

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 145

DANVILLE, VA. JANUARY, 1977

NO. 1

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 1/77  
IT EXPIRES WITH THIS ISSUE

## EXPERIENCE

Marshall, Saskatchewan, Canada  
Sept. 23, 1976

Dear Elder Spangler:

I must write a letter that has been on my mind for 28 years, in order to get relief.

I will start with my earliest experience of grace, which was 49 years ago this month. I thought I had committed the unpardonable sin. It lasted about a month. On Sunday evening while the tempest was at its worst, I called on an Old School Baptist lady where I often was want to go, and told her my troubles. "Oh" says she, "it is the Spirit of the Lord striving with you." Next morning when I was leaving, she gave me some Old Baptist doctrine to read, including *Songs in the Night*, by James Durand; and also a "Memoir of the author" by Silas Durand.

I spent all the next day reading them until late at night. When I went to bed I felt I was forgiven; then I had a second thought. Am I really forgiven, and the Spirit came a second time and so flooded

me within that I wanted to die, and cross over where sorrow is never known. What beautiful hours I then enjoyed! The memory lingers still. About a month, little by little it was taken from me, so that my great deliverance seemed like the faintest ray of light! I went back to this same lady and never said a word about what I was passing through. When I was leaving I asked if she had any old *Signs*. Much to my surprise she had three numbers tied together for me to take home.

I thought I was alone in what I was passing through. Much to my surprise, I found others were telling the same story. I drank its contents like a thirsty horse would drink water. Now that I have mentioned the horse it reminds me that when my favorite team came to the well for water, I would gladly have changed over to being one of them, as they had nothing to answer for after death. About a year and four months later I was pierced through with an arrow on account of sin. Then I went along for about eleven years without much trouble. I used to think that the Good Master was angry with me, and would have nothing more to do with me. I longed for it to return, just to prove I still was a son. Well it did return and I started to have sleepless nights. I went back to this same lady and told her of my trouble. She said that she had sleep-

less nights; and as we talked my troubles left me.

About a month or six weeks later I had another spell—my weary steps surely did falter. I woke up one morning and it was all gone. I was so happy I didn't care whether I did my chores or not. I thought I was in for a long period of rest; but not so. I entered into an agreement with a neighbor to ship a carload of oats, which wasn't strictly honest on my part. While I was in the grain elevator before the agreement, a powerful jab took place in my chest, and a voice spoke silent and powerful and said, If you sign that contract, you are forever lost. I argued with the agent that I didn't want to sign, but he would have none of it. No one can understand what I passed through, only those who have had a like experience. The following night at mid-night, while reading a letter in the Signs by the late Elder J. W. Bowden where he wrote, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us, etc.", shows conclusively that all our spiritual blessings are and were deposited in Jesus before the world was manifested, and in time are given to His little ones by revelation, and made known to those who are born of God.

At that moment the peace that flooded within me I cannot tell. I heard no voice, I saw no vision, neither could I ask for any.

Now comes the painful part of this letter, as far as I am concerned. It is about 28 years since I first attended an Old School Baptist association which was held at Riffe, Washington. On Saturday while they were singing, "Must I be carried to the skies on flowery beds of ease," I was so overwhelmed with the Spirit I burst into tears. After coming

back home I wrote a sister how I enjoyed the meeting; which I did. Here is part of what I wrote, "Again on Sunday morning I had a similar experience just before you partook of the Lord's Supper, when Elder Hughett said, This is my broken body. I did enjoy the service, but I wasn't overwhelmed with the Spirit like I was on Saturday." Now why did I write that after how good the Lord had been to me?"

Here is an excerpt from a letter by Elder Harris in the April 15, 1920 Signs: "In looking through the catalog of all my deeds in this life what will I find listed? Sin, foolish and wicked thoughts, a heart desperately wicked, and who can know it? I do not, for it deceives me and leads me into doing things strictly wrong and forbidden of my dear Lord. Then why do I do them? I can only say, as did Paul, it is sin that dwelleth in me. I am corrupt, as the result of the inheritance of sin from Adam. I hope I am righteous according to the inheritance of eternal life given me through Jesus Christ."

I have a good hope I did not commit an unpardonable sin, for while coming home from a meeting at Riffe a year or two later, I fell asleep on the bus, and a presence or something came before me. I don't remember now whether it was the presence or myself that removed my shoes and socks. My feet were covered with sores. Whatever the presence was, wrapped my feet in soft down. I never felt anything so comfortable in my life. When I awoke it was daylight. I became startled when I saw my shoes were still on.

If it is all right with you Elders, I would like this letter published in the Signs. If I live till next summer, I will

be 80 years old. I have a bad heart, and this may be my last letter.

Dear Elder Spangler, I said at the start of this letter that I had to write in order to get relief. Well the relief came last night while reading a letter in the August 1, 1904 Signs. A Mrs. Tuttle asked Elder Chick: "Do you believe that one that is born of God fears death?"

He answered as follows: "In reply we can but say that all whom we have known who have spoken to us about the matter at all, have confessed that It was so with themselves, and very many have doubted whether they were born of God at all upon this very ground. . . .

It is only when and as we see Jesus the Conqueror that we are able to say, 'O death, where is thy sting, O grave, where is thy victory?'"

I am deleting part of what he wrote, but here is some more of it, ". . . God at times gives to His children such strong and living faith that they can rejoice even in the hour of death, and cry, "O grave where is thy victory, O death, where is thy sting?"

This means experience here, that is the way I understood it last night. I had been spending sleepless nights, but not so last night. I spent the night without one bit of fear. If my doctor had told me last night that my case was hopeless, which I sometimes fear it is, I don't think it would have worried me one bit. I am setting my earthly house in order: it seems that I have nothing to do with setting the other house in order.

My love to all the Old School Baptists. I may be seeing you next summer.

—Joe McKenzie

P. O. Box 551  
Monticello, Ark.

Dear Elder Wood:

It is near one O'clock, August 22nd, and I haven't been able to sleep because my mind is fastened on the 23rd Psalm and a recent dream.

I believe the writers of old were inspired to write for our learning, and that no one should try to alter or change any words of the Scriptures to suit their fancies, or try to justify the flesh thereby.

I attended the funeral of an acquaintance yesterday, and the minister used the 23rd Psalm as his text, saying that the words: I, My, and Me, should be changed to Our, Us and We. I cannot agree with him, because I believe David was expressing an individual, personal experience by the grace of Almighty God. Likewise I believe it is so with every little one of grace. Since this grace blessing is a private, individual experience, the words I, My and Me are very properly used in their respective places; and we are not to change or distort the wording of the Scriptures, or to missapply them at any time or place. In order not to take up too much space I will use references.

David said, "The Lord is my shepherd, I shall not want." (See Psa. 34: 9, 10)

"He maketh me to lie down in green pastures: he leadeth me beside the still waters." (See Psa. 36:8)

"He restoreth my soul, he leadeth me in the paths of righteousness for his name's sake." (See Psa. 5:8)

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." (See Psa. 16:8 and 27:1)

“Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil: my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I shall dwell in the house of the Lord forever.” (See Psa. 25:7, 10)

Surely it was a grand and glorious experience that David, by the grace of God, with the eye of faith, could see the Lord as his Shepherd. It was a private, personal blessing to David. So, why shouldn't he say, “The Lord is my shepherd I shall not want.” God had revealed himself to David to the extent that David knew for a fact, that God's promises were and are sure, and will come to pass for the benefit of God's elect, and to the praise, honor and glory of God the Father and His darling Son, our Lord and Savior Jesus Christ.

Let us refer to Psalm 36:8 David said THEY, and at this point David had reference to every little child of the household of faith—those whom God chose in Christ. Those whom the precious Lord died to redeem. “They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.” Now he did not say that the Lord would invite or plead with them to drink of the river of the Lord's pleasures; but thou shall *make* them drink of the river of thy pleasure.

Oh yes, He makes them to rejoice at the time and season when it is pleasing unto Him. Though we may be cast down in the valley of nature's darkness, His hand is able to lift us up, and His arm mighty to restore our strength. From the fullness of my heart, may I say to you as David did in Psalm 117, “O praise the Lord all ye nations: praise him all ye people. For his merciful

kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord.”

Dear ones, if I may I would like to tell you a dream I had a couple of nights ago. First, I want you to know that I do not consider myself a spiritual dreamer, since I can't recall over three or four times that I have dreamed anything spiritually discerned. Most all of my dreams are of war-time experiences, and they are not at all pleasant; and my dear wife awakens me if I make an unusual sound in my sleep. But this is the dream I had a couple of nights ago. I dreamed I was sitting on my front porch in the heat of the day. The sun was shining very brightly, and I saw the eastern sky light up with an extremely brilliant, radiant light that reached from the north even to the south. And in the midst of that light was a great and mighty face. In the face I could see Justice, Love, Mercy, Kindness, Power and Understanding. At this point I was made to rise to my feet and say, Surely this is the face of my Lord and my Redeemer. And as I beheld the glory of the face, my mouth was opened, and I began to praise God the Father and the Lamb slain from the foundation of the world. And I saw a little band of people, not many in number, that had gathered before me; and to my amazement and dismay, my mouth was opened and I was made to minister to the little band, and before the mighty face. And that face smiled at me, in promising approval. I was speaking in a language that was altogether unfamiliar to me. I tried to quit speaking but could not. The more I tried to quit the faster and louder the words came.

Dear ones, I do not know what this dream meant, or even if it had a mean-

ing. I do know that within myself and my nature, I am not worthy to speak the blessed name of our dear Lord. But if you do love the Lord and His truth, and have fellowship with Christ, you are very dear to me. I would like to hear from one of God's people concerning this dream, by personal letter or through the *Signs of the Times*, if you feel you may have an interpretation for me.

Yours in a sweet hope,

David B. Lawson

P. S. I enclose check for one year's sub-  
to James B. Lawson, 943 East College  
Ave., Monticello, Ark. 71655. Use the  
balance as you see fit.

208 Frederick St.  
Bastorp, La. 71220  
September 6, 1976.

Dear Elder Griffin:

Since I deeply feel the need of the presence and guiding Spirit of God, my prayer is that the Lord may bless me to answer your letter of June 11, 1976. Your first answer is: "Do you believe that an Elder, either you or I both having been duly ordained to the ministry by a presbytery of Old School Baptists, have a right to go preach, without affiliation, to people of that Old Baptist persuasion, who are not in what we would call gospel order?"

I believe that the ministers have an obligation to God to go and PREACH anywhere and any place where the Lord leads and directs them. "And he said, unto them, Go ye into all the world, and preach the gospel to every creature." Mark 16:15. "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. "And how shall they

preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." Rom. 10:15. Who is to question God for sending ministers to preach to certain churches? Of course, the question may arise: Were they led by the right Spirit, or was it by the wrong spirit? We do not know. We walk by faith and not by sight. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." John 4:1.

God called Paul to preach to the Gentiles and he did not seek permission from man to do what he was impressed to do. "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me: but I went into Arabia, and returned again unto Damascus." Gal. 1:15-17.

God directed Philip to go and preach to just one man. "And the angel of the Lord spake unto Philip saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had charge of all her treasure, and had come to Jerusalem for to worship, was returning and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot." Acts 8:26-29.

I believe that the Lord sends His ministers to preach at the appointed places prepared by God. "So shall my word be

that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." Isa. 55:11. God preaches through His ministers. "I have put my words in thy mouth. . ." Isa. 51:16, see also 59:21. "For he whom God hath sent speaketh the words of God. . . . John 3:34. "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." 1 Cor. 2:4.

Question two: "Have you thus preached?" I am not ashamed nor afraid to say that I have filled private appointments at Primitive Baptist churches not of our affiliations. (Please remember that I did not affiliate with them. All I did was attempt to preach at these churches). It is a strange experience to feel the pouring out of the Spirit of God in churches not of our affiliation! The word of God is not bound! (See 2 Tim. 2:9). "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost." Acts 10:45.

Please read Gal. 2:9-14. I believe that Paul was blessed to be correct when he withstood Peter to the face. Why did Peter eat with the Gentiles, but then withdrew and separated himself when he saw the Jews coming? He feared man! Notice that some dissembled with Peter, and even Barnabas did the same. Paul saw that they walked not uprightly according to the truth of the gospel. Let us ask ourselves these questions: Do we fear man or God? Are we called to please man or God? Are we a seeker after popularity? "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." Gal. 1:10.

May God bless us to follow the impression and guidance of the Lord and not fear the scorn and frown of man. ". . . we ought to obey God rather than man." Acts 5:29. ". . . full well ye reject the commandment of God, that ye may keep your own tradition." Mark 7:9. "So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me." Heb. 13:6.

May God bless us to pray earnestly over the matter and follow this advice one old brother told me years ago: "Young brother, it is good to strive as as much as possible to follow the unction of the Holy Ghost." "What shall we say then to these things? If God be for us, who can be against us?" Rom. 8:31. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." Isa. 54:17. (See Psa. 27: 1-6).

Yours in hope.

W. W. Hudson, Jr.

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#### HER TRUST IS IN GOD

515 Boone Road.

Eden, N. C. 27288.

Dear Editors:

Inclosed is a check for \$10.00 for two years renewal, the rest a contribution to the Signs. We have taken the paper many years and have enjoyed it very much, and I wish to have it continue.

My husband, Warford N. Tilley, passed away November 14, 1975. Had he lived until March of 1976 he would have been a member of the Primitive Baptist Church 15 years, and served most of these years as a deacon. He was a strong believer of salvation by the grace of God and always attended his meetings and enjoyed them very much.

He was in the intensive care unit at Morehead Hospital one week. The children and I visited him shortly before he went away, and he seemed so happy, we thought he was better; but about 30 or 40 minutes later the Lord called him home.

I feel he could have adopted the language of the apostle Paul, (2 Tim. 4: 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; and not to me only, but unto all them that love his appearing."

It has been a very lonely and difficult year for me, but my hope, I trust, is in God who does all things right; without Him I could not have made it this far.

May the Lord bless and keep all the Editors of this good paper, and give them the grace and strength to carry on the good work they are doing.

In Christian love,

Lessie Wray Tilley

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Rt. 5, Cadiz, Ky. 42211

Dear Elder Spangler:

I see my subscription is about due, so inclosed is a check for two more years, and the balance as you see best. I have been taking the Signs for over fifty years, and have the first volume of Elder Beebe's Editorials. He was a wonderful gift, and it is good to see that the Signs is being published in the same way today. Surely the God of heaven is upholding it for the comfort of His people. One of the writers wrote,

"Known unto God are all of his works from the beginning." Acts 15:18. He knows how to take care of His children at all times and places, and He knows what is best for them, and what they need; and He said He would supply all of our needs. "All things work together for good to them that love God."

I don't know whether I love Him or not, but I hope I do, and I believe I do. Paul wrote, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. moreover whom he did predestinate, them he also called; and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us?"

If God knew all of His works from the beginning, and knew all about His people, and chose them in Christ before the foundation of the world, and laid the sins of His people on Christ, did He not know what and how many sins they would transgress against Him; and if their sins were laid on Christ, and He died for them, are they not all atoned for? If not, Christ died in vain—I don't believe He did that, but He suffered for our sins, if I am one of them.

I say again, "Who can lay anything to the charge of God's elect?"

I enjoyed your Editorial concerning the associations, Elder Spangler. There are many who think associations are a court to try the churches.

May God continue to bless you Editors, is my prayer.

(Elder) J. N. Darnell

"Blessed are the peacemakers, for they shall be called the children of God."

Dear Editors of the Signs:

It is encouraging to note the Editorial entitled, Peace, in the May issue of the Signs. Your endorsement of the same was commendable, Brother Wood.

Then the Editorial by Elder Beebe (July 1, 1865), entitled, Forgiveness, all speak in harmony with the sixth Beatitude: Blessed are the peacemakers: for they shall be called the children of God.

To be peacemakers requires action. Peacemakers must be, ". . . doers of the word and not hearers only, deceiving ourselves." Jas. 1:22.

The Lord said, "Come now let us reason together." And again we find Him saying, ". . . let us plead together: declare thou, that thou mayest be justified." The Psalmist says, "Seek peace and pursue it."

The poet knew the blessedness of peace when he wrote:

"When peace like a river attendeth my way,  
When sorrow, like sea-billows roll;  
Whatever my lot, thou hast taught me to say,  
It is well, it is well with my soul."

How much effort have we put forth to bring about reconciliation with our brethren? Let us not merely stand ready but make an honest effort to become peacemakers. Let us humble ourselves, seeing that we are not faultless, and call a peace-meeting of the ministers and brethren who are like-minded and "reason together."

Our people who are taught of the Lord can, with the Lord's help, walk together and we should. I would like to hear from other peace-loving brethren and especially the ministers on this subject, either through the Signs or write me personally.

I will close with Christian love to all the true Israel of God. P. E. Ingram

301 Rives Rd., Martinsville, Va 24112

THE LATE BROTHER VASS  
TO ELDER SPANGLER

Nov. 3, 1938

My dear Brother Spangler:

Ever since you preached in Norfolk last September, just fifteen years after I heard you for the first time at the church of my membership, during an association, I have entertained a desire to write you. I cannot tell you how much I enjoyed your preaching, especially on Saturday. Oh how good and how pleasant it was to sit under the sound of your voice once more as you proclaimed the unsearchable riches of Christ with power from on high. Mine eyes ran down with tears ere the meeting was over and I feasted that Saturday afternoon as I thought upon the same. It is not every time that I thus feast upon a sermon. As the poet said,

"Sometimes I hear the word of life,  
And all is death within;  
Yet I find a strange mysterious strife,  
Between my soul and sin."

I cannot put myself into a frame to hear the gospel. If I hear indeed I am given to hear. The heart must be prepared or opened as was Lydia's for the reception of the gospel. The hard and stony heart receives it not, for it is not capacitated to take the bread of life, the bread from heaven; it is not charmed with the gospel news, but rejects it as foolishness. But it is not so with the new heart, the heart of flesh. The gospel is its meat and drink and it cannot thrive upon husks. I hope that I have a new heart, agreeable to the profession I have made. If not, I am deceived and a deceiver. Brother Cobb once said to me from the pulpit that if I knew nothing of a change I would never know of it. I understood from the expression that he



had confidence in me as to my being born again of incorruptible seed, and it did me good. It is good to have the confidence of those in whom you have confidence.

Well, I went down to see Brother Duncan last Sunday and we had a pleasant time together. I like to be with him for I am satisfied that he has been with Jesus in his experience. I do not seek the company of the world, though I am thrown with the world in business. I have to work in an office with infidels, but I don't relish it, even though there is infidelity in my corrupt, vile nature. I don't believe the carnal mind it changed in regeneration, but that it still cleaves to the dust. I can look back and see that I had a rebellious nature as a child, and I have it yet to my shame. The old man will be with us, our corrupt nature will remain until it is dissolved in death never again to perturb us if we be among the ransomed. It will be great to get away from ourselves, so to speak, and enter the abode of the saints where there will be nothing to mar our happiness and tranquil joys will have no end.

I will now bring my letter to a close, hoping that in the providence of God you may come this way again. Your preaching is what we like. I see nothing in it to divide, but much to build up in the most holy faith. You take heed to your doctrine as the Bible directs, and it is profitable to do so. Brother Duncan and I felt drawn to you notwithstanding the schism that has separated peace-loving Old Baptists in many places. I am sorry the differences on doctrine ever led to an open break, but I had nothing to do with it. I would like to see the breach healed and a better understanding prevail, but I may never see it.

In hope, C. W. Vass

BLACK CREEK UNION

The next session of the Black Creek Union will be held, the Lord willing, at Creeches Church the 5th Sunday and Saturday before in January, 1977. Everyone is cordially invited to come and worship with us.

Harold H. Pittman, Clerk  
P. O. Box 4524, Rocky Mt. N. C. 27801.

HYMN AND TUNE BOOK

We have placed an order for an edition of the Durand and Lester Hymn and Tune Book in the shaped notes. And we are promised delivery about the middle of December.

The prices will be, \$6.50 each plus state sales tax, delivered. One dozen \$78.00, plus state sales tax, delivered.

Send orders to:

Elder Donald E. Smith, Rt. 7, Box 483,  
Burlington, N. C. 27215;

Or to:

P. G. Lester, Jr., 2246 Memorial Ave., S. W.,  
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January, 1977

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**SIGNS OF THE TIMES, INC.**R.F.D. 6, Box 270 Beechwood Lane  
Danville, Virginia 24541**EDITORIAL**

With this January, 1977 issue, we begin another volume of the Signs of the Times, the 145th. Which means that the Lord has maintained the paper since 1832, for what we believe has been His honor and praise; and to the comfort and edification of His people.

As we have read the old volumes of the Signs there has never been a time that the writers did not contend earnestly for the sovereignty of God over all times, worlds and events, and affirmed

that the Lord's people are those who were chosen in Christ before the world began and that He sends His Spirit unto them manifesting that they are His children, and that their salvation is secured to them by the atoning blood of the Lord Jesus Christ; and that it is all by His grace from beginning to end.

In the late 1700's and early 1800's there were many doctrines advanced by some Baptists whose minds were turned from the simplicity that is in Christ. This greatly disturbed the brethren who had been taught of the Lord, and who believed the doctrine clearly taught by Jesus and His apostles. The Lord had prepared Elder Gilbert Beebe to sum up this doctrine and publish the Signs of the Times in 1832, and enabled him to continue as Editor for fifty years, when others also were prepared to take over, and continued to contend for the faith even until the present time.

The following are the proposals which Elder Beebe sent out among the brethren when he commenced the paper, and which are still at the mast-head and faithfully adhered to:

Proposals for publishing a semi-monthly paper, to be called the "Signs of the Times," devoted exclusively to the Baptist cause, maintaining inviolably the following scriptural sentiments:

1. The Existence, Sovereignty, Immutability, Omnipotence and Eternal Perfections of the great Jehovah — the Revelation which God has given of Himself, as Father, Son and Holy Ghost, "These Three are One."—1 John 5:8.
2. The Absolute Predestination of all things.
4. The Total Depravity and just condemnation of fallen man.
5. That the Atonement and Redemp-

tion of Jesus Christ are for the Elect only.

6. The Sovereign, Irresistible, and in all cases, Effectual work of the Holy Spirit, in Regenerating and Quickening the Elect of God.

7. The Final Preservation and Eternal Happiness of all the sons of God, by grace.

8. The Resurrection of the dead and Eternal Judgment.

9. That the Church of Christ is composed exclusively of Baptized Believers—that to her are given able ministers of the New Testament; that the Scriptures are the only divinely authorized Rule of Faith and Practice for the saints of God.

10. That there is no connection between Church and State, and as touching the proposition for a marriage between them, the Hon. R. M. Johnson, in his Report on the Sabbath Question, has expressed our faith:

“The *Signs of the Times* will be decidedly opposed to Bible, Tract and Missionary Societies, Theological Seminaries, Sabbath Schools, &c, &c, making war with the Mother, Arminianism, and her entire brood of Institutions.”

Along with the above, Elder Beebe published the following in March, 1833:

#### THE OBJECT OF OUR PAPER

New Vernon, N. Y., March 27, 1833

Our brethren of the Old School of Christ will bear in mind that this humble sheet is devoted to the Baptist cause, as we believe the Baptist cause to be the cause of God, and that its columns are designed to be used as a medium for the circulation of Bible doctrine and general information.

The dear people of God who remain

steadfast and unshaken in the apostles' doctrine are at this day greatly scattered through the country, and in many instances where one or more of them are found they are supposed to be the only ones remaining of the same faith and order. Indeed, they are often themselves driven to the conclusion of Elijah: “They have digged down thine altars and killed thy prophets, and I am left alone, and they seek my life.” In their scattered condition it affords them peculiar pleasure to hear from one another. “As cold waters to a thirsty soul, so is good news from a far country.—Prov. 25:25.

It is certainly good news to the scattered pilgrims to hear of the numbers in different parts of the land who still adhere to the doctrine and practice of the primitive church. In days of old, “they that feared the Lord spake often one to another;” and the exhortation of the apostle is, that we “exhort one another, and so much the more as we see the day approaching”

We are glad to greet our brethren and friends at the beginning of this New Year, and thank them for supporting the publication of the *Signs of the Times* by their subscriptions, donations and writings; and we hope they will continue as the Lord enables them.

In these distressing times, may we ever be led to remember that the Lord is yet reigning, and that His purposes are not disturbed.

His church is built upon the Rock, and the gates of hell shall not prevail against it.

May the Lord bless each one to earnestly contend for the faith He once delivered to the saints, and enable us to praise and adore His precious name.

—J. D. W.

*"They glorified God, saying, That a great prophet is risen up among us; and, that God hath visited his people."*

Luke 7:16.

In 1 Tim. 2:5, 6, we read, "For there is one God, and one mediator between God and man, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." The word mediator means intermediary and intercessor. When we consider "one mediator" we should consider Christ (meaning the anointed) Jesus as Prophet, Priest and King. Prophets, priests and kings were anointed when they were vested in their offices. These offices, seldom if ever, met in one person. There are many names and titles of Christ as in the hymn by Newton,

"Jesus, my Shepherd, Husband, Friend,  
My Prophet, Priest and King,  
My Lord, my Life, my Way, my End,  
Accept the praise I bring."

However, in the article, the writer will consider Jesus as the Prophet of His people, having considered in an earlier article Christ Jesus as the High Priest of our profession. In another article, the Lord willing, Christ Jesus will be considered as King.

The word prophet has several meanings. Firstly, a true prophet is one who foretells future events. Secondly, in the scripture a prophet is one who preaches. Thirdly, a prophet is one who speaks for another, usually God.

The Jews believed that Jesus would be a prophet and it is said in John 6:14, "This is of a truth that Prophet that should come into the world." This was prophesied in Deut. 18:15, 18 by Moses, to whom the Lord said, "I will raise one up from among their brethren like unto thee." Jesus was raised up from among His brethren, like unto Moses,

yet greater than Moses. The law came by Moses, but grace and truth came by Jesus Christ. Moses was raised up and sent to be a redeemer of Israel out of Egypt. Christ was raised up, and sent to be the Savior and Redeemer of His people, (the Lord's portion is His people) from the bondage of sin. Moses was faithful in all his house, Christ Jesus was counted of more glory than Moses, inasmuch as He who builded the house hath more honor than the house. Moses was faithful as a servant, Christ was and is faithful as a Son over His own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

The qualifications of Christ for His prophetic office were foretold. In Isa. 55:4 it reads, "Behold, I have given him for a witness to the people, a leader and commander to the people." In Rev. 3:5, the scripture reads, "and from Jesus Christ, who is the faithful witness and the first begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us and washed us from our sins in his own blood." Job bore witness to the truth of the above in Job 16:19, "Also, now, behold my witness is in heaven, and my record is on high."

In Isaiah 42:6 the scripture speaks of Jesus as the light to the Gentiles, "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee and give thee a covenant of the people, for a light of the Gentiles." In Luke 2:32, Jesus is called "A light to lighten the Gentiles, and the glory of my people Israel."

Jesus is spoken of as a teacher of the ways of God and the truths of the gospel. In Isaiah 2:3 it reads, "And he will teach us his ways and we will walk in his paths: for out of Zion shall go forth

the law, and the word of the Lord from Jerusalem." Nicodemus came to Jesus and said to him in John 3:2, "Rabbi, we know thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him."

In Isaiah the scripture reads, "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned." In Hebrews it reads, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord and was confirmed unto us by them that heard him." Even the officers of the Pharisees said, "Never man spake like this man." in Luke 7:46. Jesus is called a counselor. He was concerned in the counsel of peace and He gives counsel in the gospel and counsel to His saints. In Isaiah 9:6, Isaiah says, "And his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, the Prince of Peace." In Rev. 3:18 Jesus speaks to the Church at Laodicea, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear and anoint thine eyes with eye-salve that thou mayest see."

Jesus is spoken of as Wisdom. In Proverbs 4:7 it says, "Wisdom is the principal thing: therefore get wisdom: and with all thy getting, get understanding." And understanding is the knowledge of our Lord Jesus Christ. We believe also that Wisdom hath builded her house. In 1 Cor. 1:30 Paul says, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and re-

demption."

Jesus is a messenger of the covenant that is in all things ordered and sure. He interprets the mind and will of God. Job 33:23, 24 reads, "If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his unrighteousness: then he is gracious unto him and saith, Deliver him from going down into the pit; I have found a ransom." Jesus is the beautiful Messenger bringing the beautiful message to His people, in John 11:25, 26, "I am the resurrection and the life: he that believeth in me, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?"

The qualifications of Jesus Christ for His prophetic office were all foretold. He received the gifts and graces of the Spirit without measure. At Nazareth, Jesus read from Isaiah 61 in the synagog on the sabbath day. "The spirit of the Lord God is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to set at liberty them that are bruised, to preach the acceptable year of the Lord." He closed the book, gave it again to the minister and said, "This day is this scripture fulfilled in your ears." What a beautiful sermon!

Truly, Jesus as Prophet is our preacher, our messenger, our wisdom, our counselor, our teacher, our speaker, our light, our faithful witness, our all in all.

I trust it is not presumptuous for the writer to set forth a few of the ways that I hope my Jesus has been a prophet to me as I reflect on the past quarter of a century. Often, we must reflect to see the hand of God in our lives. Many were the pricks of conscience yet went I on, as Paul, breathing out cruelties against

my Maker. Yet when He stopped me in my mad career all was darkness, all was ignorance, all was unbelief. How we need the Prophet to quicken us who are by nature dead in trespasses and in sins, to enlighten us, and make known unto us the minds and will of God. How He made me to know that man walketh in a vain show, that man walketh after the imagination of his own heart. He persuaded me to believe as in Jer. 10:23, 24, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps. O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing." How God in His tender mercy and loving kindness showed me the immutability of His counsel as in Isaiah 46: 9, 10, "For I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." There was no choice when He persuaded me to trust no longer in the old man, but to trust Him. Such was the perfect love (and perfect love casteth out fear) that was shed abroad in my heart that I verily felt in my very being "that though my soul were sent to hell, His righteous law approved it well." When we are in our right mind, we do indeed believe that He knoweth what is right for us better than we know ourselves and that He will supply all our needs according to His riches in Christ Jesus. He, and He alone doth open our heart, and illuminate our mind, cause us to attend to the things spoken and embrace the truths of the scriptures. In Him do we trust when He causes our cup to overflow and feel that "Goodness and mercy shall follow us all

the days of our life, and we shall dwell in the house of the Lord forever." When the Lord fills our soul with the feeling that He has loved us with an everlasting love, therefore, with lovingkindness is He drawing us with His sweet resistless grace we are made confident that He will bring us off more than conquerors. The closer we come to being in His presence the more we feel to need Him as our Prophet, Priest and King. Who is like unto Him?

As well as one who foretells future events, I found Jesus to be the preacher. Again, Jesus the teacher taught me, if not deceived, that if there is any preaching done, He does it. Experimentally, He taught me that He preaches good tidings unto the meek. He binds up the broken-hearted, He proclaims liberty to to the captives. He opens the prison to them that are bound, He comforts all that mourn, He gives unto them beauty for ashes, the oil of joy for mourning and the garment of praise for the spirit of heaviness. Why? That they might be called trees of righteousness, the planting of the Lord, that He might be glorified. How He persuaded me to desire some good news from Him! How beautiful when I learned that the end of the conversation of every true watchman on the walls of Zion is "Jesus Christ the same yesterday, today, and forever" as in Heb. 13:7, 8. When asked to speak the first time He gave me to feel and say, "His truth at all times firmly stood and shall from age to age endure." How precious has that thought been down through the years! He must give mouth, matter and utterance or there is no preaching. The longer we stand to speak in His name, the more we realize that we have this treasure in earthen vessels that the excellency might be of Him.

When we preach Jesus and Him crucified, His people are fed. There is no other foundation than that which is laid, Christ Jesus. Jesus said on the cross, "It is finished." What a beautiful sermon in such few words!

The prophet Jesus speaks for God as He is God. How precious it was when by faith I saw "Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man, for it became him for whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering, for both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." Heb. 2:9-11. Surely, "One there is above all others well deserves the name of friend." John rejoiced to hear the voice of the bridegroom and we rejoice too when we hear His voice and are given to feel that since we have heard His voice we shall see His face, and then only be satisfied, when we awake with His likeness. When all seems to be gone we are still given to say as Peter in John 6:68 "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." What a blessing it is to have faith and hope that we shall be called to the marriage supper of the Lamb. If He has given us faith and hope we shall indeed be called and have the high privilege of dwelling eternally with Him.

Jesus is our Prophet, Priest, and King. He is a Prophet mighty in deed and word, a Priest after the order of Melchizedek, and is King of kings and Lord of lords.

"Ye chosen seed of Israel's race,  
A remnant weak and small!  
Hail Him who saves you by His grace,  
And crown Him Lord of all!"

(Elder) D. Alex McColl

## VOICES OF THE PAST

"He being dead yet speaketh"

### CHRISTMAS

G. Beebe Sons—Dear Brethren:—

This day is recognized by many as the anniversary of the birth of our Savior. Whether or not the twenty-fifth day of December is truly the anniversary of that greatest event ever recorded by either the sacred or profane historian, is not a question that I am now disposed to discuss. We find no command within the lids of the sacred volume which requires the true followers of our once meek and lowly, but now exalted Lord, to celebrate in any way that day, the day in which He laid aside the glory He had with the Father before the world was, and took upon Himself that body which was prepared Him. As the sacred volume is silent on that subject, it behooves the children of God to keep that day to the Lord, but not more so than all other days. The sublime glories that burst forth upon a sin-cursed world when the angel of the Lord announced His advent to the shepherds who watched their flock by night, present to us a subject of such superlative glory that when we attempt to meditate upon it we are lost in wonder and astonishment.

The condescension of our glorious Lord, the mystery of the union of God and man, is beyond the reach of human thought, and its contemplation causes us to exclaim, in the language of the apostle, "Great is the mystery of godliness! God was manifest in the flesh." The apostle has said to the saints for their

comfort while sojourning in this land of sin and sorrow, "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Yes, and His own sacred lips have declared to you, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." When you remember this you are lost in more than astonishment, if more could be; for you know that all His sorrows, afflictions and sufferings during the thirty-three years of His earthly pilgrimage were for your redemption, and to fit you for the enjoyment of the inheritance prepared for you, to whom He will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world."

But the sacred historian says, "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not, for, behold, I bring you good tidings of great joy, which shall be to all the people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."

It will be observed that when that announcement was made to those shepherds they were watching their flock by night. They were attending to their secular affairs, not looking for nor expecting that they would be the first on earth who would hear that glorious news, those glad tidings. "Unto you is born this day in the city of David a Savior." How was it with you, dear saint, when you first realized the need of a Savior? It was

night to you; for "darkness covered the earth, and gross darkness the people:" Then you, like those shepherds, were afraid. How were you engaged when that announcement was first made to you? Your answer is, I was engaged in the affairs of the world. I, like our first parent, am of the earth, earthy; and when the glory of the Lord shone about me it was that light which shineth in darkness, and the darkness comprehended it not. When that light shone in you it disclosed to your astonished vision the loathsome pollutions of sin that permeated your corrupt heart and nature, which caused you to adopt this language of the apostle, "O wretched man that I am! who shall deliver me from the body of this death?" For your comfort that infinitely important question is answered by that heavenly messenger who announced to the astonished shepherds His advent to earth in these cheering words, "Unto you is born this day in the city of David a Savior, which is Christ the Lord." The prophet, viewing in prophetic vision this great and glorious event, breaks forth in this language, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, the Mighty God, the everlasting Father, the Prince of Peace." Isa. 9:6.

His coming was not attended by the pageantry and pomp of earthly courts, nor heralded by thrilling martial music, for His kingdom is not of this world; but the prophet of the Lord beheld afar off His advent, and announced it in language which all the wisdom of earth has failed (and will ever fail) to comprehend. He in prophetic vision viewed Him in His exalted and glorious character as the God-Man Mediator, the glori-



ous One in whom all fulness dwells. The apostle says, "In him dwelleth all the fulness of the Godhead bodily." The prophet declares Him to be "The Everlasting Father." And the psalmist, when addressing Him, says, "Lord, thou hast been our dwelling place in all generations;" "even from everlasting to everlasting thou art God." Then He in whom all fulness dwells is from everlasting to everlasting. Glory to His exalted name! He is "head over all things to the church, which is his body, the fulness of him that filleth all in all. Justice and truth go before his face; and in his all-exalted character as the Redeemer of His people shine resplendently His justice, eternity, omnipotence, immutability, truth and love. Viewing Him in His truly exalted character, in whom is the perfection of holiness, you, dear saint, exclaim from the depths of your heart, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, unto the Lamb forever and ever." And you are ready to join the heavenly hosts, praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men."

When the glory of the Lord shone round about those shepherds they were sore afraid. They heard a voice from on high which announced to them the fulfillment of the promise made to Jacob at Bethel, "In thy seed shall all the families of the earth be blessed." Jacob said, "Surely the Lord is in this place, and I knew it not." He was afraid, and those shepherds were afraid; but their fears were dispelled when the heavenly messenger said to them, "Fear not; for lo, I bring you good tidings of great joy." The promise both to Jacob and those shepherds was sufficient to have dispelled their fears; but they did not rely on those

promises. Although the Lord said to Jacob, "Behold, I am with thee, and will keep thee in all places whither thou goest," yet he showed a want of confidence in those promises when he said, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God." He put a condition as to the Lord being his God. The shepherds desired to know more than had been revealed to them by the heavenly messenger. They said, "Let us now go even to Bethlehem and see this thing which is come to pass, which the Lord hath made known unto us."

This is all in accord with the experience of God's people in this age, as well as in past ages. They pray for greater manifestations of His grace. They desire to know more of the sublime glories of the great plan of life and salvation through Him whose advent to earth was announced by the angel of the Lord. "Unto you is born this day in the city of David a Savior." It will be observed that the language used by the angel was, "Unto you—" unto those shepherds. We learn that anciently the vocation of shepherds was a very humble one, and their flocks were dependent upon the bounties of heaven, to sustain them. The history of this great event does not negative that idea. They were keeping watch over their flock by night. They were isolated from a busy world, yea, even from their friends and families by night. Then the advent of our glorious Lord was first announced to men cut off from all places of honor, from social intercourse with the busy world. But low as the shepherds were, they were permitted to hear the sweet-

est music that ever thrilled and charmed mortal ears; for "suddenly there was with the angel a multitude of the heavenly hosts, praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men."

Still more, His coming was not amidst scenes of splendor, not in a lofty palace decorated with silver, gold, precious stones and gaudy trappings; but He who is King of king and Lord of lords was found by the shepherds wrapped in swaddling clothes and lying in a manger, the habitation of the ox, where he doth eat straw. Then surely He who was rich, for our sakes became poor. He who was the Creator of the vast universe, when He came to earth was denied by vain, sinful man, the lowest hospitalities of civilized life, and was found by the shepherds among the lower grade of animal life. The prophet, viewing Him in His humiliation, breaks forth in this language, "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised and we esteemed him not. Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted." "He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living for the transgression of my people was he stricken." Isa. 53. His great condescension, humiliation and suffering were for the transgression of His people. He had done no violence, neither was any deceit in His mouth. Then surely "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

The pronouns *our* and *we* used by the prophet, personate that same people to whom the angel referred when he said to Joseph, "She shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." The prophet, Zechariah, viewing afar off in prophetic vision the complete fulfillment of that glorious promise, "He shall save his people from their sins," breaks forth in this language, "As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water." The apostle says, "By his own blood he entered in once into the holy place, having obtained eternal redemption for us." It was His blood shed upon Calvary which was the blood of the everlasting covenant, by which He obtained eternal redemption for His people, and sent forth His prisoners out of the pit wherein is no water. Ah dear saint, earth affords no springs of living water that will wash out the polluted stains of sin. Nothing but the blood of Jesus, which cleanseth from all sin, will remove those pollutions, and array you in "fine linen clean and white, which is the righteousness of saints." For your comfort the prophet says "Turn you to the stronghold, ye prisoners of hope: even today do I declare that I will render double unto thee."

Isaiah says to these same people, "prisoners of hope," whom Jesus has saved from their sins "Comfort ye, comfort ye my people, saith your God: speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." Those people had violated the law, the penalty of which was death. "The soul that sinneth it shall die." They were led captive, by

the devil at his will, and hence were prisoners; but glory to God's exalted name, He by the blood of the everlasting covenant hath sent forth those prisoners out of the pit wherein is no water. Not only did He redeem them from the penalty of the law, but He is made unto them righteousness. Then they, having no righteousness of their own, are made partakers of His holiness. The apostle says, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Speaking of the grace given them, he says, "Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ." Then surely those prisoners of hope have received of the Lord's hand double for all their sins. They are redeemed from under the curse of the law. They are sanctified by God the Father, preserved in Jesus Christ, and called. They are kept by the power of God through faith unto salvation, ready to be revealed in the last time. They are heirs of God, and joint heirs with Christ; heirs to an inheritance which is incorruptible, undefiled, and fadeth not away. All is secured to them in and through their glorious Lord. Then they are prepared by grace divine to join the heavenly hosts in sweet accents of praise to His exalted name, saying, Glory to God in the highest, peace on earth, good will to men.

Then dear saint, "Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life shall appear, then shall

ye also appear with him in glory." Col. 3:2-4. This is the highest thought, the most earnest and exalted wish and desire that has found a lodgment in your minds and hearts since you have been enabled to hope that the glory of the Lord has shone about you, and you have seen the King, the Lord of hosts.

To you who may read these rambling thoughts they are presented as a Christmas gift, from one who daily realizes himself to be less than the least of all saints, if one at all.

Jan. 30, 1889.

H. Cox

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## OBITUARIES

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### IN REMEMBRANCE OF SISTER ALICE RUDD SMITH

In humble submission, we bow to the righteous will of our heavenly Father, in our bereavement. We mourn not as those who have no hope, for her suffering here is not to be compared to the joy that is to come.

Sister Alice Rudd Smith, from whom the Lord called His Spirit home June 13, 1976, was blessed to live by that faith once delivered to the saints and that lively hope that maketh not ashamed.

Born on the family farm February 20, 1906, overlooking the rolling hills of Caswell County, she spent many of her seventy years at their home on Route 7, Burlington, North Carolina with the husband of her youth, whom she married on December 26, 1920. Little did she know the predeterminate purpose of God that by this union she would become the wife of a Primitive Baptist minister, Elder J. Harvey Smith, a very able minister and pastor of four churches, who preceded her to that peaceful rest. She made a precious vow: until death do us part, that she was blessed to keep; and to be his helpmeet from the depth of the lowest valley to the height of that great joy in the Lord. Just as they lived, they now rest from their labors in that sweet peace, side by side in the church cemetery at Bush Arbor, from whence they shall respond to the voice of their Savior at the resurrection.

Sister Smith was a mother in Israel to many precious ones who loved her. She was the mother of seven children of which two died in infancy; and to her lovely family of five, who were blessed to be God-fearing men and women, and her precious husband, she was a good gift from Heaven. She prepared earthly needs with love and kindness and in prayer she instructed them.

May these precious ones whose hearts are deeply saddened, be grateful for the wonderful blessing to have known the sweetness of a mother's love. Mrs. Lowman H. Scott, Burlington, N. C.; Sister Nellie Diner, Elon

College, N. C., Mr. J. Elmer Smith, Burlington, N. C., Elder Donald E. Smith, Rt. 7, Burlington, N. C., Elder Wallis Smith, Rt. 7, Burlington, N. C., Mrs. Grace Johnson, Burlington, N. C., and Mrs. Noel Calco, Sea Girt, New Jersey.

