to them by the apostles they were baptized, and added to the church. That is, they were brought manifestly

into the fellowship of the apostles, and the apostolic church. And they continued steadfast in the apostles' doctrine; having gladly received it, they continued to be perfectly satisfied with it. The record given that they continued steadfast in the apostles doctrine, implies that they encountered opposition; which they certainly did, for it was a time of severe persecution. But so deeply were they rooted and grounded in the truth, that neither the bitterness of cruel persecution, nor the specious allurements of new doctrines zealously promulgated by Judaizing, or other teachers, could shake their confidence in the apostles' doctrine. The apostles' doctrine, and the apostles' fellowship are so joined together that they cannot be separated. If steadfast in the one we are equally so in both. But if we depart from the one, we cease to enjoy the other. In departing from the apostles' doctrine, we may secure the fellowship of the world, or of anti-Christ; but we cannot depart from their instruction, and still retain their fellowship.

Thus, quickened by the Holy Ghost, recipients of the doctrine of the apostles, baptized on profession of faith in obedience to the command of Christ, fully recognizing Christ as the Head over all things to his church, and the apostles as divinely authorized and qualified exponents of all the laws, order, ordinances and doctrine of his kingdom, we have described the Old School, or Primitive Baptist Church, built upon the foundation of the apostles, Jesus Christ being the chief corner Stone. And being thus stead-

fast in the apostles' doctrine and fellowship, they will be steadfast also in prayers, and in breaking of bread; and they may confidently expect the Lord will add to them such as shall be saved. How very different in all respects is the church of the First Born, from those humanly constructed religious organizations which have become so numerous and diversified in these times. However much they may differ from each other in some characteristic peculiarities, they are all alike in adopting the spirit of the proposition of the "Seven women, who 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." Isa. iv. 1. They dislike to be called anti-Christian, or false churches, as that would be too humiliating: but to live on every word that proceedeth out of the mouth of God, by no means suits their taste. They have no relish for the apostles' doctrine, nor do they desire their fellowship; they desire rather to make a figure in the world, and be at liberty to believe whatever doctrine they please; conform to such rites and ceremonies as they please; get religion when they please, of whatever kind or quality they please; keep it as long as they please, and lay it aside or exchange it when they please. Such churches as they presumptuously call themselves churches, are fond of receiving such members as will find themselves, having self-righteousness enough to live upon and only desiring to have a name to life while they are dead. For them the

apostles' doctrine is quite too stale; it is behind the age of progression in which we live; it is too slow, it waits for God to add to his church such as shall be saved; while their plan is to add themselves such as shall not be saved; or such as give no evidence that they shall be saved.

(Editorial by Elder Gilbert Beebe, March 15, 1866.)

"Having promise of the life that now is, and of that which is to come." - I Timothy iv. 8.



True religion lies deep; it is not a balloon hovering over us miles up in the air. It is like truth - it lies at the bottom of the well. We must go down, then, into religion, if we are to have it really in our hearts. The Lord Jesus Christ was "a Man of Sorrows, and acquainted with grief." He took the lowest, last, and least place. He was always down; so that if we are to be companions with the Lord Jesus Christ, we must go down with him - down into the valley, down into suffering, down into humiliation, down into trial, down into sorrow. When we get puffed up by worldly joy, or elated by carnal excitement, we do not sympathize with the Lord Jesus Christ in his suffering manhood; we do not go with him then into the garden of Gethsemane, nor behold him as "the Lamb of God" on the accursed tree. We can do without Jesus very well when the world smiles, and carnal things are uppermost in our heart.

But let affliction come, a heavy cross, a burden to weigh us down, then we drop into the place where the Lord Jesus is only to be found. We find, then, if the Lord is pleased to bring a little godliness into the soul, and to draw forth this godliness into vital exercise, that it has "the promise of the life that now is." There are promises connected with it of support and strength, comfort, consolation, and peace, that the world knows nothing of; there is a truth in it, a power, a reality, a blessedness in it, that tongue can never express. And when the soul gets pressed down into the vale of affliction, and the Lord is pleased to meet with it there, and visit it then, and draw forth godliness in its actings and exercises, then it is found to have "the promise of the life that now is." Faith, hope, love, repentance, prayerfulness, humility, contrition, long-suffering, and peace - all these gifts and graces of the Spirit are exercised chiefly when the soul is down in affliction. Here is "the promise of the life that now is" in the drawing forth of these heavenly graces in the heart.

And godliness hath the promise also of "the life which is to come." It supports in life and in death; and takes the soul into a happy and blessed eternity. Grace will end in glory; faith in sight; hope in fruition. The soul taught of God will see Jesus as he is. Thus godliness has "the promise of the life which is to come," when eternal peace shall abound, tears be wiped from off all faces, and grace consummated in endless bliss.

J.C. Philpot

MEETINGS

SAINTS REST PRIMITIVE BAPTIST CHURCH AT DALLAS, TEXAS

Saints Rest Primitive Baptist Church, 2710 Engle Street, Dallas, Texas invites all brethren and friends to meet with us in our annual three-day fall meeting.

The Lord willing, the meeting will begin at 7:30 P.M. on Friday, November 27, 1992, and continue through the fifth Sunday, November 29, 1992.

Telephone numbers for contact:
Deacon Frank D. Richards,
817-467-0005
Elder C.C. Morris,
903-769-4822
Deacon Dean G. Connell,
214-298-8068

SOUTH OUACHITA ASSOCIATION

The South Ouachita Association will be held, the Lord willing, on Saturday and Sunday, September 26 & 27, 1992.

Union Church, located about five miles Southeast of Marion, Louisiana, will host the association. All lovers of the truth are invited to come and be with us.

Ned Barren,
Association Clerk
318-778-4217

CONTRIBUTIONS

FOR JULY 1992

Elder C.B. Davis, NC	\$2.00
Larry H. Gibson, NC	12.00
Mrs. French Hogan, VA	2.00
W.L. Neal, NC	7.00
Elder Willard Cox, VA	2.00
Elder Carl Terry, VA	2.00
Julian Ray, NC	2.00
A.W. King, NC	10.00
W.W. Abshire, VA	2.00
Mrs. Dorothy M. Craighead, VA ..	2.00
Garner Horne, NC	5.00
Harold T. Clayton, NC	2.00
Mrs. James D. Marze, LA	2.00
Mrs. Frances T. Jarvis, MD	2.00
C.N. Barron, LA	2.00
Kineth Hollandsworth, VA	2.00
Elder Raymond Goad, VA	2.00
Mrs. Mary D. Stanfield, VA	2.00
Mrs. Lessie Tilley, NC	5.00
Ray Cunningham, OR	7.00

OBITUARIES

ALONZO B. BISHOP



Alonzo B. Bishop, son of John and Charlotte Lester Bishop, was born in Wyoming County, West Virginia on July 2, 1902 and passed from this life on July 26, 1992 after suffering a stroke in January of this year. He leaves behind his wife of nearly sixty two years. The children of this union are: John

Bishop, David Bishop, Charlote Fish, Janice Clark, Gayle Palmer, Glenda McKinney and Loretta Clark, deceased. There are twenty one grandchildren and twenty two great grandchildren. Brother Bishop was a retired coal miner. He was added to the New Found Primitive Baptist Church in Wyoming County, West Virginia and was baptized on the same day, October 24, 1977. He was a good and kind husband and father and was sound in the doctrine he loved. He attended his meetings faithfully as long as he was able. His funeral was preached at Tankersley Funeral Home in Mullins, West Virginia by Elder W.E. Harvey and his body was laid to rest at the Roselawn Cemetery at Princeton, West Virginia. He will be sadly missed by his family and church.

Written by Ethel Bishop,
Elder W.P. O'Neal and
Elder J.B. Farmer.

MEMORIAL - DOYLE M. PERKINS



his memorial summary is in remembrance of our dear and beloved brother, Doyle M. Perkins, who was called home from his cares and sorrows of this life on May 26, 1991.

He was born on May 28, 1900 in Caswell County, N.C., to the late William and Lucinda Perkins.

He was married to the late Lillie M. Somers on May 28, 1934. Surviving are their children, Paul William Perkins and Marie Louanne Perkins of Danville,

VA. Also surviving are two grandchildren and two great-grandchildren.

He united with Dan River Primitive Baptist Church on Sunday morning, August 24, 1947, and was baptized by our late Pastor, Elder D.V. Spangler.

He was a loyal and faithful proclaimer of the Primitive Baptist doctrine.

His funeral was conducted by Elder Kenneth Key and Elder Wallis A. Smith at Swicegood Funeral Home Chapel and interment at Danville Memorial Gardens, Danville, VA.

May those of us that mourn our great loss be reconciled to God's will, who never makes a mistake.

Written by Carol Brinson, niece, with assistance from Marie and Paul Perkins, children.

WYATT HENRY SIMPSON

Brother Simpson was born on June 11, 1907 in Pittsylvania County, and died December 24, 1991 in Bishopville, South Carolina. He lived in Danville, Virginia for a number of years. He has two sons, Melvin Simpson of Danville and Donald Simpson of Bishopville, South Carolina. Brother Simpson was united with the Danville Church on September 13, 1958. He was a faithful member as long as he was able to attend. When the Danville Church was built in 1970, Brother Simpson was there to help most everyday. He was a lovely Brother. We all miss him.

Irvin Holley

ANNIE HILL WILLIAMS

It is with a sad heart that I shall attempt to write the obituary of my mother, Sister Annie Hill Williams.

Sister Williams was born in Beaufort County, Route #1, Chocowinity, N.C. to William Henry and Betsy Taylor Hill. She was married in 1932 to the late Roy B. Williams, a devoted member of Hancock Primitive Baptist Church, until his death in 1963. To this union was born one daughter followed by two grandchildren. After the death of her husband, she lived with her daughter.

Sister Williams was received in the Hancock Church on the third Saturday, July 1955, and was baptized by the late Elder Ap Mewborn. She was a true faithful member as long as health permitted. She believed very strongly in predestination and was so thankful for the hope of someday meeting her Heavenly Father who does all things well and never makes a mistake.

Her funeral was conducted January 18, 1991, at Farmer Funeral Home in Ayden, N.C. by her pastor Elder Joe Sawyer. She was laid to rest by the side of her late husband in the Ayden Cemetery, near where she lived for many years.

Written by her daughter who loved her and misses her every day of her life.

PSALM 119:81.

My soul fainteth for thy salvation: but I hope in thy word.

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

"The Sword of the Lord and of Gideon"

VOL. 160

KEELING, VA NOVEMBER 1992

NO. 11

SIGNS OF THE TIMES

ISSN-0199-0063

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

Published each month by

SIGNS OF THE TIMES

Established in 1832

Devoted to the Old School Baptist Cause

CIRCULATION OFFICE

Elder J.R. Williams
Route 1, Box 420
Keeling, Va. 24566

EDITORS

Elder J.R. Williams
Route 1, Box 420
Keeling, Va. 24566
Phone (804) 792-8758

Elder Kenneth R. Key
721 Willard St.
Greensboro, NC 27405
Phone (919) 273-7464

ASSOCIATE EDITORS

Elder Richard H. Campbell
2171 Allen Court
Germantown, TN 38138
Phone (901) 753-7791

Elder C.B. Davis, Jr.
Route 4, Box 440-C
Roxboro, NC 27573
Phone (919) 599-7236

Elder C.C. Wilbanks, Jr.
217 Bastrop Drive
Monroe, LA 71203
Phone (318) 343-5473

All letters for this paper containing subscriptions and remittances, should be mailed to Elder J.R. Williams, Rt. 1, Box 420, Keeling, Va. 24566. All articles and letters for publication, all notices of meetings and all obituaries should be mailed to Elder Kenneth R. Key, 721 Willard St., Greensboro, NC 27405.

SIGNS OF THE TIMES, INC.

Route 1, Box 420 Keeling, Virginia 24566

Friends On a Tour In USA

***We started on ribbons of roadway
Desiring we might be Blessed to see
Many things of which we could say
Most surely have come by Thee***

***With love for all who came
With true fellowship so sweet
We travelled on in thy name
Our desires and dreams to meet***

***Where our Savior surely dwells
Is in our hearts and souls
And on the mountains and in the dells
Precious scenes and wonders unfold***

***His presence was with us if not deceived
There even to calm our worldly fears
His peace we have all surely received
Which caused the shedding of many tears***

***May all praise be given our eternal God
Who blessed us to walk in ages past
Where He in His creation trod
And we could come and see at last***

***We saw mighty trees, enormous in size
And know their age goes back in time to
His Son
Fulfilling for us a great design in His
eyes
For we know Him as The Tree, eternal one***

***We saw many areas that were completely
bare
We wondered about their usefulness
Yet know they also have His loving care
And them even He can and does bless***

*So may we remember a time in May
When some said it won't be like before
They didn't know our God planned the way
And the trip would be an open door*

*A dream for me has been fulfilled
And I feel a strong endearing praise
To believe our Father fully willed
We would spend those fruitful days*

*Now dear travelling ones we must part
To go home to our natural way
But absolutely not separated at heart
And hope for yet another travelling day*

*When a final trip already prepared
With His chosen day to depart
Where Heavens beauty will be shared
There in a glorious eternal spot*

*Written with the earnest desire to give
Him all Praise and dedicated to all who
went and others who desired to go but
couldn't.*

*Elder C.B. Davis, Jr.
May 28, 1992*

CONTENTS

EDITORIAL 242
Elder Richard H. Campbell

ARTICLES 245
Frank Hunt
Troy G. Shepard

VOICES OF THE PAST 249
J.C. Philpot
Elder W. D. Griffin
Elder Beebe

MEETINGS 263

CONTRIBUTIONS 264

OBITUARIES 264
Brother J.D. Brown

EDITORIAL



ELDER R. H. CAMPBELL

**God is a Spirit:
and they that wor-
ship him must wor-
ship him in spirit
and in truth.**

There are untold millions of people now and in the generations past who believe that they are worshipping serving God who in fact have never known him or believed his doctrine as it is set forth in the scriptures. They are serving the letter of the law, as they understand it, but they have never known or understood the giver of the law, or discerned the truth that is typified in the law. Man as he is born into the world is flesh and only knows the things of nature and the world around him which he discerns by the five senses that he was given in the day he was created. He can learn and experience many things in life with these five senses but only such things as pertain to the realm of nature into which he was born: in this state he cannot discern the existence of God or the spiritual realm which is all around him by the use of any of the fleshly faculties that he was endowed with by his creator from his mothers womb. Yet these countless millions of people armed only with fleshly wisdom and his natural senses proclaim long and loud of how they are helping God to complete his work of salvation and increase the

population of heaven. This is directly contrary to the scriptures which declare, "but the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

The scripture above is a statement made by Jesus in a conversation with a Samaritan woman at the well John IV vs. 24. Samaria was a nation consisting of the ten northern tribes of Israel who rebelled in the reign of Rehoboam and who were ruled by Jeroboam. Jeroboam made the people calves of gold to worship lest, as he said, in their going up to Jerusalem to worship their hearts would turn again to their lord and they would kill him and go back to Rehoboam and the Jesus in Judah and join again with them. From that time till the time Jesus spoke to the woman the Samaritans had no part in Judah: Jesus in his instructions to the twelve Apostles was that they enter not into any city of the Samaritans. As Jesus began to speak to the woman at the well, the return from isolation of this people began: he told her things she could not understand at first but then he began telling her of things that made her believe that he was a man of God. She then questioned him of their different places of worship and Jesus told her that the time is coming and now is when the place of worship is nothing but the manner of worship is everything. The time is coming and now is when the true worshippers (Jews, Samaritans, Gentiles) shall worship the Father in spirit and truth for the Father

seeketh such to worship him. God is a Spirit and they that worship him must be in the spirit, spiritual eyes, ears, faith and discernment to enable them to comprehend the things of the spirit, or in other words, they must be born again to see the kingdom of heaven.