Our sister was blessed to enjoy the love and fellowship of this people for more than thirty-five years, having first united with the James Street P. B. Baptist Church in Burlington, N. C., Sept., 1940. After her beloved husband united with the church at Bush Arbor, she was received by letter there, July, 1948; and by the same grace by which she lived, she saw one daughter and two sons baptized into fellowship of this church.

She most surely felt the Lord blessed her with a double portion when two of her sons, Elder Wallis and later Elder Donald were ordained to the full work of the ministry by her home church. No doubt she felt a little sympathy having experienced the burden as well as the joy of a minister's wife, as well as that of his helpmeet.

The large crowd of brethren and friends and the huge mound of beautiful flowers said more than words can express, though many comforting words were said in her funeral, held at her home church by Elder Cecil Turner and Leonard Key, with a few words fitly spoken by each of the other ministers, many from our corresponding associations.

She humbly loved the brethren and visited in many states with her husband, and later with her sons in the ministry, including the lovely brethren in our sister country of Canada.

May the gracious Lord continue His blessings upon the precious ones whose hearts are saddened. Because she lived, our lives were made a little richer: for she ascribed all honor and praise to the Giver of every good and perfect gift, in word as well as singing the songs of Zion she loved so well.

Sister Alice, as we knew her, was not only a precious sister but a friend to this family, leaving precious memories of her many acts of kindness. With a sad heart, a prayer, Lord help me, has been the instrument accompanying my pen as I have endeavored to fulfill the request of the church at Bush Arbor.

Clifton C. Robertson

Read and approved by the church at their conference meeting on Sept. 11, 1976.

Elder Wallis Smith, Pastor  
Deacon Earl Rudd, Clerk

#### A. W. CHANDLER

It is with a feeling of much unworthiness that I attempt to try to write an obituary of a dear brother that God in His infinite wisdom and love has called from our midst.

Brother Atholl Wilkerson Chandler was born Sept. 19, 1901, to Brother Joseph Ingraham and Sister Lucella Chandler, and passed from this life June 16, 1976, making his stay on earth 74 years, 9 months and 7 days. He was married to Sister Bettie (Sissy) Alridge Chandler, Saturday before the 5th Sunday in Nov., 1824. To this union were born: two daughters, Mrs. Clyde Black and Mrs. Kimbro Jobe Jr.; one son, Colon Chandler. Three sisters, Mrs. Lorena Bonwell, Mrs. Earlie Briggs and Mrs. Allen Miles; one

brother, D. C. Chandler; eight grandchildren and one step grandchild, with a host of other relatives and friends also survive.

On the second Sunday in February, 1939 he was baptized with his wife, into the fellowship of Bush Arbor, by his pastor, the late Elder W. C. King. He walked in humbleness with his mind on heavenly things. A scripture he often quoted was, "If God be for us who can be against us." Rom. 8:31. No more my God, I boast no more of all the duties I have done. I quit the hopes I held before, to trust the merits of His Son, was one of his favorite hymns. I feel that these were evidences that he had passed from death unto life.

His funeral was conducted at Bush Arbor Church by his pastor, Elder Wallis A. Smith, assisted by Elder Donald E. Smith. His body was laid to rest in the church cemetery beneath a beautiful mound of flowers, there to ever be with Him and forever satisfied.

BE IT RESOLVED, that one copy be placed on the church records, one be sent to the family and one sent to the Signs of the Times for publication.

Written by T. I. Rice by order of church conference Saturday, August 7, 1976.

Deacon Earl S. Rudd, Clerk,

Elder Wallis A. Smith, Moderator

#### BROTHER JOHNNY T. DRAKE

Brother Johnny T. Drake was called from life June 25, 1976. He was born November 27, 1900, making his stay on this earth 75 years, 6 months, and 28 days. He was the son of the late James J., and Elizabeth Pittman Drake. Brother Drake is survived by his wife Nannie Pender Drake and five children, Elizabeth Arp of Roanoke Rapids, Catherine Crisp of Nashville, John Lee of Tarboro, James Ray of Rocky Mount, and William Jasper of Woodland.

Brother Johnny loved the church and he loved to mingle with the brethren. He was a faithful member and attended church regularly as long as he was physically able, often going when he did not feel well. Brother Drake was a member at Pleasant Hill for 17 years and 8 months.

Funeral services were held at Johnson Funeral Home by his pastor, Elder Henry Jones, assisted by Elder Kenneth Windham. His body was laid to rest in Pinetops Cemetery to await the glorious second coming of our Lord and Savior Jesus Christ, when He shall call His children home to forever be with Him where we shall praise Him as we ought.

Brother Johnny had a precious hope that he will be among those called in the first resurrection, for the dead in Christ shall rise first. Blessed is he that has part in the first resurrection for over them the second death has no power.

Brother Drake will be greatly missed by his family and friends. May we be given grace to be submissive to God's will for we know He does all things well and makes no mistakes.

Written at the request of the church in conference, Saturday before the fourth Sunday in July, 1976.

A. E. Lancaster

CHURCH MEETING DIRECTORY

ALABAMA

BETHLEHEM, Malvern, Alabama meets each second Sunday at 10:30 a. m. with Elds. D. W. and H. H. Collins.

HOPEFUL, Ozark, Alabama, meets each 4th Sunday at 10:30 a. m.  
J. J. Watson, Pastor

NEW HOPE, Slocomb, Alabama, meets each 1st Sunday, 10:30 a. m.  
V. C. Hartzog, Pastor

RAMAH, Cottonwood, Alabama, meets each 3rd Sunday at 10:30 a. m.  
A. B. Chumney, D. W. Collins, Pastors

The churches of which Elder E. E. McCool is pastor meet as follows:

MACEDONIA, Sulligent, Alabama meets 1st Sundays at 11 o'clock.

MT. ZION, 16 miles south of Fayette, Ala. on highway 159, meets 1st Sundays at 2. p.m.

SALEM, 6 miles south of Gordo, Ala. meets 2nd Sunday at 11 o'clock.

MT. CARMEL, 14 miles north of Reform, Ala., on highway 17, meets 2nd Sundays at 2 p. m.

ZION, 7 miles north of Gordo, Ala., on highway 159, meets 3rd Sundays at 11 o'clock

BETHEL, 4 miles west of Fernbank, Ala., meets 3rd Sundays at 2 p. m.

PLEASANT RIDGE, Moore's Bridge, Ala., meets 4th Sundays at 11 o'clock.  
E. E. McCool, Pastor  
Rt. 1, Steens, Miss. 39766

MT. ZION meets each 4th Sunday at 11 a. m. about 10 miles N. W. of Birmingham, just off of 78 highway in Westwood, 2601 Forrestdale Blvd.  
H. C. Moon, C. C. Hand, Pastors

ELAM OLD SCHOOL, located two miles north of Goshen, Pike County, Ala., meets each 2nd Sunday at 10:30.  
J. P. Morgan, Pastor  
A. C. Carter, Clerk, 1335 Avalon Lane, Montgomery, Ala.

LITTLE HOPE, meets each 2nd Sunday at 11 a. m. ten miles west of Fayette, Ala.  
C. C. Hand, Pastor

EPHESUS, Slocomb, Ala., meets each 3rd Sunday and Saturday before at 10:30 a. m.  
V. C. Hartzog, Pastor

WRITES CREEK, 5 miles south of Slocomb, Ala., meets each 4th Sunday and Saturday before.  
E. B. Hughes, B. A. Anderson, J. A. Tew, Pastors  
J. T. Collins, Clerk, Slocomb, Ala.

MT. CARMEL, Coffee Springs, Ala., meets each 1st Sunday 11 a. m.  
W. A. Williams, Pastor

PILGRIM REST, located six miles north of Fordyce, Ark., (leave Hy. 167 on Hy. 273—church is located about ¾ mile from Hy. 167) meets each 3rd Sunday at 10:30 and on Saturday before at 7:30 p. m.  
W. W. Hudson, Jr., Pastor

NAOMI OLD SCHOOL, six miles south of McKenzie, Ala., meets the 2nd Sundays in December, February, April, etc.  
Elder W. C. Stanley, Pastor  
Duncanville, Ala. Rt. 1.  
E. C. Weaver, Clerk, Rt. 5, Box 47, Andalusia, Ala.

SHILOH OLD SCHOOL, 7 miles north east of Andalusia, Ala., meets the 2nd Sundays in July, September, November, etc.  
Elder W. C. Stanley, Pastor  
Rt. 1, Duncanville, Ala.  
Nora Lee McLeod, Clerk, Red Level, Ala Rt 3

MOUNTAIN FORK, Madison County, Ala., meets each 1st and 3rd Sundays at 11 a. m.  
R. C. Simmons, R. H. Hale, Pastors  
James Colbert, Clerk

The churches of which Elder C. C. Hand is pastor meet as follows:

OLD UNION, meets each 1st Sunday at 11 a. m. 6 miles S. W. of Winfield, Ala.  
C. C. Hand, Pastor

HARMONY meets each Sunday at 11 a. m. approximately 10 miles S. W. of Fayette, Ala. Near Belk, Ala.  
C. C. Hand, and W. D. Griffin, Co-Pastors

NEW HARMONY meets each 2nd Sunday at 11 a. m., near Hiram, Ga.  
C. C. Hand, and W. D. Griffin, Co-Pastors  
Glenn Ragsdale, Clerk.

NEW PROSPECT meets each 3rd Sunday at 11 a. m. near Sulligent, Ala.  
C. C. Hand, Pastor

HOPEWELL meets each 3rd Sunday at 2 p. m. approximately 5 miles north of Fayette, Ala.  
C. C. Hand and W. D. Griffin, Co-Pastors

MT. ZION meets each 4th Sunday at 11 a. m. in the Westwood section of Forrestdale in Birmingham, Ala., 2601 Foresdale Bldg.  
C. C. Hand, Pastor  
Rt. 8, Box 57D, Jasper, Ala. Phone 387-7477  
We welcome our brethren and friends to meet with us any time.

ARKANSAS

NEW HOPE, near Patmos and about ten miles south of Hope, Ark., meets each 1st Sunday at 11 a. m.  
W. W. Hudson, Jr. Pastor

WHITE WATER OLD SCHOOL, located about one mile northwest of Tinsman, Ark., meets on 1st Sunday mornings at 10 a. m. The annual meeting meets at 10 a. m. on Saturday before the 1st Sunday in August and continues through Sunday.  
W. W. Taylor, Pastor  
Joe Reaves, Clerk

**GOOD HOPE**, in Arkansas, about one mile north of Oakland, just across the State line, meets each 2nd Sunday at 2:00 p. m.

G. W. Jones, Pastor  
Ina Newsom, Clerk.

### CALIFORNIA

**SECLUSIA**, Compton, Calif., meets each 4th Sunday at the home of L. W. Langwell, 12812 S. Williams St.

### DELAWARE

**WELSH TRACT OLD SCCHOOL**, (the oldest Primitive Baptist Church in the United States), meets each 2nd Sunday at 11 a. m. The meeting house is located one mile south of Newark, Del., just off Highway 896.

James Poole, Pastor

### ILLINOIS

**SALEM**, Benton, Ill., meets every 1st Sunday at 10:30 a. m. with communion services 1st Sunday in May.

All lovers of truth are invited to be with us.  
Wayman Chapell, Pastor  
James Cunningham, Clerk, 5921 W. Park Ave.  
St. Louis, Mo. 63110.  
Celia Pinson, Ass't Clerk.

### KANSAS

**PLEASANT VALLEY**, Kingman, Kans., meets with Mrs. Verda Machesney, 516 E. Avenue C., an each 2nd Sunday.

W. A. Winfrey, Pastor

### KENTUCKY

**LOST CREEK** Old School Predestinarian, meets 1st Sunday in each month and Saturday before, near Denton, Carver County, Ky., 10 miles south of Grayson and two miles from Denton, on Grayson highway. Leave U. S. 60 at Grayson via Hutchins; take gravel road to church.

### LOUISIANA

**CONCORD**, about 12 miles north of Bastrop, La., one-quarter mile west of the Bastrop, La., and Hamburg Road, meets each 2nd Sunday at 10:30 a. m.

G. W. Jones, Pastor  
Geneva Pettis, Clerk.

**NEW HOPE**, Spearsville, La., meets 1st Sundays and Sat. afternoons before at 3:30.

J. L. Smith, Pastor  
C. C. Barron, Clerk.

**LIBERTY HILL**, located six miles north-east of Farmville, La.,  $\frac{1}{4}$  mile east of Farmerville-Marion highway, meets each 4th Sunday and Saturday before at 10:30. Services are also held on each 2nd Sunday at 10:30.

W. W. Hudson, Pastor

**UNION**, located near Linville, La., meets each 3rd Sunday at 10:30 and on Saturday afternoon before at 2:30 p. m.

David E. Turner, Pastor

### MARYLAND

**EBENEZER**, Baltimore, Md., meets each 3rd Sunday at 11 a. m. in the meeting house, 210 E. Madison St., near Calvert.

John D. Wood, Pastor

**BLACK ROCK O. S. B.**, Butler, Md., meets each 1st Sunday afternoon at 3. Butler is on Falls Rd., about 20 miles north of Baltimore.

John D. Wood, Pastor

### MISSISSIPPI

**BETHEL**, located three miles N. E. of Steens, Miss., on Millport Road, meets 3rd Sunday afternoons at 2 p. m.

H. C. Moon, Pastor Hanceville, Ala.  
Eulie McCool, Ass't. Pastor, Steens, Miss.

### NEW YORK

**WARWICK O. S. B.**, Warwick, N. Y., Orange County, holds monthly services on each 4th Sunday, from March to, and including the 4th Sunday in November. The meetings are held at A. R. Vail's home, 55 Maple Ave., Warwick at 11 a. m.

**MIDDLEBURG O. S. B.**, meets at the home of Deacon Woodrow Bellenger, Duanesburg, N. Y., on 5th Sundays when the Lord so wills.

Beatrice E. Hocking, Clerk  
419 Toll St., Scotia, N. Y.

### NORTH CAROLINA

**WILSON CHURCH**, N. C., meets each 2nd Sunday at 3 p. m. and Saturday evening before at 7:30 p. m. The location is on the corner of Green and Jackson Sts.

D. B. Stokes, Pastor  
Preston Gay, Clerk, P. O. Box 117, Black Creek, N. C.

**FALLS OF TAR RIVER**, Rocky Mount, N. C., meets each 2nd Sunday and Saturday before. Quarterly meetings Mar., June, Sept., and December.

D. B. Stokes, Pastor  
Nina Pearson, Clerk.

**MOON'S CREEK**, located near Providence, N. C., Rt. 86, on Park Springs Rd., meets each 3rd Sunday at 11 a. m.

Kenneth Key, Pastor

The churches of which Elder D. V. Spangler is pastor meet as follows:

**MONTICELLO**, on U. S. highway 29, between Greensboro and Reidsville, N. C. Services 1st Sundays at 11 a. m.

**REIDSVILLE**, Lindsay Street, Reidsville, N. C., meets each 2nd Sunday at 11 a. m.

**DURHAM CHURCH**, Durham, N. C., on Pacific Ave., west of town, just off hwy. 501 leading from Durham to Roxboro, N. C. Services every 3rd Sunday at 11 a. m. and Saturday afternoon before at 2 p. m.

**DAN RIVER**, at Mayfield, N. C., on U. S. Highway 700 leading from Eden, N. C. to Danville, Va., about ten miles from Eden. Services each 4th Sunday at 11 a. m. and Saturday evening before at 7:30 p. m.

**OKLAHOMA**

**LITTLE FLOCK O. S. B.**, Altus, Oklahoma, meets each 4th Sunday at 10:30 a. m., and Saturday before at 2 p. m.

C. M. Haygood, Pastor  
Ana Stewart, Clerk

**OREGON**

**BIG SPRING**, Elgin, Ore., meets each 1st Sunday at the home of Brother Lloyd C. Spikes at 290 N. 7th Ave.

Ben F. Preston, Pastor  
Lloyd C. Spikes, Clerk

**PENNSYLVANIA**

**ROCK SPRINGS O. S. B.**, Lancaster Co., Pa., meets each 1st Sunday at 10:30. The meeting house is located on highway 222, about 1/4 mile of the Maryland- Pennsylvania State line.

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

**SIDELING HILL O. S. B.**, Fulton Co., Pa., meets by appointment on 5th Sunday afternoons.

John D. Wood, Pastor

**TENNESSEE**

**THE FIRST P. B. CHURCH**, Memphis, Tenn., meets each Sunday at 10:30 a. m., except the 1st three weeks in October, when we dismiss for associations in the area. The church is located on Andrews Rd., one block north of highway 70 in the Ellendale Community 7 miles east of Memphis.

H. R. Prince, Pastor, 967 Maxey, Memphis  
C. S. Young, Co-Pastor 807 Pope, Memphis  
Richard H. Campbell, Clerk.

**CANE CREEK**, meets each 4th Sunday at 11 a. m., and is located nine miles S. W. of Martin, Tenn. All lovers of truth are invited. Hubert Prince, Pastor, 967 Maxey, Memphis, Elmer Prince, Clerk, Clinton, Ky.

**BORDEAUX PREDESTINARIAN**, Nashville, Tenn., meets each 1st Sunday at 10:30. The church is located on the old Hydes Ferry Rd., in Bordeaux, in Nashville. All lovers of the truth are invited to meet with us.

**WALNUT FORK** near Cottage Grove Tenn. meets on the 2nd Sunday of each month.

R. L. Veasey, Sr., Clerk.

**UNION P. B.**, Sharps Chapel, Tenn., meets at 11 a. m., each 2nd Sunday. We are located about 15 miles north of Maynardville, Tenn., on Big Valley Rd. There is a sign on the main highway showing where to turn.

N. E. Lay, Clerk.

The following churches compose the Original Powell's Valley Primitive Baptist Association:

**UNION**, Union Co., Tenn., meets 11 a. m. on the Sunday following the 2nd Friday each month.

Odra Davis, Moderator

**MOUNTAIN CREEK**, Claiborne Co., Tenn., meets 11 a. m. on the Sunday following the 3rd Friday each month.

D. R. Cabbage, Moderator

**DODSON'S CREEK**, (Formerly Powder Spring Gap) Union Co., Tenn., meets 11 a. m. on Sunday following the 1st Friday each mo.  
Odra Davis, Moderator

**FRIENDSHIP**, Jefferson Co., Tenn., meets 11 a. m., on Sunday following the 4th Friday each month.

D. R. Cabbage, Moderator

**TEXAS**

**SHEPHERD FOLD**, 815 Little York Rd., Houston, Texas, meets the 1st Sunday and Saturday before at 10:30 a. m., for its regular monthly meeting and business conference and each Sunday at 10:30 a. m. for regular meetings.

Elder C. M. Haygood, Pastor  
Elder Jerry A. Evers, Ass't. Pastor  
Sister Robbie Hollaway, Clerk.

**MT. ZION**, Rt. 2, Box 23, Weslaco, Texas, meets each 2nd Sunday at 10:30 a. m., and each 4th Sunday at 10:30 a. m., 7 miles west of Weslaco, on highway 83.

Gerald Shipman, Pastor  
E. B. Ault, Clerk

**THE P. B. CHURCH**, Fort Worth, Texas, has moved their meeting place to 3629 8th Ave. They met each 1st Sunday at 11 a. m. and Saturday before at 2 p. m. Take College Ave. bus to Butler and Ryon; go one block, then half block north to church.

**ORIGINAL PILGRIM REST**, Lawn, Texas, meets each 3rd Sunday and Saturday before at 10:30 a. m.

C. M. Haygood, Pastor  
Mrs. Nola Stewart, Clerk

**AN ARM OF PILGRIM REST**, meets each 2nd Sunday and Saturday night before at Earth, Texas.

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

**MACEDONIA PREDESTINARIAN**, Rising Star, Texas, meets each 2nd Sunday at 11 a. m., and Saturday before at 2 p. m.

**MT. OLIVE** Predestinarian, Stockdale, Tex. meets on 2nd and 4th Sundays of each month at 10 a. m., in the meeting house at intersection of highways 123 and 87. All lovers of the truth are invited to meet with us.

Gerald D. Shipman, Pastor  
Lela Culpepper, Clerk.

**OLD SALEM**, four miles south of Teague, Texas, meets each 1st Sunday and Saturday before.

Maggie Elmore, Clerk

**SAINTS REST**, Dallas, Texas, meets each Sunday at 10:30 a. m., at 2710 Engle St.

C. C. Morris, Pastor  
D. G. Connel, Clerk.

**HOPEWELL**, near Winnsboro, Texas, meets each 2nd Sunday at 10:30 a. m., and Saturday before at 10:30 a. m.

Joe L. Hammrick, Pastor

The churches of which Elder Lloyd Wall is pastor meet as follows:

**MT. ZION O. S. B.**, meets each 1st Sunday at 11 a. m., and Saturday afternoon before at 2:30 p. m., Cash, near Greenville, Tex.  
Guy Sisk, Clerk

**FELLOWSHIP** meets each 2nd Sunday and Saturday before at 10:30 a. m., near East Mt., out of Gladewater, Texas.  
C. E. Camp, Clerk

**PROSPECT**, meets each 3rd Sunday and Saturday before at 10:30 a. m., Brother Paul Daniel, Ass't. Pastor. Located on hyw. 67 west of Texarkana, Texas about 28 miles.  
W. B. Burkhalter, Clerk

**PROVIDENCE**, meets 3rd Sunday afternoons and Saturday afternoons before at 2 p. m.

**PLEASANT HOPE**, meets on the 4th Sunday and Saturday before at 10:30 a. m., 8 miles south of Atlanta, Texas off F. M. 251.  
H. S. Hill, Clerk

The churches of which Elder E. J. Lambert is pastor meet as follows:

**PHARON**, meets 1st Sunday morning and Saturday night before, 5 miles N. E. Hawkins, Texas.

**REHOBETH**, meets 2nd Sunday mornings and Saturday morning before, 7 miles N. of Eldorado, Ark.  
Neila Ryan, Clerk, 1601 N. Emmett, Eldorado, Ark.

**BETHEL**, meets 3rd Sunday morning and Saturday morning before, 7 miles NE of El Dorado, Ark.  
Jean H. Burnes, Clerk, 606 N. Parkway, Eldorado, Ark.

**GOOD HOPE**, meets 4th Sunday mornings and Saturday before, 7 miles N. E. of Winnsboro, Texas.  
Gertrude Jones, Clerk, 905 Y Dr., Winnsboro.

**ANTIOCH**, near Camden, Ark., meets each 2nd Sunday at 2 p. m. Everyone welcomed.  
E. J. Lambert, Pastor

### VIRGINIA

The churches composing the Virginia Corresponding Meeting meet as follows:

**FRYING PAN**, meets each 2nd Sunday at 11 a. m., and is located on Centreville Road, between Herndon and Chantilly, Virginia.  
Arthur Carter, Clerk, Manassas, Va.

**NEW VALLEY** meets each 5th Sunday at 11 a. m., the meeting house is near Lucketts, about 8 miles north of Leesburg, Va.  
Mrs. Robert Duke, Clerk.

**MT. ZION**, meets each 4th Sunday at 11 a. m., and is located about one and ½ miles east of Aldie, Va., on Rt. 50, between Washington and Winchester Virginia.  
Mrs. Ray Hawling, Clerk, Leesburg, Va.

There are no meetings of our faith and order held at the present time in Washington D. C. We are always glad to have brethren and friends who are visiting in Washington meet with us. For information phone Manassas, 368-4857.

John D. Wood, Pastor

**NORFOLK P. B. CHURCH**, Norfolk, Va., meets each 3rd Sunday at 11 a. m. and Sat. before at 8 p. m. Fairmont Park, 2023 Tidewater Drive.

R. H. Lyliston, Pastor

**RICHMOND P. B. CHURCH**, Qualla Road, Chesterfield Co., Va., meets each 1st Sunday at 11 a. m., Following are directions to the meeting house: South from Richmond at McGuire Circle, take Rt. 360 9 miles to "Longest" Service Station; turn left and go one mile, and turn right on No. 363, one mile to church.

Elder D. L. Simpson, Pastor  
Mrs. Wm. Lee, Clerk, 4407 Clairton Rd., Richmond, Va. 23234.

**DANVILLE P. B. CHURCH** meets each 2nd Sunday at 11 a. m., and Saturday night before on State road No. 1515, near Hughes Memorial School.

H. W. Wray, Pastor  
R. T. Holley, Clerk.

The churches of which Elder Leonard Brammer is Pastor meets as follows:

**LAUREL RIDGE** (Formerly Belleview) meets 3rd Sunday at 11 a. m., and Saturday night before at 6:30. This church is located near Cave Springs about 4 miles from Roanoke, one mile from 221. All visitors are welcome.

**SANDY LEVEL**, Sunday afternoon at 2:30. This church is located on Rt. 635 about 5 miles south of Hardy, Va., 10 miles from Vinton, Va. All lovers of truth are invited.

**UNION**, meets each 4th Sunday at 11 a. m. and Saturday before at 2 p. m. This church is located on Rt. 623 about two miles from Fairystone Park. All visitors are welcome.

Leonard J. Brammer, Pastor

**LEBANON**, Bracey, Va., meets each 2nd Sunday at 11 a. m., and Saturday night before at 8 p. m. The meeting house is located off Interstate 85, Bracey exit 637 east, turn left on 619, one mile to meeting house.

C. B. Davis, Jr., Pastor  
Florence Martin, Clerk.

### WASHINGTON

**PLEASANT GROVE**, Naches, Wash., meets at 11 a. m., each 2nd Sunday at the home of one of the members living in Naches. Those interested will please contact the Clerk.

Ben Preston, Pastor, The Dalles, Oregon.  
Mildred A. Simpson, Clerk,  
Rt. 8, Yakima, Wash. 98902.

**BETHEL**, of Predestinarian Faith, of Mossyrock, Washington, meets each 3rd Sun. at 11 a. m., and Saturday before at 2 p. m. For information write the Clerk.

Ben Preston, Pastor  
Mrs. Opal Hunting, Clerk  
Silver Creek, Wash. 98585.



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 145

DANVILLE, VA., FEBRUARY, 1977

No. 2.

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 2/77  
IT EXPIRES WITH THIS ISSUE

## PERSEVERANCE

There are many false teachers gone forth  
in the world,

With falsehood they have all their banners  
unfurled;

They glide on the breezes of popular will,  
And say they are climbing up Zion's fair hill.

Free will is their motto they flaunt to the  
breeze,

And say they can do good or bad as they  
please;

They call God a tyrant, a monster indeed,  
If He has the end of His creatures decreed.

But in His good word, lo! a story is told—  
He loveth His people, He loved them of old,  
And gave them a portion secure in His Son,  
In whom they were chosen before time begun.  
No shipwreck nor peril, nor fire, nor the  
sword,

Can separate them from the love of the Lord;  
Whom God has ordained to eternally save,  
And raise them in triumph o'er death and  
the grave.

Their bodies must slumber awhile in the  
ground,

Until the Archangel the trumpet shall sound,  
Then bursting the tomb, they shall mount  
to the sky,

And reign with their Savior eternal on high.

Dear brethren and sisters, be patient awhile,  
A few days of conflict will end all your toil,  
And Jesus will call you to rest in His arms,  
To gaze on His glory and feast on His  
charms.

Oh may I be numbered with that blessed  
train

Who enter the portals of that blest domain,  
Who dwell in the presence of Jesus my Lord,  
Who taught me in time to believe in His  
word.

JOHN SCHENCK  
Springdale, Leavenworth Co., Kansas, (1876)

## ECCLESIASTES 3:15

*"That which has been is now; and  
that which is to be hath already been;  
and God requireth that which is past."*

I have not quoted the above scrip-  
ture as a text, but as a starting point.  
It is my intention, if God be willing,  
to put forth a few thoughts on one word  
of this scripture. May God bless my  
efforts that they be not in vain.

The word "hath" seemed to envelope  
my mind recently as I read the first  
chapter of Ephesians, and I did some  
research. Webster describes it as, the  
third person singular present tense of  
the word "have". This is the only defi-  
nition given in the dictionaries I used;  
and I was somewhat amazed, because  
"hath" is used in the past tense often,  
especially in the Bible. I was also a-  
mazed when I looked up "hath" in my  
concordance. "Hath" was listed well  
over one hundred times, but could have  
been listed many more times. Was it  
coincidental that in most cases where  
it was used in the past tense to tell of  
something God has done, that it was  
omitted? I do not know, but it makes me  
wonder.

"Whatsoever God doeth, it shall be  
forever: nothing can be put to it, nor  
anything taken from it." What has God  
done? The world could not hold the  
books that should be written on this,  
therefore I can only mention a very few

things that mean so much to me, and I hope to you also.

The first and foremost of these is that He "hath" saved us. Christ suffered and died on the cruel tree of Calvary for the sins of His people; He shed His precious blood to pay the just debt that justice demanded, that we, (I hope me too) might be set free; "that he might present us holy and unblamable and unreprouvable in his sight;" that we might be housed in heaven and immortal glory; that we might see Him as He is and be like Him. Oh, how precious are these thoughts to me! "Greater love hath no man than this, that a man lay down his life for his friends." Christ laid down His life for us, for He hath loved us with an everlasting love; and in laying down His life, He "hath" saved us from that second death and that lake of fire that is reserved for the devil and his angels.

Not only HATH He saved us but "he HATH called us with an holy calling, not according to our works, but according to his own purpose and grace." (2 Tim. 1:9). Aren't you glad that it is not according to your own works of self-righteousness, which is as filthy rags in the sight of God? And this "grace was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death and HATH brought life and immortality to light through the gospel." This scripture does not say that He will abolish death or will bring us life and immortality if we let Him come into our heart or accept Him, but that He HATH. Not only that, but can a dead person do anything? Until we are born again of God we are dead in trespasses and sin; and the carnal mind is enmity against God

and would not accept Him even if it were possible. But God has given us life. (2:4-6) "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, HATH quickened us together with Christ, (by grace are ye saved:) and HATH raised us up together, and made us sit together in heavenly places in Christ Jesus." But if any should keep the law by works, he is not justified before God because, "by the deeds of the law there shall no flesh be justified in his sight." (Rom. 3:20). "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. (Eph. 2:8-10). Therefore we see that if we do any good works it is not of our selves, but what has been ordained of God to be done.

God HATH blessed us with all spiritual blessings in heavenly places in Christ; HATH chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; HATH predestinated us unto the adoption of children by Jesus Christ to himself, according to his good pleasure. (Eph. 1:3-5). God does all things according to His own will and good pleasure in the army of heaven and among the inhabitants of the earth: and none can stay his hand or say unto him. What doest thou? If God be for us, who can be against us? God has done everything for us, and we know that all things work together for good to them that love God, to them who are the called according to his purpose. (Rom. 8:28). All things are declared to be good for us, but we know that many things are

not good to us; and because of this we murmur and complain to God in prayer and this redounds to His praise and glory.

Beloved, we are the children of God, if so be that we were chosen in Christ before the foundation of the world and have been baptised into His death; and if children, then are we heirs of God and joint heirs with Christ; and unto us it is given not only to believe on Him, but to suffer for His sake. God "hath" given us His only begotten Son: how shall He not freely give us all things? If we have been born again, not of blood, nor of the will of the flesh, nor of the will of man, but of God, then are we the sons of God. "Behold, what manner of love the Father 'hath' bestowed upon us that we should be called the sons of God."

Beloved, I ask that you put a mantle of charity over my many mistakes and receive this only as much as you find it to be according to the scriptures. Your prayers are needed and much desired for this poor worm of the dust. May God continue His many blessings upon you and count you worthy to be called His sons.

Clifford Wilbanks  
217 Bastrop Dr., Monroe, La. 71203

#### CIRCULAR LETTER

Of the Salisbury Old School or Predestinarian Baptist Association, 1976  
Brothers and Sisters.

May we at this time pause to look upon one of the sweet and precious truths our Heavenly Father has given us for our comfort and His glory. While all truths exalt Him, none does more plainly show forth His Eternal Mind in Christ Jesus than the subject of predestination.

About one hundred and fifty years ago the enemy moved among our people and brought in strange and novel doctrines. It was suggested that we were backward and unfeeling toward the lost and that the chief reason for this was our hard and narrow doctrine. Eloquent men and deceivers carried off their thousands with these reproaches and denunciations of the doctrine of predestination. Naturally, the doctrines of election and particular redemption would stand or fall with that of predestination, and of due consequence, they also fell under heavy and unrelenting attack. Strangely, those who were for sweeping change in doctrine and practice were for a loose and weak order among the churches. Drunks, fornicators, thieves, or anyone else was welcome to the church roll so long as predestination was kept out and the money was brought in.

However, as when Israel needed a Moses and God raised up such a one for the time, just so our churches needed a leader and our blessed Father raised up Elder Gilbert Beebe. Persecutions were fierce and the love of many waxed cold. In time, though, a publication was begun by Elder Beebe and faithful and sound Baptists from all quarters began supporting this cause of God and Truth. Thus in the midst of trial and adversity the *Signs of the Times* went forth carrying the banner of our Redeemer. It is the opinion of this writer that for but one item the "Signs" would never have been so sorely assailed and would have received a much wider and favorable reception. That item was the second article of the Prospectus of the "Signs" which affirmed a belief in THE ABSOLUTE PREDESTINATION OF ALL THINGS. This writer further believes that without that item the *Signs* would have soon

fallen into the same morass as myriads of other sheets have little or no purpose of existence except to bombast Truth and promote error.

Today the *Signs of the Times* is still a source of comfort to many, and the doctrine of the absolute predestination is a leading tenant of our faith. Some have suggested we put less stress on this point. Others say, "Avoid the use of the word, absolute, as it agitates our adversaries. Well may we then ask, "Why dwell on predestination, and especially why use the word, absolute"?

First, the predestination of all things by God from all eternity is the only consistent understanding of the nature of passing events and their relationship to each other. Do we not recognize that the denial of all predestination is to consent to chance or blind fate? God is order. Without His universal government, and that by purpose from all eternity, all would be chaos.

Second, if some things are predestinated and others remain to happen or not to happen, who commands the wisdom to determine which events will come to pass and which may, or may not, come to pass, or may begin to come to pass but for lack of sufficient determination fail to come to pass, hence pass before passing. What a confusing system that would be.

The truth lies in the fact that God is all wise. He knows all things with a perfect knowledge from eternity. Knowing all things means that they must all happen exactly as God knows them. Anything less than that would be a falsification of the Holy knowledge. Could we believe that God knows an event will come to pass and then the unregulated actions of men or devils interfere and and throw the whole into confusion.

This would be possible if God had not predestinated all things from eternity.

As for the expression, "Absolute", may we say that originally Elder Beebe used the term in opposition to the error of conditional predestination. Work-mongers in his day promoted a "half-breed" doctrine that predestination required the will of man to activate it. In later years the Old School Baptists were called "Absoluters" by many as a form of ridicule, and to this day there is in the minds of our foes no worse expression to identify us by than saying, "Those Absoluters". May our gracious God bless us to care nothing for this abuse but rather be set for a defense of the gospel.

This is a grand and soul comforting doctrine. However, may we never be guilty of losing sight of God's Wisdom in the Predestination of all things. It is not just so we may have a hard doctrine to be identified with, nor is it to make us self-secure. Jesus Christ the Lord saving sinners, which were given Him by the Father before the world began, is the heart and aim of predestination. All events great and small, far reaching or seemingly insignificant, are working together for good to those that love God. Our being conformed to the image of God's Son is the aim of predestination. From the first motion in eternity past to the continuing and eternal love of God in ages to come, the sum of all existence is to fashion a Bride for Christ and each and every motion, event, action, thing or substance, eternal, seen or unseen, good or evil, sweet or bitter, is so most absolutely predestinated that God would cease to exist before the least of them fail in their accomplishment. I speak after the manner of men.

Brothers and Sisters, this is a won-

drous and precious Truth. I need not quote an abundance of Scriptures to defend this little piece. Those who are blessed to believe in the predestination of God know with certainty it is contained in God's Holy Word. Those who disbelieve could not be convinced though the whole of it was quoted to them unless it pleased our dear Father to reveal His Power to them.

Humbly submitted,

James F. Poole

### A FALLING AWAY FIRST

*"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."* 2 Thess. 2:3.

To attempt to write our views on this very important scripture (important to God's children) would be like trying to scale a sheer cliff without any help. So our revelation must come from the most high God, which is our help, as He is our all in all.

Although my views may not correspond with those of some brethren, it is all I have and what I have give I to thee

First, we must read in the first chapter preceding to find out who is talking, to whom he is talking, and what he is talking about.

Paul, of course, is writing to the Church of the Thessalonians, and not to all the world. He, (Paul) has a message to give unto a certain people, who, we are led to believe, are a chosen people.

Now, to find out what "that day that shall not come" is, we must read 1:7: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels," also 2:1 and 2: "Now we beseech you,

brethren by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in your mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand."

Now we have led up to the text in mind. The day of Christ is at hand, but that day of Christ shall not come except there come a falling away and that man of sin be revealed.

I have heard from my youth up that the "falling away" is the going down of the temporal churches; a turning away from godliness unto the world. This I believe is true in a natural sense here on earth; however, for many years I have been interested only in the spiritual experiences of God's chosen people.

The elected people of the Lord go through a certain path into the divine revelation of Christ and Him crucified, and God as all wise and all powerful. Everyone that you speak with about their walk in the natural, right up to the spiritual—all will relate almost the same experience.

Elder Rhodes wrote of his trials and tribulations and of how he suffered when being brought from law to grace.

Adam was made and created and formed (not especially in that order) and then was placed in the Garden of Eden. Until he ate of the fruit he was not ashamed of his nakedness. He had nothing to fear as he was without sin, but when he ate of the fruit, he knew he had broken God's holy commandment, and there was a falling away of his own ability to stand and the man of sin was revealed; and he hid.

The experience of all the heirs of God is made manifest in the flesh when they have been made to know that they are

sinners, and they have a desire to hide; to hide not only from God, but from all the ones they believe to be believers of the truth.

My experience (and I know it better than anyone else) is that I wanted to join the Church, but every time I wanted to, the man of sin was revealed to me (the flesh) and I knew there was no greater sinner in the Adam-race than I. But first there was a great falling away of my ability to participate in my own salvation. I turned to the world and found no help. I turned to folly and was disgusted with it, and was in deepest despair. I felt myself lost beyond redemption. Man could not help me, and I just knew God would not give me any consideration.

But how wrong I was, as I do believe that God favored me with a season of His sacred nearness and possibly has smiled on me, which made me rejoice in His holy and just name.

The apostle Paul had all the attributes of an evil and wicked man. But when he saw the light and heard the voice, there was a great falling away of his former state of power, and the man of sin was revealed. "I am Jesus whom thou persecutest"—the day of Christ was come.

Jonah bought a ticket to Tarshish, but when all things were brought about to show Jonah the power of God, and he was in the belly of hell, I believe he had a glimpse of Christ through whom all are saved that were in the book of the Lamb.

When they were to cast someone overboard, Jonah realized and felt to whom the lot would fall. Why? Because there was a falling away of his own power to escape the all wise God, and his own sins were revealed.

We do not have to prove to anyone

that the world today is evil continually. We do not have to prove by a jury of men that the murderer, rapist, robbers, and thieves are wicked, but His elect are shown that they are sinners by practice as well as by nature, and can say with Paul, "In me, that is in my flesh dwelleth no good thing."

When it is revealed in us, we then find a great warfare—the flesh against the Spirit — but thanks be unto God, the Spirit over-rules. The natural, that is, the weak and sin-laden, would be satisfied to live and lust after temporal things, and would, but are subdued by the Holy Spirit.

Again, Paul said that sin dwelled in him, meaning that sin lived in him. A dwelling place is where one lives and has his abode.

How would anyone know sin if he did not know good from evil? How would one know sweet if he had not partaken of sour? How would one know grace if he had not broken the law?

By the new birth and regeneration the child then sees himself as no longer self-reliant, and will say as Jonah, "Salvation is of the Lord."

Solomon said, "Look not upon me for I am black." How did Solomon know that he was black with sin unless there was a falling away first, then a divine revelation of his sins. Our sins are magnified by the law (which could not give life) that says, with no variation, no maybe's, the soul that sinneth it shall die.

How blessed it is in the natural travels when one is lost and feels all hope is gone, to hear a voice in the distance that calls your name and you feel you can now escape. How wonderful it is to get a word of comfort from a weary fellow-traveler who has been over the same

road.

How is the escape from your sins? How can you gain a poor trembling hope? Here is the light that shines out of darkness—Jesus said, “I am the light of the world.” He also said He came to seek and to save those who were lost, who were dead in trespasses and sins.

The dear saints were lost. They were dead in sin. How do they know this? The man of sin was revealed, but Christ is formed in them the hope of glory, He revived their hope, increased their faith, and forgave them of their many sins.

Peter told Christ, “I will lay down my life for thy sake.” Jesus answered him, “Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, the cock shall not crow till thou hast denied me thrice.”

Peter did just what Christ prophesied and denied Him thrice. At once the man of sin was revealed in Peter and he saw himself weak, unable to follow Christ with his own strength or power. His self-determination to lay down his life fell away when he was faced with death—a falling away and a revelation of the man of sin.

The day, even in our natural lives, means light, so even in our spiritual lives we also have a day of light—the day of Christ.

I firmly believe that in the resurrection we shall see Him and be like Him, and be satisfied; but I also believe every child of God who has been born again has a day of light here in this low ground or sin and sorrow when Jesus appears unto him. When Christ is formed in you the hope of glory, your sins are revealed and you are made dead to the

law (which is darkness) and alive to grace through our Lord (which is light).

How weak and undone man is, is also set forth in the experiences of Job when God said, “Gird thyself as a man and answer me.” All the questions God asked Job were unanswered, because when we are girded as a man we know not the things of the Spirit, neither indeed can we know them; but when the light shines out of darkness and we have the breastplate of love and the helmet of salvation, we are then in the position to be raised up together and made to sit together in heavenly places in Christ Jesus.

Thanks again unto God who works all things after the counsel of His own will, and not after the will of the natural man; and His will is that you must be saved. There is no escape from so great a salvation.

“There is no other name under heaven given among men, whereby we must be saved.” Not may be saved, but must be saved.

Now if children, heirs, heirs of God and joint heirs with Jesus Christ. What more precious inheritance can one hope for than to inherit eternal life, and be a joint heir with our Lord, our Redeemer, and our Savior Jesus Christ.

Now may we be made to thank God from whom all blessings flow and praise His righteous and holy name now henceforth and forevermore.

Yours in hope of eternal life which God who cannot lie promised before the world began.

W. A. Winfrey  
1206 S. Oklahoma,  
Liberal, Kansas

## PREDESTINATION

We quote from the London Confession Chapter III, of God's Decree, Section 2: "Although God knoweth whatsoever may or can come to pass upon all (Acts 15: 18) supposed conditions, yet hath he not decreed anything (Rom. 9:11, 13, 16, 18) because He foresaw it as future, or as that which would come to pass upon such conditions."

The meaning of this part of the London Confession is that predestination does not rest or depend upon foreknowledge. God foreknew future events because He has predestinated, decreed, or has a purpose in them.

God did not predestinate anything because He foreknew it as future. Otherwise, this would make predestination rest or depend upon foreknowledge. But God predestinated, decreed, determined, etc., all things because He had a purpose in them. "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Eph. 1:11.

God foreknew future events because He has decreed them. But God did not decree future events because He foreknew them. The world may say that God predestinated a person to eternal life because He foreknew that person would repent, accept Jesus Christ as his personal savior, walk in good works, etc. That doctrine would advocate the predestination of God is dependent upon His foreknowledge.

"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." Eph. 1:4 God chose His people because He pre-

destinated they would be holy and without blame before Him in love. "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began. But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1:9, 10. "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." Rom. 8:29, 30.

Since God has decreed or predestinated all events that have taken place and shall take place in the future, then God has foreknown all events. Let us consider Eccl. 1:9: "The thing that hath been" (in the mind and purpose of God—these are events not manifested as yet.) "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Isa. 46:9, 10. "I will do all my pleasure." Isa. 46:9, 10. Since God declared the end from the beginning, "the things that are not yet done" must take place in due time. Why? These are things that God has purposed or predestinated and nothing can hinder them from taking place. "The Lord of hosts hath sworn, saying Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." Isa. 14:24. "Thine eyes did see



my substance, yet being unperfect; and in thy book all my members were written which in continuance were fashioned, when as yet there was none of them." Psa. 139:16. All the members of Christ's body were written in the Lamb's book of life before the foundation of the world. All of them are born in this world in due time, and they are born of the Spirit of God at that set time that God has purposed for them to be quickened and made alive. "To everything there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted;" Eccl. 3:1,2. (See 2 Tim. 1:9, 10) already quoted). This salvation is made manifest in due time to all of the children of God. It may be when they are young or old, or even on their death bed. (Consider the dying thief on the cross. See Luke 23:38-43). This time has been determined by God.

"It is that which shall be" (this refers to future events that must and shall take place) "and that which is done" (in the mind and purpose of God who has declared and purposed all things which shall take place in the future) "is that which shall be done." (Again, this refers to future events which take place in the future). "And there is no new thing under the sun." (This shows that God has seen all things from the beginning and God is not surprised by events taking place today nor is He learning anything today). Let us quote the 10th verse: "Is there anything whereof it may be said, See, this is new? It hath been already of old time, which was before us." "Known unto God are all His works from the beginning of the world." Acts 15:18.

For those who say that God foreknew all things, but did not predestinate, decree, declare, or have a purpose in all things, I ask these questions: How could God be sovereign if He did not predestinate or decree all things? Why did events take place if God did not predestinate or have a purpose in them? If one does not like the word, predestinate, let us say it this way: Why and how could future events take place if God does not have a purpose in them, or if it is not according to His will? Do events take place that are contrary to the will of God? If this were true, then God does not control all things, does He? Is it true that God had a purpose in Joseph being sold as a slave to the Ishmaelites? (See Gen. 37:27, 28) If not, why? Do you believe that in the providence of God it was necessary for Joseph's brothers to sell him as a slave? God overruled their evil actions for good. "But as for you, ye thought evil against me; but God meant it for good, to bring to pass, as it is this day, to save much people alive." Gen. 50:20.

Since the Scripture shows that God declared the end from the beginning (see Isa. 46:9, 10, already quoted), do you believe this covers all events, both small and great? "And we know that all things work together for good to them that love God, to them who are called according to his purpose." Rom. 8:28. "Are not two sparrows sold for a farthing, and one of them shall not fall on the the ground without your Father. But the very hairs of your head are all numbered." Matt. 10:29, 30.

I believe the above Scriptures are sufficient proof that the providence, predestination, purpose, decree, etc., of God

covers all events, both small and great.

W. W. Hudson

208 Frederick St.

Bastrop, La. 71220.

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New Church, Oct. 11, 1876

Elder Beebe and Son—Dear Brethren:—Inclosed you will find a transcript of the experience of a young sister that was baptized on the fourth Sunday in July last, which I have the privilege of sending to you; and for the benefit of a number that were present, and I hope for the comfort of others, you will please give it a place in the Signs of the Times, that blessed medium through which the children of God can communicate one with another, and see that the teachings of the Spirit of God bring fellowship to the saints from Maine to Georgia. And how consoling it is, while many whose lots have been cast among the self-righteous, who seem to have dug down the altars of God, and whose lives are sought, (their spiritual lives) and seem to be alone, to tell the wonderful story. Now in this state of mind the Signs comes like the good news to Elijah assuring them that the Lord has reserved to himself seven thousand, and thousands upon that, which have not bowed the knee to Baal, but are breathing out the penitent sighs of an humble confidence in no other save our Lord Jesus Christ, that saves upon his own merit, and not on that of the creature, knowing by experience that cursed is he that trusteth in man, or maketh flesh his arm, by which the world is claiming to be saved. But the children of God are taught to cry unto God the Father, to lead them to the Rock that is higher than they.

My love to you, brother Beebe, hoping the Lord may spare you long yet to wield the sword of the Lord and of Gideon.

T. M. POULSON

(See page 291, December issue)

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December 16, 1976

Ann Arbor, Mich.

Dear Editors of the *Signs*,

Dear brethren: The *Signs* came a few days ago and as I saw that it was all a reprint from the *Signs* of one hundred years ago, I leafed through it to see if there were any names I would recognize among the writers. Then I saw the name Clarice E. Pusey. She was my mother. I found it almost impossible to put into words how that letter affected me. I had been in such a lifeless state of mind for a long, long time. I grieved over my condition but could do nothing to change it. But as I read the letter it expressed exactly the way I had been feeling so that it caused some life to manifest itself in me. I read it over and over with a feeling of comfort that I was not alone after all. Someone else had passed that way and that person was my mother.

Then I read the Editorial by Elder Gilbert Beebe and all the others letters—they brought refreshment. Time seemed to be eliminated. They could have been written yesterday, they were so pertinent to today.

The Lord surely directed you to publish that issue.

I was deeply impressed by the fact that the *Signs* had not changed in those hundred years. It was just the same.

"Thy truth at all times firmly stood,  
And shall from age to age endure."

God bless you all; unworthily your sister

Mildred Durand Gordy

Rt. 5, Goldsboro, N. C. 27530  
Dear faithful servants of God:

I send greetings of love, along with a fervent prayer for each of you, and the household of faith.

We read in the scriptures, and our ministers are telling us, of the perilous times that lie ahead. If I know my heart, my prayer is that I might be counted worthy to suffer for Christ's sake. What a wonderful, merciful and loving God we have. Do we appreciate Him? I truly hope we do.

Inclosed is a check to cover two years of the Signs, and the balance to help distribute this worthy publication.

Thank you for your efforts to keep the Signs in circulation.

Dora Ellen Vick  
Pittman's Grove Church

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Rt. 2, Box B—419,  
Oxford, N. C. 27565

Dear Brother Spangler:

I am thankful to be able to renew my Signs for another year, for I enjoy it very much.

I lost my last sister, the one my mother was living with when you and Sister Spangler visited us several years ago. She was ill and suffered from August, 1975 until it was the good Lord's will to end her sufferings June 2, 1976. I miss her very much, and am the last of the living daughters of my mother and father. I am living at the same place, as she left me a home that I am very thankful for.

I would love to have you to stop by and see me on your way to Durham sometime.

I am inclosing a check for \$10.00 for two years' renewal and the balance to use as you see fit.

Again thanking you for the good news in the Signs, I am I hope a very small sister in hope.

Pattie Arrington

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Rt. 1, Box 12A  
Fisherville, Va. 22939

Dear Editors:

Enclosed is check for ten dollars to renew my subscription for another year. Use the remainder for whatever you choose.

For some reason I have not received the last issue of the *Signs*. It usually arrives the last week of the month, or first week of the incoming month. I feel lost without the paper, as I get much enjoyment and comfort from it.

In this area there is not a church close enough that I can attend meetings. There are plenty of churches, but none of the Old School Baptist faith, so I have to depend on the *Signs of the Times* for the preaching I hope I love and believe.

I observed my 91st birthday last October, and feel I have been blessed many ways all through the years. My eyesight is not so good, and I have to use a reading glass, but trust I will be blessed with sight to read my Bible and the *Signs* as long as I live. I trust you editors can continue to publish and keep the paper going to those who love the truth.

Sincerely,

Estelle Jones (Mrs. George Jones)

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11458 Hartley Road  
Houston, Tex. 77093

Dear Editors:

Enclosed is check for \$12.00 for two year's subscription to the *Signs*; use the balance as you see fit.

I can't do without the *Signs*. It is to me like that wonderful song *Amazing*

*Grace*: it never gets old. I am awful weak both in flesh and spirit. I am now 78 years old, so I realize my time is not long until the Lord calls me home.

I regret at times, when I read the good letters the brethren write, that I am not gifted to write; but I do feel as the Apostle Paul said, "By the grace of God I am what I am;" and can be no other.

I send my love to all the Editors and the dear brethren. My prayer is: Let us bless the name of our God, who has made and created all things for His own glory, and lives forever and ever. I am living with a little hope of eternal life that the Lord has given me. May the grace of the Lord Jesus Christ be with you all.

Your brother in hope,

Calvin L. Berry

#### CONTENTNEA UNION

The next session of the Contentnea Union will be held, the Lord willing, with New Bay Church the 5th Sunday and Saturday before in January, 1977.

The church is located in Onslow County, N. C., between Jacksonville and Holly Ridge, off highway 17 a few miles.

All lovers of truth are invited to visit us.  
W. W. Stallings, Clerk.

#### CORRECTIONS

In Elder Hudson's article in November, 1976 issue on page 246, the reference is given as John 5:17. It should be 1 John 5:17. Also on page 247, first paragraph, the reference is given as 2 Kings 19:23. It should be 2 Kings 19:28.

#### CONTRIBUTIONS TO HELP DISTRIBUTE THE SIGNS OF THE TIME

To November, 1976

Maude T. Laws, Md. ....	\$3.00
Francis Parrish, Md. ....	1.00
James R. Adams, Ky. ....	5.00
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Correction: In a late issue a donation was acknowledged in the amount of \$50.00 in the name of A Friend. This should have been listed as a Sister from N. J.

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—EDITORS

Danville, Virginia

February, 1977

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SIGNS OF THE TIMES, INC.

R.F.D. 6, Box 270 Beechwood Lane  
Danville, Virginia 24541**EDITORIAL**

“The preparations of the heart of man, and the answer of the tongue, is from the Lord.” Prov. 16:1.

There are two classes of people in the world. To preach and write this glorious truth will cause weeping (for joy) and singing and supplication to the Lord for the verification of this truth in their life, and in silent prayer to God for a continuation of the same mercy. There is, let us be certain, another class, when

they hear or read this soul-cheering doctrine, that will rave and gnash their teeth at the ones that thus preach and write.

That is exactly the way that they treated the precious Savior. It is sad when we suffer as a wrong-doer, but we are to count it all joy when called upon to suffer for righteousness' sake. The persecution by our own people is the most excruciating sorrow that will ever be allotted to us here. If we say arrogantly that it does not make any difference what people say and do against us, we are not being truthful. If we say that we do not care what they say about us, that is not Christ-like.

The natural mind of men and women is no different than it used to be (Gen. 6:5), he that is wicked will never cease or turn and do righteousness within himself. (Jer. 13:23). That is what the Savior preached, and for that reason they turned and left Him, and would not walk with Him any more. I beg each and every poor sinner in my reading public that you turn to the sixth chapter of John. May the dear Master clear your mind of the hay and wood and stubble and gold and bauble-like stones, and enable you to read His words as the words of eternal life, as the words dropping from the lips of a once humiliated and crucified man, but now the highly exalted Prince and Savior. Regardless of what it is, and how much you have cherished and worshiped it, everything under the sun will perish except Him and His people.

Will you please consider the case of Joshua praying for the sun to stand still? Before he asked for the sun to stand still, the Lord had already promised him that He would deliver all of the Amorites into his hand. I look out in my

meditation and think of you so often. I think of your afflictions and sorrows and your miserable doubtings. I join in so often in my reflections on the past, even when it looked as if destruction of faith flooded your soul, even active and all-swaying faith. You did not, nor could not, see how it would come, but you knew it would come, because your God had promised it. God did not promise Joshua that the sun would stand still, but He did promise him deliverance.

Notice how Joshua prayed. He spake to the Lord, and he spoke in the name of the Lord, but he did not ask God to cause the sun to stand still. I beg you to follow me closely. Joshua said, "Sun, stand thou still upon Gibeon; and thou moon, in the valley of Ajalon." God gave him a promise, and in giving him the promise, He gave that poor beseiged sinner living faith that looked out upon the dismal picture, to know that all things had already been fulfilled. When he said, "Sun, stand thou still," it was by faith, already accomplished. He prayed according to the will of God that had already been expressed to him. "And it stood still." I am just as sure that not a ray of light from that sun stood on the valley of Ajalon as I am that God today is impregnably seated on His throne and directing every atom in the universe to the damnation of all that the moon has stood on in the valley of Ajalon, and the salvation of each and every one that the sun stands still on in that day, as well as in this day. As I stand trembling on the brink of death, I will fear no evil, for my precious Master has overcome death.

My present desire is to draw on the lintels of the open door that opens to eternal glory, which is opened in heav-

en, and even in your trembling bosom. I would picture the Savior of sinners as a Man of sorrow, but also as the King of saints. It will not reach your case if all that we know of Him as He abode in the bosom of His Father; nor will it be profitable if all that we see and hear and feel of Him is talk about Him in that blessed abode. Thus I want to write about Him as the Savior of sinners. The purpose to save, or a description of Him in immortal glory, will never suffice for our comfort and edification, unless we know Him as having come in the flesh as a babe, as a burden-bearer, as a carrier and bearer of our griefs and sorrows; and that He has now made Himself alive forevermore in our hearts and minds and souls.

Today, as it was yesterday, and as it will be tomorrow, and forevermore, He is living. You will not see Him on the street corner nor in the garb of Santa Claus, but you will look into the sad countenance of His little children and you will see Him. You have travailed with Him, as He was brought forth in the stable, being delivered from His mother's womb; you have suffered persecution, as He suffered it, and that for no other reason than that, instead of calling some man-made pope, or other man-made dignitary, your father, you paid allegiance only to God. And my frail arms reach out as I write, to my dear yoke-fellows in the ministry, and I embrace them all, as I hope, in the love of God as they go forth with the seed bag, it being filled with the good seed of the gospel; and yet you are made sad because the cause that is more precious than this fleeting life, seems to languish in spite of all of your labors.

May the love of God throw on the screen of our hearts the ministry of the

Lord Jesus Christ. If it is in your mind and heart to do so, come sit down with us a little while. Let us wait on His voice, on His counselling. If we hear, we hear Him preaching His own gospel. What a gospel it is! Yea, it is the only gospel. That which brings the various other gospels, are to be rejected. Please read the whole chapter, but let us notice particularly verses 65 and 66. Does this 65th verse have any conditions in it? Is there any work to be performed by the recipient in order for this coming to Him? How is the sinner to perform a work that he cannot do? It is true that there is a story being circulated around the globe that salvation is up to sinners. It is an old story, being hid from the heart, but well received in the old heart of these that know not God. Its outcroppings have been seen all along, beginning in the history of our foreparents, and showing in great fires and whirlwinds and earthquakes, but never in the quietude of Him who speaks in a still, small voice. Life was made dreadful for poor old Job with its incessant din in his ears, and it is rampant today, as it was in the day of our Savior.

He said, "No man can come unto me, except it were given unto him of my Father." What did many of His professed followers do? Did they endorse Him? Did they congratulate Him on His brilliant discourse? Did they say to Him, We hope to hear this kind of preaching again? No, far from it; they then and there severed their relationship with Him. If you notice, He did not reprimand those that went away. He turned to those that were still present, and He asked, "Will ye also go away?" What did Peter say? What would you have said? Peter said, "Lord, to whom

shall we go? Thou hast the words of eternal life."

Now let us return to the text at the head of this article. It is the full pithiness of the gospel. Solomon used it first in his relationship as the type of the Lord Jesus Christ. Job found it out also as a type of the redeemed Church of Lord Jesus Christ. Job found it out also of God-called ministers. (Job 23:8, 10; Jer. 10:23). In each case, as they found it out, they also found out, as the Savior found out, that men, by nature do not know, and consequently, will not love and follow Him. In each case, the world by its wisdom did not know Him, and did not follow the called of God nor Him that was God, and I counsel you, dear wayfaring pilgrim, that they will not follow the truth when you preach it, any more than they followed Him when He preached His own gospel.

"The preparations of the heart in man, and the answer of the tongue, is from the Lord." The reason for the professed disciples not following the Lord when He preached His gospel, is revealed to us in the second verse: All of their ways are clean in their own eyes. Do you think you could convince a man that he is a sinner while he is clean in every way? How long do you think it would take? What procedure would you use on a man or woman that was clean, and had been clean all of the time? (Matt 19:20; Luke 18:11, 12; Acts 22:3). Would you expect those that are already clean to follow One that came to save sinners? Did you notice the difference in those that went away and those that remained? That difference is still apparent in the world today. They that are perfect, they that are whole, they that are not sick, they that are not

sinner, sooner or later (always about the time that the loaves and fishes give out) turn away. Those that have found they fit the description given them by Isaiah, always have, and always will follow the dear Savior, and all of those that are of God will, at His time, and at His place, and in the manner which He designates, follow the Lord and His people. (Isa. 1:6; 1 John 4:6).

We will never confess what Peter and the faithful in Christ Jesus in all the world confessed, until God begins the preparations in the heart. It is true that love of parents, and even the love of misplaced praise, will sometimes bring people to follow in the steps of the people of God in a nominal way, but they are always finally denominated as having come in unawares as spies, often slipping, creeping, sliding inside. And if a spirit of self-righteousness should invade our frail vessel and delude us into thinking that our fallen condition in our federal head, Adam, exempts us from future thinking that we are capable of managing and preparing ourself at any time for service to God and to His people, it will take a consumation of our preparations, and then the rebuilding of that which we have laid waste. If such a repulsive condition arises in our mind, we will then understand what Solomon said in the text, to-wit: "The preparations (all of them) of the heart in man is of the Lord." As long as grace keeps us we will be able to sing:

"Prepare me, gracious God,  
To stand before Thy face,  
Thy Spirit must the work perform,  
For it is all of grace."

But let us fall, as Peter and this poor sinner, have often fallen, then the rubbish of our self-righteous works must

be consumed and the ashes removed.

This first preparation, or this beginning of the work in the heart, we will never forget. Yet, although engraved in our being, we will never be satisfactorily able to describe it. How little we have to tell, or, to put it perhaps a better way, how unable we are to tell what we feel. If the way is clear; if you are able to give a cohesive account of what happened in your experience; if you are able to walk in the light and to rekindle it as it grows dim, it would be advisable to reexamine your sure-footedness, (Isa. 50:11). If on the other hand, you feel only that you have begged for mercy; if you have felt that you had no light and that your walk seemed to be in darkness, perhaps after all you have cause for delight (Isa. 50:10).

What a change there was when the first preparation began to come about in our clean and satisfied heart. I dare say that at the outset you became fretful towards yourself, even upbraiding yourself because you did not think that the work of grace could ever be such an upheaval in your life. The things that had meant the most to you now begin to lose their lustre, their value, their attraction, and the things that had seemed small and mean and inconsequential, became more important. Is that the way with you, dear reader? If so, be of good cheer, the road is being prepared before your astonished eyes and you are on the way to heaven. When your precious Lord begins the preparation, He first removes old things, old desires, old values, old associates, old outlooks, old beliefs, even those things that you had been taught, and that you had believed, were unto eternal life.



How wretched you felt as they were abolished and removed. You had nothing left; you were around a threatening mountain with fiery denunciations sounding in your doomed ears. You fled from that terrible Voice, and you had nowhere to go:

“Vindictive justice stood in view,  
To Sinai’s fiery mount I flew;  
But justice cried with frowning face,  
This mountain is no hiding place.”

and on and on the work and preparation of that trembling heart for the erection of Zion on its walls went on. You were helpless, you did not know what to make of it, you could not shake it off. After the debris of nature, the old heart of flesh had been removed, and you had no resistance to give or to do, then the preparation for the loosing of the tongue began to be felt. I know you did not mean for your tongue to get away from you. You did not mean to let anybody know about what you had been passing through. Tell it you would never do. Associate with people, even though your heart agreed with what they told, you would never do. Go home to them and tell about the work, you would never do it. But that is what the heart will say when the tongue is not in agreement with it. But He that stirs the heart, He that gives you a new heart and a new desire and a new mind never leaves a son or daughter unattended. He starts His preparation in that vessel, even that unruly and untamed member, and when His work is consummated, then the tongue will sing, that tongue will warble praises unto its Maker, it will speak in honor to the Preparer of the desert to breaking out in floods, and that tongue will come to Zion with songs of joyous lays will flow out and join in the melody of heaven. —W. D. G.

## VOICES OF THE PAST

“He being dead yet speaketh”

“My kingdom is not of this world.” John 18:36.

The words of Jesus are spirit and life when applied to the subjects of His kingdom; every one of this kingdom is subject to the King of kings. All power and authority are His, His word is law and verily truth. When He says, “My kingdom is not of this world,” we are not to question what He says, but believe His kingdom is not of this world, whether we can understand it or not.

The apostles in their first acquaintance with Jesus, as a Man, thought He would set up an earthly kingdom; two of them, James and John, desired to be prominent in such a kingdom by sitting the one on the right and the other on the left hand of Jesus. He answered, “Ye know not what ye ask.” They had to be taught by many sorrowful lessons, in drinking of the cup that Jesus drank and in being baptized with the baptism that He was baptized with, that His kingdom is not of this world. The apostles had no prominence in the world, we mean religious world, or among men, because of being the servants of God, but were considered “the offscouring of all things,” accused of most every evil because they preached Christ and the resurrection; they were prominent, however, in the kingdom of God, where believers in Christ and His power to save are only found. These men did not seek the applause of the world, they did not love the world, nor did they seek to please men. Paul said, “If I yet pleased men, I should not be the servant of Christ.” A most serious question arises

here: Are we who profess to be the servants of Christ seeking to please men? If so, we are not the servants of Christ; He is our King and Master, to Him alone are we accountable for our stewardship. Do we sometimes round the corners in presenting the gospel, or desire to speak "smooth things," lest some one of the world be offended? Do we fail to talk of Christ and His lovingkindness when in the parlor because some are present who do not believe the truth? What is this but denying Christ and pleasing men? The conversation of those of God's kingdom in the early ages of the church was, "Jesus Christ the same yesterday, and today, and forever;" they were not ashamed of the gospel of Christ. A command was once given to "Write the vision, and make it plain upon tables, that he may run that readeth it." Should not the gospel of the grace of God be so set forth today? Should we not be bold in the defense of the truth to speak in such a way that all who hear may know where we stand in this matter of salvation?

There is no place in the army of God for a coward; in ancient times those who were afraid were not numbered with those who fought the battles. The doctrine cannot be preached too plainly nor too strong for those who believe it; if unbelievers are offended at the truth it will be no more than they were when Christ preached His own power, the efficacy of His own blood and God's eternal purpose in preparing Him a body. Hundreds were offended at this kind of doctrine at one time, twelve only in that great company heard with comfort and said, "Thou hast the words of eternal life." Jesus did not shun to preach the truth just as it is because it would not be received by unbelievers. Why should

we attempt to build up this kingdom of God (which He alone builds) with worldly matter? Why, if it is not of this world? John, when in the isle that is called Patmos, saw, in a vision, the holy city, new Jerusalem, coming down from God out of heaven; this is God's kingdom, and the fact that it comes down from God shows conclusively that it is not of this world; it is in the world, but no part of it, it is of God. It is a peaceable and quiet habitation, "For God is not the Author of confusion, but of peace." God's kingdom is spiritual, heavenly and divine, because He reigns in it without a rival, He is one Lord and His name one, therefore there can be no such thing as division in His kingdom.

The question might be asked, Does not the strife and war in the church today prove clearly that there is division, and that all of His kingdom is not spiritual? No, unless the words of our text, "My kingdom is not of this world," can be proved untrue. If we say there is division in God's kingdom, we say that in part His kingdom is of this world; we also say the Zion of God is not a peaceable and quiet habitation. In our ideas of the kingdom of God we must not deny the world, His word is true, and all things must be tested by it. How can there be division in a kingdom when there is but one power? There is no power in God's kingdom except His own almighty power, therefore no division, no strife. Now the question, What means all the strife in the church of God today? "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." If there is division in God's kingdom or house what will be the result? "It shall not stand." Who would dare

say the kingdom or house of God shall not stand? "The gates of hell shall not prevail against it." If there is division in it, it cannot stand, but the fact that the gates of hell shall not prevail against it proves conclusively that in it there is no division. The fighting of Satan against it does not make Satan a part of the church; he may be transformed into an angel of light, "so that he, as God, sitteth in the temple of God, showing himself that he is God," but it is false, this is only one of his ways of fighting against it; he is still Satan, a liar and a deceiver. Would God work against Himself? No. Satan cannot work against himself. Why should we imagine that God is divided against Himself, or that there is division in His kingdom? God is God, Satan is Satan, truth is truth, error is error.

"From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" "But if ye have bitter envying and strife in your hearts, glory not; and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy, and good fruits, without partiality, and without hypocrisy." Does not James make the distinction clear between these two principles? They are set forth as being opposite in every sense of the word; the one of the earth, the other from above; the one working evil, the other all good. These principles cannot be blended, therefore are not divided against themselves. When trouble, war, strife and confusion are manifest we have no authority to say the kingdom

of God is divided, but the two principles are made manifest, the one of war, strife, error, unrighteousness and every false way; the other of peace, truth, righteousness and every good work.

In this we see the word of God still maintained, "My kingdom is not of this world." The precious is often separated from the vile, but the vile has never been a part of the kingdom of God. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us." When the apostles speak of division, a careful reader will observe that the idea of division in the kingdom of God is not set forth, but carnality was never manifest, and we know that carnality is not a part of that kingdom which is "righteousness, and peace, and joy in the Holy Ghost." Should wolves, in sheep's clothing, get into the visible kingdom of God, they are not part of His house any more than a goat would be a sheep if clothed in a sheepskin. God will cast out all such, because no worldly material can have place in His heavenly kingdom. When we say visible kingdom, we mean church organization, nevertheless "the kingdom of God cometh not with observation." Mortal eye cannot behold it; the Holy Ghost guides and teaches, but by faith we see the house of God eternal in the heavens.

The saints of God do not differ in form and appearance from those of the world, but there is something within them that identifies them with God; "it is Christ in you, the hope of glory." They do not love the world with its follies and delusions, they hate the commandments of men when preached as the gospel of God, they hate all sin, yes,

even the appearance of evil, they hate their own life; this shows also that the kingdom of God is not of this world.

The bondwoman and her son were cast out, because her son could not be heir with the son of the freewoman; it was impossible that there could be division in the inheritance. This casting out of the bondwoman's children is still going on, and will continue; this is one of God's ways to make manifest the heirs of promise. Paul did not claim relationship with the children of the bondwoman, but said, "Now we, brethren, as Isaac was, are the children of promise. But as then he that is born after the flesh, persecuted him that was born after the Spirit, even so it is now." The children of God need not be disturbed with regard to His kingdom, He builds the house and keeps the city. In Christ was chosen a definite number before the world began; this number composes the kingdom of God, hence having been chosen in Christ it is not of this world. Neither has it nor can it diminish, "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." This kingdom cannot be divided on earth nor in heaven. May the Lord give us to see by faith its spiritual completeness and perfection. (Editorial by Elder H. C. Ker, August 1906).

## OBITUARIES

### SISTER OCTAVIA S. DUPREE

Sister Octavia Dupree was born April 8, 1895, the daughter of Wright L., and Emma Jenkins Stallings. She died May 25, 1976, at the age of 81 at a rest home. There were four children born to her and her husband; two daughters and one son: Mrs. Julia Cherry of Rocky Mount, N. C., Mrs. Virginia Harvey, Rocky Mount, N. C., and Frank Dupree, Kinston, N. C. She also had a foster daughter, Mrs. Beth Fowler and Durham,

North Carolina.

Sister Dupree and husband, Charlie joined Pleasant Hill Church at a called meeting at their home on September 21, 1951. He was sick and confined to his bed and was never able to attend meetings, nor ever able to be baptized. Sister Dupree was baptized on October 27, 1951 by Elder R. B. Denson.

Sister Dupree was not able to attend church for the seven years she was confined to the rest home.

When the members and friends visited her she seemed glad to see them and begged them to come and not wait so long. We feel our loss is her eternal gain.

Her funeral was held at the Gay-Yost Funeral Home on Wednesday, May 26, 1976. Funeral services conducted by her pastor, Elder Henry Jones, and Mr. Harry Fowler.

Burial was in the family cemetery, in Edgecombe County, beneath a beautiful mound of flowers, by the side of her husband, to wait the second coming of our Lord.

That a copy of this resolution be sent to the family, one placed in the church records, and one sent to the Signs of the Times.

This done the 4th Saturday in July, 1976 in conference.

Fannie Mae Harper

### INEZ ROBISON

Inez Robison was born June 1, 1900, to W. F., and Eliza Winfrey, in Kingman, Kans. God called her home May 25, 1976.

Sister Robison was united in marriage with Layton Lynn Robison April 12, 1917, and to this union were born five children: a daughter, Dorothy, who preceded her in death; a son, Eugene, of Kansas City, Missouri; twin daughters, Helen Bunting of Wichita, Kansas, and Ellen Williams of Liberal Kan. a son, James, of Orlando, Florida. Also surviving, besides grandchildren and great-grandchildren, are two brothers, Fred C., of Wichita, Kansas, and W. A. Winfrey, of Liberal, Kansas, and a sister Gertrude Hardy, of Perryton, Texas.

Sister Robison united with the Pleasant Valley Primitive Baptist Church in Kingman Kansas on June 19, 1921, and was baptized by the late Elder J. R. Hardy. Both of her parents were charter members of this church.

Funeral services were held at Miller Mortuary by a layman of the First Baptist Church of Liberal, and she was laid to rest beside her husband who passed away in 1968. All arrangements were made by the children.

We feel that God has received her spirit unto Himself, as she was His as well as are all His children, and to Him she has returned.

Written by her brother and authorized by the Pleasant Valley Church.

W. A. Winfrey, Pastor.  
Maradell Richardson, Clerk.

### SISTER DORA BRASWELL

Sister Dora Jackson Braswell was born July 30, 1888, died February 13, 1976; age 87 years, 6 months and 14 day.

She joined Pleasant Hill Church April 25, 1915 and attended as often as was possible for her to do so. She was a firm believer in salvation by grace.

We at Pleasant Hill, bow in humble sub-

mission to the holy will of our Lord, who does all things well.

Sister Braswell leaves four daughters to mourn her passing: Mrs. Ada Proctor, Mrs. Alma Morrison, Mrs. Irene Smith, and Mrs. Willie Taner, all of Rocky Mount, N. C. and several grandchildren.

Funeral was conducted by her pastor, Elder Henry Jones, Mr. Hollifield and Benny Vickrey, at Johnson Funeral Home, Rocky Mount, N. C. Her body was laid to rest in Pineview Cemetery under a beautiful array of flowers.

Done by order of the church in conference Saturday February 28, 1976.

Fannie Mae Harper

#### SISTER MARY OLA RICHARDS

We would like to share a few thoughts concerning our sister who departed this life June 3, 1976. We knew her from our childhood, and as we grew up we remember her walk in life as being one that we wish we were blessed to walk. We would give honor or glory to no other than God. As we understand the scriptures, He has blessed people to serve Him from the beginning of time. This sister, we believe bore the fruits of such a person who was called. We remember when she joined the church and was baptized. It was not a big show for the world, but for us it was a display of the effectual work of the Holy Spirit moving a person to follow her Lord.

We would like to turn to John 15:5: "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." And Matt. 7:16-18: "Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles? A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

We would like to be thankful to God for having blessed her, and having blessed us by having her as our sister in the Church.

Mrs. Mary Ola Richards, 76, wife of Leonard "Jack" Richards, died June 3, 1976 at the Oka Cliff Methodist Hospital in Dallas Texas, after an illness of two weeks.

Mrs. Richards was born February 6, 1900 in Bradley County, a daughter of John and Lille Anna Vickers Harrod. She was a member of Antioch Primitive Baptist Church.

Other survivors include 2 sons; Jack of Memphis, Tenn., and Frank Richards of Arlington, Texas; 3 daughters: Mrs. Bonnie Trussell of Grand Prairie, Texas, Mrs. Mary Adams of Scurry, Texas; and Mrs. Martha Sullivan of Cornersville, Ark.; 2 brothers: Johnny Harrod of Banks, and Opha Harrod of Hermitage; also by 11 grandchildren, and 3 great grandchildren.

Funeral services were held Saturday, June 6, 1976 at Union Hill Baptist Church by Elder Stanley Phillips. Burial was in Union Hill Cemetery by Frazer's Funeral Home.

Pallbearers were Fred Harrod, Keith Harrod, Charles Harrod, Jerrell Harrod, Elgin Harrod, and Charlie Morgan.

In bonds of love.

Charlie Morgan

#### BROTHER LELAND HOLLAND

Our dear brother in the faith, Leland Holland, of Kenly, N. C., died January 13, 1976, in a Goldsboro hospital.

Brother Holland was born October 4, 1900. His parents were Gurley and Mildred Holland of Wayne County, N. C. He united with the Pittman's Grove Primitive Baptist Church near Kenly in the year 1952 and was baptized by his pastor, W. E. Turner the second Sunday in November.

He was united in marriage to Percy Davis on November 27, 1921. To this union were born nine children as follows: Leland Clevis, of Raleigh; Celion Davis, of Fremont; Mary Udell, of Raleigh; Rosa Lee, Wilson County; Magdalene Marie, Greensboro; Edith Lorraine, of Smithfield; Dora Ellen of Goldsboro; Lugenia, pre-deceased, and one infant pre-deceased.

Brother Holland's funeral was conducted by Elders Curtis Rains and Harvy Holland, and he was interred in Pitman's Grove Church Cemetery.

He is survived by his wife and the children listed, and by 22 grandchildren and nine great grandchildren.

This obituary was written at the request of his widow, Sister Holland and his family.

W. E. Turner

#### WALTER DIXON FUTRELL

It has pleased our heavenly Father to remove from our midst a dear brother, Walter Dixon Futrell. He was a native of Onslow County, and the son of the late Daniel Thomas and Martha Ellis Brown Futrell. He was born July 30, 1905 and died May 23, 1975, making his stay on earth 70 years, 9 months, and 23 days. He was married to Roxie Gurganus Futrell. To this union were born 12 children: seven daughters, and 5 sons. One son died at a very early age. The last year of his life, he had many afflictions. I believe he was made to know that salvation is only by the grace of God. I feel that he was reconciled to his afflictions. He never complained because of them.

Through his afflictions he was brought to the place he could ask for a home with Cypress Creek Church on December 7, 1975 while in the hospital. Later in the same week his companion united with the church. They were blessed to be baptized together by Elder D. B. Stokes and Elder Harmon Brown. He was faithful to attend church as long as he was able. We miss him very much at Cypress Creek as a brother and also as a father. We feel that our loss is his eternal gain.

He was laid to rest in the family cemetery under a beautiful mound of flowers, where his sleeping body awaits the resurrection when Jesus shall come and take his little children to their heavenly home.

Written by request of conference at Cypress Creek Church.

Brother Ervin Futrell,  
Sister Christine Futrell.

#### CLAY ANDERSON DALTON

It is with much sadness in my heart, as I attempt to write a few words in memory of one whom I esteem very highly.

He was born in Pittsylvania County on Aug. 18, 1916, the son of the late Ross and Kate Pickeral Dalton. He was married to Sister Meta Simpson who survives him. He also leaves one daughter, Jeanette Bramham of Augusta S. C., and one son, Morris Dalton of the home; also surviving are 4 brothers,

Edgar and Bernard Dalton, both of Danville, Curtis Dalton of Roanoke, and Paul Dalton of Gretna; 2 sisters, Mrs. Nerie Worley and Mrs. Rebecca Keen of Danville; also 3 grandchildren.

Brother Dalton was a faithful member of Weatherford Primitive Baptist Church. He will be greatly missed by Weatherford Church and by his neighbors and friends of this community. He was a cheerful giver, always dividing what he was blessed to have with his friends and neighbors.

God in His infinite wisdom saw fit to call Brother Dalton from this life on July 9, 1976 at the age of 59 years. We feel our loss is his eternal gain. His funeral was conducted at Weatherford Primitive Baptist Church by his beloved pastor, Elder O. K. Tench, Elder Raymond Goad and Elder Denver Simpson. His body was laid to rest beneath a beautiful mound of flowers in the church cemetery. A host of friends and relatives manifested that he was greatly loved.

Written by:

Marvin Brumfield  
Elder O. K. Tench, Moderator  
L. H. Doss, Clerk.

#### SISTER CALLIE BROWN ROBERSON

The members of the Robersonville Primitive Baptist Church bows in humble submission to the will of our heavenly Father who called from our midst our beloved sister, Callie Brown Roberson on April 15, 1976, making her stay on earth 87 years and 2 months. She was the daughter of Alexander and Fannie Moore Brown and spent most of her life in Martin County, N. C. She was married to L. Joseph Roberson who preceded her in death 46 years. To this union were born 3 daughters: Mrs. C. B. Martin of Tarboro, N. C., Mrs. Herbert I. Highsmith and Mrs. Charles M. Hurst of Robersonville, N. C. two sons, Kenneth of Robersonville and Hoke of Windsor, N. C.

She united with the church in 1960 and was faithful in attendance as long as her health would permit. She will be also remembered as one faithful in visiting those who were sick.

Her funeral was conducted in the Biggs Funeral Home by her pastor, Elder I. S. Conner and Mr. Willis Wilson, after which her body was laid to rest in the Everett family cemetery beneath a beautiful mound of flowers.

Done by order of conference Saturday before the 1st Sunday in Aug., 1976.

Elder I. S. Conner, Moderator  
Magalene E. Brown, Comm.

#### SISTER CARRIE JENKINS ROBERSON

It has pleased our heavenly Father to call from the walks of this life, Sister Carrie Jenkins Roberson. She was born near Robersonville, N. C. Sept., 16, 1886, the daughter of Elder H. Dawson Jenkins and Susan Davis Jenkins. She died May 18, 1976. She is survived by 3 children, one daughter, Mrs. Geo. G. Edmondson; two sons, Paul Brown and Wallace O. Brown, all of Robersonville.

She was received into the fellowship of the church in May, 1922 and proved faithful as long as she was able to attend. She loved the doctrine of salvation by the grace of God and greatly rejoiced in meeting with

the brethren and sisters at our meetings and in her home.

We, the Primitive Baptist Church at Robersonville feel deeply the loss of our precious sister whose memory will live long in our hearts. Our deepest sympathy goes out to the bereaved family. May the good Lord in His mercy reconcile, bless and comfort them all.

Her funeral was conducted at the Biggs Funeral Home by her pastor, Elder I. S. Conner, and Mr. Jerry Smith. Her body was laid to rest in the Robersonville Cemetery beneath a lovely mound of flowers to await the second coming of our Lord and Savior.

Done by order of conference Saturday before the 1st Sunday in August, 1976.

Elder I. S. Conner, Moderator  
Magalene E. Brown, Comm.

#### ELDER JESSE C. PASCHAL

It is with a sad heart that I attempt to write of the passing of our dear brother, Elder Jesse C. Paschal, who lived near Reidsville, N. C. He was born September 28, 1898 to William and Bell Paschal and had lived in Rockingham County all of his life. He fell asleep in Jesus November 2, 1976, making his stay on earth 78 years, one month, and 5 days. He was first married to Prim Caudle who passed away, then he was later married to Gladys McCollum, who survives; also surviving are 7 sons, Robert D., John W., and D. L. Paschal of Reidsville, N. C. J. C., Stoneville, E. L., Greensboro, N. C., J. P., Columbia, S. C., and D. W. Paschal, Georgetown, S. C., one son, Clarence E., preceded him in death. Three daughters survive: Mrs. J. R. Dillard, Mrs. H. W. Quackenbush, Reidsville, N. C., and Mrs. George H. Purcell, Graham, N. C. Six half-brothers, Brother R. D. Newman, P. D., F. H., and E. C. Newman, High Point, N. C., R. L., Randleman, N. C., and R. S. Newman, Reidsville, one half-sister, Mrs. Naomi Hargrove, High Point, N. C.; 18 grandchildren and three great grandchildren.

Elder Paschal received a hope that Jesus is his Savior and united with Macedonia Primitive Baptist Church, Rockingham Co., N. C., July 23, 1922. He was ordained a minister of God July 26, 1942. He loved the doctrine of salvation by grace. He loved the old paths and was blessed to declare the whole counsel of God. I feel he will be long remembered by many who sat under the sound of his voice as he preached Jesus, the Way, the truth and the life of God's children. Though for many years he suffered affliction in body he continued in his call to the ministry, he was a true soldier of the cross. Now his voice is stilled, and he has gone from the evils of this world. We are sad that we shall no more see his face on earth, or hear him preach the things he loved so much, yet we would not call him back if we could, for we feel he is at rest. He has fought a good fight, he has finished his course, he has kept the faith, henceforth there is laid up for him a crown of righteousness. May God comfort his family, together with all who mourn his passing.

His funeral was held at Wilkerson Funeral Home by Elders Z. L. Rhue and Thornton Manley. The many beautiful flowers tell of the respect and love for him. He was laid in the grave at Macedonia where he had

seen in a vision he came forth in the resurrection when Jesus comes for His bride.

"When that illustrious day shall rise,

And all thy armies shine

In robes of victory through the skies,

The glory shall be Thine."

—dearest Lord.

Written by request by one who loved Elder Paschal. Mrs. Fred Cobb

#### BROTHER LEE VILLARD JOHNSON

It has again pleased our heavenly Father to call one of His jewels home

Brother Lee Villard Johnson of Huntington W. Va., was called from this life June 23, 1976. He was born March 8, 1923, making his stay on earth 53 years. His mother, Alta Smalridge Johnson preceded him in death. He leaves to mourn for him, two sons, Ralph of Fort Riley, Kansas, and Paul David, of Huntington; his earthly father, Hugh C. (Shan) Johnson; stepmother, Rosetta Johnson of Huntington; one brother, William W. Johnson of Hurricane, W. Va.; one sister, Ina Thornton of Milton, W. Va., two stepbrothers, Vernon and David Chaney of W. Va. Three stepsisters, Vada Abshire and Doris Dalton of W. Va., and Patsy Adkins of Ohio; one grandchild, Marion; several neices, nephews and other relatives and a host of loving friends. We miss him, but our loss is his eternal gain.

Brother Lee was a world war 2 veteran and had been a member of the Primitive Baptist Church since July 30, 1950, being baptized by the late Elder H. J. Bird. He had many sore trials and tribulations in this life and had been afflicted with near blindness for many years, but was blessed by a covenant keeping God to remain steadfast in faith, believing that all things work together for good to those that love God, those that are called according to His purpose. That all things are ordained of God and come to pass as He has predestinated. That salvation is alone by the grace of God and not the works of sinful man and all that the heavenly Father gave His Son before the world began will be saved without the loss of one. It was his delight to attend the meetings and talk with the brethren and sisters, to sit and listen to this doctrine being preached. We firmly believe that his soul and spirit are now resting in the paradise of Jesus Christ.

As Brother Lee had requested, his funeral was conducted at Indian Fork Primitive Baptist Church at Culloden, W. Va., by Elder Woodrow Lake. His body was laid to rest in the Mt. Moriah Cemetery near Hurricane W. Va., with military graveside rites. His body has gone back to dust from which it came and is now awaiting that glorious time when Christ comes again in the clouds of glory, with all His holy angels, to gather the sleeping dust, reunite it with his spirit, glorify it in His own likeness, take it to heaven and immortal glory, there to be with the heavenly Father, and be satisfied forever and ever.

Requested by his father, brother and sister, and submitted by his cousin, Mildred Stanley.