Since man as he is born in nature possesses none of these characteristics, how will he be able to worship God in spirit and in truth. The fact of the matter is that in this condition he never would or could worship God or even be aware of his existence or of his ways. He would live out his life in nature and go the way of all flesh and never know of the spiritual realm that was all around him all of his life. These, although they know not God, will as man has always done create their own god and set him up in their minds and hearts and ascribe honor and glory unto him, and worship the creation of their own hands: they will, when asked how they came to know and serve God will relate a time of decision reached in their life when they made a choice or a decision to give their heart to God and dedicated their lives to the work of building his kingdom and populating heaven. Some say circumstances, a friend or loved one, severe trauma or loss of a loved one caused them to change their life style, forsake the ways of the world and serve God. This is reasonable and rational to the world, who knows not God also, but it is not the way of those who have gone before and who, according to the scriptures, were chosen in Christ Jesus before the foundation of the world.

There is indeed a change wrought in the lives of those who worship God but the change is wrought by the power of God with or without the cooperation of the individual and in spite of any conflict or turmoil that it may cause in their life. They are changed within from walking after the flesh to walking in the spirit: the change is complete and perfect, as all his works are, and man has never improved or hindered this work by anything that he did or anything that he failed to do.

Saul of Tarsus is a classic example of this change which occurs in the lives of God's children: he was well established in the Jewish religion, he served the law, blameless, and profited more than many his own equal in his own nation. He felt that he was secure, with God's approval of his life, and persecuted anyone that did not agree with him and served God in the same manner that he did. He was present at the stoning of Stephen, the martyr and sanctioned the actions of those who killed him. With all of his zeal and religious fervor for his way of life he was in the same condition as all of those millions today who travel under the guise of Christian piety: but who have never been changed from walking after the flesh except in their own vain, self serving imagination.

Jesus told Nicodemus, except a man be born again he cannot see the kingdom of heaven: he must be born of the flesh (to see the earth and all the wonders of nature) and he must be born again, of the Spirit (to enter into the kingdom of heaven and behold the

glories thereof). Man has no part in bringing to pass his natural birth, in causing it to be so, accepting or rejecting life, nationality, gender, size, temperament or anything else regarding being born into the world and Jesus is saying that so it is with the spiritual birth. Both are the sovereign work of God and he does as is pleasing unto him.

Saul of Tarsus was on his way to Damascus, one day, with letters of authority from Jerusalem to bind any who called on the name of Jesus and to bring them to Jerusalem for judgment. As he journeyed, suddenly there shined round about him a light from heaven: and his life was changed forever. Jesus did not ask Saul if he would serve him; if he would believe in him or if he would stop persecuting his church. He did not need to: the persecutor of the Church, the blasphemer, the one with a desire to execute those letters of authority was no longer there. Instead there was a new creature in Christ; the old things (hatred, enmity, vanity and haughty character) were passed away and all things (love, compassion, and humble servitude) were become new. The man who started to Damascus on a mission, arrived in Damascus with a calling: the one who began his journey in the flesh arrived in the spirit, and instead of persecuting them he was one of them. Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out. Man in the flesh will never understand these mysteries because God's ways are as

much higher than man's ways as the heavens are higher than the earth and his thoughts than their thoughts. The gulf between is so wide that man in nature can never bridge it.

The Apostle Paul in his letter to Timothy was surely referring to this experience when he wrote, "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them that should thereafter believe on him to life everlasting." Surely if this is true, and it is, then all who are brought from nature's darkness to light are brought as per the pattern: the light shines round about them from heaven, wherever they are and whatever they are doing and they are quickened of the spirit and go forth walking in the newness of life. They have been saved and called with an holy calling; a salvation and a calling that is just as sure and certain as the one who called them. They cannot fail because they are from God the giver of every good and every perfect gift.

God is a Spirit, and they that worship him must worship him in spirit and in truth, and this is the only way that man will ever be enabled to worship God in the spirit. All who have experienced this change rejoice in God's plan of salvation and, as Paul, love to tell of their change and thrill to hear of the experience of another as they were quickened by the spirit and began to walk in newness of life among

the members of the church of the living God.

In bonds of love,
Elder Richard H. Campbell

ARTICLES

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not."

If it be pleasing to the good Lord, I will attempt to write a few words concerning this great thing called love, which I believe it far above my understanding. But, I feel led to write, so may the blessed Lord guide my hand and my thoughts. I pray that I may have one reason for writing, which is to give praise to the great God in heaven and maybe a word of comfort to one of his little ones.

Just think what a wonderful thing has been said here in these few simple words. That is one amazing thing about the bible, there are just plain simple words to describe such wonders and such great things. What manner of love God has bestowed upon us, how can anyone describe such love as this? That we should be called the sons of God, the poet wrote in times past, "what wondrous love is this, that caused the Lord of bliss, to

lay aside his crown for my soul. Think about that for a while, the God who created this earth and hung it out in space, on nothing. The God who created all the stars and the planets, and set them in motion, and we who have been blessed with faith, believe they will remain in motion exactly as he has purposed, until they fulfill the purpose for which they were intended. A God who said, let there be light, and the sun in obedience to his word appeared in the heaven. A God such as this, has bestowed such love upon his people, that they can be called the sons of God.

This great God who sent his Son down to redeem man from the sinful state he was in, looking down on those poor sinful worms of the dust, knew even while he was sending his Son down to redeem such creatures, that these worms would reject his Son, refuse to believe him, and put him to death. Yes, even the cruel death of the cross, with all the suffering and shame that went with it. What manner of love, sure enough has God bestowed upon us? Yes, even when he chose his people back before the beginning of time, he knew, and was prepared to pay the price to redeem them. So we have to ask again, what manner of love, for this love he paid the price, suffered the shame and accomplished his desire.

This same manner of love he has bestowed upon his children in such a way as this. We should, through the gift and power of this love, be kept at our brothers feet, to consider our brethren as better than ourself. I will

be the first to say, that it is asking more of this natural man, than he can do, to ask him to keep himself at his brothers feet. But, it is not required of this natural man, it is done by this love which God has bestowed upon us, under the power and influence of the Spirit. This is the only way we see and understand a little more deeply the wonderful love that is spoken of here in this scripture. I do believe there is a love between the brethren that the world knows nothing about. It is the same love I have been writing about, bestowed upon the brethren through the power and love of our wonderful God. What a wonderful experience when we can feel this blessed love. Then, when at times this love is withdrawn for a season and we are left to our sinful and weak ways, we see ourselves as we are without his wonderful love and guidance. I feel sometimes we are made to know the meaning of the words, Amazing Grace, consider one more thought about this amazing love, which is this; Love covers a multitude of sins. We can see, from what I have just written, that love has covered all our sins. God knowing all our sins and sinful ways from beginning to end, had such a wonderful love for his church, his bride, that he gave himself for our atonement. This same love is what we feel within ourselves when we feel love for the brethren. This way we can esteem our brothers better than ourselves, for who can see anything wrong in someone you love so deeply. Haven't you seen mothers who love their children

so much, that they can't see any harm, or anything wrong in things they do?

As we said, love covers a multitude of sins. The number the good Lord has redeemed with his amazing love is as the sands of the seashore, so great no man can number them. All who love his appearing, all who have had a good work performed in them, all who have been shown what sinners they are, all who have felt their sins forgiven, those who have been blessed to say, "My Lord, have mercy on me the sinner that I am." This entire number who have their names written in the Lamb's book of life, all have been redeemed by this great love that god has bestowed upon them. There isn't a single one in that whole number who can accept merits of his own for having a place in glory. There isn't a one who can say, I didn't do this bad thing, or I did these good works. But, rather they all know, and have been made willing to give all the praise to God their saviour, the Son of the living God. They can say with the poet, "Jesus paid it all, all to him I owe."

Those whom the blessed saviour has seen fit to bless with this love, are surely a most blessed people. Anyone who has felt this love within their breast has this blessed assurance that they will never lose it. The following scripture lets us know we won't be separated from it:

Romans 8:38 & 39. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Doesn't that make it sure? Doesn't that cause cover everything? There is nothing that scripture doesn't cover. What a wonderful thing to know our salvation, our well being, our gift of this love, the love of Christ and the love of the brethren does not depend on our weak sinful selves. The scripture teaches, and we are shown, it is all by grace. What a wonderful God is ours!

May the Lord of all mercy see fit to bless these few words to the comfort of some of his chosen, and may he bless his children with love one for another.

I desire your prayers,
With love, A brother I hope,
Frank Hunt

**IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 11 / 92
IT EXPIRES WITH THIS ISSUE.**

MOVED OR MOVING ?

To assure you of getting your "Signs" and without missing any copies, be sure to inform us of any change of address.

Editors

WHO ARE THE CHILDREN OF GOD?

The afore chosen; the vessels of His mercy; the children of His promise; the children of His grace; the children of His everlasting love; the children of inheritance of the seed of promise; they (and only they) who shall ever walk upon that highway of holiness; the redeemed of the Lord; the only ones ever given a Spiritual eye and ear to see and hear and a heart to understand any Holy Spiritual language; the only ones Christ came down for and died to save for heaven and immortal glory; the only ones Christ the Lord shall carry with Him back to His Father in heaven. When this time world is no more; the only ones whom shall be like Him and be satisfied, when they meet Him in the air, at the end of time; the only ones ever given a true knowledge of the goodness and greatness of the three in one God; the only ones ever given that Holy fear of God, that is the beginning of true Holy wisdom concerning the God of heaven; the only ones ever given that same pure love wherewith He first loved them, and also that same pure love for each other; the only ones to ever in Holy truth praise God; the only ones having a lively hope in their Lord and Saviour Jesus Christ; the only ones to ever be enabled to in Holy truth vow that assuredly Salvation is of the Lord; the only ones who can in truth say - I do truly feel and believe in the absolute predestination of all things, by the

almighty and merciful God; they are the only ones who will (from the depth of their heart and soul) confess to their awful sinful sins against their God; they are the only ones who are what they are by the grace of God; they are the only ones who will and do confess of their complete and total self helplessness in all things both natural and spiritual; they are the only ones who will confess that within their flesh there dwelleth no good thing; they are the only ones who will readily say and feel that, I would that I could do good, but how to perform it I find not; they are the only ones who are blessed with all Spiritual blessings in heavenly places, in Christ Jesus the Lord. They are of whom God spake and said I will be unto them a God, and they shall be unto me a people; they are them who are given to love the wills and shalls of their God and Father in heaven; they are them who feel to know for sure - if any good thing were ever performed by or through them, then it surely had to come only by reason of His working in them, both the will and the to do of it, they are them of whom it is given to feel and believe that there is absolutely no evil in money, but that love of money is wherein lieth that evil, and is the very root of it all; they are them whom Christ suffered for, shed His blood for, hung on the cross for, died for, and arose for, and ascended to His Father in heaven for; and as sure as truth is truth, they are those whom He will come back for to carry them every one on the wings of His love unto His Father in heaven, where there will be

no male or female, no pain or sorrow, no heartache or ever another thought of this time world, but everlasting love and praise and honor and glory unto God forever thereafter; they are the only ones who desire the love of God more than the riches of this world; they are the only ones who shall ever freely confess from their heart and soul that, all these precious blessings came to us as a free gift from "God", and assuredly not for anything which we have done to earn them. As it is impossible to buy true friendship; so is it impossible for mankind to buy grace or earn himself a place in heaven and immortal glory; you see, true friendship is freely given and received from the heart, and can last a long time, while so called friendship that is bought, lasts only so long as the buyer keeps giving. As for grace, it is a totally free and unmerited gift from God; and as for one's place in heaven and immortal glory, all things pertaining to that becoming a reality, was and is already taken care of, by Jesus Christ the only begotten Son of God. They are the only ones who in Holy truth love to hear the whole counsel of God declared, why? one reason is, - such declaration is totally expounded without any fear of man, nor any thought of offending the worldly; after all - did Christ hesitate, to call the worldly vipers, or the children of the devil? indeed not; and it is certain they were offended in their fleshly nature; But that offense, is by no means, that that the Scripture had reference to, concerning the offending of one of His little ones, I believe.

Just so sure as one or more of the worldly, listen to an Elder speak as the Holy Spirit gives them utterance and control their tongue; just that sure is it, their fleshly nature (the worldly) will be offended; For the flesh is the flesh, and the Spirit is the Spirit, and each are always in opposition to the other; just as filth, is the very opposite of purity; as darkness is to the light; as wickedness is to Holiness, etc.

Now, if my hope be a lively hope, one to live by, until the appointed time, for life to leave this body of flesh; then surely what I have written above, must be and is, the revelation of Jesus Christ by the Holy Spirit; God knoweth for sure.

Troy G. Shepard

VOICES OF THE PAST

THE LIVING SACRIFICE PRESENTED, AND THE WILL OF GOD PROVED ACCEPTABLE

*Preached on Lord's Day evening,
August 10th, 1856
at Gower Street Chapel, London*

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."
(Romans 12:1&2).

The precepts of the gospel are, or should be, as dear to the child of God as the promises. They form part of the same inspired testimony, rest upon the same immutable basis, and are applied to the heart, as needed, by the same blessed Spirit. But, as the promises if they are intermixed with legal conditions, lose all their sweetness and blessedness, so the precepts, if blended with, or suspended upon, any supposed creature strength, are thrust out of the place which they occupy in the gospel, and become mere legal duties. It can never be too much insisted upon, that promise and precept belong to, and are integral parts of, the same gospel, are alike unconditional, and that the same Spirit who applies the promise gives power to perform the precept. If we stray from this simple line of truth we fall, on the one hand, either into Antinomianism, by neglecting or despising the precepts altogether, or, on the other, into Pharisaism, by making them legal observances. Betwixt the barren heights of Antinomianism and the deep morass of Pharisaism, there lies a very narrow line. It is something like the paths in the Swiss Alps, where on one side a steep rock rises into a mountain height, and on the other a perpendicular precipice sinks into an unfathomable depth, whilst the line of safety runs as a thread between the two.