#### CLARA SUTTON HILL

Once again our heavenly Father in His infinite wisdom has seen fit to remove from our midst one of our dear and esteemed

sisters, Clara Sutton Hill, who was born on September 3, 1881, and died on January 20, 1976. She had been in declining health for several months. Sister Hill was born and raised in Pamlico Co., N. C., but had resided in the Winterville and Ayden communities for several years.

Surviving are: her husband, L. B. Hill of Ayden, N. C., three sons, Alton, of Winterville, Willard of Carthage, N. C., Simmons Hill of Ayden; one daughter, Mrs. Herman Hardison of New Bern, N. C.; two sisters, Mrs. Annie Wilcox of New Bern; Mrs. Sam Williams of Vanceboro, N. C., eleven grandchildren and 16 great grandchildren.

Sister was a gentle, lovely person who lived an exemplary life; the kind of person who made the world a richer place for having lived in it. She was loved and respected by all who knew her. She always visited the sick and was there to give comfort and consolation when there was death in a family. Sister Hill was a true neighbor, always eager to share with others. When her fruit and vegetables became ready to eat, she, with her husband would gather and carry some to each of their friends.

Sister Clara was a firm believer in salvation by the grace of God, so on a confession of faith she united with Hancocks Primitive Baptist Church August 19, 1956, and was a faithful member until death. She, with her husband, attended church services regularly, not only at Hancocks, but many churches of the same faith and order within their reach. They had the pleasure in visiting in the homes of many of the brethren and gave a warm welcome to those who visited in their home. Sister Hill was a gracious hostess who made one feel wanted. On their trips to these churches, they mostly carried other with them, especially those who had no other way.

Funeral service for Sister Hill was held at Farmer Funeral Chapel in Ayden. Elders Joe Sawyer and Henry Jones officiated. She was laid to rest in the Winterville Cemetery under a beautiful mound of flowers in the presence of a host of friends and relatives.

We shall miss her, but feel that our loss is her eternal gain; and we express our heartfelt sympathy to the family and pray that God will comfort and sustain them.

Done by order of conference, while in regular session.

Elder Joe Sawyer, Moderator  
Nina B. McLawhorn, Clerk.

#### MATTIE CUTHRELL BRIDGMAN

God in His divine mercy and providence has removed from our midst another dear sister.

Sister Bridgman was born April 6, 1897 and died February 26, 1976. She was the daughter of the late Frank and Molly Sawyer Cuthrell, and widow of Thomas C. Bridgman. She was a native of Hyde Co., N. C., but resided on Route 2 Elizabeth City, N. C. most of her life. She is survived by two sons, Cassell and Lindsey Bridgman of Rt. 2. One brother Mr. Birdie Cuthrell of Camden, N. C.; one sister, Mrs. Margaret Caswell of Chesapeake, Va.; and 5 grandchildren.

Sister Bridgman was blessed to unite with Flatty Creek Primitive Baptist Church Aug. 26, 1962, where she remained a faithful member until death. Her faith in her God

and the love she had for her brethren carried her to her meetings when it looked impossible because of her weakened condition. She was a firm believer in salvation by grace, and truly manifested that her treasure was laid up in heaven.

Funeral services were conducted in Twiford's Memorial Chapel February 28, by her pastor, Elder I. S. Conner, and her body laid to rest beside that of her husband in Highland Park Cemetery beneath a mound of beautiful flowers: a wonderful evidence of the love and esteem in which she was held by her family and friends. We grieve not as those without hope, but feel our loss is her eternal gain.

May we bow in humble submission to God's holy will, and give due praise and glory to Him for His grace while here we live, for the promise of His presence in death and for the heavenly abode of uninterrupted happiness He has prepared for His own before the foundation of the world.

Written by one who knew and loved her for almost fifty years. —Maude S. Meads

#### ETHEL M. ROGERSON

Almighty God in His infinite wisdom and mercies removed our beloved sister, Ethel M. Rogerson from this life on the 21st day of April, 1976.

Sister Rogerson was the daughter of Alonzo and Lavinia Mizell and was born in Martin County 75 years ago. She was married to Charles Gilbert Rogerson who preceded her in death. She is survived by three sons: Mack G., Samuel M., and John P. Rogerson. Six daughters: Mrs. Kathleen Lilly, Mrs. Amanda Faye Griffin, Mrs. Janie Harris, Mrs. Lavinia Peaks, Mrs. Olivia Whitehurst, and Mrs. Grace Russell.

Third Sunday in September, 1924 at the waters edge Sister Rogerson joined the Bear Grass Primitive Baptist Church and was baptized by Elder W. E. Grimes.

Funeral services were conducted in Biggs Chapel, Williamston, N. C., by Mr. Thermon Griffin, and Johnny R. Gardner. Interment was in Woodlawn Cemetery.

E. C. Harrison, Moderator  
Fannie M. Cowin, Committee.

#### RESOLUTION OF RESPECT SISTER CELIA BATTS

We, the Church at Mill Branch, humbly bow to the will of God who called our dear sister, Celia Batts from our midst. Sister Celia was born July 19, 1905, and passed away from this world May 8, 1976. She united with the Mill Branch Primitive Baptist Church February 3, 1973. She was a faithful member as long as she was able to go. She was also faithful in attending church a long time before uniting with the church. We all do miss her, but may our loss be her eternal gain. We feel her suffering is over and she is at rest with her Lord. She loved her church, and showed love for the brethren and sisters and friends. She was a good neighbor in her community and had lots of friends. May we all be reconciled to His will.

Therefore we resolve. That three copies of this Resolution be made: one for the church

records, one to be sent to the family, and one to the Signs of the Times for publication.

We also send our sincere sympathy to her son Guy S. Batts and family and her surviving relatives.

Her funeral was conducted by her pastor, Elder Harvey Holland, and Elder Wayne Mitchell, and she was laid to rest in the church cemetery beneath a beautiful floral offering, to await the morning of the resurrection, when all will be peace forever.

Written at the request of Mill Branch Church, and approved in conference September 4, 1976.

Elder Harvey Holland, Moderator,  
Sister Estelle Joyner Cockrell, Clerk.

#### LUCY MAY CAUDILL COTTLE

Lucy May Caudill Cottle was born December 29, 1895, and departed this life July 1, 1976, making her stay on earth 80 years and 6 months. She was united in holy matrimony to Bernie H. Cottle December 25, 1913. Born to this union was one son, who preceded her in death. Surviving are her husband, Bernie Cottle; one brother, Roy Caudill, Kansas City Mo., three nephews, and a host of friends.

Sister Cottle united with the Primitive Baptist Church in May, 1914, a member of the Fairview Primitive Baptist Church, Scott Depot, W. Va. Casdorff and Curry Funeral Home was in charge of the arrangements, and Elder Allen Smith and Elder G. W. Justice officiated in the funeral at Fairview Church, and she was laid to rest in the Caudill Memorial Cemetery at Morehead, Ky.

Sister Cottle was faithful to the church and filled her seat as her health permitted. We will miss Sister Cottle, but our loss is her gain.

Written at the request of her husband, Bernie Cottle, by an unworthy sister,  
Gracie McClure.

#### NOTICE TO THOSE WHO WRITE OBITUARIES

We must ask that Obituaries be as short and condensed as possible, giving all pertinent information. We find it very difficult to re-write or condense once an Obituary has been written. We have on hand more than thirty obituaries which we will publish as we have space. We are glad to publish obituaries of our brethren and friends, but need the cooperation of those who write them. A full page or less of double-spaced typewritten copy is about right, so that we can publish all the obituaries sent to us. Hand written obituaries must be legible and not too lengthy. Thanks for your cooperation.

EDITOR



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 145

DANVILLE, VA., MARCH, 1977

No. 3

**IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 3/77  
IT EXPIRES WITH THIS ISSUE**

## WISDOM AND KNOWLEDGE

To the Dearly Beloved Brethren:

If God will permit, I will write a few words on the subject of wisdom and knowledge.

Solomon was the wisest man to ever walk upon the face of this earth, except our Lord and Savior Jesus Christ, for God gave Solomon great knowledge and wisdom and inspired him to write the Book of Proverbs as well as other books of the Bible. God also gives knowledge and wisdom to all His children, and "How much better it is to get wisdom than gold; and to get understanding rather to be chosen than silver!" I sometimes think I have no knowledge or wisdom at all and that I should never try to speak or write in His holy name; and at the same time I feel compelled to do so. If I be compelled, then it is not of me, but of God; and His children will know the difference, for they are all taught of God. It is written in the prophets, And they shall all be taught of God.

The Bible is not addressed to the whole Adamic race, as some men con-

tend, but to the children of God, the ones God chose in Jesus Christ before the foundation of the world: and when Solomon said, "My son, attend to my wisdom, and bow thine ear to my understanding," he was speaking the words of God to the sons of God: for all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16-17) I do not know, but have hope, that I am one of the sons to whom the Bible is addressed; of whom John proclaims, "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God." What manner of love is this? Is it not an everlasting love? "The Lord hath appeared of old unto me, saying, Yes, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." And Jesus said, "No man can come to me, except the Father which sent me draw him; and I will raise him up again at the last day." Again, "Every man therefore that hath heard, and hath learned of the Father, cometh to me."

Now I do not wish to throw stones at anyone's belief, but to separate error from truth; for there are many who will tell you there are people dying daily and being cast into hell because there is not enough money to send the word of

God to these poor, lost souls. How far this is from the truth! Do all who hear gospel preaching believe? Was Stephen stoned to death because he preached Christ? and some of the apostles slain? Paul said in his letter to the Romans, "But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world." And, "I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands to a disobedient and gainsaying people."

Therefore we see that God does teach all His people. Are you not glad that you believe in a God who does not depend upon puny man and his lack of money? Surely, we would have no hope.

We are told by those who do err, that God loved the world so much that He gave His only begotten Son, that whosoever would believe on Him, and accept Him, and give Him a chance to save them, that He would do so; but it has not been revealed to me in this fashion. John said, "For God so (in a very particular manner) loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." This belief is not of man, but "unto you it is given, not only to believe, but to suffer with him." Also, there is more than one world: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on Him (these are His children) is not condemned: but he that believeth not is condemned

already, (these are the children of Satan), because he hath not believed on the name of the Son of God." God's children are in this world, but they are not of this world. "I pray not that thou shouldst take them out of this world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world." (John 17:15-16). "I pray not for the world, but for them which thou hast given me." The world for which Christ did not pray is the world of the ungodly, the world of the devil. Jesus said, "Ye are of your father the devil, and the lust of your father ye will do." And, "He that is of God heareth God's words; ye therefore hear them not, because ye are not of God." (John 8:44-47). We also read 1 John 3:27: "But the anointing which ye have received of him abideth in you, and ye need not that any man should teach you: but as the same anointing teacheth you all things, and is truth, and is no lie, and even as it hath taught you, you shall abide in him." Again Jesus saith, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance, whatsoever I have said unto you."

There are many more scriptures that could be quoted to substantiate what I have tried to show, but time and space will not permit, therefore let us consider how one becomes a son of God. Again they do err when they preach and teach that one must give his heart to God and accept Christ; for when the disciples asked Jesus about this, He replied, "With men this is impossible." Also, before there is action there must be life; and until one is quickened (made alive), he is dead in trespasses and sin; and

we know that the dead can do nothing. Birth does not give life, but only makes it manifest. This is in natural life only, for before a spiritual birth there is always life.

Jesus said, "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Again, "Except ye be born again ye cannot see the kingdom of God." Therefore we see that we must be born again as a little child if we are to ever see or enter the kingdom "that is prepared for you from the foundation of the world." Because this new birth cannot be accomplished by man, then it must be, "not of blood, nor of the will of the flesh, nor of the will of men, but of God." Who then will be born again? Are they not the ones chosen of God in Jesus Christ before the foundation of the world, whose life is hid in Him and is eternal? We read 1 John 5:11-12: "And this is the record, that God hath given us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." Eternal means from everlasting to everlasting, therefore the children of God have ever had life: but the natural man knows nothing of this life until it is made manifest unto him of God. This is the new birth, and I am sure no man can ever show another this life and how to get it. But the child of God patiently waits to hear, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Brethren, I will confess that the above letter is not what I purposed to write at the start; for I had intended to write a few words from the book of Proverbs; but I have written the things that have come to my mind and trust they are

of God from whom all our blessings flow.

Pray for me, brethren beloved, when at the throne of grace.

Clifford Wilbanks  
217 Bastrop Dr., Monroe, La. 71203

#### SHARING HIS THOUGHTS

Rt. 2, Box 460  
Deatsville, Ala. 36022

Dear Brother Spangler:

I am enclosing my check to renew three subscriptions to the *Signs*. The balance may be used to help send the paper to others. I am also enclosing an obituary that you may publish if you see fit. Any Old Baptists who visited this area in times past will know of Wiley A. and Flossie Carter. If they visited more than nineteen years ago they almost certainly spent one or more nights with them.

If you deem them worthy, you can share some of my thoughts with the other readers. I am thinking of peoples' philosophies regarding the God of heaven and earth. And I think their actions speak louder than words,—and I hope mine too.

In the first place I believe there are many professing religions which have little or no regard for God. I think the object of their activity is social and business and has little or no relation to God. Their actions will bear this out.

Those philosophies that somehow relate to God, range all the way from one that God is dead, to the one that God by His word in the beginning created all things just like He wanted them, and that He is just as much alive and in control now, and ever will be, as He was in the beginning.

Those who believe God is dead obviously believe they have to do the work for

Him. Anyone can observe them working like bees or ants to do this. If I believed like they do, I think I would be most despondent over the visible results.

Those who believe that God may be alive but is unable to accomplish His purposes without help from man, are in about as bad a position as those who think God is dead. They work, they raise vast sums of money; they develop many programs to help God accomplish His purposes. They evaluate the results of their labors by the amount of money they raise, the number of "decisions" they get. Apparently the more they work the greater the burden gets, and the more they have to accelerate their efforts. Do they ever get despondent over the results? Yes, as many as God determined get despondent over the works of the law, and are *made to believe* that God made everything, is alive, and is both able and does still perform His will. The best of our righteousness is as filthy rags before God. If I believed that my eternal destiny depended on my works, or those of a preacher, a bishop, a church or the auxiliary of a church, I would be of all men most despondent. I can see no hope for me or mankind except in the complete and total work of God who is just as much alive now, and ever will be, as when the earth was created.

The works of the so-called "workers for the Lord" are evaluated by God in the scriptures. If we read the account of the Pharisees and the Publican in prayer, and the account of the resurrection when the goats were placed on God's left hand, and the sheep on His right, we can see what God thinks about those who think that they have to help God perform His will.

Yours whose only hope is in the finished work of God. A. C. Carter

1206 So. Oklahoma  
Liberal, Kans. 67901

Dear Elder Spangler:

I would like to write something about the unbaptized believer.

We write nice obituaries about deceased church members, but I don't remember anyone mentioning the faithful non-members. I know the *Signs* would not have room for all of these, but what if Christ had said to the thief on the cross: "If I had room for you, I would see that this day you would be in paradise with me." We have closed communions which I endorse and believe in, we have very little praise for the dear believer whom God has not seen fit to bring into the visible Church.

In the Pleasant Valley Church, we had a man who lived for the concern of the Church, and went with my father to see ones who caused trouble in the Church, and also saw that everyone was made to feel at home when visiting. Elder Hardy said that he thought this man, Elta Cates, was the most faithful non-member he had ever seen.

Brother Grady Parsons of Hereford, Texas, traveled far and wide to attend meetings, and loved the fellowship of the saints. I have talked many hours with him and found him to be very sound. He was loved by his family, his neighbors, and by all the brethren who knew him. To me he was a good friend and brother in the spirit. In the flesh he was a good husband, father, and a good provider; but above all, he loved the truth of salvation by grace, although he knew that he was an unworthy sinner by practice as well as by nature. He was spoken of by some as a good man but not a member of the Baptist Church, but in all this I firmly believe he was a child of God, just as much as any water-baptized bro-

ther I ever met, and more than some who see good in their own works and gifts.

The government is on Jesus' shoulders, not ours. He alone governs the going in and out of all that the Father gave Him, whether they have titeral baptism or not, He will or did not lose one, because He promised. We encourage the little ones to join our churches however we should think as we speak with them how much more they labor under guilt and fear of hurting the church—fear of unworthiness or of someone having doubts about them. This is God's work, not man's. Neither preacher or deacon can do anything except preach the truth and comfort and feed the believing saints. Don't get me wrong, I believe in a certain amount of encouragement, but not to the extent of over-indulgence. Christ said, "He who dips in the sop with me will betray me." Men everywhere are still trying in small ways to dip in and serve themselves and others in a selfish and carnal way. Christ is a perfect server and knows who are His. Let us just wait on the salvation of the Lord.

When Philip met the eunuch, he did not say you should be baptized, but the eunuch said Here is water, what doth hinder me to be baptized. The eunuch was made to desire this act. Philip only preached to the eunuch and by the foolishness of this preaching, the man was made willing as he saw the day of God's power.

The late Elder J. R. Hardy never, at any time, said to me that I should do my duty and join the church, but just kept preaching and touching my heart until I was led by the Holy Spirit to offer myself for membership. Elder Hardy was a firm believer in God and not man. He thought that he was sent to preach, and not to try to fill the shep-

herd's tent through men's judgment, but believed that God would and will take care of all things after the counsel of His own will. (Incidentally, Elder Hardy was pastor of Pleasant Valley Church for twenty-seven years. His father was the original pastor of this same church when it was organized eighty years ago, as of April 1976.)

May the Almighty God continue to bless all you precious saints who have not yet been brought to the great desire of uniting with the church, and above all, when God sees fit to bring you in, then, and only then will you be eager beyond all excuses, to enter the church. The Holy Ghost will lead you. Do not be discouraged—all is in the hands of the Father. He knows what your feelings are and what to do about them. We must feed, if sent to preach, all the elect whether beside the shepherd's tent or living inside.

Written in love and not to intentionally cross anyone.

—W. A. Winfrey

P. S. I forgot to say that Grady Parsons recently passed away—still an unbaptized but believing brother.

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#### THE PRIMITIVE BAPTIST CHURCH IN SNOW HILL

The Old School Baptist Church in Snow Hill, Worcester County, Maryland was constituted one hundred years ago November 20, 1876. It is a member of the Salisbury Association.

Elder Rittenhouse acted as moderator and Elder Joseph L. Staton as clerk. He served as clerk until he was called to pastor Welsh Tract Church. At his removal John H. Truitt was chosen to serve in his place. Zedekiah Truitt was appointed deacon.

At this time Articles of Faith were drawn by the Church to guide and direct in order and spiritual content.

Due to the distance they had to travel for meeting, some members of Nassawongo, Salisbury and Indiantown Churches withdrew and combined to form the Snow Hill Church. This church building was formerly used as a school, then as a Methodist Church, before being used by the Baptists.

Early records were destroyed by fire but complete records have been kept since June 10, 1899.

Elder Poulson served faithfully until his death in the fall of 1913.

Elder B. F. Coulter supplied from then until he accepted the pastorship on December 11, 1915. He served as pastor until he passed away in May of 1923.

Beulah Truitt Littleton, our oldest member, was baptized by Elder Coulter in 1914.

A shed building was put in back of the church in the fall of 1920 to be used for serving lunch in at the Association and all-day meetings. Chairs for the pulpit were purchased in December of that same year.

In March of 1922, Brother G. E. Coulbourne was appointed to serve as clerk to replace John H. Truitt who had served thirty-seven years.

When Elder Coulter passed away, the church was again without a pastor. Elder Ker supplied until September when he accepted a call as pastor. He served until his death on February 27, 1946.

The building had become in need of repair. A Committee was formed to investigate as to cost of repair in regard to a new building. It was decided that a new building would be preferable. Over seven thousand dollars was contributed toward paying for the building and furn-

iture, leaving a balance of seventeen hundred dollars. Mr. Archer Holloway paid the balance, saying the church could not be in debt.

Meetings were held in the town theatre while construction of the building took place. The all-day meeting in 1924, the fourth Sunday in November, was held in the new meeting house. A silver Communion service was presented to the church by Mr. A. C. Holloway.

November 25, 1926, Brother G. E. Coulbourne was ordained to the full ministry of the gospel. He is the only person who has been ordained in this church since it was constituted.

March 23, 1929, the Pitts Creek Church consisting of four members dissolved and united with the Snow Hill Church.

Sister Martha Holloway who had been assistant clerk for some time, was appointed clerk.

June 26, 1938, a strip of land between the Methodist Cemetery and the Baptist Cemetery was purchased straightening the line between the two.

John H. Truitt, who was clerk of the Salisbury Association for more than fifty years, passed away on January 29, 1939. He never missed an Association in that time.

Elder Ker passed away in February of 1946. He served for nearly twenty-three years. The following pastor accepting the call was Elder D. V. Spangler. This was unanimously agreed in June of 1946.

Lights were installed in the church in August of 1947. They enabled the church to hold night meetings.

At the December meeting in 1947, Sister Maude Truitt was appointed clerk pro tem.

Mr. Horace Payne, a friend of the

church, had an oil furnace installed in the coal furnace. When he died, he left the church a legacy. Since that time, there have been many gifts and donations which have enabled us to make the improvements for the benefit of the church which we so greatly appreciated.

After Sister Martha Holloway's death Sister Maude Truitt was appointed clerk.

In December of 1959, the church called Elder W. D. Griffin as a supply in the absence of Elder Spangler, due to poor health.

At the December, 1964 meeting, Elder Spangler asked to be relieved of his duties as pastor. The request was granted. He had been pastor since January of 1947. The church voted to call Elder Griffin who accepted.

The church properties were surveyed and several plots were combined. A deed was made to that effect and recorded in the Court House.

In September of 1968, a new gas furnace was installed to heat both the auditorium and the basement.

A marble marker with the proper inscription was placed in the corner of the church.

In January of 1971, Elder W. D. Griffin tendered his resignation as pastor because of ill health.

A pool for baptizing was built in the basement of the church in January of 1971.

On July 27, of 1971, a special meeting was called with Brother Harry Ward acting as moderator to call Elder James F. Poole as pastor. The motion was made and unanimously carried. A letter of acceptance was received August 20.

A loud speaker system was installed and paid for by friends and members in October of 1972.

At the December, 1972 meeting, a mo-

tion was made and carried that a committee be formed and officials appointed to care for a perpetual fund to take care of the cemetery.

A central air-conditioning system was installed in July of 1976.

Meetings are held every third and fourth Sundays of the month and Wednesday nights between the second and third Sundays. Communion is observed the fourth Sunday in March, June, September, and December.

At present, there are thirty members. We are blessed each meeting with a good congregation made up of friends and members.

The following Deacons have served:

Zedekiah Truitt  
John H. Truitt  
T. B. Walters  
William Pilchard  
Dr. Lee Warren  
Handy Truitt  
Harry Ward  
Billie Davis, Sr.  
Merrill Beauchamp  
Billy Davis, Jr.  
Frank Holland

Trustees that have served are:

G. W. Mazik  
John H. Truitt  
A. C. Holloway  
Harry Pardue  
Daniel Holloway  
Merrill Beauchamp  
William Holloway  
Handy Truitt  
Frank Holland  
Albert Fooks  
Jesse Ward  
Otho Tilghman

Compiled from minutes by:

Maude P. Truitt, Clerk,  
Elsie Beauchamp, Ass't. Clerk

LETTER TO SEVERAL SISTERS  
My dear Ones:

The dear Lord willing, I would like to address several of you in one letter. Most of you know each other. Some of you have never met a few I hope to address. I would like to introduce you.

First, I address a few of my home sisters who have been as mothers to me since I have been in the church: dear Sister Susie Willis, the first time I tried to address a dear one and used the name of the dear Lord, I addressed you; and Sisters Dalton, Doss, Tosh, and Tuck, you have all welcomed me in your homes and cared for me on second Sunday weekends. I want to tell you of a recent trip and some of the dear ones seen again and some met for the first time.

I attended the Salisbury Association with Sister Phyllis and Elder Raymond Goad and Sister Christine Linthicum. I had been thinking of this Association and had hoped that I would feel like driving and could go this year.

So you can imagine a little how happy I was to receive a letter from Sister Phyllis asking if I would like to go with them. My usual self-pity and cold heart disappeared and I hoped again that He who is King had been pleased to make His face to shine upon us. The days before the Association were filled with (working for a living) and doing what I could in preparation for the trip.

We arrived safely at Salisbury Church on Wednesday and greeted others before the Association met. It was good to see dear ones from "our part of the country" as well as the familiar faces in that area. Elders Spangler, C. Turner, H. Jones, C. B. Davis, Hollingsworth, L. Key, Godwin and Goad were present and spoke bringing good news. You see, my dear little ones, I live in many

worlds. In one I hear the precious name of the Savior we hope to love used in unbecoming and unloving ways. And in another world I hear His name set forth, lifted high, looked up to, revered. Now in this world I sit quiet with no desire to be another place; I hear good news. I see love. You see love. Do you see it so much that it has become commonplace to you? No, but don't we become afraid and faint that we have ever been included in that one hope of heaven and immortal glory. Yes, little ones, these Elders brought good news.

Now I want to introduce someone to you. This little sister greeted us with "I want you with me." What sweet words. I had met and been in the home of this little one a few years ago. She had not been baptized at that time, but her interests were well recognizable. It was good to see Sister Elsie Husten and my heart yet warms with the love she and her husband, Brother Husten showed us. When the Association closed its afternoon session, this sister and her husband took us to a nearby shopping center. We did some looking and a little buying. All ladies like to "go to the store." We returned to the church for supper and services after. I saw and spoke with two sisters in whose homes I had been on previous trips. After services Sister Husten wanted to take us to visit another sister. We enjoyed this visit very much. She had been with the church for about one year, and spoke about the journey she has traveled. You know, Brother Simpson has made that expression mean much to me. He speaks often of the journey we are on. I say "we", I don't know, but I hope I am on that journey that leads to rest eternal. We went on to Sister Husten's to rest in her home and her love. Yes, we rest in the love of one



another from time to time. I have often rested in your love. You know, many have expressed words to me to the effect that I travel so far to come to church. Well, my dear little ones, I feel that I could not have traveled so often if you had not given me your love to rest in. We enjoyed being with Brother and Sister Husten and returned to church next morning. The Association continued with preaching good to the ear and love good to the heart. We left Salisbury Association after lunch on Thursday and drove to Richmond for the night.

Now this trip continues to the Black Creek Association. We left Richmond Friday morning and drove to the church just outside of Rocky Mount, N. C. Elder Holland, with Elder Raines, alternate, preached the introductory sermon (both speaking). I did not remember hearing Elder Holland before and had only seen Elder Raines a few times. Both were blessed to preach to our enjoyment, and when Elder W. E. Turner was making announcements about lunch, he spoke of these two yoke brothers in such a lovely, brotherly manner, expressing thankfulness for them. It gave me a special feeling of "being at home" to hear him speak of them in this way. You know, Elder Tench has always spoken with much love toward the young Elders in our Association. How good it is to see love. The preaching continued to be God-honoring and soul-cheering.

Now I want to introduce someone else. I was later told that nineteen were gathered in this home for supper on Friday night. I understood that these two dear ones had recently moved into their new home, formerly traveling good distances to go to church. I had met this couple before, but had not "been in their presence," so to speak. They attended our

Association this year. Sister Sylvia and Brother Harold Pittman. I don't know how to say—except I believe they love the dear ones. You know, Sister Susie, I told you in that first letter long ago who are the "dear ones" to me. I enjoyed being in this home and have often thought of the many seen that night.

We spent Friday night with dear ones you all know. Tilly and Henry Jones. I have been blessed to meet many dear ones and have been in the homes of many. There is one thing that I have seen that makes us want to be with them again. It is the love they have for each other. I was raised in a home where love was and I enjoy being with people who love one another. Brother Jones and Tilly cooked us such a good, big breakfast on Saturday morning. We enjoyed being with them too. And back to the Association we went on Saturday morning. At lunch time when Sister Phyllis said they would be leaving for home I felt a little lost. I wasn't sure what I should do but went back into the building and heard more preaching. I left about 3, p. m. and began the trip back home, alone again for the first time in four days. I had no trouble finding the right road and the dear Lord, I hope, made me think again "I am with you." The little lost feeling went away and since that time I have had many pleasant thoughts of the dear ones about whom I have tried to tell you.

My mother had an expression she used when I was slow about doing something: "It is high time" you do so and so, well, "It is high time" I write letters saying: I am safely home, I enjoyed being with you and thank you for your kindness. These I would like to address to Sifers Phyllis, Elsie, Sylvia and Tilly. I have not been able to separate any of

this to any one of you. I think of you all together. Please accept a copy of this letter as my way of saying thank you. May the dear Lord bless us and keep us. You are all dear ones to me.

With love, I hope.

Agnes Reid Pickral

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### MY EXPERIENCE

Dearly Beloved:

It is my desire to discuss the Lord's goodness in dealing with me by His mercy, bringing me to rest in Christ and guiding my footsteps in the way of truth. When this article is completed, I hope the reader will be impressed to say, "Truly the Lord HATH done great things." (Psa. 126:3).

When I was about eleven years old, I was persuaded to join a Missionary Baptist church although I had little interest in what I was doing. Having known nothing of the mighty conviction of the Holy Spirit, I had no spiritual interest in the things of God but thought I could casually drift into the kingdom.

About four years later, it pleased God to send a preacher our way who delivered his sermons in a very straightforward manner and easily held my attention. I bought a Bible from him and from that time I became very religious and started searching for the Truth. Reading the Bible constantly, listening to radio preachers and taking religious magazines, my self-righteousness really grew, although I sincerely wanted to know what was right.

In early 1954 (when I was fifteen years old), the Lord brought me in contact with an old-time preacher who strongly emphasized the sovereign grace of God and the need of an experimental

acquaintance with the truth. This was all very strange to me, but somehow I liked it and listened very intently. By the fall of 1955, the Holy Spirit was uncovering my cloak of self-righteousness and I admitted that I was lost and never had any true faith. My eyes were being opened by His grace to see the truth and it came with effectual power to my heart, so that I could not resist! How gracious the Lord is to bring a sinner to face his miserable condition.

What could I do? The Lord brought home to my heart that I was separated from Him, and had no claim upon Him, no right to expect Him to hear my prayers. Prior to that time, How self-righteous I had been! Proud of my religious knowledge and what I knew about the Bible (or thought I knew), but now I must admit I had nothing, no righteousness, no faith, no goodness!

Up until that time I had kept a regular praying spot beside an oak tree on our mountain. I was like the Pharisee in the temple (Luke 18). I stood and prayed thus with myself: "I thank Thee that I am not as others." But now the Holy Spirit showed me that self-righteousness, and I went to that same praying spot to pronounce judgment on all the former prayers, asking God to forgive me for those works of my own righteousness which were "filthy rags" in His sight. I cried to Him to reveal the righteousness of Christ to me.

Then the truth became clearer that I was totally lost, depraved, destitute of the love of God. In me was nothing but that which God hates—self-righteousness. Oh what a horrible state this is! How many religious people are in that condition but know it not.

Searching the New Testament and Psalms, I went to the mountain daily.

One day I found a verse which served as a beacon all the days of my Egyptian darkness. It was Psalm 116:13: "I will take the cup of salvation, and call upon the name of the Lord." By the help of the Lord, I would never turn back from seeking Him. Brethren, let me tell you, my heart was determined that day! Come what may, I must call on the Lord!

Graciously the Lord brought me to see another truth — the sovereignty of God. Psalm 115:3: "Our God is in the heavens: he hath done whatsoever he hath pleased." Rom. 9:15-16 said: "I will have mercy on whom I will have mercy. So then it is not of him that will-eth, nor of him that runneth, but of God that sheweth mercy." These truths brought me a sense of hope instead of despair—though I knew my utter unworthiness and the impossibility to save myself and likewise confessed the Lord might justly pass me by—because He was sovereign; He *could* deliver me, and I had a little hope that in His own time He would. I must wait on Him!

The natural joys of living faded away. I struggled along, like Christian in the *Pilgrim's Progress*, but I could not rid myself of my burden. Many times I said aloud "I believe, help my unbelief!" My last thought each night upon my bed was my guilty distance from God, and when I awakened the next morning it was, "I'm lost, doomed, separated from God." It was my fear then—and has often been since—that those convictions were not deep enough to be the true experiences of an elect soul.

At times those experiences would seem to fade and I drifted, feeling I was not at peace with God, yet less concerned. With a hope that *someday* God would reveal His Son to me, and knowing I could not help Him in the work,

the sense of urgency was diminished. So I drifted. I grew so cold in 1959 and 1960 that I doubted the very existence of God. But I thank the Lord that late in the year of 1960 He again powerfully appeared in my behalf, laying me low in the dust. Several Scripture promises were impressed upon my heart and the Lord revealed His love to me in an effectual manner, if I am not deceived.

Isaiah 41:17: "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them: I the Lord of Israel will not forsake them." This was a constant companion. Also Jeremiah 15:20 brought great comfort to my heart. "I am with thee to save thee and deliver thee." Psa. 32:8 said, "I will instruct thee and teach thee in the way thou shalt go: I will guide thee with mine eye." What a gracious God to give these blessed promises to a sinner like me! They were not just words in the Book, but became impressed upon my heart as the very word of God to my soul.

Also I began to realize that the Lord had not only favored me by His grace, but that His mercy had wrought redemption on my behalf. "He sent redemption unto His people" (Psa. 111:9—I began to hope that He included me! Then in John chapter 17 where the intercessory work of our Lord is told, I found a revelation of His heart in verse 20: "Neither pray I for these alone, but for them also which shall believe on me through their word." A little hope welled up in my heart that I was included in this number for whom Christ prayed! Christ had said on another occasion that the Father heard Him always and if He included me in His intercessory prayer, then I *must* be saved! Never did I experience a dramatic experience — as

many can testify—but a gradual increase of this precious “hope.” “Oh what a wonder that Jesus loved me!” I shall never cease to revel in that love and the experimental way He brought me from the bondage of sin, death and self-righteousness into the precious hope wherein now I stand. “Salvation is of the Lord.” (Jonah 2:9. I have no other testimony, no other experience, no other hope

“Here I raise mine Ebenezer;  
Hither by Thy help I’m come,  
And I hope by Thy good pleasure  
Safely to arrive at home.”

Since my early experience in my late teens and early twenties, the Lord has granted many manifestations of His grace and love. He has daily borne with my sad failures and has kept me in the dust tasting of the wormwood and the gall, as He has been pleased to reveal more and more of the depths of depravity that abides in my heart. This has kept me from a shallow easy-going, parrot-like profession of “I know I’m saved!” It has constantly made this man to fear and to tremble.

“Prone to wonder, Lord, I feel it,  
Prone to leave the God I love;  
Here’s my heart, O take and seal it,  
Seal it for Thy courts above.”

—R. Robinson

Soon after the Lord had given me a sensible hope in His mercy, it was my desire to publicly proclaim His great name. So I bought time on a radio station in North Carolina and preached for one year with what was called the “Message of Truth”. At the end of that year, I was called into the Army, and later stationed in Texas where I met like-minded believers. It was also in the Lone Star State where God had placed the girl who would be my faithful wife! His mercies were so abundant while we were in Texas, but soon I was returned to the Carolinas and we continued in fellowship with a few brethren who knew the truth of God’s

sovereign grace and whose experiences were similar to my own. My desire during those years was to preach the glorious Gospel of the blessed God, but the Lord was not yet ready for me to do that. He seemingly kept me hedged about so that I could do very little. During that time I was to collect a splendid library and to read after many of the old writers. The great hymns of the church had always blessed my heart, and I began to learn more about the hymn-writers, finding many of them had experienced afflictions and deliverances similar to mine and had believed the same things I believed. John Newton’s works were some very precious fare indeed, along with the writings of Augustus Toplady, William Cowper, Joseph Hart, John Bunyan, etc.

Free Offer, Means, Gospel Regeneration.

During the past few years many of the Calvinistic brethren in this country have been advocating what is called the “free offer of Christ.” This was something I could never square with my own personal experience, nor did it fit in with my concept of salvation as an inward work of grace wrought in the heart of a sinner. More than that, when I searched the Bible such an idea was foreign to New Testament Gospel preaching. Our Lord Jesus Christ Himself never offered Himself to an indiscriminate multitude, but He invited the heavy laden (Matt. 11: 28). Thinking I needed more light on the subject, I kept quiet since many respected brethren and many great Puritan and sovereign grace writers had held such a view.

God who is rich in mercy was pleased to give me the light I needed in a definite way. While reading and meditating on the subject of Gospel preaching and regeneration, the Holy Spirit very defi-

nately pinpointed 1 Corinthians 2:14: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Quickly I turned to Romans 8:5-8: "For they that are after the flesh do mind the things of the flesh; but they that are after Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Many times I had used Scriptures to enforce the truth of man's total depravity and need of divine quickening. But never did I see what I saw that day!

The truth of unconditional regeneration dawned on my heart; the truth that the gospel is not the means to regenerate the spiritually dead sinner, but is only for the regenerate child of grace. If the gospel is one of the things of the Spirit of God—and truly it is, for no man can really preach the gospel except with the Holy Spirit sent down from heaven. If the gospel is one of the things of the Spirit of God—and truly it is, for Paul said, "I certify you, brethren, that the gospel which was preached of me is not after men. For I neither received it of men, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:11, 12); "Even so the things of God knoweth no man, but the Spirit of God (1 Cor. 2:11b). If the gospel is one of the things of the Spirit of God—and truly it is, for the gospel tells the glad tidings of Christ "who through the eternal Spirit offered Himself without spot to God" (Heb. 9:14). If the gospel

is one of the things of the Spirit of God, then that natural man will never receive the gospel! Then your theory of the gospel as a *means* or tool in regeneration must fall flat! How can that which the natural man never takes in be the instrument by which he is to be born again? Brethren, such is the foolishness and weakness of the theories of men! Although firmly believing in the sovereignty of God, particular redemption, the effectual calling and all the doctrines of grace—how many times had I tried to tell people they must receive man's preaching of the gospel for only by it could they ever hope to be born again! Ah, brethren, the work of regeneration is His work exclusively!

Turning to John chapter three, we have the interview of our Lord with Nicodemus the ruler of the Jews, perhaps the main Scripture passage on the new birth. In dealing with the religionist, did Jesus ever *offer* Himself to the will of Nicodemus for "immediate reception or rejection?" No, He impressed upon him the fact: "You must be born again!" It is a work coming from outside you, Nicodemus. You are passive, must be acted upon. "You must be born again!" Nicodemus (like our free-offer and gospel regeneration Baptists of today) thought he could participate in the work. But the Lord Jesus is stronger: "You cannot even see the kingdom of God until you are born again, born from above. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." And our Lord Jesus Christ proceeded to show how God's Spirit works like the wind, apart from any human agency whatever. You cannot bring the wind (the Spirit) upon the scene through your offers; you cannot hinder Him by your refusal to give tithes and send out

missionaries. He moves upon God's elect when and where and how He pleases. "Thou canst not tell whence it cometh, and whither it goeth: so is *everyone* that is born of the Spirit" (John 3:8). Our Lord Jesus Christ told Nicodemus the truth about this work of regeneration, but *even HE* did not regenerate him with His message. He said, "It is a birth that must come direct to your soul from heaven above!" Brethren, that is all I am contending for in this article. Please hear me out.

In Scripture the regeneration of God's elect is likened to three things: 1. Creation. 2. A birth. 3. A resurrection. Now if you will show me how the thing being created can contribute to its own creation—show me how the thing being born can contribute to its own delivery—show me how a dead thing can contribute to its own quickening—then I will yield the point. In the original creation of this universe there could have been no human means involved. God Almighty spoke and His Word gave existence to all things and that is what has happened to every regenerate soul: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6). Where is any human means in that Scripture, beloved? God did it all. In the natural birth of a child there is no way that baby can come forth in response to speaking or suggestions made by outside agents. He comes forth as nature does its wondrous work, nature which is God's creation. When it comes to the resurrection of the dead, where is the free-offer preacher who will try to help God in that work? In John chapter five our Lord who had preached the

truth to Nicodemus, again shows the unconditional nature of His regenerating work, "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will" (John 5:21). Contrary to our dispensational friends, that is the "first resurrection" and all God's elect must experience this resurrection from spiritual death unto life in Jesus. That is what it means to be "born again." Then our Lord told about the literal resurrection from the graves on the last day (in verses 28, 29).

In the case of Lazarus, beloved, we can see where our Lord sovereignly spoke the word direct to his soul that brought him back to life. Then when he had come forth from that tomb, Jesus used human means to loose him from his grave clothes and set him free. Read John 1:43, 44. Was it not so in our own experience of grace? God Himself spoke the word that brought life, then one or more of His faithful servants in preaching this glorious gospel became the instrument to instruct us and lead us in the way of grace.

In the resurrection of our Lord, can we possibly see any human means in the process? Now His disciples did not raise that body; that body did not raise itself. God Almighty through the quickening Spirit brought His body forth. So it is in the spiritual birth of every sinner. So it will be in the bodily resurrection at the last day. It is all of God! "Salvation is of the Lord" (Jonah 2:9). Just like Jonah in the belly of that whale was said to be dead—what preacher or human means could avail for him? The Lord God spoke directly to the fish. He speaks directly to every sinner He ever saves. We are not talking about a little mental concept for salvation which might do if we were nice people. We are talking about

*life for those who are dead* in trespasses and in sins, for those who cannot help God save them, for those who are "enemies. . . by wicked works" (Col. 1:21).

Get your doctrine of regeneration from the apostle Paul—don't rely on the Puritans, the free-offer Calvinists, or any other uninspired human being however sound he may be on many things. Notice: "And you hath he quickened, who were dead in trespasses and sins" (Eph. 2:1), and then Paul describes our former life, how we served the god of this world, walked according to the course of this world, had our desires totally on the things of the flesh, and "were by nature children of wrath, even as others." Then he will tell you what made the difference: "But God" (vs. 4). "But God," says Paul, "who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:4-6). What the apostle Paul will not tell you is that man's preaching or "offering the gospel" was needed to accomplish the quickening of our soul with Christ! And if you will compare Paul's words in Colossians chapter two, you will see that it was *Christ* in whom "dwelleth all the fulness of the Godhead bodily" who accomplished the redemption *and* regeneration, the first quickening of the soul into life. It is not accomplished through preaching. Preaching is surely necessary as is Bible reading and all other gifts that the Lord of the church has provided for our benefit. Bible reading is of benefit to the child of God alone—the Bible is to God's people, not Satan's! All the Epistles are

plainly addressed to churches, to brethren in Christ, to those called to be saints. Not a book in the Bible addressed to the alien sinner informing him how to become a child of grace! The Book of Revelation is plainly sent by John to the seven churches, yet so many professed Bible students send it out to "whosoever will," telling men they can come and get life if they want it!

#### PROBLEMS AND OBJECTIONS.

Let us now look at some Scriptures whereby men object to what I am presently teaching. 1 Peter 1:23: "Being born again. . . by the word of God which liveth and abideth forever," is said to prove that the written word and the preaching of that written word is the means of our regeneration. If you will look closely at that expression "Word of God," you will see that not every time does it mean the Bible itself. The "Word of God" came to Jonah, to Isaiah, to Jeremiah, to Daniel, etc.,—does that mean this black-backed book we call the Bible came to them? Does that mean a message from some preacher came to them? Ah, no! It means God *directly* communicated His Word to their hearts. So it is in our "being born again." This is the incorruptible, life-giving Word He speaks directly to our souls, as in Jn. 5:25, 2 Cor. 4:6, the case of Lazarus, the Original Creation, etc. 1 Peter 1:25: "But the Word of the Lord endureth forever. And this is the word which by the gospel is preached unto you," does not say the the gospel *conveys* this Word but "preaches" (describes, explains, tells) this Word!"

(To be continued)

Elgin, Oregon

Dear Elder Spangler:

Enclosed is check for \$10.00 for which I would like to send the *Signs* to two of my children at the addresses shown. . .

I want to tell you how disappointed we all were that you did not get to visit us out here last summer. I do hope Sister Spangler is well and you can make the trip next year. The last time you were here I wasn't able to be at the meeting, but had planned on going this last August. Our meetings are so far apart, and such a few of us, I wonder sometimes how long we may be able to hold meetings. Brother Preston is so wonderful to come to preach to so few in number. We love him very much. He is everything a called preacher should be, and has liberty in declaring the whole counsel of God.

I would love for some of the brethren to give their views on Tithing. I have thought of this Scripture so often—also Melchizedek.

I was just reading the seventh chapter of Hebrews, and cannot think this would be money. Christ said when asked about giving tithes, "Render to Caesar that that is Caesar's, and unto God the things of God." Also, Levi paid tithes unto Melchizedek when in the loins of his father, when Abraham paid tithes unto Melchizedek.

I have thought that all the children of God, as they are typically in the body of Christ, might have spiritually paid tithes when Christ lay down His life for His chosen vessels. I sincerely hope that someone has a mind to write on this.

My eyes are very poor, but I have a Bible with large print, and with my magnifying glass can read the *Signs* and my Bible, so have done a lot of reading,

since now I don't do too much work. I have stacks of old *Signs*, which are years old. They are such wonderful reading.

I have a record of your sermon on the Ark, and have listened to it many times. Am thankful you had such wonderful liberty on that subject. My prayer is that I may be enabled to sit under the sound of your voice again.

Love to you and Sister Spangler from an unworthy one, if one at all.

Elva C. Spikes

(See the September, 1976 issue of the *Signs* for Elder Stewart McCall's article on Tithing.)

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**SIGNS OF THE TIMES, INC.**R.F.D. 6, Box 270 Beechwood Lane  
Danville, Virginia 24541**EDITORIAL****IMPORTANT THINGS**

Each of us use the expression, "I believe."

Do we, however conscientiously ask ourselves why we believe what we believe? Or do we believe—or profess to believe, certain things without substantial ground for believing? The things we believe and practice in everyday life are important; while the things we believe and practice in our religious life are much more important.

Are you a member of an organization

called a church? If not, do you lean toward one, or another? In either case do you know what the doctrines of your organization are? Do you know your Articles of Faith? Does your church actually believe and practice its creed? Have you ever inquired into the facts of the history of your organization?

Though there are many organizations, known by different names, there is but one Church of God. There is but one foundation—Jesus Christ. The doctrine of the Church is such as He and His apostles taught; and these only, which He has caused to be recorded for us. Names mean little except to historians; while the truth means much, or should mean much to each of us. Doctrines firmly held and practiced is the test of a gospel church.

The history of each organization should show how and why it came into existence, and who was its founder; it will show whether its beginning was an attempt to reform an existing organization; whether it was the result of a "new" revelation; or whether it is founded upon rational principles, or upon the revelation of Jesus Christ.

Men have long since ceased to blush at the name "Christian." Though first given in derision to those who believed and followed a "crucified Christ," the stigma has been removed for the "ordinary professor" by the keeping alive of "smooth things, and discarding "hard" sayings. It was not so at the beginning, and it is not so now. For believers then believed all things which Jesus taught; and believers, true believers, still believe and hold fast to those same things. These things have no variations, or different shades; they are not subject to alterations to suit particular times or notions. They are eternal;—they are right for all

times or conditions. Believers are conformed to them, rather than they being conformed to believers.

If all "believers" knew the truth, and if "truth" did not take on so many variations in the professions of men, it would not be necessary to "try the spirits." But the chimericals of much of professed truth make it necessary to "beware of every wind of doctrine," and to hold fast to that only which fits the original perfectly. A searching, if prompted of the right spirit, will lay aside the "doctrines of men"; for "he that hath an ear" will hear only what the Spirit says. The Spirit displays the truth in its mysterious splendor; and at the same time brands all its would-be kindred as false.

The Scriptures contain all that God has been pleased to reveal of His eternal will and purpose. Inspired men recorded them; and the same Spirit that inspired acts also to reveal and confirm them to to whomsoever they pertain. No further revelations have been made, nor are necessary for the doctrine and order of the church, despite the claims that men make.

The simplicity of the true worship of God,—the worship in Spirit and in truth, has no attractions for "wise and prudent" men. Only babes in Christ are able to understand and rejoice in the completed and fulfilled type and shadow manner of worship, which was formerly proper, but is now comprehended in the "Simplicity that is in Christ." 2. Cor. 11:3.

We call attention to these things. If any are exercised in them they might well hear the apostle Paul when he says, "Prove all things; hold fast that which is good." 1 Thess. 5:21.

(Re-published from the August, 1952 Signs. The regular Editorial was not received in due time, perhaps because of the severe snow storms with much ice.—J. D. W.)

## VOICES OF THE PAST

"He being dead yet speaketh"

*"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."*

Having been requested to give our view of the above text, we shall endeavor to do so with such ability as the Lord may be pleased to bless us.

This text will be found in connection with Peter's wonderful sermon on the day of Pentecost and following the addition of three thousand souls to the church. The apostles were commanded to tarry at Jerusalem until they were endued with power from on high, and when Pentecost was fully come they were all of one accord in one place. Cloven tongues were given them and they declared the wonderful works of God as they were given utterance by the Holy Ghost. While they preached Jesus, and Him crucified, many were pricked in the heart by the same Spirit that moved the apostles to preach, and they cried out, saying, Men and brethren, what shall we do? Peter said unto them, Repent, every one of you, and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. All them who gladly received His word were baptized. These were those of whom it is said, "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

There were many in after years who did not continue steadfastly, many departures have taken place from those days unto the present time, and such will doubtless continue while the world

stands. Such things were fore-told by Paul and other apostles, and when they come to pass it is but the fulfillment of their word. Men of your own selves shall arise speaking perverse things to draw away disciples after them. Deceivers shall wax worse and worse, deceiving and being deceived; false prophets shall arise. Men also claimed to be apostles who were not. Such men attempted to exercise apostolic power, when they had no power or authority of that nature at all. Such did not then continue in the apostles' doctrine and fellowship, nor do they now.

It may well be asked, What is the apostles' doctrine? In reading the second chapter of Acts it will readily be seen that salvation through Jesus Christ, the Holy One of God, was their doctrine in opposition to all legal rites and ceremonies of the law. The Jews had fully expected life eternal to come to them through the law, and had not some of them been pricked in the heart by the Holy Ghost they all would have continued in that hope and expectation. Christ, and Him crucified, has been the apostles' doctrine since their revelation of the Lamb of God. This same doctrine is now preached in many places in the world, but this doctrine embraces many things not continued in by some. Things that become sound doctrine are as necessary to observe and preach as salvation through Jesus Christ. High-mindedness, self-exaltation, is contrary to the apostles' doctrine, but peace is according thereto. Lordship over the heritage of God is in opposition to this doctrine, but for the young to submit themselves to the older ones of the church is the commandment of the apostle. Self-will, stubbornness, is contrary to the doctrine of the apostles, but pliability and meek-

ness are in keeping with the doctrine. To do things in any way, regardless of the judgment and desire of the church of God, is contrary to the doctrine of Paul, who commanded that "all things be done decently and in order." To cause divisions in the house of God is not continuing in the apostles' doctrine, who exhorted the brethren to study the things that make for peace, whereby we may edify one another, also to endeavor to keep the unity of the Spirit in the bond of peace. To back-bite, devour a brother or brethren, is contrary to the commandment, Love one another with pure hearts fervently. All these things, and hundreds of others, are embraced in the apostles' doctrine, and it behooves those who profess godliness to take heed to them and to preach them, as it is the only way to continue in the apostles' fellowship. To depart from their doctrine means to discontinue in their fellowship. John said our fellowship is with the Father and with the Son Jesus Christ. Can one be therefore out of the fellowship of the apostles and in the fellowship of the Father and the Son at the same time? Where there are differences of opinion with reference to either doctrine or order is the fellowship? Without fellowship what is left for any one? To lose fellowship of the household of God means to lose everything in this life. How careful therefore should everyone be to continue in the apostles' doctrine and fellowship. Departure means death.

The brethren mentioned in the text continued also in the breaking of bread and in prayers, The breaking of bread was in remembrance of the broken body of Christ, the Bread of Life. It seems that it was done often in those days, though Jesus gave no commandment as to how often it should be done, but said,

“As often as ye do it, do it in remembrance of me.” Remembrance of Him, His love, His sufferings and death, was and is the chief things in the Supper. Thousands partook of the bread and wine without a thought of Jesus. What mockery! Yet, how can one think of Him in this special sense who has no fellowship with His sufferings? The slaying of the paschal lamb in Egypt, the eating of its flesh, with bitter herbs and unleavened bread, is altogether another thing from slaying the Lamb of God, our Paschal Lamb. Through the first the Israelites had assurance of God’s protecting care and their deliverance from Egyptian bondage. Through the second the spiritual Israel of God has forgiveness of sins, deliverance from eternal death, redemption and everlasting blessedness. This is why the church continued and now continues, in the breaking of bread in remembrance of Jesus. Some churches at the present time observe the Supper four times a year, some three times, others twice, or even less, but the breaking of bread seems to have been a daily occurrence after the day of Pentecost until churches were established in order in the different parts of the world. In them we have no record of how often the bread was broken and the wine served.

The brethren continued in prayers. Peter told those to whom he preached on the day of Pentecost to pray to the Lord, peradventure He would blot out their sins in the crucifixion of Jesus. Whether any of these mentioned in our text had personally anything to do with it or not we are told, but His death was demanded by the Jewish nation, and all at Jerusalem on the day of Pentecost were Jews. Doubtless all who prayed asked God’s mercy upon their souls be-

cause of sin. They desired tokens by which they might know they were accepted in the Beloved. Too, no doubt, they prayed for the apostles that the word of God might have free course, and that they be delivered from evil and ungodly men. Such is the prayer today of the Lord’s people. They want the gospel to be preached to the glory of God and to the comfort of His poor and afflicted people. The church, no doubt, has the same prayer in her heart for the ministers of Christ that the brethren had in the early days: that they be kept faithful, sincere and upright; that they be delivered from the snares of death, and from bringing trouble and discord into the house of God. The peace and prosperity of the church depend largely upon a faithful ministry, rightly dividing the word of truth, continuing in the doctrine and fellowship of the apostles. Paul said to Timothy, “Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.” This is as good for each of us now in the ministry as it was for Timothy. May the Lord help us all to take heed unto our ways, that the churches be united in love, doctrine and order of His house. It is just as true now as in the days of Paul that “a little leaven leaveneth the whole lump.” If, therefore, the churches do not want to be leavened, let them continue in the apostles’ doctrine and fellowship. If all brethren so continue all will be joy and peace, otherwise all will be desolation.

We hope our sister of New York who requested our views on this text will be given to understand its import whether we have touched it or not.

(Editorial by Elder H. C. Ker, January 15, 1922.)

OBITUARIES

JOSIE C. (Shearer) MITCHELL

It is with a saddened and heavy heart that I will attempt, the Lord willing, to write a memorial to my beloved mother, Josie C. (Shearer) Mitchell of Naches, Washington, who died April 29, 1976, following a 6 months illness with cancer.

She was born in Goldendale, Washington December 24, 1882, a daughter of Milton and Susan (Flanary) Shearer, who were also members of the Primitive Baptist Church established in Goldendale. She moved with her parents to the Naches Valley at the age of eleven. On October 31, 1900, she was married to Joseph J. Mitchell; and in 1904, they moved to Sunnyside in the lower Yakima Valley where they farmed for 40 years before returning to Naches to retire in 1943. My father preceded Mother in death April 17, 1962 and the eldest son, Carroll, died three weeks prior to her.

Survivors include two daughters, Mrs. Gilbert (Alma) Coate of Olympia, Wash., and Mrs. John (Lola) Emel of Seattle, Wash.; two sons, Stanley J. Mitchell of Beaver Creek Ore., and Theron W. Mitchell of Centralia, Wash.; a sister, Mrs. Earl (Eunice) Robinson of Yakima, Wash.; nine grandchildren, and 21 great grandchildren.

When Mother was only six years of age, she experienced the Lord's great power in her life in which she was only able to look upward and respond "I love you Lord Jesus." In due time, she was accepted into the sweet fellowship of Pleasant Grove Primitive Baptist Church at Naches, Washington; and was baptized by her uncle, Elder William Hess, nearly 75 years ago. Her very nature reflected her spiritual living to all who knew her. The radiance of her facial expression was evidence of the faith and trust she constantly exemplified. Mother became a pillar of strength to the members of the little church in Naches where fewer than twenty members now remain. Since no church edifice exists there, the meetings are held in the members' homes and Mother's was one meeting place until her death. Such precious memories will ever remain with those of us who are left to have known the sweet fellowship with her blessed company. It has been a special joy in recent years when visiting elders could make the trip to visit our little flock. Among those who have come are Elds. David Spangler, J. L. Smith, Winfrey, W. D. Griffin, and James Hollandsworth.

Mother had an astonishing memory and up to her final illness, she could recite poetry for an hour from her memorized selections. Her knowledge of the Scriptures was common knowledge even among members of other churches, so she was often invited to lead in the Bible interpretation. Truly, Mother was a good wife, a dear mother, a wonderful neighbor and friend in a completely selfless manner. She has left an indelible legacy of love and devotion to those who knew her. One of her happiest experiences was the opportunity of spending ten days visiting the churches in Virginia and North Carolina in June, 1967 when her grandson, Stuart

Read accompanied her. Many of you in those areas will no doubt remember her visit.

The members of the Naches Presbyterian Church asked to have her final services held there where her many friends could attend. The church was full to overflowing with loved ones from near and far. Elder Ben Preston gave a beautiful eulogy and Mr. Donald MacNeil gave the memorial meditational message entitled "Go Forward and Through," taken from Exodus chapters 14 and 15. The minister knew Mother well and as a long-time friend and he knew her love for the Scriptures. The 23rd Psalm was one of her favorites as was one Mother often used to cheer and bolster the spirits of others; and likewise, it was a source of strength to her.

TRUST

When you live every hour by the grace of God's power,  
And know He will guide you aright,  
Then day in and day out faith is stronger than doubt,  
And faith puts your worries to flight.  
When you walk down life's road, and in spite of your load,  
Rejoice every step of the way.  
In your heart you will feel God is present and real,  
And not untold eons away.  
To believe with sweet trust; and not trust 'cause you must,  
Is faith born of truth you have known,  
That all things will pale and then crumble and fail  
Before God fails one of His own.

—Jon Gilbert

Mother had reached the sunset of her years on earth. She had yearned to be called home beyond this vale of tears. She often expressed her hope that on that glorious resurrection morn she might be chosen to sit at the Master's feet and to sing His praises for all the blessings He had bestowed upon her. A mother and a friend like she was is more than a memory. Her influence for good will continue to live in the hearts and minds of those who knew her—young and old alike.

Written by her daughter who yearns to live according to the life she exemplified, God willing.  
Alma F. Coate

IN LOVING MEMORY OF

JOSIE CHRISTINA SHEARER MITCHELL  
Who passed away April 29, 1976, at Yakima, Wash., at the age of ninety-three. In her early adulthood she was baptized into the Primitive Baptist Church, and was a loyal and faithful member of Pleasant Grove Church, Naches, Washington.

Her abiding faith and trust in our dear Lord was forever unyielding, as evidenced by the following poem, which was revealed to her in a dream after she had experienced several seemingly unsurmountable material problems:

"My child, why art thou so downcast,  
Why is your heart so heavy laden,  
Have you not faith in Jesus Christ,  
Is not your home in heaven?  
The pillars of this huge great wall,  
The crumbling of this house of clay,  
Held in the hollow of God's hand,  
Shall last till everlasting day.  
'Tis God's command, it should be thus;  
And when the time is given,

This dark cloud will be lifted  
And you shall enter heaven."

She was ever a shining, guiding light and is sorely missed by her family and many, many friends.

A daughter,

Lola E. Emel

(I was blessed to know and love Sister Josie Mitchell since 1963. I visited her that year in her home at Naches, Washington. I have never known one who appeared to live nearer her beloved Lord than she. She battled with cancer for several years, and when she took her bed, realizing that the end was not far away, she called us long distance to tell us what was approaching. Her attitude was as one looking forward to the fulfillment of her blessed hope.

She often used the expression, "Oh Joy," when she was blessed to meet her loved ones, or hear the gospel preached.

Her memory will remain with my wife and I while we sojourn)—D. V. S.

#### HATTIE HILL SIMMONS

God in His foreknowledge and determinate counsel has called another dear sister from our midst. May we be given to bow in humble submission to His holy and righteous will. "Precious in the sight of the Lord is the death of his saints." Psa. 116:15.

Sister Hattie Elizabeth Hill Simmons was born to Ronald and Susan Holden Hill May 22, 1895 and died October 23, 1976, making her stay on earth 81 years, 5 months, and one day. She was married to W. E. Simmons Sr., May 5, 1918 by Elder J. W. Wyatt. To this union were born two daughters, Inez Hobson of Harrisburg, N. C., and Virginia Carper of Long Beach, Miss., two sons, W. E. Simmons, Jr., and Andrew R. Simmons, both of High Point, N. C., five grandchildren and two great grandchildren.

She united with Mount Lebanon Church, Durham County, N. C., at the age of seventeen and was baptized by Elder J. W. Wyatt. After her marriage she came to Bush Arbor Church by letter in 1919. She walked in love and fellowship with the church about sixty-four and a half years. She died being old and full of days, Job 42:17.

Her funeral was conducted by her pastor, Elder Wallis A. Smith and Elder D. A. O'Bryant at Sechrest Funeral Chapel. Her body was laid to rest in the Floral Garden Park Cemetery, beneath a beautiful mound of flowers, to await the second coming of our Lord and Savior Jesus Christ, there to be with Him, be like Him and be forever satisfied.

Be it resolved that one copy be placed on the Church records, one sent to the family, and one copy to the Signs of the Times for publication. Done by order of Bush Arbor Church conference, December 11, 1976.

Written by T. I. Rice.

Elder Wallis Smith, Moderator  
Deacon Earl S. Rudd, Clerk.

#### SISTER MATTIE WRIGHT RICE

"What more can one say than to you he hath said." We believe the gracious Lord of Lords spoke His perfect peace with His voice of joy in the humble heart of our precious sister, Mattie Rice, and she was comforted in

her afflictions.

On October, 17, 1976 the sting of death was over. Her heartaches and sorrows shall be no more, for she desired to behold the beauty of the Lord; and her countenance manifested peace with Him, a blessing beyond words to describe.

Sister Matt, as we called her, was born January 4, 1890, in Caswell County, North Carolina almost within the shadows of the church at Bush Arbor where she was blessed to come home to her friends in July of 1924. Fifty-two of her eighty-six years in this time world was spent in the love and fellowship of this people, with whom her love was mutual.

We mourn not as those who have no hope, but kindly accept our loss with thankful hearts for the example of humbleness the Lord blessed us to behold in our midst.

On December 26, 1909, she was united in marriage with William S. Rice. This union was blessed with a lovely family of six children who are left to mourn the loss of a precious mother's love and tender care. One who put forth every effort for their welfare after the death angel called their beloved husband and daddy home on December 10, 1938.

May the love of God abide with these precious ones: Annie Cheek and Mrs. Nettie Rainey of Route 1, Elon College, North Carolina; Herbert Rice of Burlington, N. C.; Marvin Rice of Burlington, N. C., Brother David Rice of Yanceyville, N. C., and Clyde Rice of Route 1, Elon College. Sisters: Sister Minnie Simmons, Route 1, Elon College, N.C., and Mrs. Mollie Truitt, Reidsville, N. C.

Sister Rices' funeral was conducted at her home church by her pastor, Elder Wallis Smith assisted by Elder Donald Smith. She was laid to rest that peaceful rest in the church cemetery beneath a mound of beautiful flowers, and the memories of her will not soon be forgotten.

We have a blessed promise by One who cannot lie, that Him to know is life everlasting will come again and receive unto Himself every jewel of His mercy, that where I am there ye may be also.

Written by request of the church at Bush Arbor by Clifton Robertson. Read and approved in their conference meeting January 8, 1977.

Elder Wallis Smith, Moderator  
Brother Earl Rudd, Clerk.

#### LILLIE STADLER PAGE

It has pleased our heavenly Father to call from our midst, Sister Lillie Stadler Page, at the age of 83. She was born in Caswell County N. C., October 4, 1893, to the late John Anderson Stadler and Annie Eliza Walker Stadler.

Sister Page married John Robert Page in December, 1910. To this union two daughters were born: Eva Page King (deceased), and Grace Page Boswell who survives; four grandchildren and eight great grandchildren. After her husband passed away in 1930, she resided with her daughter Eva and her family until Eva passed away in 1972, then she lived with her daughter Grace and her husband. She passed away November 8, 1976, after several years of failing health and over three weeks of critical illness.

Sister Page joined Bush Arbor Church in

August 1937, and was baptized by the late Elder W. C. King. She attended the meetings as long as her health permitted.

She was a cheerful and lovely person; she loved people. She always greeted her family and friends with a warm embrace and a kiss. One of her greatest pleasures was receiving visitors and talking with them. 1 John 3:14: "We know that we have passed from death unto life because we love the brethren." She suffered a lot in the last few years, and had to use a walker to walk, but she was blessed to bear her afflictions well.

Her daughters gave her the very best of care in their lovely homes; they and their families loved and respected her. But we feel that God loved her more, and our loss is her eternal gain. We extend our heartfelt sympathy to her family, and may God's richest blessings be theirs.

Her funeral was conducted by Elder Wallis Smith and Elder Donald Smith, at Bush Arbor where she was buried beneath a beautiful mound of flowers, to await the coming of the Lord.

Written in love and humbleness, by Sister Gladys Page, as requested by Bush Arbor Church in conference, December 11, 1976. One copy to be sent to the family; one be placed on our church record; and one be sent to the Signs of the Times.

Elder Wallis Smith, Moderator  
Deacon Earl Rudd, Clerk.

**RESOLUTION OF RESPECT**

It has pleased our heavenly Father to remove from our midst a dear brother, Lonnie Strickland. He was born September 9, 1892, and died November 19, 1976, making his stay on earth 84 years. He was blessed to join our church on July 1, 1956.

Brother Lonnie was faithful to his church and God blessed him with health to attend most every meeting until his death. He was always humble, and forever praising his God for all blessings. Brother Lonnie was a great believer in salvation by grace. He will be missed by all who knew him; as to know him was to love him.

Therefore, be it resolved:

1. That we send our sympathy to his wife, and trust God will bless her to continue on without him. 2. That we, the church, feel that our loss is his eternal gain, and he is resting with our Savior in peace and without pain.

3. That three copies of this Resolution be made and one sent to his wife, one sent to the Signs of the Times for publication, and one to be placed in the church records.

This done by order of conference at our December meeting.

Elder D. B. Stokes, Moderator  
John H. Coker, Clerk.

**BRYANT KELLUM**

It is with a bowed head and sad heart that I attempt to write the obituary of our beloved Brother Bryant Kellum, whose soul departed from his fading tabernacle June 1, 1976, to be with the heavenly Father. He was a member at North East Church from February 18, 1960 until his death.

Brother Kellum was born March 12, 1878, making his stay on earth 98 years, 2 months and 19 days. He married Sue Henderson Mar. 27, 1901, who passed away February 15, 1960.

To this union were born four daughters and two sons: Mrs. Della Kellum; Mrs. Nellie M. Gray; Mrs. Beulah Shipley; Mrs. Dorothy Wellion; Norman and Herman Kellum.

He had several grandchildren and some great grandchildren, and many friends.

Brother Kellum had a great zeal and love for the truth and was a regular attendant as long as his health permitted him. Our church has lost a dearly beloved member. We, the church feel that our loss is his eternal gain.

His funeral was conducted by Elder J. T. Prescott and Elder Robert Lyliston. He was laid to rest in the Maysville Cemetery to await that glorious morning to see his blessed Savior whom he loved so well.

This being written by request of the church in conference, one copy being sent to the family, one sent to the Signs of the Times for publication, and one to the church record.

Elder J. T. Prescott, Moderator  
Lewis J. Sammons, Clerk.

**HENRY AYLMEY PATTERSON**

This man came of a robust and energetic stock, and like his father before him, was among the hardest working of men, and one of the very best farmers I have known.

He was a man of great physical strength and endurance, and these he put to good use throughout his life-time, being blessed of God to provide an ample living for himself and family on the same farm where he spent his entire life.

His parents, both Primitive Baptists, were the late W. A. and Nancy (Kennedy) Patterson, his father having served efficiently and honorably as deacon in Liberty Hill Church, near Farmerville, Louisiana, for a goodly number of years.

He was born March 9, 1894. He lived exactly 80 years, 6 months, and 16 days, passing suddenly away in bed, near 10 p. m., September 25, 1974.

The Lord certainly gave him a faithful and devoted companion, the former Rosa Rhodes, sister to the late Elder R. W. Rhodes. They were joined in marriage by my father, the late Elder W. K. Smith, in our home, December 18, 1917, and the dear Lord surely blessed them with a mutually happy and godly relationship, covering a period of almost fifty-seven years.

He also blessed them with seven children, three sons and four daughters: Rayoule Patterson, Lake Providence, La.; Henry Patterson, Lafayette La.; Carl Patterson, deceased in July, 1976, Farmerville, La.; Mrs. Chloe Pugh, Springhill, La.; Mrs. Mary Ruth Futch, Arcadia, La.; Mrs. Annette Wade, Farmerville, La.; Mrs. Marie McTernen, Peoria, Ill.; also twenty-eight grandchildren and five great grandchildren. His sister, the only survivor of his father's large family, Mrs. Ressie McDougald, resides at Marion, La.

Though Aylmer never united with the visible church, there are many, including the writer, who feel that he was a member of the church triumphant, embracing the saved of all ages.

In more ways than one, he, I believe, was made a blessing to the church. This surely was the case, I feel, with reference to his readiness, with that marvelous bass voice, with which his maker endowed him, to bass the dear old hymns at church meetings. That outstanding, wonderful, pleasing voice will be

happily remembered doubtless by many, for a long time to come.

He was a plain, simple, straight forward and morally upright man, with very little, if any time, for the vain and frivolous things that charm many.

But this excellent man is gone—gone from us, but not from the Lord. Rather, we believe, he has departed to “be with Christ”—which is “far better.” Phil. 1:24.

May these words, under God, prove a comfort to his sad and lonely, though reconciled wife, and to all his dear family; also to the many friends and loved ones who still so miss him, and who were so truly fond of him.

Funeral services were conducted by Elder W. W. Hudson, assisted by David E. Turner and George Jones in the Liberty Hill Church house. The body was laid to rest in the adjoining cemetery to await that day of all days, the glorious resurrection morn.

Written at the request of my life-long friend, and dear sister in Christ, Sister Rosa Patterson. May God richly bless you all.

(Elder) John Lee Smith

#### BROTHER BRADY TART

God saw fit to call from our midst the beloved Brother Brady Tart to his eternal home. He was the son of Eulas and Betty Johnston Tart. He was born May 3, 1904. He departed from this world on June 11, 1976, making his stay on earth 73 years. Brother Tart united with Reedy Prong Church on August 26, 1932. He was a faithful member and deacon as long as his health permitted him to be. He married Lily Barefoot on October 8, 1927. She was also a faithful member of Reedy Prong Church. Brother and Sister Tart had born to their family 3 children: one daughter, Amelda, and two sons, Lonnie Franklin and James Layton who are all living. Sister Tart passed away on July 17, 1941. Brother Tart was a good husband and father. He kept his children together after her death.

Later, he was married to Josephine Lee on October 19, 1946. Then to his family was born one son, and another son was adopted. Both are living now. Brother Tart was the oldest of eleven children in his family. Brother Tart's body was at the Skinner and Drew Funeral Home until one hour before the service. He lay in state at Reedy Prong Church where his funeral was conducted by his pastor, Elder William David Godwin.

He is survived by his wife, Josephine Tart; one daughter, Amelda Jackson; and four sons, Lonnie Franklin of the home, James Layton of Pine Level, Gerald and William in Goldsboro. His three surviving sisters are Mrs. Loureta Williams and Mrs. Pearl Lee of Benson, and Mrs. Evelyn Darden of Dunn. His four surviving brothers are Cicero of Durham, Allen, Earl, and Rufus all of Dunn. Three brothers are deceased. Seven grandchildren also survive.

The Church at Reedy Prong extends their heartfelt sympathy to the family and to his loved ones. Brother Tart was laid to rest in the Evergreen Memorial Cemetery on Rt.2, Princeton, N. C.

A request of the church is for a copy of this Resolution be recorded in the church book at Reedy Prong Church and a copy sent to Brother Tart's family and a copy sent to the Signs of the Times for publication.

Respectfully submitted.

Thelma Smith, Committee.

#### BROTHER DAVID BYNUM

It is with heavy heart that we report the death of Brother David Bynum. He was born on March 18, 1880. He was married to Ella Lively in 1903. They came to the Hunt Co., Texas area in 1919 and he became a member of the Mt. Zion Church that year. He passed away on February 26, 1976, at the age of 96.

He was survived by his wife and one son, Clarence Bynum of the Dixon Community; three daughters, Mrs. Bessie Phillips of Greenville, Mrs. Jessie Barrow of Lone Oak, and Mrs. Bertha Phillips of Lone Oak; two brothers, Claudis Bynum and Alton Bynum; three sisters, Mrs. Ora Campbell, Mrs. Dora Master, and Mrs. Ioma Hill; nine grandchildren; and 28 great grandchildren.

Funeral services were held at Coker-Mathews-Peters Funeral Home in Greenville, Tex., and burial was in Simmons Cemetery next to Mt. Zion Church.

He was a fine and faithful member. Although unable to attend church regularly in his later years because of health, he was held in very high esteem and regard by fellow brothers and sisters.

The Lord in His infinite wisdom blessed Brother Bynum with a long and fruitful life. His passing left an empty place in all our lives.

Submitted in hope. Derrell White, Clerk

#### MABLE WALKER HARRELSON

The hearts of many, and especially Pleasant Grove Church, were saddened on October 10, 1976, by the passing of Sister Mable Walker Harrelson.

A native of Caswell County. She was born April 13, 1888 to the late Tom and Mary Enoch Walker, making her stay on earth 87 years. She married Pete Harrelson March 9, 1918, who preceded her in death February 16, 1936. To this union there were nine children born, who survive: Mrs. Herman Walker, Mrs. Aubrey Simmons, Mrs. Geoffrey McKinney, Mrs. Hazel McKinney, Mrs. James Clayton, Mrs. Ernest Oakley, Mrs. Vernon Stowe, Emmitt Harrelson, Pete Harrelson and 28 grandchildren. Three sisters, Mrs. Pat Apple, Mrs. Ethel Lane, and Mrs. Ray Resmondo.

Sister Harrelson united with Pleasant Grove Church July 20, 1941. She was baptized Aug. 17, 1941 by the pastor at that time, Elder T. A. Stanfield.

She was a faithful member, loved her church, and manifested it in many efforts. Her walk in life was softly and with much weakness. Sister Harrelson believed in the sovereign power and grace of God. She served the household of faith with love, grace and humility.

Her funeral was conducted at Pleasant Grove Church, by Elders Donald and Wallis Smith. Interment was in the church cemetery beneath a beautiful mound of flowers.

We will miss Sister Harrelson, but we hope to be submissive to God's will and made to feel our loss is her eternal gain.

Written by Sister Maggie Apple at the request of Pleasant Grove Church.

Elder Donald Smith, Moderator  
Brother Robert Walker, Clerk.



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 145

DANVILLE, VA., APRIL, 1977

NO. 4.

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
Is 4/77  
IT EXPIRES WITH THIS ISSUE

## EXPERIENCE OF WYLIE FULTON (Continued)

James 1:18, "Of his own will begat he us with the word of truth," is much used to argue gospel regeneration. But the preceding verse will clearly show that this all came down from above! Compare John chapter three, and remember Jesus is saying "born from above." Gospel preaching can describe this work to God's people who should be "swift to hear" (James 1:29) these wondrous truths. But gospel preaching cannot make it so. In like manner, gospel preaching takes of the things of Christ and shows them unto men (that is, children of God.) Gospel preaching tells of His death, burial and resurrection, how He redeemed God's elect on that old rugged cross. Gospel preaching says, "When we were yet without strength, in due time Christ died for the ungodly" (Rom. 5:6). But gospel preaching, telling the good news, does not hang Christ on that cross! That happened nearly two thousand years ago. Gospel preaching tells the children of God about it, and

it becomes our food and our drink when spiritually blessed to lay hold of it. So it is, my brethren, in this gracious work of regeneration. Gospel preaching—faithful preaching—will tell about the work of God, as I am now doing. But all the telling the world cannot perform the work—only a sovereign God can. Have you ever seen the real helpless condition of the lost sinner? If you have experienced this, then you surely know that only God's power bestowed directly upon your dead spirit could accomplish the work. Let us praise Him for such grace!

Many Old Testament Scriptures are brought forth to combat this great truth of unconditional salvation. The "Why-Will-Ye-Die" passages cannot apply to the spiritually dead sinner. It is not a question of whether he will die, but whether he will live! Here again, I must remind you those Old Testament passages are given to God's people, not the dead, alien sinner. Most of them refer to temporal blessings to be gained by their obedience. "If ye be willing and obedient, ye shall eat the good of the land" (Isa. 1:19)—NOT: "If ye be willing and obedient ye shall receive the Lord and be born again and go to heaven when you die." That is the Arminian understanding of this verse, and I remind you the free-offer, gospel-regeneration Calvinists have joined arm in arm

with the Arminians in their interpretation of much of the Bible.

When I have expounded along this line, I have had good brethren scream at me, "What about the Great Commission?" And I have been blessed of the Lord to gently remind them the Great Commission was given to the apostles. If you think you are apostles, why not raise the dead, cast out devils, heal the sick, and perform all the other sign-gifts of the apostles?

Someone challenged me to Scripturally show where regeneration is separate from repentance and faith! The resurrection of Lazarus earlier mentioned, the opening of Lydia's heart, the baptism of the Ethiopian eunuch, as well as Paul's conversion, all illustrate that life is prior to repentance or belief. Where Scripture mentions hearing the word in order to believe and be saved, it never refers to regeneration. You are reading that into those passages. I ask for one Scripture to show that preaching the gospel or Bible reading (as such) is involved in regeneration. The Bible was written by children of God, yet how did they become children of God, if a Bible is necessary to make one? The first preacher in Scripture was Enoch—if preaching be an absolute essential to salvation, then how did Enoch come to know God? Whose preaching or Bible reading converted John the Baptist? (I think you know John the Baptist was "born again" before he was physically born.) Brethren, these are some truths we are facing from God's word, and may He give us wisdom here.

I have also been accused of failure to distinguish between the general call and the effectual call. It is claimed the purpose of gospel preaching is to give a general call—and I am well aware that

the Puritans and many later theologians speak of the two "calls"—but where in Scripture can we find that preaching is a call to the dead sinner to get life? If you bring Romans 1;16 as proof, I will just remind you the preaching itself is not the power but HE of whom the preaching tells, namely, CHRIST, is the power of God unto salvation. And there is a sense in which there is a salvation to be derived from preaching (that is our conversion to the truth) but that is a distinct thing from regeneration which is our present concern.

#### WHAT THEN IS TRUE GOSPEL PREACHING? WHAT DOES IT ACCOMPLISH?

Coming to the close of this article, I must give you a few thoughts showing what to my mind constitutes true gospel preaching. As earlier insisted upon, preaching is simply proclamation of the good news. It is not itself a portion of that good news. Only the work of the triune God is the glad tidings of great joy. In preaching the gospel, the Spirit-blessed messenger can set forth faithfully the wonderful work of redemption that our Lord finished. He can bring before the children of God that which is cause for great rejoicing. He can instruct the awakened, trembling sinner to turn away from the law which speaketh death and direct his gaze to the bleeding Lamb of God who is the end of the law for righteousness to everyone that believeth. He can trace out the method and manner whereby God is pleased to work among the children of men in quickening His elect, in leading them down into labor and then lifting them up. He can only preach to their comfort, though, as he is blessed to set forth the things which pertain unto their peace and preach it

“with the Holy Ghost sent down from heaven.” None but a Spirit-born man can so preach, and then only as God in His sovereignty is pleased to grant liberty of utterance. He can steal the letter of truth from other writers and *recite* it but that is not true preaching! He can only preach as God lifts him above a prepared “speech” and carries him away in the Spirit to behold “things too wonderful.” No matter how wrought up the speaker is, still he does not preach this glorious gospel unless the Lord opens hearts as He did Lydia’s (Acts 16:14) to receive it. Any such child of God will receive it “not as the word of men, but as it is in truth the word of God, which effectually worketh also in you that believe.” 1 Thess. 2:13. Then indeed the hearts of preacher and hearer are firmly knit together as their thoughts are lifted up to think on this great and glorious God. Christ is the Center of attention in such preaching, while man’s works are wholly lost sight of. A man who thus preaches the gospel is indeed a gift of the exalted Head of His Church.

Of course, any man of God should preach the “good news” anywhere and at any time the Lord is pleased to grant him an open door.

Let me close this paper now by coming to Ephesians 4:11, 12.

“And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers.”

These are the gifts, the ministerial offices Christ placed in the church. What is His purpose for their work? Is it His purpose that these servants shall save souls, get people to be born again, do mission work, win sinners to the Lord? Just what are these gifts intended to do?

“For the perfecting of the saints, for

the work of the ministry, for the edifying of the body of Christ.”

Now that’s His purpose for all ministry, evangelists included.

Truly I desire to bow my knees to the God and Father of our Lord Jesus Christ, to praise Him for the hope He gave me years ago, for keeping that hope alive, for gently leading me in the pastures of His truth, and for giving me a love for my brethen to whom this article is sent. Please, each of you, bear with my many infirmities and if you receive me it must be for “Christ’s sake,” for in me there dwelleth no good thing! If you get any benefit from what I have written, give all glory to Christ who loved me and washed me from my sins in His own precious blood. At least, that is my hope, now and forever!

Yours by His grace,

Wylie W. Fulton

P. S. In all of this, I have but heeded the admonition to “give a reason of the hope that is within me,” and to set forth some of my “things most surely believed.” If you can receive me as a little child of grace, and my witness as true, then I will be especially rewarded for this effort. If not, I have done what I *had* to do.—W. W. F.

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#### EXPERIENCE

Dear Pastor and Sister Spangler:

I have been requested to write my experience, if indeed I have one. I wrote something for the Landmark sixty years ago, so I shall call this reminiscing.

When I was thirteen years of age, I had serious thoughts about death. I felt to be a great sinner, and thought if the good Lord did not undertake for me, that I would surely die and go to tor-

ment. I loved to read the Landmark and the New Testament, but I would hide beyond the bend of the stairs so that no one would know that I was interested in those things. I had a dream one night and it seemed I was on top of a dwelling. I was terribly frightened and felt so helpless. When Jesus appeared (I hope) in the form of a man, I felt safe and happy.

I remember watching the sun go down from my bedroom window, and feeling certain that I would not see it again, and torment would be my doom. I cried and begged the good Lord to have mercy on my poor soul—it was almost more than my young heart could bear.

Soon I visited my aunt, Cynthia Williams, who lived with my grandfather. I felt to confide in her, and told her what a terrible condition I was in. She smiled and said, Go to the church and tell them your feelings. My grandfather awoke, and my aunt told him that I was troubled about my soul's welfare. He took me in his arms and asked the Lord to bless me. I feel surely he has for I have had a good life. I am reminded of this when I read of the patriarchs of old blessing their children and grandchildren.

I went to church the second Sunday in September with no thought of asking for a home with them because our pastor was not able to be there, but when the invitation came to talk to the church, I felt I would never live to get home if I did not tell them part of what I have written. I was received, and what a great relief to my poor soul. I left a burden there that I have never felt again. Oh, how happy I was! It seemed the leaves on the trees and everything was praising God. I was baptized the first Sunday in October by our dear pastor, Elder Jesse

A. Ashburn of Winston Salem. It was a beautiful day, and I never cross the Yadkin River that I am not reminded of being buried beneath its waters years ago.

It came easy for me to feel at home in the church as my grandparents on both sides of the family were Primitive Baptists, and I was taken regularly to the meetings at Pine Church long before I can remember.

Of course there have been sad times and happy times: sad, when my seven brothers tenderly bore our precious Dad to his last resting place. Our saintly mother followed him in death eight months later. Eld. O. J. Denny preached their funerals; happy, when I fell in love and married one of the dearest and best men who ever lived; sad, when over the years I have been called to the funeral of one of my dear brothers, and then a sister; happy, when God sent three fine sons into our home. I have two precious daughters-in-law who could not be better to me if they were my own girls.

My membership is now with the Reidsville Church, and I want to thank each member for their merciful goodness to me.

In love and sweet fellowship,  
Mary W. Somers.

—  
*“And the Lord added to the church daily such as should be saved.”*

Acts 2:47.

The setting of the text is that these events took place during the days of the apostles. If not deceived, I believe we advocate the same doctrine that Jesus set forth. Since God added to the church during the days of the apostles, I believe the same principle holds true today. God is not changeable. “For I am the Lord,

I change not; therefore ye sons of Jacob are not consumed." Mal. 3:6.

As the Lord blesses us, please keep in mind the text has reference to the militant church, or the one Christ set up upon earth. The Lord impresses the ones to unite with the church. The Spirit of God moves them and they experience strange things within their heart. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter 4:12, 13.

As I think of the spiritual church of God, these Scriptures come to mind: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44. Jesus said, "My kingdom is not of this world. . ." Jn. 18:36. "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21:2.

As the Lord blesses us, let us prove by the Scriptures there is not any increase nor decrease in the Church of God which is the body of Christ. This Scripture shows there is not any increase or growth in the Church of God: "Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow." 2 Sam. 23:5. "For we are members of his body, of his flesh, and of his bones." Eph. 5:30. These Scriptures show there

is not any decrease in the church: "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." Jn. 6:37-39. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." John 10:27-29.

"My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Psa. 139:15, 16. The expression "when as yet there was none of them" means that God knew all of them before they were in existence. As time moved on, it was made manifest what God beforehand determined or predestinated. Please read the following Scripture very carefully, because I have put my views in parenthesis between the expressions: "The thing that hath been" (In the mind and purpose of God.) "it is that which shall be;" (future events that must and will take place) "and that which is done" (What the Lord hath predestinated from before the foundation of the world.) "is that which shall be done;" (Again, this refers to future events that shall take place.) "and there is no new thing under the sun." Ecc. 1:9. (Since God hath seen

all things from the beginning, He does not need to learn anything.)

Let us quote this Scripture to show that in the mind and purpose of God, the sheep, the body of Christ, bride of Christ, Church of God, children of God, etc., were saved from before the foundation of the world. "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. 1:9. The following verse shows that this salvation is made manifest to one in due time: "But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." . . . "for thou hath lifted me up, and cast me down. My days are like a shadow that declineth; and I am withered like grass. But thou, O Lord, shalt endure forever; and thy remembrance unto all generations. Thou shalt arise, and have mercy upon Zion: For the time to favor her, yea, the set time, is come." Psa. 102:10-13. Please notice that God has a set time to have mercy upon His people. May the Lord bless us to be patient in tribulation and in our dark seasons when we cannot feel the presence of God.