See how this blessed Apostle, Paul, handles the precept here: "I beseech you by the mercies of God." "I do not come," he would say, "with a rod, to

flog you into obedience; I do not hold over your heads the thunders and lightnings of Sinai, to frighten you into a performance of the gospel, but I come before you almost upon my knees of supplication; and I beseech you, dear Christian friends, by the mercies of God felt in your souls, to present your bodies a living sacrifice." This is the only way by which any minister of truth can safely and soundly enforce gospel precepts. He must set them forth utterly untainted with legality and selfrighteousness, and base them - as the gospel and all that is connected with it is based, upon the free grace of God. With God's blessing, then, in attempting, with His help, to address you from the words before us, I shall endeavor,

I. First, to open up a little of those mercies of God, which form the basis of the precept.

II. Secondly, to show you what it is to "present your bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service."

III. Thirdly, to point out what the Apostle means by the solemn warning, "Be not conformed to this world; but be ye transformed by the renewing of your mind."

IV. Fourthly, how we thus "prove what is that good, and acceptable, and perfect will of God."

I. We are surrounded with mercies - mercies for the body, and mercies for the soul. But, in order to arrange them somewhat more clearly, I shall look at them, first, as belonging to the Church of God at large; and, secondly, as personal and individual.

i. In looking at mercies as belonging to the Church collectively, let us cast our eyes back to the spring head, go at once to the original fountain, where we see mercy welling forth from the bosom of the Triune God. Mercy presided at those eternal councils, wherein salvation was planned by the holy Three-in-One. The sure promise is, "Mercy shall be built up for ever"; but the foundation was then laid in the predestinated incarnation of the Son of God. We pass onward, and see this mercy revealed in the garden of Eden. Directly man sinned and fell, mercy stepped forth out of the bosom of God into visible manifestation, in the first promise, that "the Seed of the woman should bruise the serpent's head." What God promised in the garden He fulfilled at the cross, when "He spared not His own Son, but delivered Him up for us all." Would we see and feel the mercies of God, we must see them in the sufferings and sorrows of the Lord Jesus, and hear Him whispering to our souls, "Sinner, I suffered all this for thee."

But the mercies that chiefly concern us are those which are personal and special, which come into our own hearts, and are made manifest to our own individual consciences. And who here present, that fears God, has not mercies, many mercies, to revolve in his bosom? Who has not a catalogue, and some a long catalogue, to be thankful for? We may bless the mercy of God for preserving us during our days of unregeneracy, raising us up, many of us, from beds of sickness, when death stared us in the face;

keeping us up to the time and moment when His grace entered into our heart, and quickened us into spiritual life. We see the mercy of God in giving us to feel the weight and burden of sin; in sending into our soul the Spirit of grace and supplication, enabling us to pour out our hearts before Him with groans, and sighs, and tears. We see the mercy of God in making known to us the plan of salvation; discovering unto us that wondrous way whereby His jarring attributes were all harmonized in the incarnation and death of His dear Son, giving us to see that salvation was all of grace, and thus raising up a blessed hope in our soul. We can see the mercy of God revealing Christ to us, making Him known by a divine power, holding Him up to our believing eye, and raising up that special faith which takes hold of His blood and righteousness, and shelters itself beneath the skirt of His dying love. We can see the mercy of God in establishing us in His truth, when so many are left to believe a lie, to drink down delusion, to be entangled in every error that Satan spreads before them. We see His mercy also in carrying on the work begun, in maintaining the faith He imparted, cherishing the hope He inspired, reviving the love He shed abroad. It is one of the choicest mercies bestowed on us that we love the gospel, because we have felt its power and tasted its sweetness in our soul. Nor is it merely in His grace that we see and feel the mercy of God. We are daily surrounded with them in providence. The bread we eat, the raiment we wear, the house we live in, the kind

friends that God has raised up for us, the social ties and intimate relationships with which He has blessed us, as husbands, wives, or children - what daily mercies are there in all these daily providences! And if our lot be rough and thorny in providence, or His mercies in this channel be hidden from our eyes, this may only enhance the more His mercies in grace in providing for the afflicted and distressed a throne of grace, giving us a mercy-seat, seating there a Mediator to whom we may approach, and freely tell our wants and woes; thus amply compensating for every loss and bereavement by a larger portion of spiritual consolation.

There are, indeed, times and seasons when all the mercies of God, both in providence and grace, seem hidden from our eyes, when what with the workings of sin, rebellion, and unbelief, with a thorny path in the world and a rough, trying road in the soul, we see little of the mercies of God, though surrounded by them. Like Elisha's servant, though the mountain is surrounded by the horses and chariots of fire, and the angels of God are round about us, yet our eyes are holden, we cannot see them; and at the very moment when God is already showering mercies upon us, and preparing others in reserve, through some trying dispensation, we are filled perhaps with murmuring and rebellion, and cry, "Is His mercy clean gone for ever? will He be favourable no more?" This is our infirmity, our weakness; but it no more arrests the shower of God's mercies than the parched field

arrests the falling rain. The mercies of God, like Himself, are infinite, and He showers them in rich profusion upon His Church and people. They come freely as the beams of the sun shining in the sky; as the breezes of the air we breathe; as the river that never ceases to flow. Everything testifies of the mercy of God to those whose eyes are anointed to see it, and are interested in it. To them all things in nature, in providence, and in grace, proclaim with one united harmonious voice, "The mercy of the Lord endureth for ever."

Now, as these mercies of God are sensibly felt in the soul they soften, meeken, and subdue the spirit, melt it into the obedience of faith, and raise up in it the tenderness of love. By this we are prepared to enter into the beauty and blessedness of the precept as an integral part of the gospel. If I take a review of the mercies of God, and feel no interest in them; if they are not personally and individually mine, I slight, perhaps even rebel against the precept as too hard and severe. The yoke is too heavy for my neck to bear. My Jewish mind, my stiffnecked disposition, shrinks from obedience to God's word. But let my soul be favoured with a sweet discovery of the mercies of God; let them reach my heart, soften and subdue my spirit; then there is no cross too heavy to be taken up, no trial too hard to be endured, no path of suffering and sorrow in which we cannot patiently, if not gladly, walk. The reason why the precepts are not obeyed is because the mercies of God are not felt. Love

and obedience attend each other as the shadow awaits upon the sun.

II. But I pass on from considering the precepts generally, to examine the particular precept, as it stands revealed here for our obedience by the pen of the Holy Ghost, "That ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." My friends, if the Son of God has redeemed us by His blood, all that we are and have belongs to Him; our body, soul, and spirit are His. Nothing is our own; we are bought with a price. In laying down His precious life for us, He has redeemed us unto Himself, that we should be His peculiar people, and not only render to Him the calves of our lips, but give Him body, soul, spirit, substance, life itself; all that we are and have being His by sovereign right. He lays claim to them all, not only as our Creator, but as our Redeemer, having bought them by His precious blood. When we feel this mercy warm in our soul, can we keep body or soul back? Look at Abraham. When God called to him, and said, "Abraham!" what was his answer? "Here I am." "Here is my body, here is my soul, here is my substance, here is my wife, here is my son; all are at Thy disposal. What shall I do, Lord? Take them; they are all Thine. Thou hast a right to them, and Thou must do with them, and Thou must do with me, what seemeth good in Thy sight."

i. Under these feelings, then, we should "present our bodies," not, indeed, leaving our souls behind. For what is the casket without the jewel?

what is the body without the soul? Will God accept the body if the soul be left behind? That is popery; to give the body and keep back the soul. Not so with the dear family of God; they present their bodies, but with their bodies they present the soul that lodges in their body - the house with its tenant, the jewel-case with the jewels in it. But what is it to present their bodies? They must be presented as "a living sacrifice." God accepts no dead sacrifices. You will recollect, under the Jewish law the sacrifice was to be a living animal, and that without spot or blemish. No dead lamb or kid, but a living animal, perfect in its kind, was to be the victim sacrificed. So if we are to present our bodies, there must be "a living sacrifice." It may well be asked, what have we sacrificed for the Lord's sake? Have we been called upon to sacrifice our property, prospects, idols, affections, name, fame, and worldly interest; and have we obeyed the call? Abraham did not offer Isaac until the voice of the Lord called him to make the sacrifice; but when the Lord called him to do so, Abraham at once rendered obedience to the voice. So must it be with those that walk in the steps faithful Abraham did. If they are called upon as all are, sooner or later - to make sacrifices, those sacrifices they must make. Their good name certainly will be sacrificed. Or, you may be called upon to sacrifice even your worldly substance. God may require this at your hands. You may be in some position of life, some occupation or profession, which you cannot carry on

consistently with the requirements of the gospel; of this, then, you must make a sacrifice. Or if not called upon, as I and others have been, to make these personal sacrifices, you will have to sacrifice your pride and self-righteousness. Many of your fondly cherished schemes, many of your airy castles, and even things that you might legitimately and with a good conscience enjoy, but which would stumble others you must give up; in a word, everything that interferes with the claims of God upon your Christian obedience.

ii. Now, in thus presenting our bodies "a living sacrifice," it becomes also a "holy" offering, because what is done in faith is accepted of God as being sanctified by His blessed Spirit. If we make a sacrifice without the blessed Spirit's operation upon our heart, it is a dead sacrifice. Men go into monasteries, deluded women enter convents, become sisters of mercy, and what not, offer their bodies a sacrifice to God, but it is not a living sacrifice, because there is not spiritual life in either offerer or offering. But when we sacrifice our warmest affections, our prospects in life, everything that flesh loves, because the gospel claims it at our hands, and we do it through the constraining love of Christ, that is a living sacrifice, and is "holy," because springing out of the sanctifying influences and operations of the Holy Spirit. We indeed, looking at ourselves, see nothing holy in it, for sin is mingled with all we do, but God's eye discerns the precious from the vile. He sees the purity of His own work; and He can separate what

we cannot, the acting of the Spirit and the working of the flesh. God looks at that which His own Spirit inspires, and His own grace produces, and He accepts that as holy.

iii. And, therefore, it is "acceptable" unto God. Let us not suppose that God looks idly on, whether men live to His glory or not. Let us not think He is such a God as the Epicureans imagined Him to be, that sits enthroned upon some cloud, and takes no notice of the inhabitants of the earth. Was it the same thing in God's sight whether David committed adultery and murder, or whether he spared the life of Saul, when that life was in his hand? It would make God an immoral Being, it would make Him worse than ourselves, to say that this holy God who sits enthroned in glory takes no notice of the deeds of man upon earth, and that it is indifferent to Him whether His children live to themselves or live to His glory. This would be abusing the truth of God; using one part of God's truth to wrest out of His hand that which He dearly loves - His own holiness, His hatred of sin, and flaming indignation against transgression. When the widow dropped her two mites into the treasury, it was acceptable unto God; when the disciples forsook all things and followed Jesus, it was acceptable to Him. So what you are enabled to do by the grace of God; the sacrifices that you have made or are making; the tears, sighs, groans, cries, longings, and breathings that you experience, springing out of His grace - these are acceptable unto God.

ECCLESIASTES 4: 9, 12.

Two are better than one; because they have a good reward for their labor.

For if they fall the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up.

Again, if two lie together then they have heat; but how can one be warm alone?

And if one prevail against him, two shall withstand him; and a three fold cord is not quickly broken.

It would indeed be a miserable as well as a difficult effort for me to come before the people of God if I had to come in my own name. Therefore, the text becomes in the outset a bulwark of strength. It enables me, as I humbly hope, to venture forth with Him on my side (Psa. 124). It is not my intention to set forth that He is in need of my effort in order to make the two a formidable pair, but it is my desire to lift up my sinking head and to praise Him from whom all of my blessings, all of my strength comes. Definitely, there is not any desire to picture Him as being destitute with out my efforts, but I hope that my desire is to tell my experience and that of all the family of God both individually and collectively.

It is a good text. It starts off in a way that causes the lifting up of the low spirited children of God everywhere. Among all of the named children of God mentioned in the Bible, there is

not one that could be so presumptuous as to say that one would be good enough to climb the rugged mountains before them and bring down help to the church of God while journeying here below, nor not one would ever feel able to cross the rolling sea to get to one poor demented Gaderene. Incidentally, we have all been out of our mind, and it does not matter how much that we may think ourselves capable of snapping out of it, we are laboring under a false delusion. God has not given us the spirit of fear but of power, and of love, and of a sound mind (2 Tim. 1:7). This kind of a mind did not originate in the mind and in the power of the first man Adam. This came from the second man in this union of the two. The mind and power of the Christ-man when He got across the sea to where the Gaderene was in his demented condition. We, you and I, and all of those chosen in Christ, were as helpless to get into a sound mind as was the Gaderene. Our text becomes an outstanding text when viewed in the light of the fact that we were all in a dead lifeless condition while standing in the merits of the first man Adam.

There is not an exception to the text. There never has been, nor never will be one of the sons or daughters of the first man Adam that will not, sooner or later, bow down to the doctrine of the text. There is not any room for dispute; there is not a foot left to stand on that he or she might declare that a sinner is far better off alone than when he or she are two together. Two are better than one.

The two together will have a good reward for the labor done. However, we must ever remember that the poor sinner, who is worthless when standing alone has not, nor will not, nor cannot, do any of the labor. In order to arrive at the truth of that statement let us ask what the Gaderene could have contributed towards righting his mind from a demented condition to a stabilized mind. How much do you think that he would have done towards such a feat? For fear that somebody has a notion that we poor sinners other than the Gaderene, could furnish a part of what it would have been needed to give Paul and Timothy a sound mind. Do not, I beg of you, call names. Do not belittle and besmirch anyone. Just answer the question, What part of the work do you think that Paul and Timothy supplied in order for them to be out of an unsound mind into a sound minded person. It seems clearly exemplified to me that Solomon had such cases in mind when he declared that two are better than one.

We have an example of one who was alone. As far as he knew, he had no one to look to at all. He fell and he was alone as far as he knew. All of the history of that pathetic lonesome man is seen and experienced by all of his offspring ever after. His Creator did not lift him up; He did not offer any condolence to the poor fallen fellow. When his Creator come to him for a reckoning, he had no one to look to for help, no one to lift him up, no spoil to divide with him. He was driven out from the presence of God, and barred from returning. His posterity has felt

the wrath of his Creator ever since. What a pathetic picture we find of him as he endured the scorching desert sand with the poisonous vapors from the polluted waste howling wilderness, and the burning sun beating down upon him. I speak of Jacob, and I ask once more what would have been his final lot had he been left alone in that condition. I am sure that one and all must admit that the proof of the text is found in the case of Jacob. Left alone to his own resources, there is not any logic of men that would have ever got him acquainted with the Lord alone. I am so glad I well know, and I truly hope that I am thankful that two are better than one. With one there would not have ever been any saved, but by there being two, all of the Jacobs will be saved. I call on the poor and needy, the broken hearted, the lost and ruined sinner, even the one that so much interest is used in His behalf, and yet not one in the whole train of would be worshippers that is able to lift him up when he falls; not one among them all that is able to warm him when the cold of the Lord is striking at his vitals, as the burning sand and sun alternates with the shivery cold and evil smelling stagnated waters of the waste howling wilderness, not one of them are able or willing to lift him up when he falls in the crevices that are in his pathway of parched ground, or when he slips because of the miry ground in the waste howling wilderness.

What goodness does do poor old Jacob good. Two is the answer. Not just any two, but just One glorious Personage to be with him. Not one of

many kings, not one of many lords, but the Lord from heaven, Jesus Christ the Saviour.

It is Jesus that saves. In order that it be perfectly and completely wrought to perfection who was the help? Who was the one that made two better than one? Who was it that found the poor sinner Jacob, and proved beyond any doubt that two are better than one? Had not Jesus come and done the work of salvation it would not have ever been done. God's people had to be saved. Peter declared that God's children must be saved. Then, dear brethren, He was the One that made all of the single ones better. Jesus had to do the works of God while it was day, for, if not, it would have been a time when even two, one of them being Jesus Christ, would not have availed anything (John 9:4). The fact that Jesus had to do the work, signifies that none of the apostles could do this important work, therefore, in their case, as in all other cases where salvation of a sinner is involved, two are better than one. There are not any exceptions to this rule. No poor sinner could ever save themselves, thus, in each and every case, two are better than one.

Of times the path before us seems to have been closed in on each little child of God. Not does it seem to be, but it would be if it was left to poor sinners. And as little as is thought about it, this means there would not be any salvation for any of Adam's posterity. When Pharaoh had run the children of Israel out of Egypt, he had All of the folks that God loved (Jacobites) on a ledge at the end of

the mountain pass. Each and every one of them faced destruction, sure and simple. There was not any way for any one of them to escape. What saved them? Was it their dexterity in mind, or in physical training, or if any of my readers has found out that any one can save themselves without the second being present, let them come forward and tell us how they were saved. It does seem, since we have so many occasions when any and all poor sinners would have perished without two being better than one, that some one of those people would undertake showing and telling us how that a single sinner (or a houseful of folks for that matter) could be saved with the better one of two doing it.

They stood still. They did not move until the God of all grace commanded them to move. The second of the two gave them the command to go forward. Had they went forward without Him, they would have been lost, but the Captain of each two told them when to move and they were saved. Now in no case, not even one case at all, did one ever get saved on their own, but each time, when the second one, the better One of the two, gave the command they were warmed by His presence, they were given the benefit of His labor, they were picked up when the weaker of the two fell, when the journey got too far and too rugged for the weaker of the two, they were always picked up.

Two are better than one. The poor little child of God could never withstand the heat or the cold that they are subjected to, for His Spirit is a con-

suming fire, and who can withstand the cold of the Lord? But when the better one of the two is present, the standing and security of the children are in the better of the two. Let me ask a question. It is a Bible question, and it pertains to the subject. If the three Hebrew children had to stand in their own resistance to fire, if they had to stand in their own strength, tell me how long would they have lasted? All of the court knew and certainly expected the intense heat to make quick work of consuming the three Hebrew children. Now that is correct, isn't it? Perhaps, this will be my dying testimony to the saving power of the second of the two. I do not want to die with a lie on my lips. Am I laboring under a myth, a falsehood, one of Satan's lies? If I am will he or she that knows better enlighten me before it is too late? Was the salvation of the three in their hands or in the hands of the one who was in their midst walking about and his likeness was like unto the Son of God. Have you got anything in any of your gods that can match that? Have you the authentic record of any one of the sinful race of Adam that can withstand the fire for himself and for his helpless brother. And I will answer. You have not. You have not had, and you do not now have, nor you never will have a sinner that can save himself, much less another.

Soon, soon my summons will come. I am not afraid. I am not uneasy. Without Him (the best of the two) I cannot do anything, but when He is with me, when He is on my side, nothing shall shake my sure repose in Him. He is mine, and I am His. I do not own

anything, but He possesses everything, and if He is mine, then life and death are mine, and He has conquered death for His people, and if I am His, He is on my side, and one bright and cloudless tomorrow I shall be with Him and like Him, and will know the joy in the knowledge that two are better than one.

This is in compliance with hearers at the Five Mile Creek Union Meeting in Alabama.

Elder W.D. Griffin

THE COMMISSION

"And He said unto them, Go ye into all the world, and preach the gospel unto every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16: 15, 16.

It is a matter of deep interest and pleasing contemplation that the great Jehovah has, in the plenitude of his goodness and mercy, ordained that the gospel of his grace should be proclaimed unto any of the guilty sons of men; and especially that apostles and other ministers of the word should be raised up and qualified to preach among the Gentiles the unsearchable riches of Christ. When we remember the fallen state that the whole human family was plunged into by our transgression of the law of our Creator, it truly seems astonishing to us that instead of the rich provisions of grace and mercy displayed in the gift of God's dear Son and the way of life and salva-

tion through the abounding grace of God that we were not consigned to the perdition of ungodly men, and made as miserable as we had become sinful before our God. But instead of vengeance justly due to our transgressions, the eternal purpose of grace, mercy, and peace from God the Father through our Lord Jesus Christ, is revealed from heaven, and a commission is given to the apostles of the Lamb, and to all others to whom it has been the pleasure of our God to apply that commission to "Go into all the world and preach the gospel to every creature."

Christ had made his advent to our guilty world, had done and suffered all that was written of him in the law and in the prophets; and bearing all the sins of all his people in his own body on the tree, had suffered bled and died, the just for the unjust, to redeem his people unto God.- He had risen from the dead and was about to ascend in triumph to the skies; but before he left the little band of his disciples he had one more solemn charge to give them, and one more lesson of instruction to impart to them. This he prepared them for by breathing upon them, saying, "Receive ye the Holy Ghost"; thus signifying that without an unction of the Holy Spirit no man can be qualified to preach the gospel. He then informed them that "All power in heaven and in earth" was vested in him; and that no less than all the power of both worlds was indispensable to give validity to a gospel commission. No set of ecclesiastical dignitaries, however learned or cel-

ebrated for wisdom and piety, can without presumptuous arrogance pretend to direct, commission, or send forth missionaries to proclaim his gospel. All power in heaven and in earth was, and still is, necessary to defend and prosper the ministry of the gospel. Now risen from the dead, and seated upon his Mediatorial throne, his arm was mighty to rule for him. His power was over all flesh that he might give eternal life to as many as the Father had given unto him. "And he said unto them, Go ye," etc.

But unto whom did he say, "Go ye"? The popular missionists of our day contend that this commission was given to all the church, and some of them contend that it was given to all men; but we learn from the connection, as well as from the words of the commission that it was given only to chosen disciples of our Lord; to those on whom Christ has breathed, - those whom he had instructed and qualified for the work. Unto these he said, "Go ye!" But he did not say unto them, "Send others"; but "Go ye" and he possessed all power, his word is as effectual in sending them forth as it was when he said, "Let there be light, and there was light"; for we are informed in the 20th verse that they went forth and preached, etc., as they were commanded. Jesus is the King of saints, and where the word of a king is, there is power. He speaks the word, and it stands fast; he commands and it is done; none can stay his hand, or prevent the accomplishment of his decrees. But where did he commission these, his apostles, to go? Just

where we understand he commissions all his ministers since the apostolic age to go; namely, into all the world. Circumscribed by no parish lines, to be restricted by no barriers that men can raise; the whole world opens before the called, qualified and commissioned servants of the Lord as the appointed field of their labors, wherever God, in his providence, shall open a door for them. Before the crucifixion and resurrection these disciples, and the seventy also, were forbidden to go in the way of the Gentiles, or into any city of the Samaritans, but they were to go to the lost sheep of the house of Israel. But now the middle wall of partition between the Jews and Gentiles was thrown down, the hand-writing of ordinances by which Israel was distinguished and the Gentiles excluded, was nailed to the cross, the enmity, even the law of commandments taken out of the way, and the whole world presented under the dominion of him unto whom the Father has given the heathen for his inheritance, and the uttermost parts of the earth for his possession, that he might break them with a rod of iron, and dash them to pieces like a potter's vessel. *Psa. ii. 8, 9.* Now therefore the time had come for the enlargement of the commission. Therefore He said unto them, "Go ye into all the world." No more confine your ministry to the cities of Judea, or to the people of a fleshly circumcision, but into every nation, kindred and tongue he bade them go; for this gospel of the kingdom must be preached in all the world for a witness unto all nations, begin-

ning at Jerusalem. Having learned where, we will now enquire unto whom the ministers of Christ are commissioned to preach his gospel. This question is met and settled by the words of the commission. They are commanded to preach it to every creature. To preach the gospel, be it remembered, is to proclaim in Christ's name and by his authority, that perfect, finished and complete salvation which is in Christ Jesus. It is not the reading of Moses, or the setting forth the demands or curses of the law; neither is it the calling on men to save themselves, nor commanding them to repent or to believe, or to exercise faith, nor is it to tell them that they are free agents, and have all power in their hands to make their peace with God. Christ has given no man or set of men authority to preach in that manner to the children of men; for such preaching is false, and a perversion of the gospel of our blessed Redeemer. There is much said by will-worshippers and arminians at this day about preaching the gospel to sinners; and they charge that we Old Baptists do not preach to sinners. And why do they thus charge us? Simply because we do not apply the promises and blessings of the new covenant to unregenerate men, - because we do not say to them what Christ said only to his disciples, "Seek and ye shall find: knock and it shall be opened unto you; ask and it shall be given unto you," etc. And while they proclaim the doctrine of free will and human agency in the salvation of sinners and offer Christ and salvation conditionally to

the ungodly, they claim that they are fulfilling the commission and are preaching the gospel to every creature. The truth is, they preach the gospel to nobody, neither to saints nor sinners; for they know nothing of the gospel themselves. They are blind leaders of the blind, and they shall all fall into the ditch together; for the mouth of the Lord has spoken it. To preach the gospel is to preach the Word. It is to preach Christ and to proclaim to Jews and Gentiles, to saints and sinners, that he is the Way, the Truth, and the Life, and that no man cometh unto the Father but by him: - that all that the Father giveth him shall come unto him, and he that cometh unto him he will in no wise cast out. And also, "No man can come unto me except my Father which has sent me draw him; and I will raise him up again at the last day." It is to preach repentance and remission of sins in his name, that He is exalted a Prince and a Savior, to give repentance unto Israel and the forgiveness of sins; - that repentance is as truly and exclusively the gift of the exalted Prince and Savior as is the forgiveness of sins. We speak of that repentance which is unto life. To preach that Salvation is of the Lord: He is God, and beside him there is no Savior. Neither is there salvation in any other name. Will our opponents deny that Paul preached the gospel when he proclaimed among the Gentiles the unsearchable riches of Christ; and when in so preaching Christ he affirmed that God had blessed his people with all spiritual blessings in heavenly

places in Christ Jesus, according as he had chosen them in him before the foundation of the world, that they should be holy and without blame before him in love. - That God had saved and called them with a holy calling, not according to their works but according to his own purpose and grace which was given them in Christ Jesus before the world began. - That whom he did foreknow, them he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified. And when he declared that God will have mercy on whom he will have mercy, and he will have compassion on whom he will have compassion; and whom he will, he hardeneth; that it is not of him that willeth, nor of him that runneth; but of God that sheweth mercy. Also when he proclaimed to the saints which were at Ephesus, and to the faithful in Christ Jesus saying, "And you hath he quickened which were dead in trespasses and sins." "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast; for we are his workmanship, created in Christ Jesus unto good works, which God had before ordained that we should walk in them."

This, together with all that Paul and all the other apostles preached, comes to us under the high authority of divine inspiration, as the gospel of Christ. And if any angel from heaven

should preach any other gospel than that which was preached by the apostles, let him be accursed. This is the gospel of the kingdom, and it is to be preached in all the world, wherever God shall send his ministers, and to every creature; that is, to Gentiles as well as Jews, to sinners and to saints, and never to be withheld. God's ministers are not to shun to declare this glorious gospel on all suitable occasions, and as they preach, "Let him that hath an ear, hear what the Spirit saith unto the churches." All who are born of God love this gospel, as far as they understand it, they rejoice in it; it is their meat and their drink; while on the other hand, all who hate God and love sin will as certainly hate his truth. Hence this gospel of the kingdom is a witness, discriminating between the quickened and the unregenerated sons of men. Those who can understand what the gospel in reality is will readily perceive that the thousands who in this day boast of their missionary spirit, and of their zeal in causing what they call the gospel to be preached throughout the world, would be among the very first, if they had the power, to stop the mouths of every minister of Jesus who faithfully proclaims the gospel to every creature. The gospel which Christ commissioned his apostles to preach in the power of God, through faith unto salvation to every one that believes. But the gospel which ungodly men admire, and which they are ever ready to embrace and support is, in its theory, the power of men, through works, means, and instrumentalities, unto what, in their delusions, they regard

as salvation. Let us not mistake, as some have, and conclude the preaching is the power of God unto salvation. The preaching is one thing and the thing preached is quite another, and the excellency of this power is of God, and not of the preacher. Men may, and often do, hear gospel preaching, but they always remain strangers to the gospel until God applies its power to their hearts, unto salvation. But we must pass-

"He that believeth and is baptized shall be saved." Certainly not as a reward for believing or being baptized; for then would salvation be by works and conditional, which the scriptures quoted above fully prove to us in not the case; for if it be of works, then it is no more of grace, otherwise work is no more work; and if it be by grace, it is no more of works. It cannot be of both, for if of the one, then it is not of the other, and we have proved beyond all successful contradiction that it is of grace, and equally positively that is not of works. That faith by which we believe the gospel of Christ is the gift of God, the fruit of the spirit, and Christ is himself both the author and the finisher of it. Hence we are told that *"As many as were ordained to eternal life believed."* And Paul said to the Thessalonian saints, *"We are bound to give thanks unto God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you unto salvation through sanctification of the spirit, and belief of the truth."* Baptism is indeed an act of the believer, in obedience of a divine command, which command is given only to believers. "If

thou believest with all thine heart, thou mayest." So said Philip to the Eunuch. As therefore we cannot possess saving faith until born of that spirit of which faith is the fruit, so neither can any man obey Christ in being baptized until he has become a regenerated person, a believer in Christ. The faith and obedience of the children of God are not the cause but the evidence and effects of their salvation. And thus they are given in the commission, as the essential marks or evidences by which all of Christ's commissioned apostles and ministers shall also recognize them as his saved people, and by which they shall also recognize each other. But what are they to believe? They are to believe the truth as it is in Jesus; for they who believe that which is not truth are deluded, and they to whom strong delusions are sent, as we are informed, believe a lie, that they all many be damned. To believe that we are able to save ourselves by our own works, or that there is salvation in an anxious bench, or in anything short of the person, blood, and righteousness of God our Savior, is a delusion, and all who are suffered to live and die in that delusion shall be damned; for so the scriptures positively affirm. As these were the evidences of a regenerated state when the gospel commission was given, so they continue to be down to this day. We fairly infer therefore that none but Baptists, of the old apostolic school, or order, can exhibit the full and clear evidence that they are regenerated and born of God. Neither faith nor baptism is regeneration; but both are evidences of a re-

generated state. He that believeth and is baptized is, of course, a baptized believer, and as in the mouth of two witnesses, under the ceremonial economy every word was required to be established, so now under the gospel dispensation a profession of faith alone, however satisfactory it may be as far as it goes, does not entitle a person to the privileges of the house of God. That faith, if genuine, must be expressed by obedience as well as by words; and when these two witnesses are presented, they are all that we have a right to ask by way of testimony that they who give them are of that people whom God has saved with an everlasting salvation. Where these evidences are given, and they who present them, continue to walk in all the ordinances of the house of God blamelessly, so long they are entitled to all the privileges of the church of God, and to the fellowship of all the saints.