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." All of God's children shall believe in Him at the appointed time. What causes them to believe? The Spirit of Jesus dwells within them and causes them to believe. This is what we call "the witness within." "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth

him: but ye know him; for he dwelleth with you, and shall be in you." John 14:16, 17.

Although the names of God's people are written in the Lamb's book of life from the foundation of the world, I do not believe that all of the sheep unite with the church upon this earth. God knows His people wherever they are, and in due time He sends His Spirit within their hearts, causes them to repent, walk in good works, teaches them the truth, etc. If God has decreed that one should unite with the church upon this earth, He sends His Spirit and causes him to "go home to thy friends and tell them how great things the Lord has done for thee, and hath had compassion on thee." Mark 5:19. Let me say it this way: I believe that God has determined the number of those that shall unite with the churches and has decreed the exact time they shall join.

I have discussed this subject with some of the brethren and they all expressed to me that they did not plan on joining the church before they did. When they were at church there was something that got hold of them which impressed them to unite with the church. If not deceived, I believe that the Spirit of God directed me to unite with the church.

On the subject of the addition of new members to a church, I believe in leaving the matter in the hands of God, and attempt to practice it. "The Lord added to the church daily such as should be saved." "To everything there is a season and a time to every purpose under the heaven." Ecc. 3:1. Dear reader, do you believe there is a season for new members being added to the church? Has this season been determined beforehand by God?

May God bless the truth in honor and  
praise and glory unto His holy name.

W. W. Hudson  
208 Frederick St. Bastrop, La. 71220

1028 Westford, Houston, Texas 77022  
Dear Editors:

I enjoy my *Signs* so very much. I find myself so overcome with joy, I wish I could place it in the hands of everyone I love—since this is impossible, I will narrow it to two. Enclosed you will find the addresses and \$11.00, the dollar extra is for the Fund. It seems so very little, but I love the expression, Little is much if God is in it. And I trust He is.

“Sometimes by hope is little, I think I’ll lay it by, and then I find my Savior, and hope to reach the sky.” I have had the sweet pleasure of meeting some of the writers of the *Signs*, which makes me feel as I read that it is a real visit with them.

I am bound to give thanks for you brethren in Christ Jesus. May God in His great love and mercy bless you to carry on, continuing to bring us these precious crumbs from the Master’s table through the *Signs*.

I am enclosing a little poem I wrote some years ago. I went through an experience which I will not take space to write at this time, but I trust it was of the Lord’s dealings. I found comfort after writing it. You may publish this writing and the poem if you deem it worthy of space.

May the Lord bless and keep you, is my prayer for all for whom it is our duty to pray the world over. In thy name we pray.

Helen Johnson

### A SPECIAL TREE

I went Christmas tree shopping  
But I could not find

A one on the market,  
Like the one I had in mind.

A tree as high as hope,  
A tree as broad as love.

A cross of faith on every bough—  
In Christ Jesus above.

I thought of all the shoppers,  
Could it possibly be.

They were searching too,  
For this special type of tree?

Now I can tell them all  
There is one true for sure.

That fits this description—  
The Tree of Life so pure.

1964

P. O. Box 294, Salida, Cal.

Dear Elder Spangler:

I have known and read the *Signs of the Times* since in my teen-age. My parents and grandparents were subscribers back in the 1890’s. I was six years old in 1896. I still love to read the *Signs*, so it is not a new paper to me. Mother used to read it aloud to us. I subscribed for it after I was married. I am now 86 years old.

There have been several elders as editors in all that time. It is the leading paper to me. My mother used to teach school and I went to college and taught school a few years.

My subscription is about up so I am sending my renewal for one year—use the remainder as you feel.

God bless you in editing the *Signs*.

Mrs. Mabel Lindsey

Rt. 2, Box 134, Meadows of Dan, Va.  
Dear Elder and Sister Wood:

This morning this hymn was presented to me, and it seemed to fit part of my experience of grace. I felt that I wanted to write you and the saints that read the *Signs*. We are not blessed with these wonderful moments all the time—they come at the appointed time and place, and keep the helpless pressing on.

The hymn is:

“When I survey the wondrous cross  
On which the Prince of glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.”

This hymn was given to Isaac Watts. Jesus went about bearing the cross for His helpless little children, despising the shame, preaching the gospel, not sparing any, and declaring that He came not to do His own will, but the will of Him that sent Him. They are not chosen to do their will, but the will of the One who chose them. All contempt is poured out on fleshly works, and kills the pride. “Forbid it, Lord, that I should boast,  
Save in the death of Christ my Lord;  
All the vain things that charm me most,

I sacrifice them to His blood.”

The cleansing blood of Jesus did not just remove one spot, it makes the chosen whiter than snow. This blood does not reach the ones that claim to be righteous, for they need not a Savior. They claim they are going about making friends and doing good, which is contrary to Paul’s writing, denying the power of the blood? and saving grace. Is this your case?

When I survey the wondrous cross, all my good works become as filthy rags. I have been shown that I have never done anything good to boast of, but if I am His true witness, then give God the honor and glory.

The other lines of this hymn are the truth in Christ Jesus. The earth is a present far too small, if it was ours to give, because the earth is the Lord’s already and the fulness thereof, they and all that dwell therein. God made the wicked for the day of evil, they shall do wickedly and shall not understand. Those that believe not are condemned already; you cannot save a condemned man or woman: one that Jesus did not die for. Thank God He knows His little sheep and lambs, He calls them to repentance and they shall come to their Redeemer. I thank God the gospel is preached to the poor.

To all the saints who have been shown these wonderful truths, I send my love in His name.

A helpless sinner

Pauline Spencer

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Rt. 4, Box 57, Rocky Mount, Va. 24151  
Dear Elder and Sister Spangler:

We missed you at the recent sitting of the Pigg River Association, and we heard certain infirmities abide you which we truly trust the ever gracious Lord of all grace and comfort will sustain you through. We know, in letter at least, that all things work together for good to God’s people, but is it not our constant prayer that this holy promise would be blessed and confirmed to us in virtue?

I have a body of thought circling around in my mind and would very much appreciate the views and counsel of the household of faith to aid me on my way. The substance of the matter evolved around what we usually refer to as the Lord’s Supper, or Communion. To start with, I will readily confess my inability to properly present the matter, but I am



convinced that God's people are charitable.

In the wee hours of the morning on Thursday before the fourth Sunday in June of this year in either a dream or a vision I found myself in the upstairs bedroom of my mother's house where we lived briefly when my wife and I first married in 1964, and there appeared written in big beautiful letters upon the wall where I had to see these words: "and he took the cup and blessed it" and shortly thereafter I awoke so happy that I can find no words in the English language that suffice to describe with. But needless to say, I have not been the same since as before that. I cannot get that off my mind and so far I have not happened upon anyone that I have opened my mind to at length about the matter. I have reviewed the matter sketchily with my dear pastor, Elder C. E. Turner and have gleaned some comfort from his conversation.

The above passage is, of course, linked directly to the occasion of the Lord's Supper which He desired to take with His disciples. For some months now I have desired to commune with His disciples but in as near exactly the same way and manner that the Bible says Jesus did. I understand the first occasion was held in an upper chamber which well signifies the character of the church as being well superior to that of the world. His disciples were to "go and make ready" which they did. I perceive that simply related to the putting in place of the sacramental symbols and preparation of the setting for what was about to take place. The timing I submit was sometime late in the day, signifying this new ordinance was happening "in the end," that is, subsequent to the pre-

vious two periods of about 2,000 years each, and being in the last dispensation of time which is becoming far short now. I can envision that there was no one else in that chamber upon that occasion but Jesus and His disciples, and that not a word was heard from a one of them. It was a most reverent occasion. I can see Jesus now saying, "Take, eat: this is my body, which is broken for you: this do," (think of that if you can), this do, and by that the poor man no doubt in my mind certainly meant that His disciples in subsequent generations until the end of the world should do exactly as He had set forth. If He did not mean exactly, then, I am sure He would have left language granting tolerance and explained to what degree, for this He did as related to the frequency of the occasion. Some rules of decorum dictate that the frequency be annually or some stated interval, but Jesus undoubtedly knew the paths of all generations that would follow Him and declared to their perpetual comfort that there will be times and seasons when we cannot assemble and commune as we would, but the eternal blessing was, as oft as ye do this, etc., but again He takes up the substance of the matter and declared, "This do in remembrance of Me," not in a fashion done for grandpa or John Bunyan or Augustine or the way a neighboring association does, but (I wish thunder could drive this to the heart of every disciple), this DO in remembrance of ME. I hope it eternally proves that my meditations here is of Him, with no malice toward any person anywhere, but rather to know nothing among men but that which pertains to God and godliness.

The Spirit of the matter has gone from me now, attended by the prayer that God would yet bless us and cause

us all to honestly search for the truth as it is in Christ, and walk, and talk in an acceptable manner before Him, for Christ's sake let it be.

With warm regards,

James L. Holly

ELDER BEN F. PRESTON WRITES  
THE FAMILY OF THE LATE  
SISTER JOSIE MITCHELL

Dear Elizabeth and Elbert:

I was very sorry to have been gone when you attempted to contact me by telephone, concerning your dear mother's passing. It is sad at the time when our loved ones are taken from us, but nevertheless our heavenly Father is able to heal the broken hearted, to reconcile each one to our lot, that we might be made to feel that all is for the best. God rules in heaven and amongst the inhabitants of the earth, and none can stay his hand or say unto Him,, What doest thou? God's will be done, not ours. For we know that if our earthly house of this tabernacle were dissolved in death, we have a building of God, an house not made with hands, eternal in the heavens. (Our spiritual life.)

When one of God's people departs this natural life the spirit returns to God who gave it, and the soul departs ever to be with the Lord. Spiritually speaking, one never dies: eternal life through Jesus Christ our Lord. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Here we see that each child of God experiences two births—a natural birth and a spiritual. Naturally speaking one does die. "Dust thou art and unto dust shalt thou return." But while this is true, my dear ones, these fleshly bodies are a purchased possession. Christ paid the debt owing

for sin when He sacrificed Himself on the cross of Calvary, and poured out His precious blood for the sins of all His people; and said, "It is finished."

The work, that the Father had given Jesus to do, was a finished work. He said of all that thou hast given me I will lose none, but raise them up at the last day.

Jesus is coming again (second coming of Christ) and these flesh bodies that were sown a natural body, will be raised a spiritual body. Here is the full adoption, when these flesh bodies come forth spiritual, (resurrection) to dwell in that blissful home on high, where all is joy, peace and gladness world without end. "Precious in the sight of the Lord is the death of his saints."

I was to visit your mother about three weeks before her passing, but she did not speak any words at all when I would talk to her. I feel our loss is her eternal gain.

May God bless you dear ones and give you grace to sustain you.

Love, Ben.

GENESIS 22:1-13

Abraham was climbing a mountain,  
With Isaac by his side;  
Abraham carried a rope with him,  
Isaac was soon to be tied.

Isaac was carrying some kindling,  
Abraham, fire in his hand,  
We have the fire and kindling,  
But where will we find a lamb?

Abraham builded an altar,  
Ready to take Isaac's life;  
He laid him on the altar,  
And raised his hand with the knife.

Now let us give God glory;  
A voice from heaven glad;  
Said to our father Abraham,  
Do no harm to the lad.

The voice of an angel from heaven  
Saved little Isaac's life;  
A ram was caught in a thicket,  
That served as a sacrifice.

We see here a type of Jesus,  
A ram tied up by the horns;  
Christ died for our redemption,  
When He wore a crown of thorns.

—P. E. Ingram

LETTER BRINGS BACK  
PLEASANT MEMORIES

Rt. 7, St. Thomas, Ontario, Canada

Dear Elder Wood:

I hope this finds you and Sister Wood well. I am well, and was 72 years old yesterday, December 23, 1976. We are the old ones. It is wonderful though to look back and remember those brethren that we have known over the years, and to think what a privilege it was to have been with them and in their presence, and have a hope that I may be with them when the time comes to go to be with them. I have to say with Jacob, "Few and evil have been the days of the years of my life," and when that time comes like Jacob, "He gathered up his feet onto the bed and yielded up the ghost, and was gathered unto his people."

This bit of hope is all I have, but is the anchor of the soul both sure and steadfast and which entereth into that within the veil.

Please remember me to Brother Gladding. I hope he is well.

You will find enclosed a Royal Bank money order to renew my sister's subscription. . . She goes with me to meeting quite regularly. She has been following our people for years. Elder Stewart McColl's first funeral was her husband's. Everyone of her family have gone off with other churches. One son is a preacher near Pittsburg. She has seven children. I did not intend to write so much.

May I say your brother in a precious hope,

Eldon Gilbert

(Thanks, Brother Eldon, for your letter. It brought back many pleasant memories.—J. D. W.)

## ENJOYED DECEMBER SIGNS

338 Cedar Dr., Salisbury, Md. 21801

Dear Elder Spangler:

I felt I wanted to write you a note to tell you how much I have enjoyed the December issue of the *Signs*. I enjoyed going back through time and listening to the beloved brothers and sisters speak of their love for each other—how much their communications with each other meant to them, and to listen to the blessed ministers of God so beautifully proclaim the truth to the glory and praise of His holy name.

The letter to Elder Beebe from Wm. L. Benedict touched me, especially since it was mentioning the Salisbury Association. I felt such a warmth as I read it that I was in the midst watching and listening. I could almost feel the love that they felt as they congregated at each station stop on the train. We go to our meetings sometime by ourselves, or someone else, but mostly in a hurry. We no longer can experience the slow way of traveling and being with God's saints as they did.

Even now as I write, I can feel the warmth returning in my heart. Nowhere else that I have been, have I ever felt such love among a people, except among God's people. Why such a sinful person such as I have been so richly blessed, I do not understand; but oh, how I feel to praise my Lord and Master for it.

I appreciate the editor's efforts of allowing us to visit with our brethren of 100 years ago.

Sincerely,

Linda Adkins.

(Many have expressed their joy in reading the articles re-published from the *Signs* of 1876. They found no change in the doctrine then and now.—Editors).

Danville, Virginia

April, 1977

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**SIGNS OF THE TIMES, INC.**R.F.D. 6, Box 270 Beechwood Lane  
Danville, Virginia 24541**EDITORIAL**

**THE VESSELS OF THE  
TABERNACLE FULFILLED  
IN CHRIST**

*“And the Lord spake unto Moses, saying, .....And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle and the pattern of all the instruments thereof, even so shall ye make it.”*

Exodus 25:1, 8, 9.

The tabernacle which Moses was com-

manded to make was a moveable sanctuary in the form of a tent wherein God might dwell as Sovereign among His people. Hence it was severally called “the dwelling” or “the tent of the congregation” even the very “house of the Lord thy God.” Exact specifications were decreed by God for both its dimensions and its materials and these instructions were carried out by Moses precisely as they were given. Its basic shape was rectangular being thirty cubits in length and ten cubits in width with the entrance at the eastern end. The tabernacle stood in a courtyard like itself rectangular in form with its longer sides of one hundred cubits running east and west and its shorter sides of fifty cubits running north and south. The entrance to the courtyard faced the east too, as did the entrance to the tabernacle.

God also commanded that seven articles of furniture be made exactly as He would detail them and that these would rest in the sanctuary in the following order. As one entered the courtyard from the east, the first vessel would be the Altar of Burnt Offering, followed by the Laver. Then within the holy place, was to be situated the Table of Shewbread on the right and the Golden Candlesick on the left with the Altar of Incense immediately before the entrance into the most holy place. Finally within the holy of holies was to be placed the Ark of the Covenant and the Mercy Seat.

The tabernacle was dedicated on the first day of the second year after the departure of the Israelites from Egypt. A cloud rested at its door by day and a pillar of fire by night during all the period in which the Israelites wandered through the wilderness. When the people broke camp, the Levites disassembled

the tabernacle and reassembled it at the new camping ground. Following the conquest of Canaan, Joshua set up the tabernacle at Shiloh, where it remained during the period of the Judges. During the reign of Saul, it was at Nob, and during most of David's reign it was at the high place of Gibeon. Finally Solomon built the temple to replace it which was constructed on the model of the tabernacle except that in every part it was twice as great.

The prime purpose of the tabernacle or the sanctuary was to provide a place where God would commune with His people. The description of God communing with Moses at the entrance to the tabernacle in Exodus 33 is very comforting for it was here at the door of the sanctuary that He talked with Moses, that He spoke with him face to face as a man speaketh with a friend. It was here that God said to Moses, "I know thee by name, thou hast also found grace in my sight." He further promised Moses that He would go with him and that He would give him rest. Here it was as well that God promised to hide Moses in the cleft of the rock and to cover him with His hand. How beautiful!

Our intended purpose in this article is to examine briefly the description and use of each of the seven vessels of the tabernacle as ordained of God in the Old Testament and to behold their complete fulfillment in Christ as revealed through the gospel as witnessed by John in the New. It would be helpful for the reader in following the article to peruse carefully chapters 25, 27, and 30 of Exodus which describe the vessels of the sanctuary and the Gospel of John which reveals the respective attributes of Christ which each vessel reflects.

Let us now begin to examine each in turn. We shall take them in the order in which they would appear upon entering the tabernacle, which, by the way, is the precise sequence John follows in revealing their fulfillment in Christ. Experimentally, we, too, have to be shown the spiritual significance of the Altar, the Laver, the Shewbread, the Candlestick, the Incense, the Ark and the Mercy Seat. And once God establishes His sovereignty in our hearts by communing with us at the tent door as He did with Moses, then the myriad of pieces of divine grace all begin to slowly fit into place. How beautifully the types and shadows of former things magnify Christ in all His glory!

Exodus 27:1-8 describes the Altar of Burnt Offering as it was to be made and Exodus 38: 1, 2 declares, "And he (Bezaleel, the artificer) made the altar of burnt offering of shittim wood: five cubits was the length thereof, and five cubits the breadth thereof; it was four-square; and three cubits the height thereof. And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass."

The brazen altar or the altar of the burnt offering held the lamb or the bullock which was to be sacrificed. The Hebrew word for altar has distinct reference to the thought of sacrifice, being derived from a word meaning to slay or to slaughter. Each time God was worshiped in the sanctuary, whether by an individual Israelite or by the assembled congregation, this altar was used. In type it represents the perfect sacrifice of Christ as He bore our sins in His own body on the tree. From Isaiah 53: 10, we read, "Thou shalt make His soul an offering

for sin;" and from 2 Cor. 5:21, we note, "For he hath made him to be sin for us, who knew no sin: that we might be made the righteousness of God in him."

Christ, becoming the perfect sacrifice, was unto God the Father an offering of a sweet savor. As He was nailed to the cross, the expression in Psalm 118:27 was fulfilled. "God is the Lord, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar." Christ's sacrifice was perfect, "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then the people's: for this he did once when he offered up himself." Heb. 7:27. His blood must be shed for the remission of sins. The old covenant was ratified by the blood of calves and goats, but the new covenant was established by the blood of Christ for "by His own blood He entered in once into the holy place, having obtained eternal redemption for us." Heb. 9:12. Then His sacrifice became the "unspeakable gift."

The altar of burnt offering had to have horns to which the sacrifice was bound to reveal Christ being bound by the determinate counsel and foreknowledge of God. The brazen altar had to be overlaid with brass to endure the fire, to show Christ's capacity to endure the divine justice of Almighty God. The altar of sacrifice must be foursquare to foreshadow the holy city, the new Jerusalem, prepared as a bride adorned for her husband made possible by the efficacy of the work of Christ. In substance these are some of the things John is saying in chapter 1 when he relates John the Baptist's declaration of Christ in saying, "Behold the Lamb of God, which taketh away the sin of the world." John

1:29. Indeed most of this first chapter is devoted to revealing Christ as the Son of God who was with the Father from the beginning and who gave Himself as the Lamb of God, the perfect sacrifice as a ransom for many.

"And the Lord spake unto Moses, saying, Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat:" Exod. 30:17-18.

Once again in the Laver of Burnt Offering, we find the use of brass which typifies firmness, solidity, incorruptibility and the power of endurance. We read elsewhere of the "gates of brass" (Psa. 109:16), "bars of brass" (1 Kings 4:13), and "fetters of brass" (Judges 16:21) as expressive of singular strength and individuality. In Rev. 1:15 the feet of the Son of Man appear "like unto fine brass, as if they were burned in a furnace." Gold is reserved for the vessels of the inner court and the holy of holies, but brass was used for the two vessels in the outer court, namely, the Altar and the Laver. The brass directs our thoughts to the firmness of Christ's purpose and His divine will to "endure" the cross, despising the shame for the sake of His people.

The Laver underlines our need to be cleansed. In the Old dispensation, it was here that the priests must wash both their hands and their feet that they die not. Its purpose was to remove that which would have disqualified them for service. However, in the New dispensation, because of the effectual work of Christ,

His people are made kings and priests unto God, for they are not only a peculiar people, but a chosen generation and a royal priesthood. And just as Aaron and his sons had to wash as they entered into the tabernacle of the congregation, so His people must "be born of water and of the Spirit" before they can enter into the kingdom of God. This is revealed to us in John 3:5 when Christ declares to Nicodemus the necessity for man to be born of water and of the Spirit. Now it is Christ which baptises His people with the Holy Ghost for it was revealed unto John the Baptist by God the Father that "Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptiseth with the Holy Ghost," and John saw and bear record that this with the Son of God. (John 1:33). Thus, again, the Gospel according to John shows us the true antitype of the Laver, namely the power of Christ to cleanse His people from their sins.

And "Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. And thou shalt set upon the table shewbread before me alway." Exod. 25:23, 24, 30. Here we have a vessel of wood overlaid with gold to show our Lord Jesus Christ as God and man in one person. The bread was made of fine flour to reveal Christ as the corn of wheat ground between the nether and the upper millstone of the law and prepared through His suffering to nourish spiritually His ever grateful redeemed. Elijah reminded the widow that God had promised that the meal in the barrel should not waste nor the oil in the

cruse fail until the Lord would send rain upon the earth. The cakes or loaves were twelve in number, one for each tribe, and regardless of the relative prominence of the tribe each remembrance was to be made equal before God. One of the greatest benefits of the church on earth is the fellowship it has with God. He communes with His people through Christ who is the true bread from heaven. Again John's gospel reveals this to us in chapter 6:33-35, "For the bread of God is he which cometh down from heaven and giveth life unto the world. Then said they unto Him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

To the left of the Table of Shewbread was the Golden Candlestick which was to be patterned on this wise. "And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same. And six branches shall come out of the sides of it; three branches of the candlestick out of one side and three branches of the candlestick out of the other side. . . and it shall be one beaten work of pure gold. And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it." Exod. 25:31, 32, 36, 37.

The Candlestick gave light and this light is a type of Christ. Indeed, from John 8:12, we know that Jesus revealed this attribute of Himself unto the people when He said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light

of life." Also from 1 John 1:5, we read, that "God is light and in him is no darkness at all." In addition, we know that life is an inseparable and manifest attendant upon light, and light is intimately associated with life. Therefore, how relative it is to read from John 1:4 that, "In Him (Christ) was life, and the life was the light of men."

To reveal some of this attribute of Christ, the Candlestick must of necessity have seven lamps. Seven represents perfection in the Scripture and in this instance, particularly the perfection of Christ. It is interesting to note from Isa. 11:1, 2, the seven spirits that are identified which are to rest upon Jesus, i. e., the spirit of the Lord, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord. All these are manifest in Christ as the Spirit of truth as He is revealed in the New Testament. It is also interesting to note in Rev. 1:13 that John saw one like unto the Son of Man in the midst of the seven candlesticks when he turned to see the voice which spoke unto him.

The Candlestick consisted of a central part called the shaft and six branches, three coming out from each side. The word "shaft" is significant, being the same root word that is translated "loins" in Gen. 46:26 or rendered "thigh" in the marginal reference for the same verse. As the children are represented in this passage in Genesis as proceeding from the thigh or loins of the parents, so the six branches spring from, or are dependent upon the "shaft" of the Candlestick. How beautifully this represents the church as it is begotten in Christ, for righteousness is the girdle of His loins. His life, His Spirit, His strength, His firmness, His glory and His righteous-

ness all flow through the members of His body for in Christ they are all fitly framed together. From Hebrews 2:11,12 we see the consummation in these words, "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren. Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." How appropriate it is then for Christ to be referred to as the BRANCH in Zech. 3:8.

The gold for the Candlestick had to be beaten gold for it would be inappropriate for this vessel to be cast in a mold; rather it had to be hand-crafted by a skilled artisan to reveal Christ as the Captain of our salvation made perfect through suffering. The oil for the lamps was the pure oil of the olive tree, again a beaten oil to cause the lamps to burn more brightly. The wicks, no doubt, were made of linen woven from the flax plant which depicts the gift of grace. And it is this precious gift of grace in the heart of the believer which draws strength from the Holy Spirit (the oil) that causes the light of divine truth to shine within us. How significant it is to note that the light sent forth from this beautiful vessel, the proceeding from seven lamps, is nevertheless but one light. The oil, too, is purposed not for the lamps but for the light for this light must burn always before the Lord. From Rev. 1:20 we note the seven candlesticks which John saw represented the seven churches and one like unto the Son of Man was in the midst. This is the real significance of the Candlestick in the tabernacle, i. e., Christ as the light of divine truth shining in the midst of His people.

"And thou shalt make an altar to burn incense upon: of shittim wood



shalt thou make it. . . And thou shalt overlay it with pure gold, the top thereof and the sides thereof round about, and the horns thereof: and thou shalt make unto it a crown of gold round about." Exod. 30:1, 3. On this altar the fragrance of sweet spices was offered constantly to ascend from thence to God. It therefore represents a ministry in heaven itself. How typically it depicts Christ as the High Priest after the order of Melchisedec and the only mediator between God and man. This altar stood higher than the other measured vessels of the sanctuary for it was two cubits in height compared to their one and one half, again revealing Christ's ascendance to the right hand of the Majesty on high. In Psalm 141:2, David echoes the words of Christ who became the acceptable sacrifice, and declared before His Father, "Let my prayer be set before thee as incense: and the lifting up of my hands as the evening sacrifice." Incense, in the Scripture bespeaks prayer for in Rev. 5:8 we find the four and twenty elders held in their hands the golden vials full of odors which are the prayers of the saints. This is the picture John gives us in his gospel in chapter 17 where He records the Lord's Prayer. How beautifully this prayer of Christ must have risen as incense before His Father's throne. Let us hear His words again. "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them." Jn. 17:9, 10. Peter knew something of the fragrance of Christ's prayer for himself when He said to Peter, "Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee that thy faith fail not." Luke 22:31,32. How we all need, as Pe-

ter did, the Altar of Incense in our earthly sanctuaries to make intercession before the throne of grace.

"And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about." Exod. 25:10, 11.

This vessel along with the mercy seat was placed in the holy of holies. It was here that God communed with His people. This was the most important vessel and was the first one to be described by God to Moses. It was to be made of shittim wood which was considered to be an incorruptible wood. This was a fitting emblem of the humanity of Christ who in His unstained spotlessness was completely undefiled. The ark overlaid with gold denoting the Savior as the Son of God resplendent in His office of Mediator between God and man. Exodus chapter 25 also reveals that the ark was to have four rings in the four corners, two rings on each side. These rings held the staves which carried the ark and show us the significance of Christ to His people as He is unto them wisdom, righteousness, sanctification and redemption. The two staves are enunciated in Zechariah 11:7 as "Beauty" and "Bands" revealing Christ in the glory of His suffering bound to the cross by the determinate counsel and foreknowledge of God. This is what carried His people to victory.

The ark was designed to contain the Testimony on the tables of stone. Herein they were placed to denote Christ as He

kept the law to a jot and tittle. Therefore the especial use of the Ark was to preserve the law, and to preserve it out of sight for it was concealed from Israel's way, lest this ministration of death break forth in vengeance upon His people. Christ died that we might have life and have it more abundantly. From Hebrews 9:4 we learn that the ark also contained the golden pot of manna, to remind His people of the means which God sustains them in the wilderness, and Aaron's rod that budded to reveal Christ as our great High Priest.

The fact that the ark contained not only the tables of stone, but Aaron's rod that budded as well as the hidden manna helps us to see Christ more vividly as He is revealed in John. In John, chapter 20 Mary saw Jesus raised from the dead for Christ is the end of the law for righteousness to every one that believeth. He came not to destroy the law, but rather to establish it. When He called her by name, she exclaimed unto Him, Raboni, which is to say, Master. In the same chapter Thomas saw Jesus as his Lord and his God. Aaron's rod had truly budded. In chapter 21, when Jesus commanded the disciples who had fished all night and caught nothing, to cast their nets on the right side, He revealed Himself unto them on the shore by the fire and said, "Come and dine." This was a foretaste to the disciples of the day to come when His people will feast eternally with Him and all the mystery which He now shares with His Father shall be revealed unto them. Indeed, great is the mystery of godliness!

"And thou shalt make a mercy seat of pure gold; two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubims of gold, of beaten

work shalt thou make them, in the two ends of the mercy seat." Exod. 25:17, 18.

Thus the Mercy Seat was made to cover the Ark exactly, and what a wonderful blessing it is that His mercy falls not short of covering all who are preserved in the Ark, and all who are preserved therein will find His grace sufficient and His strength made manifest in weakness. At each end of the mercy seat were the cherubims facing inward and it was here from between them that God chose as His place to commune with His people. The cherubims are symbolic of justice and judgment for we read in Psalm 89:14 that, "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face." We learn as well that the cherubims were made of beaten gold even of one piece for the justice and judgment of God are inseparable, and His mercy and truth walk hand in hand together.

The entire Gospel according to John is filled with the mystery which surrounds the Son of God as He exemplifies the mercy of our heavenly Father in not sparing His own Son, but delivering Him up as a ransom for many. And seemingly to climax it all, we behold in the first chapter of Acts that Christ "was taken up: and a cloud received him out of their sight," thus to sit on the right hand of the Majesty on high. His work or redemption was finished. He had become the Lamb slain, had washed His people in His own blood, had become unto them the bread of life, and the light of men, had become unto the Father a sweet savor, and now was about to enter the Holy of holies as the ark of a better covenant and the sure mercies of David.

May God be praised!

In bonds of love, Stewart McColl

**VOICES OF THE PAST**

**"He being dead yet speaketh"**

**GRACE—WHAT IS IT?**

Perhaps there is no subject of the Scriptures more important. Perhaps no subject is so little understood by the masses of men. Surely no subject should be emphasized more. After an acquaintance and experience with and in the ministry for many years I have never heard any man tell his audience what "grace" is. This is my one point in this short article, and I wish that every statement be tried by the holy Scriptures, which are the infallible record of God, by which everything pertaining to godliness must be tried to see if it be true, just and right.

When the Lord put Adam in the garden of Eden to keep it and dress it, he gave him a law by which his life therein should be governed. The law gave him right to all the trees of the garden except one, which was called the tree of the knowledge of good and evil. The law said to him, "In the day that thou eatest thereof thou shalt die." That law was the word of God, hence was holy, just and good, and for Adam to transgress it meant death to him and to tell his posterity. He did eat of that tree, in violation of the law, and immediately became dead in trespasses and in sin, separated from God, driven out of the garden, and the flaming sword was placed at the entrance of the garden to avoid his return. In that sad state and condition the Lord made Adam the promise that the Seed of the woman should bruise the serpent's head, or undo the devil's work in bringing sin, and death by sin, into the world. "Wherefore, as by one man sin entered

into the world, and death by sin; and so death passed upon all men, for that all have sinned." "So by the obedience of eous." Here is the key to the subject, "grace."

If the law of our land holds the transgressor thereof responsible for his disobedience, and the guilty must meet its every demand, how much more so does the law of God hold the guilty accountable. Should man commit wilful murder the law says he shall die. If he were to faithfully promise never to transgress again, and were able to keep that promise, would the law excuse him? Certainly not. If all men have sinned and come short of the glory of God, does God's law excuse the guilty upon promise to do better? Certainly not. The only hope for a man indicted for crime is to prove that man innocent in the eyes of the law of the crime of which he is charged. This is often done, but every man was guilty in the eyes of God's law, because all had sinned; hence by nature all were under the curse. All being in this condition, "without hope and without God in the world," the Lord manifested His mercy to men in sending His only begotten Son to die that they might live. Christ met every demand of God's law, suffered all its penalty, the Just for the unjust, that He might bring us to God. Therefore Paul tells us that we are saved by grace through faith, and that not of ourselves, it is the gift of God. Since the sinner therefore could not merit the favor of God, since he could not undo what he had done, salvation is God's free, unmerited gift, which is "grace."

It seems remarkably strange that while all intelligent persons admit the above facts, many still contend that all men are saved by their own works of obedience and self-righteousness. The

apostle tells Titus that men are not saved by works of righteousness performed by them, neither are they called with an holy calling according to their works, but according to the purpose and grace given them in Christ before the world began. A man condemned to death by the law and in the death house awaiting the day of execution is no more helpless to work himself into the favor of the law and be excused for his crime than is the man condemned by the law of God for sin. When the apostles conceived the idea that they could do some things themselves, and desired, each, to be the greatest in the kingdom, the Savior said, Except ye be converted, and become as little children, ye can in no wise enter the kingdom of God. Little children are helpless, and can do nothing whatever for themselves. This is why, it seems to us, the Savior said. "Little children." There must be a realizing sense of this helplessness and a revelation of the power of God before any man can know experimentally that salvation is by grace and in no sense of creature works.

If the children of God are the workmanship of God, created in Christ Jesus, what part of the work did they perform and what part in the creation did they take? Such questions put the wisest men to silence, as was the case of Job when the Lord asked him, saying, Where were you when I laid the foundation of the earth? That question taught Job that he was not in existence when the Lord laid the foundations, hence had no part whatever in the work. The word "create" means to bring into existence that which did not exist before. Hence if the children of God were created of the Father in Christ Jesus, what part of the work did they perform? Absolutely none. Therefore salvation is by grace, to the

glory of God the Father, and because of this salvation they are called with an holy calling unto holiness and everlasting life. But salvation by grace is not for eternity only, but for this time state, that the children may be saved now from falling away from the doctrine of Christ; that they be saved from despair when overtaken with the afflictions of this world; that they be kept from evil in the day of temptation; that the tongue be bridled that it speak no guile; that the hands be governed that they commit no crime. It is also a light to the pathway of the pilgrim, that the feet be kept in the way of peace. When we see mighty works of God in building His spiritual house, the song is grace, grace be unto it. Then of grace let us sing, of grace let us preach, of grace let us write.

"Grace 'tis a charming sound,  
Harmonious to the ear;  
Heaven with the echo shall resound,  
And all the saints shall hear."

(Editorial by Elder H. C. Ker August 15, 1916).

#### NOTE TO OUR SUBSCRIBERS

When renewing your subscription, if you would cut out the name and address from your paper and mail it to us, it would help us very much. Also please renew in the exact name you receive the Signs.

When changing address, please notify us ahead of the change. When a paper is returned to us with improper address, the return costs twenty-five cents each. So please notify us ahead of time.—Editors.

#### NOTICE TO THOSE WHO WRITE OBITUARIES

We must ask that obituaries be as short and condensed as possible, giving pertinent information only. We find it very difficult to re-write or condense once an obituary has been written. We have on hand more than thirty obituaries which we will publish as we have space. We are glad to publish them of our brethren and friends, but need the co-operation of those who write them. A full page or less of double-spaced typewritten copy is about right, limit about 250 words, so that we can publish all the obituaries sent to us. Hand written obituaries must be legible and not too lengthy. Thanks for your co-operation.—Editors.

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**OBITUARIES**


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**IN MEMORY OF MARGARET MOORE  
(STARTZMAN) TAYLOR  
1887-1976**

My beloved mother, Margaret Moore (Startzman) Taylor, was born in Dover, Missouri, May 3, 1887, the fifth of eight children of Cornelia Bowen and Elder William Martin Startzman. At the age of seventeen she was baptized into the Old School Baptist faith and remained devoted to that cause throughout her life, which ended peacefully in Portland, Oregon, April 25, 1976, after a four-year illness.

She and my father, John Willis Taylor of Cass County, Missouri, after their marriage on June 26, 1918, in the bride's home at Blue Springs, Missouri, made their home six miles southeast of Pleasant Hill, Missouri, near Little Flock Primitive Baptist Church, where Mother placed her membership. Two children were born, the writer of this, and a daughter Elizabeth (Mrs. Elbert J. Barnes, Sandy, Ore.); and a son, William Bowen, who died at the age of sixteen months.

The home my parents established, was, through the years a home for Baptists. It had been the Taylor family home, and "Uncle Billy" Taylor, my grandfather, was a devoted member of Little Flock Church. My maternal grandparents were also Old School Baptists, my grandfather a minister serving churches in the area. He had a reputation, according to my mother, as "talking" while others "preached." Revered in our household in my growing-up years were many beloved servants of the gospel of salvation by grace. An uncle, Elder David Bartley, author of the Christ Man in Type, etc., was an early much loved influence. Elder William Lawson Hall, Blue Springs, Missouri, I believe baptized my mother. Elder J. R. Hardy and Sister Hardy visited the churches and were much revered by my parents and others. Also included among the highly-regarded by my mother was Elder J. T. Barnes, later of Wenatchee, Wash. my husband's grandfather, whom my husband remembers as having preached one of the most beautiful sermons of his life from his sick bed the day prior to his death.

My father through the years worshipped with my mother, attending services faithfully until his death in 1964 at the age of 94.

In later years my parents moved from their rural home to nearby Pleasant Hill, Missouri, and then in 1959 to Portland, Oregon, to be near my husband and me. Through the years in Portland, until her illness, my mother and my father until his death, made the long monthly trip from Portland to Pleasant Grove Church in Naches, Washington, then under the pastorship of Elder T. E. Atteberry, where she placed her membership. These meetings were times of great joy to both my parents.

My mother was preceded in death by my father on March 7, 1965 and by her last remaining sister, Ida Startzman Norvell, on March 25, 1975. Mother had devotedly cared for her sister Ida during her later years, a

fact which contributed to her own decline, but which was a labor of love she would not forego. Her life had been one of ready compassion, unselfish devotion and steadfast faith. She befriended many, taking into her home those for whom she could do — the motherless, the ill, the lonely, the needy. She gave of her own slender means and strength far more than could be returned. The gifts of her hand and spirit endeared her to friends and to family. My father joined her in these undertakings.

Brief but touchingly beautiful services in Portland were conducted informally at casket side by Elder Pleasant R. Stark whose friendship and spiritual gifts had been a source of much joy to both my parents. His presence was the fulfillment of a request made personally by my mother in my presence prior to her death. I do not believe that she ever understood that Brother Ben Preston had been ordained to the ministry and had followed Elder Atteberry as pastor of the church in Naches. The family wished to have him at the service also, but were unable to reach him at the time. He had been a faithful friend and source of great joy and comfort to Mother during the years my parents were together in Portland, often coming and taking them to church, and his visits to her during her illness were such a blessing. Elder Preston sent to my husband and me a most comforting message, a sermon in itself, which I enclose for use as those editing this see fit.

Interment was at Pleasant Hill, Mo. Here services were conducted by Elder Wilmer Harper, Osceola, Missouri, cousin of my husband. Many spoke of the singular power and beauty of his message. Among lifelong friends and remaining family, her funeral was conducted, and she was laid to rest beside my dear father in the family cemetery.

Mother's prayer, oft repeated, that God release her, had been answered. The dear Lord had taken her unto Himself

"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." (A passage especially loved by my mother).

Submitted by a loving daughter,  
Elizabeth Taylor Barnes

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**SISTER MARY OLA RICHARDS**

We would like to share a few thoughts concerning our sister who departed this life June 3, 1976.

We knew her from childhood, and as we grew up we remember her walk in life as being one that we wish we were blessed to walk. We would give honor or glory to no other than God. As we understand the Scriptures, He has blessed people to serve Him from the beginning of time.

This sister, we believe, bore the fruits of such a person who was called. We remember when she joined the church and was baptised. It was not a big show for the world, but for us it was simply a display of the effectual work of the Holy Spirit moving a person to follow her Lord.

"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 you can do nothing." And Matt. 7:16, 18, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

We would like to be thankful to God for having blessed her, and having blessed us by having her as our sister in the church.

Mrs. Mary Ola Richards, 76, wife of Leonard "Jack" Richards, died June 3, 1976 at the Oak Cliff Methodist Hospital in Dallas, Texas after an illness of two weeks.

Mrs. Richards was born February 6, 1900 in Bradley County, a daughter of John and Lillie Anna Vickers Harrod. She was a member of Antioch Primitive Baptist Church.

Other survivors include two sons; Jack Richards of Memphis, Tenn., and Frank of Arlington, Texas; 3 daughters: Mrs. Bonnie Trussell of Grand Prairie, Texas, Mrs. Mary Adams of Scurry, Texas, and Mrs. Martha Sullivan of Cornerville, Ark.; two brothers, Johnnie Harrod of Banks, and Opha Harrod of Hermitage; also by 11 grandchildren, and 3 great grandchildren.

Funeral services were held Saturday, June 6, 1976 at Union Hill Baptist Church by Eld. Stanley Phillips. Burial was in Union Hill Cemetery by Frazer's Funeral Home. Pallbearers were Fred Harrod, Keith Harrod, Charles Harrod, Jerrell Harrod, Elgin Harrod, and Charlie Morgan.

In bonds of love,

Charlie Morgan.

#### BLANCHE ELLEN TOWNSEND

It falls my lot to bring our readers the passing of Blanche Ellen Townsend on Nov. 30, 1976. She was the wife of Henry H. Townsend, and daughter of the late Annias and Nora Hastings. She was a member of Welsh Tract Church. She was born July 17, 1901, and died in her home on Tuesday morning, November 30. She had been under treatment for lung congestion for two weeks and was taken worse during the night. About five minutes before she died her head was in my arms. She looked up at me with a smile and said, I believe I am going to die. She closed her eyes and did not say another word as she expired. I called Elder James Poole who came at once to my aid.

She was laid to rest with her mother and father in the Little Creek Cemetery lot at Smith Mills Church. She is sadly missed by her friends and members of the churches we attended. In all sadness I said, The Lord has given and the Lord has taken away. Bless His holy name.

Henry H. Townsend.

#### ZORA ELIZABETH ADAMS

Zora Elizabeth Adams, daughter of Floyd S. Agee and Sarah C. Age of Christiansburg, Va., was born October 26, 1919, and died Jan. 13, 1976. She was united in marriage to Andrew K. Adams, and to them a daughter was born, Mrs. Joyce A. Davis.

She and her husband lived for awhile in the northern part of Virginia, and she attended the meetings at one of the churches. She was much interested in the doctrine and the people, and it was in that part of the country that she received a good hope in the Lord Jesus Christ. She was a lovely person and it was a great pleasure for her to be with the brethren and hear the preaching of the gospel.

Surviving are her husband and daughter, her mother and the following sisters and brothers: Ora A. Guthrie, Ruie A. Poff, Ruby A. Hawley, Doris A. Gawley, Francis A. Lewis Madeline A. Bonham, Elder Roy Agee, Willie R. Agee, Andrew C. Agee, and Floyd S. Agee, Jr. Surviving also are two grandchildren.

Her funeral was conducted from the Richardson-Horne Chapel, Christiansburg, Va. Elders Hale Terry and Lane Carter. Interment was in the Restvale Cemetery. She loved the hymns, "There is a fountain filled with blood," and "Jerusalem, my happy home," and they were sung at the funeral.

"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from the labors; and their works do follow them."

May each of the bereaved be blessed of the Spirit to say, ". . . the Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

John D. Wood.