Middletown, N.Y., March 1, 1854.

Elder Beebe

MEETINGS

DAN RIVER PRIMITIVE BAPTIST CHURCH



an River Primitive Baptist Church will be host to the West Country Line Union meeting the fifth Sunday in November, 1992. All lovers of the truth are invited to come and meet with us.

We especially invite Elders of our faith and order to come.

Brother Boyd Minter, Clerk

STAUNTON RIVER UNION

The Union meeting of the Staunton River Primitive Baptist will be held, the Lord willing, with Canaan Church the fifth Saturday and Sunday in November 28 and 29, 1992.

All who believe and love the doctrine of salvation by grace are invited to meet with us.

Elder J.R. Williams, Pastor
Mozelle B. Lacey, Clerk

CONTRIBUTIONS

FOR AUGUST 1992

Tommy Clayton, NC	\$2.00
T.E. Hall, NC	2.00
Warren Brown, VA.....	2.00
Hassell A. Hale, VA	7.00
Alan McDaniel, VA.....	2.00
Mrs. Odell B. Anderson, LA	7.00
Garman Perkins, AL	
Little Hope Church	5.00
Eld. J.T. Prescott, NC	7.00
A.J. Dowdy, NC	2.00
Alvin Agee, VA	2.00
C.W. Wood, VA.....	7.00
Herman Webb, IL	5.00
Mrs. Lovie A. Thompson, NC ...	10.00
William Vick, TN	5.00
Mr. Mittie Walker, LA.....	2.00
Mrs. J.T. Flippen, VA.....	7.00
Homie C. Dalton, VA	2.00
Mrs. Ora Adams, VA.....	2.00
Mr. & Mrs. J.M. Marshall, VA.....	5.00
Mrs. Mae B. Hudson, VA.....	2.00

OBITUARIES

BROTHER J.D. BROWN

It pleased our Lord to call home Brother Joseph Daniel Brown (J.D.). He passed from this life June 10, 1992. Brother Brown was born November 26, 1910; a son of William D. Brown and Betty Parker Brown. He was predeceased by his wife, Sister Angie Cundiff Brown.

Brother Brown was a member of Springfield Primitive Baptist Church. He was received by experience and baptism May 13, 1990. Brother Brown was faithful to attend church many years before he united with the church, and he came as long as his health permitted.

Those left to mourn Brother Brown, include four sons; Calvin Brown of Hurt, Orié H. (Pete) Brown of Martinsville, Brade G. Brown of Danville and Virgil Brown of Gretna, one daughter Bernice B. Richardson of Danville and one sister, Maggie Cundiff of Moneta, and four grandchildren.

Brother Brown's funeral was held at Springfield Primitive Baptist Church by Elder Marvin Brumfield. His body was laid to rest in the Highland Burial Park, Danville, Va. to await the coming of our Saviour. May each and everyone be reconciled to say God's will be done.

Written in Love and Hope,
Carol R. Pickral
Moderator-Elder Marvin Brumfield
Clerk-Oscar D. Pickral

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

"The Sword of the Lord and of Gideon"

VOL. 160

KEELING, VA DECEMBER 1992

NO. 12

SIGNS OF THE TIMES

ISSN-0199-0063

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

Published each month by

SIGNS OF THE TIMES

Established in 1832

Devoted to the Old School Baptist Cause

CIRCULATION OFFICE

Elder J.R. Williams
Route 1, Box 420
Keeling, Va. 24566

EDITORS

Elder J.R. Williams
Route 1, Box 420
Keeling, Va. 24566
Phone (804) 792-8758

Elder Kenneth R. Key
721 Willard St.
Greensboro, NC 27405
Phone (919) 273-7464

ASSOCIATE EDITORS

Elder Richard H. Campbell
2171 Allen Court
Germantown, TN 38138
Phone (901) 753-7791

Elder C.B. Davis, Jr.
Route 4, Box 440-C
Roxboro, NC 27573
Phone (919) 599-7236

Elder C.C. Wilbanks, Jr.
217 Bastrop Drive
Monroe, LA 71203
Phone (318) 343-5473

All letters for this paper containing subscriptions and remittances, should be mailed to Elder J.R. Williams, Rt. 1, Box 420, Keeling, Va. 24566. All articles and letters for publication, all notices of meetings and all obituaries should be mailed to Elder Kenneth R. Key, 721 Willard St., Greensboro, NC 27405.

SIGNS OF THE TIMES, INC.

Route 1, Box 420 Keeling, Virginia 24566



Greetings



*If God had purposed we should know
The date of birth of Christ His Son,
His word would plainly, clearly show
The hour and advent of this one.*

*The day, the week, the month or year
Is not important to our ear
For let us not exalt a day
Apart from Christ, who is the way.*

*We would not celebrate one day
As separate from the heavenly way
For all the work of Christ, the king,
To Him we would our praises bring.*

*To exalt one day above another
In honoring Him, our elder brother,
I'm sure that we forgetful be
That He's truly deity.*

*His birth, His life, His blood, His cross
Makes all things else appear as dross.
He is alpha and omega, too;
The beginning and ending, Oh how true.*

*I remember the day, the month, the year
He was born in me. My Saviour dear,
The cross and trials along the way
Has made Him more precious, day by day.*

*If round a tree your family meet
In spirit bow at His dear feet
Behold in Him abounding grace
And find in Him a hiding place.*

*This tree of life is ever green
T'was in the garden, first was seen
In Revelation Twenty-Two
We there behold, what it can do.*



By Elder D.V. Spangler

CONTENTS

EDITORIAL	266
Elder C.C. Wilbanks	
ARTICLES	269
Essie Bane	
VOICES OF THE PAST	270
J.C. Philpot	
Elder Beebe	
Elder E.J. Lambert	
CONTRIBUTIONS	286
OBITUARIES	287
Joseph J. "Jimmy" Adkins	
Laurence Smith Holloway	
Selma James Roebuck	

EDITORIAL



ELDER C. C. WILBANKS

"I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." (Isa. 45:7).

In this treatise I wish, if it be the will of God, to concentrate on the EVIL that God creates. *"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: And he is before all things, and by him all things consist."* (Col. 1: 16-17). There are

those (I hope not many) who say that sin is a 'thing', and that God created it; and yet they profess to believe that God is not the author of sin. This is a contradiction, for whosoever creates, makes, or originates any thing is the author, according to Webster's dictionary. The apostle John tells us what sin is: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." Did God transgress his own law? How absurd, how preposterous! Is there any one of any being that he could transgress against? God is the law giver and there is none greater than he. He has declared that he is God and there is none else beside him. Paul tells us in Rom. 5:12; *"Wherefore, as by one man sin entered the world, and death by sin; and so death hath passed upon all men, for that all have sinned."* Can you not see from this that man is the author of sin? God created man, and all men are sinners, but did God create them sinners? No. Absolutely not! Could God judge men in righteousness as sinners if he had created them as such? Surely you do not believe that he could. We read Eccles. 7:29: *"Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."* When God created Adam and placed him in the garden of Eden Adam was pure, innocent, and upright, knowing neither good or evil, and he had communion with his creator.

However, God had a purpose worthy of his holy name for sin to enter the world. Sin could not have otherwise

entered, for God is omnipotent, and omniscient. He knew perfectly what he was doing when he placed the tree of the knowledge of good and evil in the midst of the garden, and when he formed the crooked serpent with his own hand. This was the way he prepared for sin to enter the world. We know also that God gave Adam a commandment to not eat of that tree, but he knew that Adam would eat of it, for he said, *"for in the day thou eatest thereof thou shalt surely die."* He did not say, If ye eat of it, but *"In the day that thou eatest."* Now the serpent was more subtle than any beast which the Lord had made, and he beguiled the woman Eve, who was a figure of the church, which is the bride of Christ, and she did eat, and gave unto Adam and he did eat. Eve was deceived because of being made subject to vanity. (See Rom. 8:20). But Adam was not deceived, for he was a figure of him which was to come, which was Christ; and we know that Christ cannot be deceived. It was because of his love for his bride that Adam partook of the forbidden fruit and died with her. He had no power to redeem her, therefore he must go to her. At the moment Adam ate the fruit he transgressed the law, and sin entered the world. Adam was instantly a sinner for he now had the knowledge of good and evil. Paul said, *"I had not known sin, but by the law: for I had not known lust, except the law said, Thou shalt not covet."* (Rom. 7:7) And God's holy justice decreed, *"The soul that sinneth shall die."* (Eccles. 18:4). Adam was the figure,

but Christ was the substance, and because of his everlasting love for his bride, whom God chose in him before the foundation of the world, he came into the world, took her sins upon himself, and died to redeem her from the curse of the law. His death paid the penalty that justice demanded, for he had no sin of his own to die for. *"Forasmuch then as the children (His bride) were partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."* (Heb. 2: 15). This was determined in eternity, for Christ stood as a Lamb slain from the foundation of the world, and their names were written in the book of life of the Lamb. (Rev. 13:8). And by one sacrifice offering to God he hath perfected forever them that are sanctified. (See Heb. 10: 12-14. Better yet, read the entire chapter.)

All men in nature are the offsprings of Adam for all were in him when he fell from his innocent and upright state into a state of sin and corruption, therefore we inherited his corrupt nature; for a corrupt tree cannot bring forth any thing but corrupt fruit because God gave every living thing its own seed and each seed must bring forth its own kind. Man is only Adam multiplied.

Now let us consider a few of the things that God created: wild fires, storms, earthquakes, wars, diseases, sicknesses, pestilences. All of these

things destroy property and lives and therefore can be considered evil; and God creates and controls all of them. Each and every thing that God sends upon the earth because of man's sins is certainly in his will and purpose and it always accomplishes every thing whereunto he sends it. God hath sworn, saying, ***"Surely as I have thought, so shall it come to pass, and as I have purposed so shall it stand."*** (Isa. 14: 24). And we read Isa. 55:11, ***"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."*** There is nothing which comes to pass that God did not foreknow before he spake the world into existence, for he hath ***"declared the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand and I will do all my pleasure."*** (Isa. 46:10.)

Regardless of what men may think of the evils that God sends upon us because of our sins they are working for a good purpose, for we read Romans 8:28, ***"And we know that all things work together for good to them that love God, to them that are called according to his purpose."***

The evil things that men do are entirely different by nature, for they are all against God's holy laws and are sin. I do not feel that it is necessary to prove that all flesh is absolute corruption, but I will quote a couple of Scriptures. "The fool said in his heart, There

is no God. They are corrupt, they have done abominable works, there is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one." (Ps. 1: 1-3). Paul said in Rom. 7:18, "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not."

Now let us go to the things or works of the flesh. "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." (Gal. 5: 19-20.) All of these things are against the law; and James tells us, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (Jas. 2:10.)

The only one who ever kept the whole law was our Saviour Jesus Christ; and he kept it to a jot and to a tittle. In the flesh we can do no good thing, but we are not always in the flesh. Paul says in Rom. 8-9, ***"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."*** And if we are led by the Spirit of God, then we are the sons of God. In Rom. 8: 1-14 we read, ***"But if the Spirit of him that raised up***

Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God." To be led by the spirit of God is the only way a man can ever do any thing good, and if we be sons of God we will do good works, "*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.)

God is not the author of confusion (I Cor. 14:33,) for man is the author thereof as well as all the evil works of man listed above, and we should not try to hide behind the doctrine of predestination, saying, "*I could not help it. God made me do it.*" *Every transgression and disobedience shall receive a just recompense of reward.*" (Heb. 2:2.)

Brethren I am only a man and subject to error. Therefore I suggest that you search the Scriptures and prove or disprove what I have written to your own satisfaction. May God be your guide.

Brethren, my hope is that I am one of those who were created in Christ Jesus, and that the Saviour has already paid the penalty for my sins. But

if this be so or not, I know that God's judgment is just unto all.

May God bless the truth and pardon all my errors.

Elder C.C. Wilbanks

ARTICLES

EXPERIENCE OF ESSIE BANE

(Written August 30, 1992)



I was born December 17, 1904. My family lived on a farm in Maben, West Virginia. I had three brothers and three sisters. My father farmed in the summer and worked for a lumber company during the winter months. I have worked all my life. When I was six years old my mother used to wake me up early to grind coffee. When I was 12, I did the washing for the whole family. My parents were Primitive Baptists and took me to their meetings when they went.

On March 29, 1924, I married Fred Bane, a coal miner. We lived in Ravenscliff, West Virginia. I gave birth to nine children; three girls and six boys. One boy died at birth. He was a twin. I lost my oldest daughter when she was just eight years old. She was lying sick one day when she just brightened up, as if she had seen something. I asked her if she had seen something pretty and she said "yes". I think I have one in heaven. She passed away on December 31, 1934. This was a hard experience for me.

I still did my work, but I had lost interest in everything. Up to this time, I didn't think I was such a bad person. Then I began to feel like the worst sinner in the world. I tried to talk to my husband but he couldn't seem to understand my feelings. From New Years to August I was in a terrible shape. I begged God for mercy. One day, when the others were outside, I was on my bed, begging for mercy. These big, black letters appeared to me which spelled out " My grace is sufficient. " After this I began to feel better.

I wasn't able to go to church very much. I had children to care for and there was a long distance to travel. My husband was not interested in going, but I was able to go to meetings at times with my parents. I really enjoyed these times. If I attended any other churches I felt condemned. I felt that I should be with the Old Baptists.

My husband passed away in February, 1972, and I came into troubles again. During this time, this scripture came to me: " In this world, ye shall have tribulation: but be of good cheer; I have overcome the world." I still think on the scriptures but they do not appear the same way as they did at those times.

I was at the third Sunday meeting of the New Found Primitive Baptist Church in November of 1973, when I found myself going forward. I did not know I would do this. I was given a home. I enjoy going to meeting and go as often as I am able.

Sister Essie Bane is 87 years of age and attends her meetings regularly

and faithfully (even when she does not feel well). She is a sweet comfort to her brethren.

VOICES OF THE PAST

THE LIVING SACRIFICE PRESENTED, AND THE WILL OF GOD PROVED ACCEPTABLE

It is also "a reasonable service." Does He not rightfully claim all the powers of our mind, all the obedience of our heart? Is it not reasonable that we should give Him all that we are and have? Is true religion not consistent with the highest dictates of enlightened reason? It is true that our reasoning mind, unenlightened by the Spirit of God, does set itself against the truth of God; but when the eyes of our understanding are enlightened, the truth of God is commended to our reasoning faculties. I can say for myself that I at times see with my enlightened understanding the greatest beauty and glory in the Word of God. The truth of God is not only dear to my heart's affection, and is commended to my inmost conscience, but my enlightened understanding, my reasoning powers influenced by grace, can see in it an inexpressible beauty and glory. The service, therefore, I render on that ground, is a "reasonable" service; and may it ever be such! Our prayers, when they are dictated by the Spirit of God, are not effusions of nonsense, but petitions agreeable to the Scripture and an

enlightened understanding. Our preaching, too, if we are taught of God, if we have a ministerial gift, if we can open God's precious truth, will commend itself to the enlightened understanding of the children of God. The world, it is true, will count these things idle tales, and despise and ridicule both us and them; but the children of God, if we preach the truth with purity and power, are sufficient judges that what we speak is commended to their understanding, as well as approved of by their conscience, and embraced by their affections. Why should I have this evening so large a congregation? To hear falsehood or nonsense? I should insult you, and you would cast insult upon me, unless we met together this evening for a reasonable service - for prayer, for praise, for the preached gospel, such as our understanding, as illuminated by the Spirit's teaching, is satisfied with. We speak the words of soberness and truth, things known, felt, handled, and tasted. We preach truth commended to our understanding by the Spirit of God, and enshrined in our warmest and tenderest affections. We love God's truth, because we have felt its power; and we preach God's truth to you who have felt the same power, who understand it, feel it, and love it; nor would I wish to preach to any people who do not spiritually understand and experimentally feel what I lay before them.

III. But I proceed to what the Apostle enforces as to not being "conformed to this world, but to transformed in the renewing of our mind." Now, why does

this immediately follow? For this reason. Because, in proportion as we are conformed to the spirit of this world, our understanding becomes dull in the things of God, our affections cold and torpid, and our consciences less tender and sensitive. There is an eternal opposition between God and the world lying in wickedness. In order, then, that our spiritual experience of the truth of God should maintain its ground, it must not be dulled and deadened by conformity to the world. It is like the sabre that the soldier carries into battle; it must not trail unsheathed upon the ground lest point and edge be dulled; both must be kept keen and sharp, that execution may be done upon the foe. So it is with our enlightened understanding, with our tender conscience, and our heavenly affections. If we let them fall upon the world, it is like a soldier trailing his sabre upon the pavement; every step he takes dulls both edge and point. If we are conformed to this world, we lose the sweet understanding that we had before of the precious truth of God; we lose that tender sensitiveness of conscience, whereby sin - any sin - becomes a grief and a burden to the soul. A Christian should be what was said of any ancient knight, "without fear and without reproach." The least suspicion of either would have been a blot upon Bayard's scutcheon. So the Christian's shield should be without a stain, his reputation without a blot. His character should not only be free from blemish, but even from suspicion - as untarnished as the modesty of a

woman, or the honour and bravery of a man.

Now, we often get into this worldly conformity, and run the risk of dulling the sword and sully the shield, by degrees. We give way in this and that thing. We are hedged in, it is true, by the precepts of the gospel, the alarms of a tender conscience, and many powerful restraints - so many banks and dikes to keep out the sea of the world; but, as in Holland, if one breach be made in the dike, the sea at once rushes in, so, if one gap be made in the conscience, then the sea of worldliness rushes through the breach, and but for God's grace would soon deluge the soul. But even apart from having any peculiar temptation to make a wide breach like this, our social ties, our daily occupation, the friends and relations whom we love in the flesh, all, through their power over our natural affections, draw us aside from time to time into this worldly conformity. Here, then, is the point where we have to make our chief stand; for if we are conformed to the maxims, the principles, the customs, and the spirit of the world, we so far lose that spiritual position which is a believer's highest blessing and privilege. We descend from the mount of communion with the Lord, and fall into a cold, miserable spot, where the life of God, though not extinct, is reduced to its lowest ebb. The Apostle therefore says, "Be not conformed to this world, but be ye transformed by the renewing of your mind." As worldly conformity is subdued and departed from, there is the transforming process of

which the Apostle here speaks, whereby we become renewed in the spirit of our mind. In other words, the Holy Spirit, by His work upon the soul, renews the life of God, revives faith, hope, love, prayer, praise, spirituality of mind, with every tender feeling and every godly sensation that stirs and moves in a living heart. As, then, the Spirit of God renews His work upon the heart, He brings us out of this worldly conformity. He discovers to us the evil of it; He makes and keeps the conscience tender and sensitive; He shows us that if we get conformed to the world we lose our evidences; that they become dulled and obscured; that we are soon deprived of communion with God, of comfortable access to our best, our heavenly Friend; that our taste and appetite for spiritual things get palled; and that our very profession itself becomes a burden. As the conscience then gets more and more awakened to see and feel these things, we become convinced that we do but reap what we have sown; and the Spirit of God, by pressing the charge more closely home, shows us, and sometimes by painful experience, such as long days of darkness and heavy, dragging nights of desertion, the evil of worldly conformity. Now, as He thus brings us out of worldly conformity, by showing us the evil of it, and that by this miserable cleaving to earth we rob ourselves of our happiest hours, our sweetest hopes, and our dearest enjoyments, He draws the soul nearer to Christ; and as He keeps renewing us in the spirit of our mind, by dropping one

precious truth after another into the heart, He revives faith, renews hope, communicates love, draws forth prayer, bestows spirituality of mind and affections; and by these means a transforming process takes place, whereby the soul is brought out of worldly conformity, and is transformed into the likeness of a suffering Jesus.

To produce this conformity is the work of the blessed Spirit, whose office it is to take of the things of Christ and reveal them to the heart. Thus He takes of His blood, His righteousness, His holy life, His agonizing death, brings to the garden of Gethsemane, carries to the cross at Calvary, and by opening up the sorrows and sufferings of "Immanuel, God with us," conforms the soul to His marred image. In proportion, then, as the blessed Spirit brings us out of worldly conformity, He renews us in the spirit of our mind, and transforms us into the image of Christ. The understanding now becomes more enlightened, the conscience more sensitive, the affections more fixed on heavenly things; there is more peace in believing, and the soul rejoices more "in hope of the glory of God." but take the converse. As we get into the world, we become gradually conformed to it, and soon lose that spirituality of mind, that tenderness of conscience, those heavenly affections that formerly prevailed. We get cold, stupid, lifeless, sink into a barren spot, where we are of little comfort to ourselves, and of little use to the Church of God. How we need, then, the blessed Spirit of God to be renewing us daily in the spirit of our

minds, and thus transforming us into the suffering image of the sorrowing Son of God. For there is no medium between spirituality and carnality, between the image of Christ and conformity to the world. As there is no middle path between the strait road and the broad one, so there is no middle way between fruitfulness and barrenness, prayerfulness and prayerlessness, watchfulness and carelessness, repentance and hardness, faith and unbelief, the life of a Christian and the life of a worldling.

IV. I now proceed to show you the connection of this being renewed in the spirit of our mind with "proving what is that good, and perfect, and acceptable will of God." The will of God is "good, perfect, and acceptable." How are we to prove personally and experimentally that it is all this? That good and perfect will runs counter, over and over again, to my natural inclinations, sets itself firmly against my fleshly desires. God's will calls for self-denial, but I want self-gratification; it requires obedience, but my carnal mind is the essence of disobedience; it demands many sacrifices, but my coward flesh revolts from them; it bids me walk in the path of suffering, sorrow, and tribulation, but my fleshly mind shrinks back, and says, "No, I cannot tread in that path"! As long, then, as I am conformed to the world, I cannot see the path, for this worldly conformity has thrown a veil over my eyes; or if I do dimly and faintly see it, I am not willing or able to walk in it, because my carnal mind rebels against all trouble or self-de-

nial, or anything connected with the cross of Christ. But, on the other hand, if by any gracious operations of the Spirit on my heart I am drawn out of this worldly conformity, am renewed in the spirit of my mind, and transformed into the likeness of the suffering Son of God, then "that good, and perfect, and acceptable will of God," becomes commended to my conscience.

1. First, I see how "good" that will is. It may be, nay, it is very contrary to my will; it points out a very rough and rugged path, in which it bids me walk; it calls for crucifixion of the flesh in every direction; it overturns scheme after scheme, destroys castle after castle, pulls down all lofty buildings and fond imaginations with a long succession of fairy paradises, and loved, almost idolized plans and dreams of earthly happiness; but still, it is a "good" will, as issuing and emanating from Him who is supreme in goodness and mercy, yea, goodness itself. But we only see, acknowledge, and submit to it as a good will when we are renewed in the spirit of our mind, cast into the mould of the gospel, and conformed to the suffering image of Jesus. What said the suffering, agonizing Lord in Gethsemane's gloomy garden? "Father, let this cup pass from Me"! But how at once His holy soul, in the midst of agony and suffering, resolved itself into obedience! "Nevertheless, not as I will, but as Thou wilt." There we see how the suffering Son of God

accepted His Father's will as a "good" will, though that will led Him through agonies unutterable.

2. Again, it is a "perfect" will. There is no spot, stain, or shadow of weakness, error, or instability in it. It is and indeed must be necessarily as perfect as God Himself; for it emanates from Him who is all perfection - a discovery of His mind and character. But when this will sets itself against our flesh, thwarts our dearest hopes, and overturns our fondest schemes, we cannot see that it is a perfect will, but are much disposed to fret, murmur, and rebel against it. That "perfect" will may take a child out of your bosom; may strike down a dear husband, or tear from your arms a beloved wife; may strip you of all your worldly goods, may put your feet into a path of suffering, and lay you upon a bed of pain and languishing; cast you into hot furnaces or overwhelming floods, and make your life almost a burden to yourself. How then, under circumstances so trying and distressing as these, can you say, "It is a perfect will. I acknowledge and submit to it as such. Let that will be my will, and reign and rule in my heart without a murmur of resistance to it"? It is certainly impossible to do so as long as the world is conformed to, for the very spirit of that is opposition to the perfect will of God. Until, therefore, the soul is brought out of worldly conformity to view things, not with carnal but with spiritual eyes, it cannot be reconciled to it, acknowledge it as a "perfect" will, and as such submit to it.

3. And "acceptable", too; not, indeed, to our natural reason or to our carnal heart, which see no glory in anything heavenly or divine; not to our earthly affections, which it continually thwarts and crosses; but acceptable to our renewed mind, to our enlightened understanding, to our spiritual will, as they are melted and moulded into conformity with God's will. This good, and acceptable, and perfect will is far, far out of the sight of the carnal eye, out of the sound of the worldly ear, out of the worldly hand; but is made manifest to the spiritual eye, listened to by the spiritual ear, and laid hold of by the spiritual hand. To realize this for ourselves, we shall find it good sometimes to look back and see how that divine will has, in previous instances, proved itself acceptable to our renewed mind. We can see too how supremely that will has reigned, and yet how supreme in all points for our good. It has ordered or overruled all circumstances and all events, amidst a complication of difficulties in providence and grace. Nothing has happened to our injury, but all things, according to the promise, have worked together for our good. Whatever we have lost, it was better for us that it was taken away; whatever property, or comfort, or friends, or health, or earthly happiness we have been deprived of, it was better for us to lose than to retain them. Was your dear child taken away? It might be to be safely housed, or to teach you resignation to God's sacred will. Has a dear partner been snatched from your embrace? It was that God might be

your better Partner and undying Friend. Was any portion of your worldly substance taken away? It was that you might be taught to live a life of faith, not only on the grace, but on the providence of God. Have your fondest schemes been marred, your youthful hopes blighted, and you struck in the warmest affections of your heart? It was to remove an idol, to dethrone a rival of Christ, to crucify the object of earthly love, that a purer, holier, and more enduring affection might be enshrined in its stead. All this we can now see, looking back on the past; but the present is dark and obscure. How shall we find the will of God acceptable now? Only as we are renewed in the spirit of our mind, and are transformed and conformed to the suffering image of the sorrowing Son of God. How fearful, then, how dangerous, and yet how ensnaring is that worldly conformity which sets us in deadly opposition to that good and perfect will of God which was, and is "acceptable" to His dear Son, to all the holy angels round the throne, to the spirits of just men made perfect, to His spiritually - minded people upon earth, and hateful to none but devils and carnal, ungodly men. And how truly blessed to be brought out of the power and prevailing influence of this worldly spirit, and to be cast into the gospel mould, where, being renewed in the spirit of our mind, we prove that the will of God is not only "good," pure goodness, and "perfect", worthy of all His glorious perfections, but "acceptable" to our heart and affections, which therefore tenderly em-

brace it, and thus, as it were, incorporate it into our will, making the two wills one. To bring us to this point is the grand object of all gospel discipline; and one may say that the ultimatum of gospel obedience is,

*“ To lie passive in His hand,
And know no will but His.”*

Here then only can we fully enter into the beauty and blessedness of gospel truth; here only can we submit to the weight of a daily cross, glory in tribulation, patiently endure afflictions, feel the sweetness of the promises, walk in obedience to the precepts, and tread the path that leads to endless glory. Here only is our rebellious will silenced, our carnal affections restrained, the raging strength of sin curbed, and the heart softened and melted into an obedient acquiescence with the will and word of God. Now view the contrast. If we begin by degrees to drink into the spirit of the world; if the things of time and sense engross all our thoughts, cares, and affections, and if we gradually drift into a course of carnality and slothfulness, carried away by a flood of earthly pursuits and cares, how rugged, steep, and up-hill the path of obedience becomes. Prayer and supplication, reading and meditation, converse with the exercised people of God, the very house of prayer itself, and the hearing of the gospel, those blessed privileges so dear to a child of God in a spiritual frame, become a weariness when the heart is in the world.

But one thing we must deeply bear in mind, that as we cannot deliver ourselves from worldly conformity, so we cannot renew ourselves in the spirit of our mind. The blessed Spirit must do both for us, and work in us to will and to do of His good pleasure. But as we are led to feel the misery of the one state, and the blessedness of the other, we shall seek after these gracious operations and divine influences; and as the blessed Spirit from time to time brings the soul out of this worldly conformity and transforms it into the suffering image of Christ, it sees more and more the beauty and blessedness of walking in this path; and cleaving to Christ and His cross with its tenderest affections proves for itself the goodness, acceptability, and perfection of the will of God.

J.C. Philpot

“WHO MAKETH THEE TO DIFFER?”