#### MARY HART PITTMAN

It is with a sad heart I try to write this tribute to our dear mother, Mary Pittman. She was born February 17, 1882 in Jackson County, Fla., and passed away Sept., 8, 1976 at the age of ninety-four. She was married to the late Frank Pittman, Oct., 18, 1900, and to this union were born seven children.

She united with Ramah Primitive Baptist Church, June 5, 1905. She was most faithful to her Lord in whom she put all her trust. She loved her church and sister churches and was faithful in attending until her health began to fail in the past few years. She was loved by everyone that knew her and she loved everybody, always wore a lovely smile, and had a cheerful greeting. She was a loving mother whom we will always miss, but it is our loss and heaven's gain. She is survived by one son, Chalker Pittman; three daughters Ethel Skipper, Audrey Borland, and Eunice Deese; eight grandchildren; nineteen great grandchildren, seven great, great grandchildren; one sister, and two brothers.

Funeral services were conducted September 10, 1976 at Ramah Church by her pastor, Eld. D. W. Collins, and assisted by Elder Harry Collins. She was laid to rest in the church cemetery by the hands of the Ward-Wilson Funeral Home, of Dothan, Alabama.

We trust that God who doeth all things well, will comfort us as only God alone can do. We pray the church will bow in humble submission to God's will and we pray that we will be kept in the love of Christ to walk in like manner.

"Precious in the sight of the Lord is the death of his saints."

Written by her daughter who loved her dearly.

Eunice Pittman Deese

Read and approved while in conference Sept., 19, 1976, with a resolution that one copy be entered in the minutes of Ramah Primitive Baptist Church, one copy be sent to the Western Primitive Baptist Association, and one copy be sent to the Signs of the Times, with a request for publication.

Elder D. W. Collins, Moderator  
Sister Vivian McCall, Church Clerk.

**BERTHA N. ADSIT**

Sister Bertha N. Adsit was the daughter of the late Alice and Jacob Beesmer. She was married to Edward K. Adsit, June 18, 1924. She was a faithful, consistent member of Olive and Hurley Old School Baptist Church, Shokan, N. Y. for thirty-seven years.

Sister Bertha was truly adorned with a meek and quiet suirit. In her humble way she walked in the gospel of her blessed Lord and Savior Jesus Christ. She was a great sufferer, but her faith never wavered. She was an inspiration to any who visited her, comforting them instead. The beauty of her life is a blessing now to her devoted companion. It was true of him, as always of Sister Bertha, we went hoping to be of some little comfort to him, but he it was who strengthened us.

A simple service was held at Lasher Funeral Home by Winford J. Berry, speaking from 2 Cor. 5:4: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. If so be that being clothed, we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon that mortality might be swallowed up of life."

Mr. Dale Farley, a minister friend who had faithfully visited them in affliction, read a beautiful hymn, and made a few very suitable remarks.

Our sympathy, and the sympathy of her many friends goes out to dear Brother Edward. May the dear Lord continue to be a living presence with him. He feels, and so must we all, that the Lord has but taken to Himself His own. And blessed be His holy name!

Written by one who loved her,  
Mrs. W. J. Berry.

**FLOSSIE R. CARTER and  
WILEY A. CARTER**

Even though there is a difference of nearly 19 years in their deaths, this obituary is written to include both Flossie Rodgers Carter and Wiley A. Carter because of their similar relationships and their interest in Elam Primitive Baptist Church and the Primitive Faith in general.

Flossie R. Carter was born April 21, 1887, one of 15 children of Thomas Matthew Rodgers and Olivier Folmar Rodgers. Both parents were members of Elam Church and T. M. H. Rodgers was one of the Deacons during his life time.

Wiley A. Carter was born February 16, 1881, one of 12 children born to Henry Sanders Carter and Emaline Josephine Bryan

Carter. Both of his parents were also members at Elam Church and H. S. Carter was also a Deacon during his life time.

On April 29, 1904, W. A. Carter and Flossie Rodgers were married. One little girl, Voncile was born January 24, 1905 and lived less than two years. On June 12, 1927, W. A. Carter was baptized into the fellowship of Elam Church. One month later, Flossie R. Carter was also baptized into the fellowship at Elam. One year later, on June 9, 1928, W. A. Carter was set apart as Deacon and was ordained to that office on July 5, 1928.

W. A. Carter died Dec. 23, 1957. Flossie R. Carter died June 28, 1976. We believe it could be safely said that no couple within the range of our memory ever did more for the welfare of Zion than did this couple. Their home was always open to Old Baptists and few if any entertained more of them than did this couple. Brother Carter was invariably the first to see the physical and material needs of Elam Church and took the lead in supplying those needs—setting examples that few others ever matched. Sister Carter was just as faithful and liberal in her support of the church as her husband had been during his life time. The last thought of both of them concerned the welfare of Elam Church. Both, in their wills, left the major portion of their earthly possessions for the maintenance of Elam Church and cemetery.

By faith we believe they have both gone on to the Mansion that Jesus said He went to prepare for the saints. We believe our loss is their eternal gain. By motion and second Elam Church ordered this spread on the church records, and a copy sent to the Signs of the Times.

A. C. Carter, Church Clerk, and Nephew of the deceased.

**RESOLUTION OF RESPECT**

It has pleased the Lord to call from us Bro. Joseph Floyd Williams. He was born April 20, 1913 and passed away Oct. 28, 1976 at the age of 63 years. He united with the Mill Branch Primitive Baptist Church Feb. 9, 1974. Being afflicted in poor health he attended church as often as he could. He is survived by his wife, Mrs. Jeraldine L. Williams, four sons, Joseph, and Timothy of the home, and John T., and Gary Williams both of Rocky Mount, N. C. Three daughters, Mrs. Mary Jo Robinson, Mrs. Rebecca Tharrington, and Miss Isabel Williams of Rocky Mount, N. C. Four grandchildren; two brothers, John and Sam Williams of Elm City, N. C. three sisters Mrs. Maggie Williams and Mrs. Minnie Robbins both of Rocky Mount, N. C. Mrs. Maggie Wilson of Kingstree, S. C.

The last days of his earthly life were spent mostly in and out of the hospital, so may the family be reconciled to the will of the Lord, and feel to believe that his suffering and trials are over, and now at rest in peace.

We, the Mill Branch Church and friends, will miss him, but we hope to be submissive to the will of our heavenly Father in all things, for He knows best.

His funeral was conducted Saturday, Oct. 30, 1976 from Johnson's Funeral Chapel by Elder Harvey Holland. Burial service was in Mill Branch Cemetery.

Resolved:

That we send sympathy to the family, that

three copies of this respect be made: one to the family, one for the church records, and one be sent to the Signs of the Times to be published.

Done by order of our conference in December, 1976.

Elder Harvey Holland, Moderator,  
Sister Estelle Joyner Cockrell, Clerk.

#### JOHN PASCHAL

Pleasantville Primitive Baptist Church acknowledges the passing of our dear Brother in Christ, John Paschal. Born Dec. 12, 1885, passed Jan. 27, 1976. His parents were Geo. Washington and Addie Poteat Paschal. His wife Annie Wall Paschal, passed away in 1967. He leaves, daughters, Mrs. Lelia Carter, Greensboro, N. C., Mrs. Lucille Small, Reidsville, N. C. Son, John H. Paschal, Reidsville, N. C. four grandchildren, four great grandchildren.

Brother Paschal loved the truth, and was a devoted member. He manifested the grace and faith of God in his walk of life. He was a farmer and loved to work, and was blessed to do so, having prepared his crop land for planting, for this year, being ninety years of age. He has a lovely family, that showed him love and care daily.

Services were held in the meeting house by Elder David Spangler, and Elder H. W. Wray. Burial in the cemetery there.

Written by the request of the church, and accepted in September conference.

Rachel Wray

#### MIDDIE ANN McLAWHORN HARRIS

Whereas God in His all wise providence removed from our midst our beloved sister Middie Ann McLawhorn Harris, daughter of Elias James Franklin McLawhorn and Drucilla Louvenia Manning McLawhorn. She was born February 20, 1892 and died on Aug. 8, 1976. On January 7, 1908, she was married to Levi H. Harris. He died in June 1955. She is survived by two sons, Jarvis E. Harris and Alton E. Harris; two daughters, Ethel Taylor and Alma Athleen Norville; twelve grandchildren and fourteen great grandchildren.

Sister Mid was a kind hearted, generous person who was eager to share with others. It was her station in life to live in several communities; and in each she made many friends, who remained to be life long. She was a woman of honor and integrity. Her walk and her talk in life was that of a true Christian; one who tried to serve her God. She was a firm and steadfast believer in salvation by the grace of God. So on a confession of faith she united with Hancock's Church in September 1919, and was baptized by her pastor, Elder G. W. Stokes. Sister Mid read her Bible faithfully as long as she could see; for she was blind for several years prior to her death. She was a praying woman. She was a firm believer in prayer for she realized that man is a weak and helpless creature and that all her help must come from the One who has all power.

We sorely miss this dear sister, but feel that our loss is her eternal gain, and pray that God will bless and comfort her bereaved family.

Done by order of conference while in regular session, on August 14, 1976.

Elder Joseph L. Sawyer, Moderator  
Nina B. McLawhorn, Clerk.

#### RESOLUTION OF RESPECT

#### SISTER LILLIE SHAW

We, the members of Mill Branch Church bow in submission to the will of our Lord, who doeth all things well. Sister Lillie Shaw was born February 21, 1886 and passed from this world August 16, 1976, at the age of 90 years. She united with the Mill Branch Primitive Baptist Church March 6, 1949 along with her sister, Ethel Whitley, now deceased. She is survived by one sister, Mrs. Gertrude J. Bass of Rocky Mount, N. C. She attended church in a most sweet, humble way as long as she was able to go. When she got so feeble she went to live with her sister and was a shut-in for quite a few years, but as she became more feeble she was moved to a local nursing home. We feel that she is now resting in that sweet, peaceful sleep, never to have any more pain or discomfort. May our loss be her gain.

Her funeral was conducted at the Johnson's Funeral Home by Elder Harvey Holland and laid to rest in the family cemetery.

RESOLVED, that a copy of this Resolution be placed on the church records, one sent to the family, and one to the Signs of the Times for publication.

Done by order of conference in December 1976.

Elder Harvey Holland, Moderator  
Estelle Joyner Cockrell, Clerk.

#### IN MEMORY OF MISS VELMA WOOD

It is with sad hearts we try to write of the loss of our dear Sister Velma Wood. She was born August 31, 1908 and departed this life July 16, 1976. She was the daughter of Brother Fernie Wood and Sister Melia Johnson Wood. She joined Hickory Grove Primitive Baptist Church December 7, 1969 and served as treasurer of the church from April, 1970 until she passed away July 16, 1976. She was faithful in the attending her church meetings and did a lot of work in the church and will be greatly missed.

She laves to mourn their loss, three sisters, Mrs. Gertrude Royal, Mrs. Kathleen McLamb, Miss Cleon Wood and one brother Mr. Gary E. Wood and many relatives and friends. Her funeral was conducted at Rose Funeral Chapel in Benson by her pastor, Elder W. D. Godwin, along with Elder C. D. Turner and Elder Curtis Raines. She was laid to rest in Devotional Gardens Cemetery near Dunn, N. C., beneath a lovely mound of flowers there to await the morning of the resurrection when Jesus comes to gather His children home where there will be no more pain, sickness, or death. We pray to be in that number. May God's richest blessings rest and abide with her family and friends now and forever. May we all be comforted with the Scripture, "We grieve not as those that have no hope."

That a copy be sent to the Signs of the Times and one to the family.

Sister Gertrude Royal  
Sister Leacy Beasley.



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 145

DANVILLE, VA., MAY, 1977

No. 5

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 5/77  
IT EXPIRES WITH THIS ISSUE

Dear Elder Spangler:

All issues of the **Signs** are an inspiration, but the December issue is very special, bringing forth praise and appreciation from many readers. It has been suggested that some thought might well be given to making every December issue somewhat similar.

Elder Wm. L. Benedict's reference to Elder Joseph L. Staton (Elizabeth's grandfather) and to Daniel Holloway (my grandfather) two wonderful men, is a reminder of how deeply rooted our families are in the Old School Baptist doctrine. We are immensely proud of our ancestors for our heritage, and for their influence and guidance all along the way, instilling in us at times the importance of trying to justify our existence.

Elder E. Rittenhouse was pastor of Little Creek Church and baptized our mother, Martha Ellen Hastings, while still a school-girl, and later (Dec. 10, 1884) married her to Archer C. Holloway. Elder Rittenhouse was moderator when the Snow Hill Church was constituted November 20, 1876. The observance of the 100th anniversary of the

Snow Hill Church was in keeping with the Old School Baptist philosophy of maintaining a low-key decorum at all times. Elder Poole opened the meeting with appropriate remarks, and announced that copies of the Church history were available; gave out a hymn and spoke in prayer. Jack Dawsey preached. Then we had refreshments in the basement. Maude Truitt had provided a beautiful floral arrangement for the table as a tribute to the memory of Handy B. Truitt in appreciation for his loyal and faithful devotion to the church and the principles for which it stands. Handy was a moving force and source of strength over the years from the time he was the only male member. We salute him, and thank him.

We are deeply grateful to Maude Truitt and Elsie Beauchamp for their exhaustive research into church records, and elsewhere, in procuring the authentic data for the Church history, and making copies for distribution. We are richly blessed with willing workers.

Our love to you, Mrs. Spangler and all your young folks.

William Holloway

Duke Hospital  
Durham N.C.

Dear Elder Spangler and readers of the **Signs**:

This is to thank you for your visit to see me while in Duke Hospital, Durham,

N.C. the third Sunday in December. Also appreciate the other brethren visiting me the same day.

A few days after you were here I was transferred to New Hanover Memorial in Wilmington, N.C. as an out patient. First treatment there while connected to the hemodialysis (artificial kidney machine) I had a heart attack and this followed by pneumonia. I was placed in the cardiac unit (c.c.u.) for five days. During this time I was in a very critical condition. In spite of my affliction while lying helpless, much comfort came from the following verse which is found in the twenty-third Psalm, **“Though I walk through the valley of the shadow of death I will fear no evil.”** These words have lingered in my mind everyday and I believe I have felt and still feel the true meaning as it came from the pen of King David and I was made to know that I was in the hands of a just and merciful God. One who controls everything that exists even the winds and the seas.

I'll never be able to find words to express my deep sorrow in being separated from my brethren. I have received many telephone calls and many get well cards.

Many Elders such as you have been by and prayed for God to extend his reconciling grace to me and my family. I believe their prayers have been answered. I would like to acknowledge the names of those who have written, called and visited me, through the Signs but it would take too much space. I do want to mention some of the Elder's who visited me and said words of comfort in my behalf. Elders Oliver Allen, Sam Jones, D.B. Stokes, J.T. Prescott, Brother Jack Dawsey and Brother Ernest Jones, last but not least a dear brother in the flesh Elder Zennie L. Rhue.

And to the three churches. Atlantic,

Sea Level and Hadnot Creek. Although I am not able to help myself, I am dependent upon some very good doctors and a just and holy God in directing their hands. My love goes out to each one of you. I have tried to pray for someone to be sent to hold services for you and I understand that Brother Jack Dawsey, Elder J.T. Prescott and Elder Sam Jones have been holding services for you. I have a small glimmering hope that the Lord will bless me to meet you again. If it is not his will for me to see you again, I hope to meet you over yonder beyond the chilly waters of death where we will all be dressed in that white robe that Christ wrought out on Calvary's Cross. I would love to hear from any Old Baptist or friend who has time to write. The hospital bed can be a lonesome place. The prospect for my recovery is not very good. I love all Old School Baptist. Yours in hope of eternal life. This I have just dictated to my wife.

A brother in Christ, I hope,

Elder J.J. Rhue

(Since receiving the above. Elder Rhue has been removed from this life. His letter will be of much interest to his brethren. Editor.

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Dear Brother Wood:

Enclosed is a check for one year renewal, the remainder to be used as needed.

I enjoyed reading the Dec. issue written by the dear old brethren that have been gone so long, and thanked God that the writers of today are still contending for the same doctrine in the **Signs** as they did 100 years ago. I believe with God's help they will continue to do so.

What a privileged and special people the Primitive Baptists are. The old writers were blessed to write these sweet truths, then a century later the brethren

are blessed to read them with such love & emotion, tears flow from their eyes with joy. What a kind and gracious God we have.

I hope you and Sister Wood are in good health after this cold and harsh winter

In bonds of love,  
Mrs. Lester (Verta) Haning  
843 Glendale Ave.  
S. Charleston, W. Va.  
25303

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Route 1, Lake Jackson  
Monticello, Ga.

Dear Elder and Sister Spangler:

The Lord's blessings upon you this New Year. So often I think of you, wonder how you are, and wish I could be with you more often.

I have wanted to tell you how very much I enjoyed the December **Signs**. How wonderful was Elder Beebe's editorial, David Bartley's letter on Rev., the recounting of Wm. L. Benedict's travels among the Baptists of that day—all of it. I particularly cherish this copy of the **Signs** and am thankful the editors were moved to issue it.

To think that the truth is ever the same through all the ages, that the people He has plucked as a brand from the burning ever praise him, is comforting to those who walk this lonely way, often wondering if there is basis for their small hope. Almost daily my cry is, **O that I knew where I might find Him! that I might come even to His seat!** Job 23rd chapter sums up my heart's language.

We went to New Harmony at Hiram Sunday. Elder Hand came for Elder Griffin, whose health is no better. Sister Hand told us that Brother Griffin was experiencing nausea and could eat but little, therefore continues to lose weight.

He is to enter the hospital again soon. I think of him with love, and hope he can feel the presence of his Saviour in this affliction. . . .

O, the many sad faces of life! Can you look back and recall how wonderful and bright life seemed, how much we expected of it, when we were very young? This is the natural, human (and wrong) picture of life's purpose, and the road of earthly joy is not the true one that leads to life eternal. No, that one is filled with trials, wreckage of our earthly plans and ambitions, fears that even our hope that He has visited us, are vain, with uprisings and downittings. A dismal picture and not to be desired, says the world. Yet we would cling to His promises to His people, "**But he knoweth the way that I take: when he hath tried me I shall come forth as gold.**" Job 23:10. ". . . when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me." Micah 7:8.

Our best love to you both. Think of us and love us even though we feel unworthy of the regard of His people.

Humbly,  
Florence A. Gibson

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605 Beacon Street,  
Laurel, Miss. 39440

Dear Children of God:

I feel like shouting from the rooftops that God still answers prayers. I have been sick for some time, not able to do my own house work. My daughter has cancer, and with this trouble I couldn't seem to get much better. I wasn't able to attend the Saturday meeting at our little church. I asked if our dear pastor and Bro. Grady Dearman would pray for my daughter and me. They did pray, and Sunday morning I was able to attend church, and my

daughter told me she felt much better.

Brother Philips says that we are inclined to think too much of our servants. I hope I don't give that impression. I do love them for the truth that flows through their mouths. I know that God has given them what they have, and without God they can do nothing. I don't believe prayer changes anything, for we pray that God's will be done. Other churches have called and asked if they could pray for us, and I say yes. They have the privilege of praying, and we don't know who the children of God are, but God knows them that are his, and they follow him.

God did not give me the talent to write as he has some, but if you have room in your paper to place this, I will be grateful. I want God's people to know what a blessing I have received from him. Please pray when you have a mind, that if it is His will to take my child, to make me submissive to his precious will.

A Sister in Christ, I hope,  
Viola Carter

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Route 2, Box 78A  
Strong, Ark. 71765

Dear Editors of the Signs:

I am sending a \$5.00 check for the renewal of my subscription to the **Signs** for 1 year. I felt to be so empty and barren at this time to write anything spiritual, but all of a sudden it seemed the spirit of love was flowing from my heart, rejoicing in my Saviour and my God, and the lovely hymn came to me,

**"How sweet the name of Jesus sounds  
In a believers ear!  
It soothes his sorrows, heals his wounds,  
And drives away his fear.**

**It makes the wounded spirit whole,  
And calms the troubled breast;  
'Tis manna to the hungry soul,  
And to the weary rest.**

**Dear name! the rock on which I build,  
My shield and hiding place,  
My never failing treasury, filled  
With boundless stores of grace.**

**Jesus, my Shepherd, Husband, Friend,  
My Prophet, Priest, and King,  
My Lord, my Life, my Way, my End,  
Accept the praise I bring.**

**Weak is the effort of my heart,  
And cold my warmest thought;  
But when I see thee as thou art,  
I'll praise thee as I ought.**

**Till then I would thy love proclaim  
With every fleeting breath;  
And may the music of thy name  
Refresh my soul in death."**

Yes, the name of Jesus does sound sweet to a believer's ear. He is the Way, the Truth, and the Life, for there is none other name under heaven, given among men, whereby we must be saved. In him we live, move and have our being. For without him we can do nothing. We can sing praise unto his holy name, from whom all blessings flow, when blessed of him to sing with the spirit and with an understanding also. Jesus said, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world. Verily, verily I say unto you, Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so that he that eateth me, even he shall live by me. It is the Spirit that quickeneth, the flesh profiteth nothing. The words that I speak unto you, they are spirit, and they are life."

How sweet to feast on Jesus the living bread which came down from heaven, when spiritually blessed of him! His words to them are spirit and they are life, to the ones the Lord quickens. The spiritual birth is likened unto the wind, they hear the sound thereof, but don't know whence it came, or where it goeth: so is everyone that is born again of the Spirit. For to be carnal minded is death but to be spiritual minded is life and peace, said Paul. The carnal mind is enmity against God, not subject to the laws of God, neither, indeed, can be.

I know that when left to the flesh, I cannot please God. I feel much of the time to be, "A stranger here below, and what I am is hard to know: I am so prone to sin, I fear that I'm not born again." This verse of a hymn comes to mind, "When through deep waters I call thee to go, the rivers of woe shall not thee overthrow: for I will be with thee thy troubles to bless, and sanctify to thee thy deepest distress."

"The Lord is not slack concerning his promises, as some men count slackness, but is long suffering to usward, not willing that any should perish, but that all should come to repentance." He that hath the Father, hath the Son also. They cannot be separated. To we who believe, there is but one God. Love to all of you.

Yours in hope of eternal life,  
Mrs. Lula B. Fox

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64 Cedar Crest,  
Tuscaloosa, Ala. 35401

Dear Elder Spangler:

Enclosed please find my check for \$25.00 for which I wish you to extend my subscription for two years from its expiration, and apply the remainder to help distribute the **Signs**.

Last May of the fourth Sunday, along with Sister Lorene Nixon, I was baptized into the fellowship of Salem Church, five miles southwest of Gordo, Alabama. Elder E. E. McCool and Lic. W. T. Posey were in the baptism. Since then I've had many doubts and fears and good reasons for sorrow because of illnesses in my mother's family and in my wife's mother's: but I am not sorry that I was finally brought to the point of asking for a church home. My best hope now is that I will be made to cling to what I have considered to be a hope — dim though it has often become. I feel to be weak in faith, and not nearly so charitable as once I thought I was; and from day to day it turns out that my worst battles are within myself.

My wife's health and attitude seems to be good still, except she still suffers somewhat with her left ankle which was broken last June. She is still teaching, and I have to start back on Friday, January 7th to complete the last half of my 22nd year at the University of Alabama.

Please give our regards to Mrs. Spangler, and remember us in your prayers. Forgive my feeble attempts to convey some of my feelings. I'm sure that you can read between the lines.

Hoping that you and Mrs. Spangler are well, I am.

Yours sincerely,  
James L. Howell

(How glad I was to learn that our dear Brother Howell had been led to identify himself with the Lord's humble poor. I remember him when he taught at the University of Delaware, and I was pastor at the Welsh Tract Church, Newark, Delaware. — D.V.S.)

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### HIS CUP RAN OVER

Dear Brother Spangler:

I'm enclosing \$5.00 for Mrs. M. E. Inge, 18 Laurel Avenue, Danville, Va. for the **Signs** for 1 year.

This morning before going to church Mr. George Soyars called and asked me to ride with him to Dan River; and I accepted. On the way down there he was telling me of some meetings he had attended; then he said, "I don't know if it does me any good for me to go at all." I thought to myself, that's about the way I feel this morning. George has pulled out from another faith and had his name taken off the church book. He is a believer in the Old School Primitive Baptists, I believe.

Getting back to the way I felt this morning. My wife said to me before I left for Dan River, "I hope preacher Spangler says something this morning to make you feel better." I was feeling a little low. By the time we drove in the church yard that low feeling left me. We entered the church and sat about middle way back. The singing I thought was just wonderful. Then you said, "good singing was better than poor preaching." When the meeting was over, I didn't feel that we had had poor preaching. May the Lord be praised! It was one of the sweetest meetings I've attended in a long time. It seemed like the Lord just lifted me up.

2 Cor. 4:18, the text you used Saturday night, also this morning, has somehow lifted me up: The natural eye and also the spiritual eye. The things that are not seen are eternal. The preaching this morning somehow was sweet to me. "My cup runneth over." When we are given to meditate on spiritual things and eternal life, we are a blessed people.

Galatians 1:1. The Apostle Paul in the first verse declared that it was not of men, neither by man, but by Jesus Christ, and God the Father who raised Him from the dead. Though a learned man, the Apostle Paul sought not the praise of man, but pointed to one who

had done all things well.

I just love to meet with God's people in sweet fellowship.

Love and fellowship,  
Allen Carroll

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### SOMETHING TO CONSIDER

607 Millbrook Street,  
Selma, N.C. 27576

Signs of the Times.

Dear Elder Spangler:

So many times we fail to express our feelings to loved ones until it's too late. This letter is to my Mom and Dad, and I hope they can read it before it's too late.

Mom and Dad have been active in the Primitive Baptist Association for about 35 years. There were so many things I wasn't able to understand until now. In the ways they tried to teach we children, I just thank God for them, what they believe, and the way they live by what they believe.

I knew there was something different, but I was so wrapped up in the worldly things of life, I thought I was right and they were wrong. I didn't become aware of just how wrong I was until the 3rd Sunday in October, 1976. Would you believe this was same day Dad was baptized 34 years ago.

Now I know the blessed hope they have comes from God, because they could not have received the strength they have from any other source. I pray that God will continue to give me this strength, and I can live the rest of my life the way they taught me.

I love them dearly and hope that I will be worthy to see them beyond this life.

A sister in Christ, I hope,  
Mary P. Mitchell



3737 Tillott Road, S.W.  
Roanoke, Va.

Dear Elder Wood,

I am enclosing a copy of a letter written to us by Elder C.B. Davis, Jr. of Roxboro, N.C.

Having his permission to send this to you and ask that if you think it worthy for publication in the **Signs**, to edit and publish at your convenience and space.

I was blessed to visit the Upper Country Line Asso. last July and on the Saturday evening there, Elder Davis used the scripture 17th Chapter of Jeremiah, 11th verse, as part of his discourse. My Cup ran over. It was just a short time before this, I was reading that scripture and was given to wonder what those eggs meant. Having returned from the Association, I wrote him and Sister Davis of those thoughts. This letter was an answer I received. I felt it too rich not to share it with the many readers of the **Signs**.

However we leave this to your judgment. I trust that you and Sister Wood are well and enjoying many blessings of the gracious Heavenly Father. We would love to have you both to visit us when ever you can.

Harding joins me in best regards and love for Christs sake.

Rlee B. Houchins  
2737 Tillett Rd., S.W.  
Roanoke, Va. 24015

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*("As the partridge sitteth on eggs, and hatcheth them not; so is he that getteth riches, and not by right, shall leave them in the midst of his days, and at the end shall be a fool." (Jeremiah 17:11)*

*Roxboro, N.C.*

Mr. and Mrs. H.C. Houchins  
Roanoke, Va. 24015

Dear Ones:

We were so glad to see you folks again and spend a few moments in fellowship. We enjoyed the meeting so much, for it so seemed that Christ was there.

We appreciated your letter as I told you Sunday, and I should have answered before now. It seems we are so busy, it is easy to put off that which is our duty.

I would say, let us praise his Holy Name that He gave you the desire to hear of the eggs that wouldn't hatch; and I trust gave me an expression of words.

The scripture is the absolute likeness of carnality and self-works. He allows his people to go a full measure of their ways, and then shows them the folly thereof.

The partridge sitting is totally depending on her labor for the regeneration of life. There is no surety for her that the eggs are fertilized, and yet she sits, and will suffer even death to protect that trust she has in self-works.

The worldly people rest (sit) upon and rely on their self-works, and are satisfied that it is sufficient. Their hope has not been fertilized (the quickening Spirit of Grace) so they know not that their hope of regeneration is dead (can hatch not).

Surely it is disappointing to the partridge to find that she must learn that upon which she trusted, just as God's people feel that the end has come when He teaches them that their self-works cannot bring forth regeneration.

The eggs (seed) of God's dear ones were fertilized in Abraham when he was told that he and all his seed would inherit the kingdom. Then our hope (nest) is full of living eggs in that God is not lax in his promises. Faith does not cause us to believe that regeneration will cause us to resemble these bodies (as the

chick the partridge) but will be a spiritual one in perfection.

Within the egg (natural) are two parts, the yoke which is inside enclosed in the white – just as the body of man encloses the spiritual, which is actually new life that some day shall burst forth to glory in Christ.

The spirit desires to break out and go to be with Christ, and this is why God's people think of death as the beginning rather than the end.

The end (destruction of the egg) is the only way life can come forth, so the body must be destroyed that the life eternal may be attained. Flesh and blood cannot (carnal) go to see Christ.

I had not intended to write so much, yet it seemed hard to find a stopping place. May we render praise and thanksgiving unto him that the nest (his sovereign will) is filled with the works of Christ (live eggs) to a jot and tittle, and that the incubation (his word) is assured through the warmth (Grace) that He tenderly watches over the eggs (His little ones in mercy) and will not see the nest robbed or a single one fail to hatch (be lost), but will see that all are raised up in the last day (the resurrection).

We send our love and best wishes to all of you.

In bonds (eggs) of Christ,  
Eld. C.B. Davis Jr. and Jeanette

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### SISTER LUCHT EXPRESSES HER APPRECIATION

Chestertown, Md.

Dear Brothers and Sisters:

There doesn't seem to be any better way for me to thank all the precious brothers and sisters, everywhere, than to send a letter to the **Signs**, for all the cards, letters and flowers I received while

in the Hospital during February. To feel the love and fellowship each one expressed, was better than the best treatment the nurses could give.

Then one day while I was still in the Coronary Care Unit, I looked up to see the dear face of Elder Poole. Brother Harry Ward was just outside the door. No one can ever guess what that visit meant to me, as well as another, the following week, by he and Sister Poole. To know they cared enough to travel nearly 100 miles to visit me, was almost more than I could stand. I feel to be such a little one in God's great Kingdom, and to realize His love extends even to such a little one, thru His chosen Pastor and others, who I feel are much more important in His sight than I, overwhelms me. I was richly blest again about an hour before I was discharged, by a visit from Brother Frances Adkins. It was near lunch time, and when my tray came, I told him spiritual food was much more needful than natural food, just then. His visit just added a sweet flavor to my lukewarm food, later. How the Lord did seem to bless me, and continues to do so. I missed the Welsh Tract Meeting very much, but Sister Poole promised to record it for me. First time I've missed in many years, but the Lord knew why, and He knew I was there in spirit.

Now I am home and doing nicely, as long as I take it easy and rest a lot. When I go back for my checkup in a couple of weeks, I hope the Doctor will give me permission to return to my part time work. If not, I ask the Lord to bless me with the understanding to say, "Thy will, O Lord, not mine", be done. For I know, that too, is in His hands.

Receiving the **Signs of the Times** while in the hospital was a real treat, for it provided me with a "solid" contact with my people, and provided good reading.



There was many precious portions of Scripture given me during that time. To mention just a few of His precious promises to those who trust Him, and believe, "II Corinthians 12:9 – "My Grace is sufficient for thee, for my strength is made perfect in weakness"; and Isaiah 41:10, "Fear thou not, for I am with thee. Be not dismayed for I am thy God, I will uphold thee with the right hand of my righteousness". And then the precious 23rd Psalm, "The Lord is my Shepherd, I shall not want". And oh, so many other comforting verses. "There remaineth a rest for the people of God." Hebrews 4:9.

Many times we do not heed the warnings given us to slow down. We go on in our strength until finally He puts a stop to it, saying "Be still, and know that I am God." Our "stops" are for His purposes to be made known. I often think of His promises to His children, and each and everyone is sure and steadfast. He never goes back on a single one.

I always enjoy the many good articles in the **Signs**. I especially enjoyed the articles in the latest **Signs** on Predestination, and to read again, Elder Poole's Circular Letter to the Salisbury Association. It could not have been said in any plainer words, for anyone to understand, if the Lord has blest them with a mind to do so.

I've written more than I intended, but I do want everyone who wrote me, to know I appreciated it, and I love you all, for Christ's sake.

God bless you all and keep you in His  
Care,  
Sister Ruth Lucht

**BLACK CREEK UNION**

The next session of the **Black Creek Union** will be held, the Lord willing, at

Aycocks Church the 5th Sunday and Saturday before in May, 1977. Everyone is cordially invited to come and worship with us.

Harold Pittman, Clerk  
P.O. Box 4528  
Rocky Mount, N.C. 27801

**STAUNTON RIVER UNION**

The next session of the **Staunton River Union** will be held at Weatherford Church, the Lord willing; the 5th Sunday and Saturday before in May, 1977.

L. H. Doss, Clerk

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**SIGNS OF THE TIMES, INC.**R.F.D. 6, Box 270 Beechwood Lane  
Danville, Virginia 24541**EDITORIAL****ACTS 10:1-8**

*"There was a certain man in Caesarea called Cornelius, a centurion of the Italian band. A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always. He saw in a vision evidently about the ninth hour an angel of God coming in to him, and saying unto him, "Cornelius." And when he looked on him, he was afraid, and said, "What is it, Lord?" And he said unto him, "Thy prayers and thine alms are*

*come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is on the sea side: he shall tell thee what thou oughtest to do." And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; and when he declared all these things unto them, he sent them to Joppa."*

All of the religious world is involved in preaching what they call the gospel. The fervor in one order of people is about like that in another. Their objects may differ, but what one has in mind is an important to them as what the other fellow has in mind. I feel sure, in the most, if not all cases, everyone is sincere. Every man is religious, and worships the god that he knows. There is something vital and sacred about everyone's religion. As far as our system of government is concerned, we do not have any right to intrude on his religion and deny him his American right to it. Since this is true, I indulge no thought in my mind to regulate the American people in their right to worship as they please.

With all of the above in mind, it is yet my right and obligation, as a minister of the gospel, to oppose error wherever I meet up with it. But my right does not end with opposing error; it is also my obligation to contend in a kind manner for what I feel the scriptures teach and to remember that I might be wrong and that he might be right. This assertion might be questioned by something like unto this: Do you know that you are a minister of the gospel? The only answer that I feel free to give is found in the ministry of another man. His experience was that he did not know anything as he ought. I do not know anything as I

ought, but I have authority given me as an ordained minister, by the highest ecclesiastical body recognized by the Bible as well as my government.

In the expounding of the above writing, together with related passages, I do not anticipate dealing with personalities. I will, as blessed of God, write to the point, even calling things as I see them. I do hope that I will not be stamped into any unbrotherly charges or language, but to deal only with the subject under consideration. To do this, it will be necessary to oppose some matters that have been promulgated in various places. I also realize that what I call error may be regarded highly by someone else as truth. Of one thing I am sure both ways are not true. One of them is wrong, and it could be that both of them are.

I have read quite a bit, and studied to some extent, the comments of Dr. John Gill, that sinners are regenerated by the preaching of the gospel. I feel sure that that expression will be called in question. It is not my intention to make regeneration and being born again as synonymous to each other. I do not think that it is correct to do so. If any of my readers think so, and they mean to say so in their writing and preaching, then I mean to deal with them in that way as though I believed it that way. I had never heard such an idea expressed by our people in America until recently. I know some Missionary Baptists near me that preach acceptably to our people until they get on the effects of the preaching of the gospel on dead sinners.

It is true that nearly all, if not all, of our English brethren accept that as being the truth. I have recently conferred with the editorial staff of both the Gospel Standard and the Zion's Witness, and they kindly advised me that that was their position. They were somewhat

reluctant to affirm that all unborn men were brought into divine life by preaching the gospel. I am sure that they have a satisfactory explanation of that position for themselves. It just does not seem compatible with the general tenor of the scriptures to say that God has more than one way to imparting life to dead sinners.

I have felt sure that the Bible taught that the gospel of Jesus Christ brought life and immortality to light through the gospel, but if language means anything (and it does) then bringing to light a matter or a thing is far different to bringing about life. All of the people I know are careful to feed the living, but I have not known a case of them feeding the unborn or the dead.

In turning from the Jews to the Gentiles where will we find a record of the bringing of them in? In such an important matter, we need to know, 1. How that nation that was not a nation toward God, was dealt with in the matter. 2. We will certainly need to know the relationship between this brought in nation and the Jews who had been the choice of God for centuries.

Let us take up how the first Gentile was brought into the kingdom of heaven manifestly. This is a test case both as to his condition before being brought in, and the manner in which he was brought in. I realize that a lot of people, yea, even brethren, think that any other Gentile would have, and that he could have, been the pattern to leave on record. This does not fit the gospel of the grace of God. God calls His children by name. Jesus Christ did not call at a bunch of men on the Damascus Road. He only called to Saul of Tarsus, and in our present text He only called Cornelius. That means everything to me. He called Abraham by name; he called Martha by name

twice in succession; He designated Peter when He first arose from the grave. If I have been called out of nature's darkness into the light and liberty of God's children I was called by my given name. This man Cornelius was a devout man, and this word is also used in connection with Ananias. In each case it means that they were both reverential. There must not be any question, any quibbling, about the integrity or the veracity of either one of these men's standing before God, for a reflection or a question hurled against either as not being genuine children of God, is a reflection on the other. It is unequivocally true that Cornelius was a child of God before Peter ever saw him. If not, why not?

This man, this certain man, also feared God with all of his house. It might be said, Many men fear God but that does not make them children of God. True in many cases. In this and many other cases, this has the Greek meaning of the word 'feared' as one that is caused to fear. If that isn't the way that it is with every God-fearing child of God, then you may have it all, for it is a tinkling cymbal and as sounding brass. This same usage with the same meaning is given in connection with scores of other children of God. Therefore He was a child of God before he ever beheld Peter, and this fear was God-caused.

He gave much alms to the people. Ah, how delightful the theme grows. How this displays the mercies of God. Whatever subject that we may write or preach upon this is the center of it, the theme of every (God-given) article or discourse, it is the same; the divine mercies of God. The subject is about God's children being quickened into life by the direct and effectual workings of God's Spirit in them without any auxiliaries or any

instrumentalities or any secondary works by men or angels. The proof of it is before us. He shared with others what the Lord had given to him. The word "alms" in every case in the New Testament means kindness, or a kind act. If we give credibility to the testimony of James (who will be first to say that we do not?), we are assured that neither faith nor works will stand alone. He brings up a case in support of that lofty thought. If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit? (James 2:15,16) He explicitly clarifies that the children of God have faith given them; that this gift of the Spirit, as do all of the gifts of God, makes room for it wherever it is sent. Verily by their fruits are they known. Cornelius had the fruit, therefore he had the Spirit in Him from whence all goodness and kindness (alms) come.

He prayed to God always. Ah, what a line of communication had been opened between God and the sinner, Cornelius. Who opened it? Did the man Cornelius open it? What? A man born of a woman that had brought death in sin upon every descendant delivered from her womb? A man born under the law that always produced death, and that never will produce life? Surely, surely no one will take that position. Seeing that it is utterly impossible for a man dead in sin to act in order to have the marks of a child of grace which this man had. It does seem that it is better to follow that line of thought than it is to say that God sent Peter to feed sheep, and lo and behold he found one of them dead.

This man saw a vision about the ninth hour of the day. I am sure that had I the

gift and the time, much could be found delightful for meditation on this ninth hour, but since that is not the subject, let us pass on. I know that the human mind is often catapulted into melancholy and disarrangement from which many illusions and visions come. Those things do not belong here; to refer to them as bearing on the truth is another serious illusion. This man Cornelius saw a vision. He did not think that he saw it. He saw a vision. Luke said that he saw one (Luke is the author of the Acts), and I believe that he saw one. Do you? Furthermore, in the vision an angel of the Lord appeared, and called to Cornelius. Cornelius was afraid. You tell me, well you have gone too far. You are palming this off on us as a miracle of grace, but if it was the workings of grace, Cornelius certainly would not have been afraid. To this argument, I suggest that you read Acts 9:5, 6, 13, 14.

In his astonishment he asked, "What is it Lord?" Saul did not ask what at the appearance of Jesus of Nazareth. He asked, "Who art thou?" That is the question every awakened sinner asks. He does not know who is disturbing him. He knows that a Lord has disturbed him, he knows that a Sovereign has disturbed him, but he does not know who he is. But Cornelius is in the divine relationship that exists between the Lord Jesus Christ; being in that relationship, He asks, "What is it, Lord."

What was the angel's answer? No one, no one at all, can take what the answer implied and ever be found advocating that it is necessary for an Adamic man to hear the preached word before he becomes an inquirer, before he becomes a follower of God, before he becomes acquainted with God, before he becomes a child of God.

W. D. G.

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"I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

I desire to offer some of my thoughts on the words of our Savior as here quoted, because these words of the Savior have been hard for me to reconcile with my belief of what the Scriptures teach: "salvation by grace," but now for some years past I have had my mind settled as to the truth taught by this parable. I have a desire that my brethren see them, provided the editors see fit to publish them, for I believe the editors are right in wanting to keep out of the **Signs of The Times** that which is not in harmony with the Scriptures and does not make for peace. Self or our individual feelings should not be considered when the interest of the cause of truth is at stake.

The Savior here, as in many of his parables, takes a natural illustration: the vine and its branches, to teach us a spiritual truth. We know in nature it is true that a branch severed from the vine cannot bear fruit, so Jesus says: "No more can ye, except ye abide in me." So we see it would be just as impossible for a sinner to bear the fruit of the Spirit, separate from Jesus, as it would be for a natural branch to bear fruit separate from a natural vine. Now let us reason a little here. We know that no natural branch has anything to do in uniting itself to the natural vine in order that it may bear fruit; this alone is the work of the husbandman. In nature the abiding in the vine, the branch is passive,

and I will also say in bearing fruit it is also passive, and the bearing of fruit depends not upon the branch, but upon the vine, and should there be any superfluous growth on the branch it is alone the husbandman's business and work to trim it off, or as the Savior says, purge it, that it may bring forth more fruit. In every sense of the word we know in nature the branch is passive. "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." So here we also prove that salvation is by grace, and that all depends upon the union: "If ye abide in me." This is a statement of a condition, and not a proposition, as though it depended upon the man. "He that abideth in me, and I in him, the same bringeth forth much fruit;" no "if" about it.