1 Cor. iv. 7.

That there is a difference in the condition and future prospects of the children of men, but few, if any, will pretend to deny; but in what the difference consists, and by what power it is established, is a matter of great contention and strife with the theologians of our age. That this difference does not consist in our relation to or creation in Adam, is very fully demonstrated in the scriptures. “For God hath made of one blood all nations of men for to

dwelt on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." - Acts. xvii. 26. And that all are alike condemned in their relation to Adam, is plainly asserted in the words: "Death has passed upon all men, because all have sinned." Nothing is more clearly revealed or fully demonstrated in divine revelation than the fact that we are all by nature on an equal footing, as to original purity and subsequent depravity and condemnation. "All have sinned and come short of the glory of God." - Rom. iii. 25. "And every mouth is stopped, and the whole world is guilty before God." We require then, where is the difference, seeing that in regard to sin and human depravity all are alike? We conceive a vast difference in regard to the spiritual condition of mankind. Some there are who have been delivered from the curse of the law, the guilt and consequence of sin, and made the subjects of regenerating grace, redeeming love, and living faith; these are made to love God, to love holiness, to understand, believe and rejoice in the truth as it is in Jesus. These have Christ formed in them the hope of glory. These being the sons of God, are heirs of him, and joint heirs with Jesus Christ; heirs to an inheritance incorruptible, undefiled, and that cannot fade away. These are kept by the power of God, through faith, unto salvation, &c.

Widely differing from the people of God, there is another class of the human family, described in scripture as a generation of vipers, a seed of

evil doers, of their father the devil, cursed children that cannot cease to sin; these know not the way of peace, they neither know nor love the truth, but delight in sin, error, delusion and falsehood. These stumble at the word, being disobedient, whereunto also they were appointed. These shall die in their sins, go away into everlasting punishment; be turned into hell with all the nations that forget God.

Here is certainly a difference, a very wide difference, in the spiritual condition, prospects, disposition and final destiny of the two classes described; they are known by different names. The former are called children of God, dear children, sons, Bride, Lamb's wife, a peculiar people, chosen generation, royal priesthood, holy nation, elect, &c., while the latter are called children of the devil, cursed children, aliens, strangers, serpents, vipers, dogs, sorcerers, &c.

The questions returns, Who maketh thee to differ, or who makes them to differ? As those who are saved by nature children of wrath, even as others, we are sustained by the infallible testimony of truth in saying that every soul that is raised from the lowest depths of sin and depravity is raised up by the power and grace of the sovereign God. There is salvation in no other name, hence the true difference consists in what God has been graciously pleased to do for his people, in a way of grace, for nothing short of grace could rescue them from awful wrath and fiery indignation.

The question why God has not bestowed the same grace on all men that

he has on some men, is about as reasonable as the question why men are not angels, or angels are not gods. He has been pleased only to inform us that he hath mercy on whom he will have mercy, and whom he will he hardeneth. The saints of God cannot believe, that wherein they differ from those who go down to perdition is based on works of righteousness which they have done, or that they have made themselves to differ. By grace they are saved, through faith, and that not of themselves, it is the gift of God; not of works, &c.; hence their anthem of eternal worship shall be, "Not unto us, not unto us, O God, but to thy name give the glory."

On earth, not in heaven, not in hell, but on earth, among infatuated mortals, the question is agitated, whether God, as a sovereign, did, according to his own eternal counsel and immutable will, fix the destiny of beings and of worlds, according to his unsearchable wisdom and goodness from the ancients of eternity; or was he by some law of necessity or unforeseen events driven to the necessity of making the children of men to differ? In the discussion of this question, dear reader, you are engaged on the one side or the other; none can be neutral on this subject. Trifling as this inquiry may seem to some, in it is involved the grand controversy between sin and holiness, truth and error, predestination and Arminianism, the doctrine and practice of Old School

Baptists, and that of the New Schools in divinity.

The word of God assures us that God worketh all things after the counsel of his own will; and challenges an infatuated world to declare "With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding?" - Isa. xl. 14. And that his purpose was mature and complete, appears not only from the immutability of his nature, but also from his "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, "My counsel shall stand, and I will do all my pleasure." - Isa. xlvi. 10. Hence the apostle says, "We are bound to give thanks unto God alway for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth." 2 Thess. ii. 13. Chosen us in Christ before the foundation of the world; predestinated us to the adoption of children, &c. Eph. ii. Saved us and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 2 Tim. i. 9.

Of the other it is written, "These were of old ordained to this condemnation." - Jude 3. 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 own corruptions." - 2 Peter ii. 12. "And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." - 2 Thess. ii. 11 - 12. From the scriptures above quoted we prove that every link in the chain of causes and effects is placed and secured by an unerring hand, and that all the wheels of the (to us) complicated machinery of creation, providence and grace, although their revolutions may seem to us to be in direct opposition to each other, yet all are wisely supplied, and every movement was determined before the machine was put in motion. He who will deny this will deny the foreknowledge of God, his truth, holiness and immutability, and finally his being, and at last unite with the fool and say, "There is no God."

This subject opens a field to our contemplation, but we have not room to enlarge. We have merely glanced at some important things in connection with the sovereignty of God, and with the following reflections on the subject we close this article:

First. God having made mankind to differ, and that according to his eternal counsel and sovereign will, is it rational, reasonable or scriptural for men to get up and organize societies, powers, armies, or anything of the kind, for the express purpose of obviating that difference which God has made! Is there a prospect of success in their heaven - daring enterprise!

What mad infatuation! As well might men attempt to annul the everlasting decrees of God, abolish the difference between light and darkness, cold and heat, seed - time and harvest, beasts or men, or men and angels; let them change the skin of the Ethiopian, and the spots of the leopard; change and equalize according to their standard of wisdom the laws of nature, and then think of altering the things which have gone out of the mouth of God.

But let not the saints forget the principal design of the apostle in his use of our text. This question is calculated to humble the redeemed people of God in the dust; all they have, they have received, and all that makes the saints on earth or those perfected in glory differ from the most abandoned wretches on earth or in hell, is alone what God has done.

Elder Beebe

St. John 14: 15-20.

If ye love me, keep my commandments.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

Even the Spirit of truth; who the world cannot receive, because it seeth him not, neither knowth him: but ye know him; for he dwelleth with you, and shall be in you.

I will not leave you comfortless: I will come to you.

Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall also live.

At the day ye shall know that I am in my Father, and ye in me, and I in you.

THE HOUSE OF WORSHIP

*"I was glad when they said unto me,
Let us go into the House of the Lord."*

Psalms 122:1

My soul leaped with joy from its fainted condition the other day when an Elder softly said to me, "Let us go into the house." I was within the city limits of one of the largest cities in our nation. Everyone on the streets and highways seemed to be in such a hurry. I was meditating upon the fact that things are so swiftly coming to pass that it is very difficult to believe such drastic changes are taking place. I began to realize that I was so heavily involved in this great turmoil of swift and rapid events to such an extent that my mind was in a whirl, my heart was troubled, and my soul was fainted - all because I could not keep up. What great relief of mind to enter upon the grounds of this house of worship and to be warmly invited into the house for the purpose of pausing in our hurrying to worship God. How good it is when you feel so cast down, unworthy, and unfit to be noticed by anyone, to hear them say, "*Let us go into the House of the Lord.*" Aren't you glad that they even remember to invite you into such a sacred place as the Place of Praises. Aren't you glad, also, that others have a desire to go into the House of Prayer and Praise.

Get your Bible and turn to the 122nd Psalm and read with us as we meditate upon some of the glorious expressions of the Psalmist. The sec-

ond verse reads: "*Our feet shall stand within thy gates, O Jerusalem.*" We recall that in Psalms 100:4 it says, "*Enter into his gates with thanksgiving, and into his courts with praise ...*" Jesus said, "*Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.*"

When I entered the door of this building and beheld such smiling peaceful expressions on the faces of those who so joyfully greeted me, I felt to be standing within the gates of the City of God with a number of its citizens. No one there needed to say to any other, "I love you." The love of God was so manifest in each and every face, word, handshake, and embrace that we all had a foretaste of Heaven. When we had settled down to singing hymns of thanksgiving to God even for the tribulations that had been ours to endure, I gazed at the open door through which we had entered. Then I thought of the gates through which we had come to this place of joy and peace. I thought of the first gate that leadeth unto life, to wit: tribulations. Peace, joy, and happiness cannot be experienced while in confusion, sadness and misery; but after being exercised by these tribulations, we experience the peaceable fruits of righteousness which are patience, faith, hope, love, and joy of life. "*Go through, go through*

the gates...” is an expression found in Isaiah 62:10. It must be through the gate of tribulations and persecutions that we learn to be submissive and to rely upon God for all things pertaining to God and godliness. This painful gate could be termed the gate of regeneration. You can not climb over the wall to avoid this gate. If one gets into the position of indulging in special favors peculiar to the afflicted and poor people of God, this one would be classed as a thief and a robber. The walls are too thick to be penetrated; too high to be climbed over; and too strong to be overthrown. You must enter through the gate of tribulations which is the gate of regeneration. This is the evidence that brethren look for in listening to the experience of candidates for church membership. This being “born again” is manifest when their testimony proves that they have suffered to the extent of being brought into the knowledge of being unable to do anything of themselves to merit any blessing from God.

I went back into my experience and was given to re-live for a moment the period in my life when it seemed the mountains of my many sins were crushing me to death. The gates of hell seemed to be opened unto me and that I was being swallowed into its clutches. Every straw to which I so greedily clung could not so much as slow down my descent into the depths of such a horrible pit. I re-lived for a moment my cries out of the depth of hell. I remembered the groans, the fastings, and the awful miseries of hell with all the doors closed and

locked fast. I could not open any door of faith or hope. How I did knock and seek and ask but I had no faith. I wept bitterly with no hope for mercy because my sins demanded that I should forever be in misery. While in this awful condition and after I had exhausted all of my strength and energy it pleased God in his gracious providence toward me to put it into the mind of one of my friends to invite me into a house of worship. He kept insisting against my wishes that I should accompany him to a place of worship to hear a certain minister preach. I had read the Bible: it had condemned. I had listened to preachers: they had condemned me. I talked to my close associates: they all thought I was crazy when I would tell them of my hopeless condition. I learned in the pit that God was sovereign and holy and that no man could come unto Him. I felt that I had blasphemed against God under the cloak of a gospel minister in declaring the power of man unto salvation to such extent that I could never have forgiveness here nor in the world to come. This man who said unto me, “Let us go to meeting,” saw something in me that I could not see. This is why he kept insisting that I go. His care concerning my spiritual welfare astonished me. I shall forever be thankful to God for that man who kept insisting, “Let us go to meeting.” I had thought that I knew how to read and interpret the Holy scriptures.

God opened the second gate unto me when He opened the “*door of faith*” thru the preaching of the gospel of this minister that night. “*And*

when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith to the Gentiles.” (Acts 14:27) “It pleased God by the foolishness of preaching” to set before me an open door. God opened this minister’s mouth to preach this precious faith. God opened my heart to understand it. As soon as it was opened unto me I gladly went through it to such extent as to receive and embrace it with all my heart. I did not have to go to Heaven after it. I did not have to go across the seas and oceans to get it. You cannot open the door of faith yourself. It must be opened to you. Paul says, *“A great door and effectual is opened unto me.”* (1 Cor. 16:9) When the door of faith is opened how devotedly we cling to the Lord Jesus Christ. The gate of faith being opened I saw the maneuverings of my Saviour. I saw him come through the gate of Heaven. I saw him descend toward the pit. I saw Him descend low enough to reach me who was the vilest of the vile. I saw Him wash me whiter than snow with his blood. I saw Him pay my penalty by His dying in my stead. I saw Him merit a home in Heaven for me with His life. I heard Him plead in my behalf before the Father. All of this led me to the door of Hope. In Hosea 2:15 we read of a door of hope. On that memorable night for a fleeting time this gate of Hope was swung wide open and I was blessed to experience the entrance to that within the veil: *“Wherein God, willing more abundantly to show unto the heirs*

of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil.” (Heb. 6: 17-20.)

The opening of the gate of hope gave me to see that within the veil. The opening of the gate of faith gave me to believe in Jesus, the perfect and powerful Saviour of His people. The opening of the gate of hope gave me to trust that I was one of His people and that all of the benefits He merited would be mine to experience in the future. These gates lead into the inner place of the King. The most inner-gate, or door, must be the gate of Love. In the Song of Songs we read, *“My Beloved put in His hand by the hole of the door.”* (Solomon 5:4) We read in Revelations, *“After this I looked, and, behold, a door was opened in heaven...”* (Rev. 4:1) When this gate of love is opened in Heaven to us our hearts overflow with this Love of God. Perfect love casteth out fear. O what joy, what peace, and happiness we do experience as a result of the foretaste of Heaven itself. It is too wonderful to tell. It is too much for poor earthly creatures to experience but for short seasons. I am made to believe that God has ordained these wonderful banquets of the King to be participated in most gloriously here in

His banqueting houses of worship. God's children will travel thousands of miles to one of these banquets. God meets His people with the gifts of love within these Houses of praises. Sometimes we hear the voices of angels coming from the mouths of men as we worship God together.

While meditating in this meeting-house on the gates of tribulations, (or regeneration), faith, hope, and love, my question was, Are there any other gates? John gave me the answer in 1st John 4:16: *"God is love, and he that dwelleth in love dwelleth in God and God in him."* There is no gate beyond the gate of love.

When I came to the reality of my surroundings I felt that God had cemented everyone present in that congregation together so firmly with a heavenly mixture of grace and love that nothing could break fellowship. I felt that everyone there including the many young people were lively stones, made to be lively by the love of God and washed clean in the blood of the Lamb. I saw the manifestation of their labor of love as I gazed upon the newly finished walls, furniture, and fixtures of this House of Worship. I knew that it had taken many hours and dollars to bring this into reality. I said in my heart, *"Thank God for such evidences of a God-loving people who will gladly sacrifice their bodies and earthly treasures in providing a meeting place for the members and friends to worship God together."* Recall that the 3rd and 4th verses of the 122nd Psalms says: *"Jerusalem is builded as a*

city that is compact together: Whither the tribes go up, the tribes of the Lord unto the testimony of Israel, to give thanks unto the name of the Lord." A company of believers blessed to worship God in unison in prayer, praise, and preaching is a wonderful experience of being compacted together both in body and Spirit.

I saw the Heavens open unto me a book of remembrances of the testimony of God's love and mercy. I remembered the 1st Heaven which was a paradise when the Lord first remembered me as related in this treatise. I called to remembrance the 2nd Heaven when a door was opened to me to be baptized and to be married to the particular church in covenant-relationship which holds to the Gospel Faith and Practice. I had been given the wonderful relationship to trust that God would providentially care for me and finally save me in that eternal abode because of His love and through the merits of Jesus Christ. Yet, I thought that I had so blasphemed His power to such degree that none would receive me into their fellowship here on earth. How glad I was when they received me and welcomed me into their fellowship. My joys in participating in the special privileges and ordinances allowed only to members of the church are considered as precious and sacred. Being caught up in the third Heaven for moments is enough foretaste to make me yearn to live there eternally with the redeemed of the Lord.

It is wonderful in this church relationship to be compacted together to mourn with those who mourn; to re-

joyce with those who rejoice: to be so united in affections one for the other that each one will be willing to make great sacrifices for the other ones' good. It is wonderful to be united in agreement upon religious beliefs. Being "Compact together" in love, belief, experience, and hope: all this causes a yearning to meet often together in worship of God for His benefits to us. All this causes the lovers of the truth to be glad when someone suggests, "Let us go into the House of the Lord."

We go to the House of God in unison to give thanks for His wonderful works. We listen prayerfully as the minister of the Gospel gives testimony of the will of God, the word of God, and the simple commandments of our Lord, Jesus Christ. The minister comforts us as he is blessed to speak of the sovereign God who worketh all things after the counsel of His own will. We experience a feeling of security as the minister brings testimony from the Holy Scriptures to prove that God's will of purpose is solely, wholly, perfectly, and completely worked by Him, to the praise of His own glory and to the completion of salvation of each and every one of His children, without a hint of any jot or tittle of His will of purpose being disobeyed because He works it himself; and, it embraces all times, events, words, thoughts, actions, and all creatures and things both visible and invisible. We are edified as the minister preaches the Word of God bringing a multiplicity of testimonies from the Book of books, proving that the will of God relative to the

salvation of God's elect is because of God's great love for us through the merits of Jesus Christ, Who is the Way, the Truth and the Life. We eagerly listen as the minister preaches to us God's will of precept as he rightly divides the word of truth in warning the Lord's people of dangers and exhorting them to keep the commandments of Jesus, and to be fervent in charity.

"I was glad when they said unto me, Let us go into the House of the Lord."

I wanted to praise Him publicly for His divine providence, amazing grace, gifts of the Spirit, His great love, and gospel of Jesus Christ. I wanted to participate in the ordinances of Jesus Christ and His Church. There are two kinds of extremists relative to public praise. One is the child of God who is fearful of man to the extent that he will not participate in public praise. The hypocrite will engage in public praise to be commended by men. The proper Christian is not fearful of the frowns of the world, nor is he a public worshipper in order to be commended by those who profess to be Christians.

David said, "*Give unto the Lord glory due unto his name: bring an offering and come into his courts.*" You may ask, "What shall we bring? Our strength will not help Him for He is all-powerful. Our wisdom will not direct Him for He is all-wise. Our God is so great that he does not require our wisdom to direct Him nor our power to assist Him. He owns all things; therefore, He does not require our wealth to enrich Him. He is so effectual in His works and so convincing relative to

His greatness that He does not need our reputation to advance Him. What does He require of us? He requires us to fear Him because of His greatness, He requires us to love Him because of His goodness. ***“What shall I render to the Lord for all His benefits towards me?”*** (Psalms 116:12) What offering shall I bring? The sacrifice that the Lord loves is a broken heart and a contrite spirit. The word contrite means bruised. Paul says, ***“I beseech you therefore, brethren, by the mercies of God, that you present your bodies as living sacrifice, holy, acceptable unto God, which is your reasonable service.”*** (Romans 12:1) God does not need our help in any but we certainly need His strength in all of our affairs. It pleases Him that we are to help one another in word, deed, and prayer. Bring an offering of your material possessions for the support of the ministry, maintenance of the house of worship, and the poor of the flock. The Scriptural rule for this is called an order to the churches which is plainly and simply stated in 1st Corinthians 16: 1-3. (Read, if interested in giving according to this rule.)

“I will offer to thee the sacrifice of thanksgiving.” (Psalms 116:17). I will thank Him for His deliverance from death; for His deliverance of me from the clutches of law and death; for His setting before me the open doors of faith and hope; and, for His love that flooded my soul through the open door of Heaven. I will thank Him for Jesus Christ, my King, Saviour, Friend, Priest, Way, Truth, and Life.

When I come to the courts of the Lord and in the midst of His people, I pray that I will be given to remember my vows. May I be given to say as David when I am inside the place of worship: ***“I will pay my vows unto the Lord now in the presence of all His people.”*** David said, ***“God is the Lord which hath shewed us light: Bind the sacrifice with cords even unto the horns of the altar.”*** (Psalm 118:27) Unless these instructions can be experienced, none of our sacrifices will be acceptable to God. All acceptable sacrifice is fervent constant confident devotion. That which binds is faith. Streams of God’s love are the cords. The altar is Christ. Christ’s merit and power are the horns of the altar. I find it to be more blessed to try and fail than not to try. I find that my conscience is more at ease when I go to the House of God and fail in my attempts at worship than when I fail to present my body. O that our people would more often say to their children, relatives, and friends, ***“Let us go into the House of the Lord.”*** It is very encouraging to see parents bring their children to church meetings. A greater percent of our church meeting congregations are young people now than when I first united with the Primitive Baptist Church. Let us bring up our children in the nurture and admonition of the Lord. Let us teach them to obey their parents, speak the truth, read good literature, to behave themselves conformable to high morals, and to respect the elderly. We know that it is God’s work to regenerate and save eternally each and everyone of

his people; yet, it is our obligation as Christian parents to discourage our children from becoming involved in religious organizations whose object is to work zealously to influence young minds to embrace their doctrines and practices which you know to be false and erroneous. It is your duty to encourage them to consider the Bible as the Book of books worthy to their reading. It is your duty to encourage their attendance at the place where you go to worship. You consider your particular church of your membership as being more right in its doctrine and practices than any of the organizations whose main purposes are to convince the young and to convert them to their ideas and doings.

The minds of children are very easily impressed and they are prone to follow anyone who takes a great interest in them. Take care that your children be not as those referred to by David in his prayer: *"Rid me, and deliver me from the hand of strange children whose mouth speaketh vanity and their right hand is a right hand of falsehood."* May we do our duty and pray God: *"That our sons may be as plants grown up in their youth; that our daughters may be as cornerstones, polished after the similitude of a palace: that our garners may be full, affording all manner of store: that our sheep may bring forth thousands and ten thousands in our streets: that our oxen may be*

strong to labour: that there be no breaking in, nor going out: that there be no complaining in our streets. HAPPY IS THAT PEOPLE THAT IS IN SUCH A CASE; yea HAPPY IS THAT PEOPLE, WHOSE GOD IS THE LORD." (Psalm 144: 11-15) May we assemble ourselves together more often, and often say, *"LET US GO INTO THE HOUSE OF THE LORD."* MAY GOD BLESS YOU. AMEN.

Elder E.J. Lambert

CONTRIBUTIONS

Mrs. Nannie Moran, Va	2.00
Charles Hatchett, OK	2.00
Mrs. Ruth Sparkman, TX	2.00
Billy F. Poindexter, VA	5.00
Willie M. Ratliff, VA	7.00
Donald Agee, VA	2.00
Alonza Davis, Va	2.00
Mrs. Addie Vest, Va	2.00
Mrs. Donald Arne, SD	55.00
Mrs. E.W. Gibson, Ga	7.00
Frank Hunt, VA	2.00
John Coker, NC	2.00
Carl L. Bryant, LA	2.00
Milton D. Houston, NC	2.00
Mrs. Flora Stutts, TX	2.00
G.R. Harrell, TX	2.00
Mrs. Bertie Brown, NC	2.00
A.R. Potter, VA	2.00
Mrs. Ada Campbell, VA	2.00
Mrs. Sallie Hodges, VA	2.00
Mrs. Lessie S. Sladky, NC	7.00
Mrs. Opelene Cunningham, AL	2.00

OBITUARIES

JOSEPH J. "JIMMY" ADKINS

Brother Jimmy Adkins, son of the late Edgar Q. Adkins and Sister Elizabeth "Betty" Holloway Adkins, was born November 25, 1924, and died September 5, 1992, making his earthly journey 67 years.

Although Brother Jimmy was handicapped, he made known his love for the Lord's people and asked for a home with the Forest Grove Old School Baptist Church, Parsonsburg, Maryland, on September 28, 1975. He was joyfully received and was baptized October 5, 1975, by Elder James Poole.

As long as Sister Betty was physically able to care for Brother Jimmy he remained at home and attended meetings regularly.

But as his health failed, he became a resident of Holly Center, Salisbury, Maryland, and later Berlin Nursing Home.

Each time his pastor and brethren visited, Brother Jimmy would recognize them and smile with joy over their visit. It is with deep sadness that we see one more of our small membership laid to rest. We believe, however, that our loss is Brother Jimmy's eternal gain. He was laid to rest in the cemetery adjoining the Forest Grove Meetinghouse with graveside services by his beloved pastor Elder Julian Williams September 8, 1992.

Survivors are two sisters Bernice Blades of Snow Hill, Maryland, and Mary Louis Hadder of Showell, Maryland, and six nieces and nephews. A brother Reginald Adkins and a sister Dorothy Wilgus preceded him in death.

We few that remain anticipate a joyful reunion with those of like faith who have gone on before us.

Elbert Robbins, Church Clerk

LAURENCE SMITH HOLLOWAY

Brother Laurence Holloway, son of the late Ina Perdue and Handy Holloway, was born December 30, 1906, near Parsonsburg, Maryland, and died October 3, 1992, making his earthly journey eighty-five years. He is survived by his wife, Sister Ethel Morris Holloway to whom he was married on July 25, 1930, a brother Louis and several nieces and nephews.

He was led to ask for a home at Forest Grove Old School Baptist Church, Parsonsburg, Maryland, on June 14, 1971 and was baptized on July 11, 1971, by Elder Arthur Warren assisted by Elder D.B. Stokes. Brother Laurence was appointed deacon by the church on March 23, 1972, in which capacity he served well. The Salisbury Association appointed him to the Board of the Primitive Baptist Home Fund in October 1972, and he was elected by the Board as treasurer in May 1976. He served in this office until his resignation in 1981 after a severe stroke.

Services were held October 7, 1992, at the Forest Grove Meetinghouse by his beloved pastor Elder Julian Williams. Burial followed in the cemetery adjoining the church.

Brother Laurence had travelled extensively among the churches and was loved by all whom he met. It is with sorrow that we lay to rest another of our flock leaving only four members. Yet we know that "all things work together for good", and in that we can rejoice in full hope of resurrection to eternal life with our blessed Lord. Fittingly the congregation sang together "Amazing Grace" and Brother Laurence's favorite "Jerusalem My Happy Home."

We bow in submission to the will of the Omnipotent God.

Elbert Robbins, Church Clerk

SELMA JAMES ROEBUCK

I believe the Lord rejoiced on January 16, 1992 at the death of Sister Selma Roebuck (Precious in the sight of the Lord is the death of His Saints. Psalms 116 V.15). I feel this dear Sister was one of his Saints, and he called her home.

Sister Roebuck was born April 15, 1907, the daughter of Samuel Ashley James and Kate Crandell James. She was married to Samuel Harcum Roebuck on April 6, 1923. They were blessed with four children, Harcum, Mary Kathryn, Ashley, and Sallie Jo. She is survived by Harcum, Ashley, and Sallie Jo.

Sister Selma joined Flat Swamp Primitive Baptist Church in May, 1959 and was a very devoted and loving member. She loved her church and always wanted to do her part in supporting the church. She enjoyed having the brothers and sisters visit in her home. She will be missed in her home church and the other churches she was blessed to visit.

We, the members of Flat Swamp Church, extend our deepest sympathy to the family, and pray that God may fill that vacancy with the presence of His love. We too will miss her very much, but she is now enjoying that rest which God promised her.

It was agreed in our conference in June that I be a committee to write this obituary, and that a copy be sent to the family, a copy spread on our church record, and a copy sent to Signs of the Times.

Elder Joe Sawyer, Moderator
Hassel Allen, Clerk

PSALM 138: 1-4.

I will praise thee with my whole heart: before the gods will I sing praise unto thee.

I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy word above all thy name.

In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul.

All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth.

SIGNS OF THE TIMES

INDEX TO VOLUME 160

EDITORIALS

Campbell, R.H.....	2
Campbell, R.H.....	242
Campbell, R.H.....	122
Davis, C.B.	170
Davis, C.B.....	74
Davis, C.B.....	26
Key, K.R.....	194
Wilbanks, C.C.....	50
Wilbanks, C.C.....	266
Wilbanks, C.C.....	146
Williams, J.R.....	218
Williams, J.R.....	98

ARTICLES

Allen, H.....	212
Bane, E.....	269
Barron, C.....	199
Beebe, Elder Gilbert.....	9
Beebe, Elder Gilbert.....	39
Beebe, Elder Gilbert.....	91
Beebe, Elder Gilbert.....	131
Beebe, Elder Gilbert.....	157
Beebe, Elder Gilbert.....	276
Beebe, Elder Gilbert.....	258
Beebe, Elder Gilbert.....	233
Berry, Mrs. W.J.....	83
Bird, Elder H.J.....	210
Brammer, Elder L.J.....	4
Brammer, Elder L.J.....	82
Brammer, Elder L.J.....	129
Brammer, Elder L.J.....	153
Carter, Thelma.....	155
Chapell, Elder W.G.....	154
Durand, Silas H.....	13
Gosden, J.H.....	101
Griffin, Elder W.D.....	41
Griffin, Elder W.D.....	87
Griffin, Elder W.D.....	112
Griffin, Elder W.D.....	206
Hamilton, Sarah.....	59
Hunt, Frank.....	6
Hunt, Frank.....	36
Hunt, Frank.....	56
Hunt, Frank.....	127
Hunt, Frank.....	150
Hunt, Frank.....	245
Lambert, Elder E.J.....	160
Lambert, Elder E.J.....	202
Lambert, Elder E.J.....	280
Lambert, Elder E.J.....	229
Miles, R.L.....	108

Philpot, J.C.....	8
Philpot, J.C.....	45
Philpot, J.C.....	69
Philpot, J.C.....	189
Philpot, J.C.....	213
Philpot, J.C.....	270
Philpot, J.C.....	249
Philpot, J.C.....	237
Prince, Elder H.R.....	140
Robertson, C.....	226
Shepard, T.G.....	248
Shepard, T.G.....	224
Spangler, Elder D.V.....	182
Turner, Elder D.E.....	176

OBITUARIES

Adams, O.N.....	70
Adkins, J.J.....	287
Alexander, H.C.....	95
Arrant, M.R.....	214
Brown, J.D.....	264
Bynum, Julia.....	96
Cannaday, E.H.A.....	118
Chance, Loyd U.....	46
Cox, Robert H.....	21
Dean, Elder S.H.....	22
Foley, J.R.....	166
Gooch, L.....	215
Grant, A.B.....	215
Griffin, May P.....	118
Henderson, L.M.....	167
Hinton, M.....	190
Holloway, L.S.....	287
Jones, Elder G.W.....	23
Lovelace, Ester Lou.....	24
Lovelace, W.T.....	24
Mayhew, G.C.....	71
McLaughlin, L.....	143
Parsons, Mary H.....	120
Payne, M.B.....	119
Pritchett, L.M.B.....	191
Reeves, E.M.....	47
Rhue, J.R.....	215
Roberts, W.D.....	120
Roebuck, S.J.....	288
Robertson, C.C.....	191
Sanders, Gertrude.....	144
Sawyer, Minnie.....	48
Sharp, M.E.....	216
Singleton, Z.H.....	144
Smith, J.P.....	48
Stem, E.F.....	71
Turner, M.T.A.....	168
Willis, Frank.....	72