Now let me here call special attention to the words of the Savior as above quoted: "He that abideth in me, and I in him." I believe there may be an abiding in Him in the letter in profession, and they are the branches that wither and bear no fruit. Now this parable, like other parables of our Lord, was spoken of the state and condition of the kingdom of heaven at the closing of the law and the beginning of the gospel dispensation, at which time both saint and sinner were together; each had the same right in that law service, but in the setting up of the gospel dispensation the axe is laid at the root of the tree, and fruits meet for repentance must be brought forth. Take the parable of the ten virgins. The five foolish had no oil, though they had the lamps (the profession), and they could not enter the gospel kingdom, and here Jesus said, I never knew you. They were the fruitless branches taken away, because they were not in vital union with the Vine, so bare no fruit. Also the par-

able of the wheat and the tares, where it is said: "Let both grow together [in the law dispensation] until the harvest [the beginning of the gospel dispensation]: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." In his explanation of this parable Jesus says: "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world [the law dispensation]. The Son of man shall send forth his angels [gospel ministers], and they shall gather out of his kingdom all things that offend, and them which do iniquity." These are the fruitless branches that were in the kingdom, as represented in the vine, that were to be taken away and burned. So the parable of the net that was cast into the sea, which, when it was full, they drew to the shore and sat down and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world (law dispensation), the angels (gospel ministers) shall come forth and sever the wicked from the just. These are the branches in Him nominally that are taken away; as they had no vital union with the Vine, so bare no fruit. "If a man abide not in me." If this is not indeed and in truth his state and standing "he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." But on the other hand, "He that abideth in me, and I in him [if this is his state and condition], the same bringeth forth much fruit [for no difference what our claim or profession may be]: for without me ye can do nothing." If I were in a vineyard with a friend and should point to a branch of a vine and say, Except that branch abide in the vine it cannot bear fruit, I would make a

statement of a truth that my friend would not think of denying, nor would he for a moment think it depended in any way upon the branch to abide in the vine.

Then if this proposition is true in nature, will it not hold good in the way and plan of salvation? Is the sinner passive in the reception of life? I here mean eternal life, for it cannot be disputed that he is in natural life. We take the position that man is passive, that life to him is a gift, and the reception in no way dependent upon the act of the dead sinner, and that all are dead in sin no one who understands the teaching of the Bible will deny. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." And by reason of this death in sin there is none that doeth good, there is none that seeketh after God; they are all gone out of the way and become unprofitable, and in this state can no more go to God than could a natural branch engraft itself into a natural vine. "No man can come to me, [says Jesus] except the Father which hath sent me draw him." "I am the true vine, and my Father is the husbandman."

So all who bear fruit in this vine are grafted in by the Husbandman. Yes, all the branches were loved and chosen in this Vine before the world began, and because in union with the Vine, are born again and receive as a gift the "divine nature." So the Lord said to Israel, "From me is thy fruit found." Doing good works is the fruit, the evidence, and not the cause. He that is of God heareth God's words. "We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth and the spirit of error." Now is there any choice

with the natural branch in regard to bearing fruit, or is it optional with the branch whether it bear fruit or not? I do not believe it is. Then has the sinner born again any option in the matter of bearing the fruit of the Spirit? Can he in any way prevent or hinder? I do not believe he can. The apostle said to the Philippian brethren: "For it is God that worketh in you both to will and to do of his good pleasure." Could those brethren in any way have prevented God's good pleasure being done in them? I am not carrying this point too far, am I, brethren? When Jesus said unto Lazarus, "Come forth," he could not help coming forth; so I believe that all who hear the voice of the Son of God come forth, having passed from death unto life.

Now let us go back to the branch again for a little while. There are only certain seasons when the branch bears fruit; there is in nature winter and summer seedtime and harvest. There is not power in the branch by which it can bear fruit "out of season," it must wait the appointed time to bear fruit. Is not this true in nature? How is it then in the spiritual kingdom, does the antitype agree with the type? I must say I believe it does. All the blessings God has in store for his people are in his own hand; he will have mercy on whom he will have mercy, and will have compassion on whom he will have compassion. So says Paul, "It is not of him that willeth, nor of him that runneth, but to God that sheweth mercy." David says: "Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come." And the set time with our God can neither be hurried nor hindered. For he is in one mind, and who can turn him? and what his soul desireth, even that he doeth. This, some may say, is all true as to the redemption

and calling of God's people, but after they are called they are to perform good works. "A branch cannot bear fruit of itself," so Jesus says, "Without me ye can do nothing." Then if I do good, that which is pleasing to God, it is no more I that do it, but the grace of God that is with me. There is no inherent goodness in man from which good can come, and the stream will be like the fountain. A clean thing cannot be brought out of an unclean, and to my way of looking at it, it is very wrong to ascribe the glory to man when it is the grace of God that enables his people to walk uprightly, according to the gospel. If his people cannot do anything without Jesus, then it seems to me all the praise is his; and now, instead, as I believe, God's people are not blessed for doing, but blessed in doing. The blessing goes before, as we read: "Blessed are they that do his commandments." Just as it is written, "Blessed are they that mourn," or, "Blessed are they which do hunger and thirst after righteousness." We do not believe God's people, who understand the truth, would think that the poor sinner mourned or hungered and thirsted after righteousness in order to be blessed. Then why think they are blessed for doing? For all true obedience is the result of divine grace, for it is God that works in his people to will and to do, and it is all in the hand of Him who worketh all things after the counsel of his own will and for the purpose of his own glory. The nights and the days, the winter and the summer of God's people, are the ordering of their heavenly Father, and he hath said, Summer and winter shall not cease. David says, "Thou hast made summer and winter." He makes those seasons with his own dear children, and they cannot change winter to summer nor night into day. David says: "Thou

hast visited me in the night; thou hast tried me." This is the time when the Husbandman purgeth the branches, and they are made to inquire, "Watchman, what of the night?" and are made to say with Job, "Wearisome nights are appointed to me." For here "He shutteth up a man, and there can be no opening."

These are the appointed seasons of our God in the personal experience of all his people, and the night and the day, the winter and the summer come and go at God's appointed time, and are among the all things that work together for good to them that love God, to them who are the called according to his purpose. We might say if the natural branches could make the season, then they might always bear fruit, then they might escape the purging process; but this cannot be done. So if God's people could prevent the winter they might bear fruit the year round, and so escape the scourging. But whom the Lord loveth he scourgeth; bastards do escape, but no son or daughter does. Take Job as an example, for I believe he was a figure of the church, and the Lord bears this witness of Job: "A perfect and an upright man, one that feareth God, and escheweth evil;" and yet the Bible gives no account of one more afflicted and tried than Job. God has chosen his people in the furnace of affliction, that their faith should be tried as gold, and there is no way to escape this furnace.

I have had a little hope now for forty-six years, and have been trying to preach about forty years, and I truly believe in these long years I have been taught the truth as expressed by the old prophet: "O Lord, I know that the way of man is not in himself: it is not a man that walketh to direct his steps." I have waked much in darkness, doubts and fears, and



can say as did one of old, I have heard from afar glory to the righteous, but as for me, my leanness, my leanness. Now if others can and have escaped bonds and afflictions by their obedience, I confess I am remiss in duty, I have not yet learned how; and there is no desire stronger in my heart than that the blessed Lord would say unto my soul, I am thy salvation, and that I might rest in his love. "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?" The answer to this inquiring one gives me some hope: "If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock." Here we are told to follow the pattern, "The footsteps of the flock," and to do this, then we know "Through much tribulation" they entered the kingdom. So hope, blessed hope, is the anchor of the soul, both sure and steadfast, and by this precious hope we are saved. Without him, we can do nothing.

Now, brethren editors, I have written more than I intended; I had only in mind to say something about the Vine and the branches, and that it was not branches in union with the Vine that were taken (not cut off) away, but I got to writing of my personal experience, and have written maybe more than will be profitable, if so, cast it aside and all will be well. I want to say I believe and love the doctrine contended for by the **Signs of The Times**: "Salvation by grace;" yes, the grace of God that bringeth salvation to the poor, helpless sinner, both for time and eternity.

In gospel bonds,

G. E. MAYFIELD

Elgin, Oregon, Jan. 12, 1913

## VOICES OF THE PAST

"He being dead yet speaketh"

### "IT IS FINISHED"

When the beloved Son of God hung on the accursed tree, when his soul was poured out unto death, when frightened rocks were burst asunder, the heavens in sackcloth were veiled, when the rugged bars of death were loosed and tombs of marble resigned their sleeping tenants, when by the rending of the veil of the temple the ark and cherubims and mercy-seat were all disclosed, while, nerved with malice, Jews and Romans mocked, while racking pains and most tormenting smarts were inflicted on that blessed Lamb who bore our sins, when justice drew its flaming sword and vengeance struck the dreadful blow, when hell exulting in her hour of darkness, amidst the awful grandeur of that dreadful scene, the voice of triumph from the expiring Savior's lips shook the creation to its very centre; stern death, in dreadful terror clad, affrighted, paused and felt the thunder of that voice which in all the power and majesty of the eternal Godhead shouted, "It is finished."

With due humility and that reverence which becomes the ransomed of the Lord, let us inquire, What was finished? From the sacred record of eternal truth we learn that all was finished that the glorious Mediator had begun. Love was not finished, for the love of God had no beginning. Election and predestination, with all the perfections of Jehovah which shine forth in the economy of salvation, were not finished, for these were without beginning and can never, never end.

But something was certainly finished by the Savior when he in triumph gave the victorious shout, nor has our Lord

left this important subject in the dark. He who runs may read, He finished transgression, made an end of sin, &c. He himself has declared that he has finished the work that his Father gave him to do. We eagerly inquire, What then was the work that his Father gave him to do? The Son of God responds, I come to do thy will, O God. I am come to do the will of my Father who sent me, and to finish the work. And this is the will of him that sent me, that of all that he has given me I should lose nothing, but should raise them up at the last day. And the Father has given him power over all flesh, that he should give eternal life to as many as the Father has given him. A shining messenger from the world of glory came down from heaven to earth to announce the work that Jesus was to perform, viz.: His name shall be called Jesus, for he shall save his people from their sins. He finished the redemption of his people agreeably to the prediction of the palmist: "The redemption of their soul is precious, and it ceaseth for ever."

First. He has finished the redemption of his people, and it ceaseth forever.

Second, He has finished, or made an end of sin, as far as it relates to those he represented.

Third. He finished the law as far as relates to its demands in reference to the election of grace and the fulfillment of its divine requisitions. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Heaven and earth shall pass away, but one jot or tittle of the law shall not pass until all is fulfilled. He is the end of the law for righteousness unto every one that believes.

Fourth. He has finished transgressions, for his blood cleanseth from all sin. He has given himself for his church, that he

might redeem it from all iniquity and purify unto himself a peculiar people, zealous of good works.

Fifth. He has finished the curse, having borne our sins in his own body on the tree, and being made a curse for us, as it is written, Cursed is every one that hangeth on a tree.

Sixth. He has finished the covenant of works, having blotted out the handwriting of ordinances which were against us, nailing them to the cross.

Seventh. He has finished the work of making sacrifices for sin. "There remaineth no more sacrifice for sins."

Eighth. He has given a finishing stroke to the perfection of his people, for by one offering he has perfected forever them that are sanctified.

Ninth. He has finished death, having destroyed death and him that had the power of death, which is the devil.

Tenth. He finished the work of his sufferings, being now baptized with that baptism for which he was straitened until it was accomplished. When deep called unto deep, and the billows of divine wrath went over him, deep waters came into his soul.

Eleventh. He finished the complete pattern which he set for his children to walk in. Let no presumptuous wretch dare attempt to change the pattern of the things in heaven.

Finally, he has completely finished all that was written of him in the law, in the prophets and in the psalms, and all that was necessary to secure the eternal salvation and justification of his people, and left them to challenge wicked men and devils, to declare, "Who shall lay any thing to the charge of God's elect? It is God that justifieth." It is Christ that died. He was wounded for their transgressions, he was bruised for their iniquities, and the chastisement of their

peace was upon him and with his stripes they are healed. He sees of the travail of his soul, and is satisfied.

Reflection. Is it finished, or is something remaining to be done by the redeemed in order to secure the blessed objects of the death of Christ? If something remains to be done, whether it be using means, or giving our hearts to God, or our money to modern institutions, or sitting on anxious benches, or anything else, much or little, then is the work not finished, and the words of the expiring Lamb of God are contradicted. But be assured, dear reader, whatever relative duties are enjoined on the disciples of Christ, there is among them nothing to be added to the finished work of the Redeemer—nothing to render his redemption efficient or effectual, or to extend its benefits to any for whom God did not eternally intend it; so far indeed from it, all the good works of the people of God are the immediate result of the blood and righteousness of our Lord Jesus Christ. Nothing can be added to or taken from the work which Christ finished when he yielded up the ghost and bowed his head unto death. “It ceaseth for ever.”

Here then the Old School Baptists find a sure foundation to build upon, and hence we preach Christ crucified, and proclaim a finished salvation in his worthy name—a salvation completely suited to the case of the poor, the needy, the halt, the lame and the blind; a salvation suited to the condition of every hungry, starving soul who by grace is made to feel his wretchedness and mourn his sins, but by no means suited to the case of the whole, who need no physician. The Pharisees of eighteen hundred years ago rejected this finished work, and from that day to the present it stands rejected, despised, opposed and slandered by all

the workmongers who have flourished in our sinful world. But tell us, reader, how do you view the perfect work and finished salvation of our Lord Jesus Christ? for be assured if you despise this doctrine you are yet in your sins, but if you love the doctrine and can feed on it you are not far from the kingdom.

(Editorial by Elder Gilbert Beebe, February 10, 1837)

### HOPE

It having been suggested that we give some expression regarding the above subject, shall try to comply. Perhaps few subjects antedate this one, and few are of more importance. After Adam’s transgression, and the Lord had promised deliverance from sin through the seed of the woman, his soul was filled with hope. Hope is expectation, anticipation, hence began to be enjoyed by man early in the beginning of the world. Before the transgression, in Eden, there was no need of hope. Man had all things to be desired and needful to his natural being. There was no need of increase of the things of earth to cause him to look forward with hope of better days. The trees of the garden were plenty, fruitful and pleasant to the eye. The river, eastward in Eden, well watered the garden, so that it was sure to produce abundantly. Every beast needful and necessary to man was at his hand. Every fowl of the air was there present, and the fishes of the sea were at his command.

In all this is seen the perfection of the garden, the air and the sea. With nothing lacking, there was, therefore, no need of hope—nothing to anticipate. But when man sinned there was an infinite vacancy, and at once he began to hope that he might hide his naked condition from the Lord with an apron of fig leaves. This re-

minds us of the hypocrite's hope, which is like a spider's web. The first utterly failed, and the second is of no value whatever. The first hope is very prevalent in the world to-day. Thousands are hoping to hide their sins from God by their good works, but universally fail. It really seems strange, when such hope was exploded in the beginning of the world, that intelligent men will continue to make fig-leaf garments to cover their sin. But the blind cannot see, and the dead (in sin) know not anything.

One thing was necessary to Adam that he lose confidence in nature's garment, and that was to be clothed with skins by the Lord, through the shedding of blood. Never again did he depend upon the figleaf garment. The promise of God to the sinner, of salvation through the seed of the woman (Christ Jesus), was the hope of Abel, Enoch, Noah, Abraham, Isaac and Jacob. Because of such hope, and faith in the promise, Abel offered a lamb unto God and it was accepted. Because of hope and faith in God, Enoch walked with God and was translated, not seeing death. Because of hope of salvation Noah built the ark. Because of the same hope Abraham went out, not knowing whither. He sought a city that hath foundations, whose maker and builder is God. Because of this hope he staggered not at the promise, but believed God, being strong in faith, and it was counted to him for righteousness. Because of this hope old Jacob blessed his sons and prophesied concerning better things than Egypt could afford. Daniel, because of his hope in God's promise, worshipped with his face toward Jerusalem, not fearing the displeasure of the king. David and other prophets exhorted the Israelites to trust in the Lord, who was able to deliver them. One said, "What wait I for,

my hope is in Thee?"

Christ Jesus was the hope of the Lord's people, according to God's promise, in olden times. Job hoped to see Him for himself and not another, being assured that his Redeemer lived. By faith men of God in the former dispensation anticipated the coming of the promised Messiah. Simeon gloried in the Lord when his eyes beheld the salvation of Israel, and said, "Now, O Lord, lettest thy servant depart in peace." The apostles were begotten unto a lively, or living, hope by the resurrection of Jesus Christ from the dead. When it was revealed to them that the Lord had visited his people through Jesus in the forgiveness of their sins, they rejoiced in the hope of the glory of God, and ever talked and wrote of this blessed hope. Paul said, "We are saved by hope." In this bringing the saints of old and of the gospel day into fellowship one with the other. The hope in the Lord of salvation from sin and death is one hope, strong and everlasting. This good hope through grace, or the unmerited favor of God, is an anchor of the soul, both sure and steadfast, and is entered into that within the veil, whither our Forerunner for us hath entered. Therefore in times of fire we hope; in times of storm we hope; in times of temptation we hope; in times of affliction we hope; in times of loss, in times of cross, we hope; hence are save by hope;

Hope is always in the future, therefore we look for still another heaven, wherein dwelleth righteousness; where we shall see him as he is, and be like him; where that one glorious song is sung, which none but the redeemed can learn: "Worthy thou art, for thou hast redeemed us unto God by thy blood." When this is entered into, the fullness of God's promise to Adam shall have been fulfilled,

and hope, sighing and weeping will be no more.

Editorial by:  
(Elder Ker. July, 1922)

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## O B I T U A R I E S

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### RESOLUTION OF RESPECT

By request of the members composing Paynes Creek Primitive Baptist Church that a Memorial be written in behalf of our Pastor, Elder B. Odell Thompson, who God called from this life December 19, 1975, I trust God will direct my mind to write a portion of my feelings.

Elder Thompson and his companion, Sister Gaye Thompson were baptized into the full fellowship of the Church October 4, 1925. After a short time he had impressions to speak to God's people in public of the wonderful works of God toward the children of men, and soon after was ordained to the full work of gospel ministry, which he served about 47 years.

It can certainly be said that he was a faithful member and Pastor, who was blessed to preach Jesus Christ and Him crucified, this being the only way of life and salvation. He was a lover of peace among the brethren and was blessed to speak so comfortably to the believers of God's truth. Sometimes only a few words were so comforting till my cup was filled and runneth over. To those who were in trouble, trials and afflictions he was blessed to speak so comforting. Several times I have had to go to him when in trouble and so heavily burdened. After talking to him I found a great comfort, then felt bad to have bothered him with myself. He was so understanding and much concerned and always tried to comfort me in my trials. I am sure there are many who have had some similar experiences with Elder Thompson.

The members and friends of Paynes Creek Church have suffered a great loss, as well as the other churches he served as pastor. He will also be missed by the sister churches and associations he was blessed to visit. We feel that our loss is his eternal gain. That he could witness with the apostle Paul "I have fought a good fight, I have finished my course, I have kept the

faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." II Timothy 4:7, 8.

We feel he is resting in peace, waiting for the coming of our Lord and Savior Jesus Christ, who will change this mortal body to a spiritual body, like unto his own glorious body, and be carried to that Heavenly Home to ever be with the Lord in praising his name forever in perfect praise. Then Elder Thompson will have come in possession of this good hope he prized so dearly these many years.

Our deepest heartfelt sympathy goes out to Sister Thompson who was a faithful companion till his death. May God comfort her in her bereavement for He is the only Comforter.

Be it resolved that we bow in humble submission to our Heavenly Father who works His sovereign will. That three copies of this Memorial be made. One to be sent to Sister Thompson, one to be placed in the Paynes Creek Church records and one to the Signs Of The Times for publication.

This done by the Church in Conference at our October meeting 1976.

Elder J.L. Agee—Moderator  
H.B. Cannaday—Clerk

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### IN MEMORY OF ELDER B. O. THOMPSON

I first met Elder B. O. Thompson about 25 years ago. As we kept meeting, our friendship and love for each other grew. In 1953 when we lost our pastor Elder L. A. Harris, Elder Thompson began to come and visit Union Church. Others came also, but it was not long before Union Church called him to pastor at Union. He served us faithfully for 18 years, coming when it was a task for him to come, always declaring the Lord and Saviour Jesus Christ, the author and finisher of the Christian's faith.

I had some wonderful experiences with Brother Thompson. Most of the time he served us I would be referred to the scripture he used as a text, and read it before I went to church. Many times I went to his home when I would get into trouble, and we would talk, and I would leave satisfied. While he served Union Church seven members united and he baptized five of them. When his health began to decline he asked the church to look out for them a pastor. He recommended Elder Hale Terry who

serves us now.

I visit some of the churches Elder Thompson served, and we miss him everywhere we go. It is easy to see how his companion misses him; but we realize that an alwise God makes no mistakes, so we bow in humble submission to His will, believing our loss is his eternal gain, and ever hoping that some sweet day we shall meet in a spiritual recognition to ever praise a loving Saviour who did it all for his people.

Union Church will always hold him precious in her thoughts. It was wonderful to have known such a man, and to be with him.

Written by a little brother who loved him,  
Willard Cox

#### OBITUARY OF LEE ANDERSON PICKERAL

As requested by Weatherford Primitive Baptist Church, the Lord willing, I will write a few words in memory of our Dear Brother Lee Pickeral. It pleased our Heavenly Father to call him from our midst on December 8, 1976 at the age of 95. He died in Lynchburg General Hospital, Lynchburg, Virginia.

Brother Lee was born in Pittsylvania County, the son of the late George and Paninah B. Pickeral. Survivors are five daughters; Mrs. Virginia Harmon, Concord, N.C., Mrs. Vernice Atkinson, Miss Grace Pickeral and Miss Nona Pickeral all of Hurt, Va., Mrs. Lois Pallante, Gretna, Virginia; two sons; Henry Pickeral of Vienna, and Acie Pickeral of Hurt, Va.

He was received into the fellowship of Weatherford Primitive Baptist Church on September 26, 1925, a faithful member, always ready to help whenever he was needed. I remember hearing my Grandmother speak many times of what wonderful people they were. I believe the life he lived was as a light set upon a hill or maybe better expressed, that his light so shined that his friends could see the Love of God in him and render unto Him all the praise and glory. Brother Pickeral was always concerned about the welfare of Weatherford Church.

We will all greatly miss him, but most of all, he will be missed by his family and friends in Hurt, Virginia. I feel our loss is his eternal gain and may we all be reconciled to the Will of Our Heavenly Father who does all things well and never makes a mistake.

His funeral was conducted at Springfield Primitive Church by Elders O. K. Tench, Raymond Goad, and Denver Simpson. His body was laid to rest beneath a beautiful mound of flowers in Gretna Burial Park.

Written by: Marvin Brumfield  
Elder O. K. Tench — Moderator  
L. H. Doss — Clerk

#### NANNIE KIRK POTTER

It has pleased our Heavenly Father to take from our midst a dear and lovely sister, Nannie Kirk Potter.

Sister Potter was born August 5, 1885, and was married to Lewis Jackson Potter, July 10, 1904. He died eleven years ago. To this union there were ten children born. Two died in infancy. Two daughters and six sons survive: Mrs. Clara Jones, of Martinsville and Mrs. Ruby Reynolds of Rocky Mount; Willard Potter, Martinsville, Benjamin Potter, Roanoke, Ralph Potter, Penhook, Cliff, Gene and Hoover Potter of Rocky Mount. Surviving also are 23 grandchildren and 28 great grandchildren.

She was received into the fellowship of Chapel Church and was baptized June 9, 1918 by Elder Joe Brooks. She was a strong believer in the doctrine of salvation by grace.

She was a lovely and faithful member and attended services as long as health permitted. The children so lovingly cared for her, always providing a way for her to go to many churches, which she enjoyed so much.

She passed away in Franklin Memorial Hospital, February 28, 1976. Funeral services were conducted at Lynch's Funeral Home by her pastor Elder O. K. Tench, with burial in the family cemetery near Penhook, Franklin County, Va. beneath a beautiful mound of flowers, awaiting the coming of her blessed Saviour. We shall miss her but feel that our loss is her eternal gain.

Written by request of her daughter, Sister Jones.

Elder O. K. Tench, Mod.  
Mary Brown, Clerk

#### WILLIAM RONNIE HOWARD

In my sorrow I will try to write an obituary of my grandson, William Ronnie Howard, who was born July 8, 1954. He was unable to walk, talk, or feed himself, but his mind was real good, especially spiritually speaking. On or about November 23, 1971 he was received and baptized in full fellowship of Sand Hill Primitive Baptist Church, where he enjoyed many good meetings. He dearly loved the children of God anywhere he met them, and all that met him seemed to like him. He loved Jesus better than all other things. He said Jesus called him to "come and follow me."

We believe that Jesus called him to come and live with Him, that where I am ye may be also. He wanted Jesus to come and get him and give him a new body. On the first day of June, 1976, we feel that Jesus took him home where he will be given that new body, which Ronnie

longed for so much.

So we, his loved ones will say, Sleep on Ronnie and take thy rest. We all loved you dearly, but Jesus loved you best. And they will say also, Thank you Jesus for taking him home with you in that new Jerusalem. . . There will be no afflicted body there, nor sickness, sorrow, or pain, and no more tears but peace and love, singing that new song of God and the Lamb in the City of God, which will never end. Written by order of the church by

Oscar Howard

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#### MRS. LESSIE HALL SMITH

Mrs. Lessie Hall Smith died at her home Friday, May 28, 1976, age 79 years and 11 months. She was born in Caswell County, North Carolina, and a life-long resident of the Camp Springs Community.

Surviving are, her husband, Arthur L. Smith, two daughter, Mrs. Nina Wilson and Mrs. Eva Paschal, one son, Hilton Smith, four brothers, Elmo, Birch, Irvin, and Coy Hall, one sister, Mrs. Blanche Talley.

In her last years Lessie suffered much, and was confined to a wheel chair. Even then, she showed concern for all to be comfortable in her home. Her husband and children did the best they could for her.

Before her last illness, she attended meetings at Pleasant Grove Church when able, and enjoyed the singing of hymns. Among her favorites were "Amazing Grace," "Rock of Ages," and "Cast Down, But Not Destroyed." She often spoke of being so tired, but we believe she is now at rest. We do miss her, but the good Lord knows best for us. May we trust Him and look to Him.

Burial service was conducted at Pleasant Grove Primitive Baptist Church by the pastor, Elder Donald Smith, and Elder Wallis Smith.

Written by her sister-in-law,

Mrs. Rosa Page

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#### MARY CLEMMIE EVANS

Old Mountain Primitive Baptist Church acknowledges the passing of their dear Sister in Christ Mary Clemmie Evans. She was born June 28, 1892, died October 12, 1976.

Her parents were William and Nora Bryant Evans. Her husband was E. B. Evans.

She leaves three daughters, Mrs. Bessie Owen, Mrs. Dorothy Hundley of Danville, Va., Mrs. Ruby Guthrie, Newport News, Va., and one son, O. L. Evans of Danville. Twenty grand-

children, 33 great grandchildren, and three great-great grandchildren.

She was retired from Dan River Mills where she had worked 53 years.

Sister Evans was a lovely member. She loved her Brothers and Sisters and family dearly, and had many friends. She loved the Truth, and was Blessed to bear her illness, the past four years with Grace and Patience, and speaking always, that the dear Lord's will be done. She suffered the loss of both legs, a few years apart, by operations. After the first one was taken, she continued to come to meeting in her wheel chair. We miss her very much. Her family attended to her every need with love and kindness.

Funeral services were held in the Swicegood Funeral Chapel by Elder Haywood Wray, Burial in Danville Memorial Gardens.

Written by request of the church and approved by them.

Elder H. W. Wray

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#### DURA A. SMITH

We bow in Humble submission to the will of our heavenly Father, who has called from our midst our beloved Brother D. A. Smith. He was born to, John Harvey and Sallie Bell Smith, in Parker County, Texas, on November 11, 1891 and passed away December 13, 1976, age 85, in Mangum, Oklahoma Nursing Home.

He was united in marriage December 2, 1967, to Sister Willie Foster, in Snyder, Oklahoma. Though their marriage came late in life it was filled with great joy in their belief of a Great and Merciful Heavenly Father. Brother Smith, united with Little Flock Church, Altus, Oklahoma, February 24, 1968 and was baptized March 23, 1968. He loved, strongly advocated and was blessed and willing to defend the doctrine he so dearly loved, salvation by grace and grace alone. Even in a very weakened condition on his death bed his Faith in Jesus gave him a supply of inner strength to proclaim his Great God. Oh, what wonderful evidence he was given to show forth each time I visited him in his home; also, in the nursing home.

He leaves to mourn his passing, his beloved wife, Sister Willie Smith, of Mangum, Oklahoma. A daughter by his first marriage, Juanita Copeland, a step-daughter, Ela Bell Simpson, two brothers, three sisters, five grand-children and seven great-grandchildren and a host of other relatives plus friends who will greatly miss him; and we truly believe our loss is surely his eternal gain.

Our beloved brother was laid to rest in Frederick, Oklahoma Cemetery, to await the second coming of our Lord and Saviour Jesus Christ.

Humbly submitted by request of his dear wife  
Elder C. M. Haygood

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#### MRS. LUTIE HOLLY POWELL

Mrs. Lutie Holly Powell, daughter of the late John and Virginia Holly, was born July 29, 1909 in Pittsylvania County, Va. and passed away suddenly at her home in Roanoke, Va. on Feb. 2, 1977. She was married on Aug. 7, 1926 to Brother Henry J. Powell.

She is survived by her husband and one son, Ray J. Powell; two daughters, Mrs. Lois Hudleston and Mrs. Linda Guttman; seven grandchildren; one great-grandson; two sisters, Mrs. Clarence Stegall and Mrs. Virginia Horsley.

Sister Lutie joined the Roanoke Primitive Baptist Church Dec. 1, 1956 and together with Brother Henry was baptized by their pastor, Elder Cecil E. Turner, Dec. 2, 1956.

She was a lovely and faithful member, always filling her seat at church and entertaining the many brethren, sisters and friends in her home. She was a devoted and loyal wife and a devoted and helpful mother and grandmother. To her neighbors and friends, she was most kind and enjoyed helping the sick and the afflicted and ministering to those in need.

Her funeral was conducted at Oakey's North Chapel Feb. 5, 1977, by her pastor, Elder Cecil E. Turner, after which she was laid to rest in Sherwood Memorial Park, there to rest until the day of the resurrection, then her hope will become a reality. The many beautiful flowers and large attendance of friends testified to the esteem in which she was held.

May the Lord bless Brother Henry in his great loss, together with the rest of her family and give each of them the Peace, Comfort and Consolation that none but the Lord can give.

By the request of Brother Henry, this memorial was written and humbly submitted by an unworthy sister,

Mrs. H. C. (Rlee) Houchins

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#### BROTHER AND SISTER GEDIE L. BLALOCK

It is with sadness that I write a short notice of the passing of these two precious members of Bethel Church. Yet, I unhesitatingly affirm to you that my heart and soul breathed a humble petition to God for a spirit of thanksgiving that

He had called them out of the sufferings of this present time. Through the ministration of His divine Spirit, He has given us the best assurance that their passing was one of going out of a land where sorrow and desolation prevailed, into rest that is beyond the comprehension of occupants of this land to know.

I do not know much of the life genealogy of our brother. The primary interest of these near to him in the flesh and those near to him in the Spirit, in the fact that for a long time he was a bitter enemy of the truth as it is in the Lord Jesus Christ. His first wife had not lived long, and he had married Miss Ruth Dorris, daughter of Elder William Dorris, and he had led her away from the truth to follow him, as he told me, a lot of silly foolishness. But she was never satisfied, and God begin a silent, and yet a sovereign work of grace with him. Accordingly, they both came before the Union Primitive Baptist Church in 1932, and was baptized by our lamented Elder E.Z. McCool. In May 1937, they, together with others, were constituted into Bethel Church, and our brother was ordained a deacon, which he performed the duties thereof in a most humble manner.

They were married in early 1916, to which union the following children were born, Mrs. Enda King, Columbus, Miss. Mrs. Doris Blanton, Columbus, Miss., William Blalock, Columbus, Miss., and Mrs. Ellie Ruth Younger, Meridian, Miss.; with several grandchildren and other relatives.

Brother Blalock was born Dec. 17, 1881, and died Nov. 11, 1976. Sister Blalock was born Dec. 30, 1896, and died Dec. 29, 1976. In life and in death the Lord displayed His divine goodness to them. He had been in a bad state of health for several years and had to be waited on like an infant. Sister Blalock had often been closeted in prayer that she would be able to wait on him as long as he lived. This was granted to her.

Their home was always a resting place for the disturbed, the wearied, and their presence at church was always a full day for those that loved the kingdom of heaven. Neither one of them desired any eulogy in life not at their funeral, and yet their children, their brethren, their present pastor as well as two former pastors will always remember their many deeds of kindness.

Each of their funerals were attended by the only three pastors that their church had had, Elders N. C. Moon, E. U. McCool, and the writer.

Written by request of the family.

W. D. G.



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

*“The Sword of the Lord and of Gideon”*

VOL. 145

DANVILLE, VA., JUNE, 1977

No. 6

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION  
DATE IS  
6/77  
IT EXPIRES WITH THIS ISSUE

## THE WORK IS FINISHED

How distressing it is for us to hear men proclaim doctrines entirely contrary to that of God our Saviour; and our souls are vexed at the ungodliness in high and low places. False doctrine is the rule rather than the exception among the nominal christians, and millions follow their leaders without question. It would not seem quite so bad were it not for the fact that these things are professedly preached in the name of Jesus; if they were in any other name we would not be so much concerned, but when the name of our God and Saviour is dragged in the dust of ignorance and unbelief we are much troubled. For many years now there have been but few voices raised in strong and persistent opposition to these things, or, as a matter of fact, in strong defense of the truth. To do so has seemed to many to be a hopeless and thankless task, but it did not deter the prophets of the Lord in olden times to cry aloud and spare not, for thus they were commanded to do. Jesus and the Apostles did not spare ungodly men and their errors. In Proverbs we read,

“The lot is cast in the lap; but the whole disposing thereof is of the Lord.”

Not only did the prophets cry against the heathens, but they also reprimanded Israel for their idolatries and unfaithfulness; and in the days of the Apostles there was a continual cry against errors both in and out of the church. Paul charged Timothy to, “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and shall turn away their ears from the truth, and shall be turned unto fables.” No one can deny that this is what many did, and it remains so until now; and it accounts for the many different denominations in the world,—and the many different and contrary doctrines, each claiming to be the church and to hold the doctrine of the church. These claims are absurd when a comparison is had of the things taught and recorded in the Scriptures,—and written in the hearts of the true followers of Jesus, with the things taught and believed by the many orders.

There is no denying that Jesus established but one church, and set it up on one foundation, with the doctrine and order clearly defined. It is, therefore, safe to say that any organization, no matter what its name, is definitely

not the church unless it is standing solely on that foundation and upholding the doctrine and faith and practice of the original. It appears that all men must have some sort of religious belief, which may be called a natural religion, for it is after the way that seems right to them; but pure religion, and true worship is truly a matter of revelation from the Father, for in no way else can mortals know God, nor the things of God; neither can they know his purpose in all created things, nor his decree for eternity after time and earthly things are ended. Philosophers of old searched for these things, but their searching could not open them up; it remained for God himself to reveal them, and this he did to holy men of old, causing them to record them in the Scriptures. And not only this, but he reveals and confirms his ways in the hearts of his people by his Spirit, when the blood of Christ purges their consciences from dead works to serve the living God. The religion of man is handed from father to son in their generations, and may be taught in schools and learned by study, but can never transcend the limitations of the spirit of man which is in him; while the Spirit of God teaches the individuals of the generation of Jesus Christ and they are all fellow-citizens of the household of God and they are, "A chosen generation, a royal priesthood, an holy nation, a peculiar people; that they should show forth the praises of him who hath called them out of darkness into his marvelous light." (1 Peter 2:9)

The church, therefore, is not a worldly organization; though they are in the world, they are not of the world. Their worship is in Spirit and in truth, and they are no longer concerned with forms and ceremonies, for they are de-

livered from the law, that being dead wherein they were held; that they should serve in newness of spirit, and not in the oldness of the letter. (Romans 7:6). The church is composed entirely of those who were chosen in Christ Jesus before the world began, being the very ones for whom Jesus came into the world to redeem,—every one of them, no more or no less. The whole purpose of God in them is complete, since it is both designed and executed by the God-head; and the members of it are the recipients of the amazing love and grace of God, rather than the attainments unto it either by will or by work.

The purpose for which Jesus came into the world is stated clearly in the Scriptures. It was to save his people. He did not come to offer the world anything, or to compromise with them, or make a way possible for them to be saved; but rather, to redeem those who were his people and who had eternal life with him, but who needed redemption because of their fall in sin. The angel announced to Joseph that Mary should bring forth a Son, and that he should call his name Jesus; for he should save his people from their sins. (Matthew 1:21). And Jesus said, "All that the Father giveth me shall come to me; and he that cometh to me I will in no wise cast out." And also, "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." This is a sure thing, — the whole power of the God-head is behind it. Peter said to the strangers scattered that they were, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."

## ELDER WOOD RETIRES AS EDITOR

The above was one of the first Editorials written after assuming the editorship of the *Signs* with Elder Spangler in 1951. In re-reading it, I find that it contends for the same doctrine I have been preaching all the while; and that it is the truth on which my hope is anchored.

For more than a year I have felt that I must give up some of my activities; and feel that it is the Lord's will that I do so. At my age of 79 with its infirmities, and trying to serve several churches, I find it difficult to keep up with the work on the *Signs of the Times*. My resignation has been accepted by the Trustees as of this June issue, and I am glad that Elder James F. Poole was appointed Editor by the Trustees; and he has accepted. He stands firmly on the doctrine which Elder Gilbert Beebe announced in the beginning of the *Signs* in 1832, and, as enabled of the Lord, he will maintain the same doctrine, and the paper will remain sound in the faith. We trust that the Lord will enable the brethren and friends to support him by their writings on scriptural subjects, experiences, etc., which are of great interest to those who love the doctrine of God our Saviour.

It has been a pleasure to be associated with Elder Spangler and the Associate Editors. Elder Spangler and I have worked together in complete harmony in maintaining the doctrine, etc. for 26 years.

Through my work on the *Signs*, I have become acquainted with many brethren in many parts of the country, and they have greatly supported us by their comments, in our endeavor to publish such articles we deemed

sound in doctrine and written in language easily understood. We have not been able to publish all articles received, due to the limited space in the paper.

The Lord willing my interest in the *Signs* will not cease. My prayer is that the Lord will sustain the paper in doctrine, etc. to the interest and edification of the brethren and friends,—all to the praise and glory of the Lord.

Elder Poole's address is P. O. Box 1250, Salisbury, Maryland Zip 21801, to whom letters and notices of meetings, etc. should be addressed.

"Grace be with all them that love our Lord Jesus Christ in sincerity. Amen."

In the best of bonds,  
John D. Wood

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## ELDER POOLE ACCEPTS EDITORSHIP

Sometime in 1963 Brother Turner Lassiter of Atlanta, Georgia, who many remember as the one who reprinted Hassel's History and Gill's works, called me to come by his place of business in downtown Atlanta for a visit. At that time I had been about two years in that area pastoring a congregation of limited Predestinarians. They were lovely people, but the elders of that area were in fierce opposition to the doctrine I advocated. Bro. Lassiter knew this and after a few minutes of warm conversation he went to the back room and returned with a stack of old yellow covered magazines. "Here is what you believe. They are the people you should be with," was about what he said. I inquired as to whether he believed the material he was giving me and he said that while

he couldn't deny a word of it, he sorta stood in between. Thanking him, I took my new acquaintances home to see if indeed we really were friends. Oh! the joy to discover for the first time what others had known for years. Someone was printing a periodical with the doctrine of God, my Salvation in it. This was my first exposure to the "*Signs of the Times*."

Sadly, however, I did not follow up this contact until the fires of opposition grew hotter. The Lord's time was now come and I wrote Elder Spangler, as I had observed that he was Managing Editor. After his response to my questions there was little doubt but that the people known as the *Signs* Baptists were my people. In time I was blessed of the Lord to beg a home among them, confessing Christ and His Holiness as my only Hope.

Now, though weaker, more feeble, and vastly more unqualified than ever, I have been asked by the Trustees to serve as Editor in the capacity that Elder John D. Wood has so ably been serving. Dear Friends, I feel this to be fearful and trying. Yet I am made to feel at the same time that our dear Lord is sufficient. Without Him I cannot lift a finger, say a word, pen a line. With Him, I cannot fail, but prosper in that which He has ordered. How can we tarry when our Master bids us follow? Dear Ones, pray for me. Remember me at the time of prayer. I would desire to do a job worthy of His Name and for the comfort and edification of the Flock. That worthiness can be found only in His approving smile. May Providence guide us all and may the *Signs* continue to be the Standard of Truth. By His Grace I will do my appointed part. I ask the other Editors and many contributors

to the *Signs* to continue in your fine support. I am but a child and the work is for a man.

In conclusion, may I say that Elder Wood has been for these many years a true watchman on Zion's wall. We have all felt secure knowing that he and Elder Spangler upheld the principles upon which the *Signs* was established. May the gentle breeze of His prosperity continue with our publication.

Humbly,  
James F. Poole

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#### DIRECTORS TO THE UPPER COUNTRY LINE ASSOCIATION, 1977

The seventy-first session of the Upper Country Line Primitive Baptist Association will be held with the Greensboro Church, the host church, at McLeansville School, Guilford County, N. C.

At Greensboro take I-85 north about 10 miles, exit north at Mt. Hope Church Road, about 8 miles to McLeansville. Coming from the east, exit also at Mt. Hope Church Road.

We cordially invite Ministers, Brethren and friends of like faith and order to join with us in this association. Services beginning at 11 o'clock Saturday before the third Sunday in July, 1977, ending Monday.

Donald E. Smith, Assn. Clerk

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#### NOTICE OF MEETING

As there has been considerable interest for some time in an Old School Primitive Baptist Home for the aged, a meeting has been called for the purpose of discussing the same. All interested persons are invited to meet at the Falls of Tar River Church, Rocky Mount, North Carolina, at 9:00 A.M., on Saturday before the third Sunday in June, 1977. The church has offered its meeting place for this purpose. For further information, call or write Brother George Pearson, 508 Bethlehem Road, Rocky Mount, North Carolina, Phone 919-443-3814.

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#### PINE CREEK MEETING

The Annual Meeting at Pine Creek Primitive Baptist Church, Floyd County, Va., is appointed for the usual time, July 4th, 1977.

Danville, Virginia

June, 1977

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All notices of meetings and obituaries should be mailed directly to P. O. Box 186, Manassas, Virginia 22110. Articles for publication may be mailed to either address.

**SIGNS OF THE TIMES, INC.**R.F.D. 6, Box 270 Beechwood Lane  
Danville, Virginia 24541**EDITORIAL**

*“And he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords.” Rev. 19:16*

In “The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John,” Rev. 1:1. John saw Jesus as the *King of Kings* and *Lord of Lords*.

This name was on his vesture and on his thigh. “He was clothed with a vesture dipped in blood; and his name is called The Word of God.” Rev. 19:13. John saw Jesus as King in his Kingdom which was now made manifest as he reigned before his ancients gloriously. John saw His People with him, “they that are with him are called, and chosen and faithful.” Rev. 17:14.

“When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory. 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 his right hand, but the goats on the left. Then shall the *King* say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” Matt. 25:31-34.

Paul, in writing to Timothy, in I Tim. 6:15-16, says “in his times he shall shew, who is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.”

We see (by faith) Jesus who was made a little lower than the angels for the suffering of death; crowned with glory and honour; that he by the grace of God should taste death for every man, for it became him for whom are all things and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. Both he that sanctifieth and they who are sanctified are all of one; for which cause he

is not ashamed to call his people brethren.

But now we see not yet all things put under him but we see Christ Jesus as our Prophet, Priest, and King. We are ignorant, and blind by nature and need him as the *Prophet* to enlighten us and instruct us and make known unto us the will of God. We are sinful, guilty creatures by nature and children of wrath even as others and need him as the *Priest* to make atonement for us. We are enemies of God in our state of nature and need him to subdue us. In our converted state we are helpless and weak and need him to rule over us and to defend us as the King. We see Jesus as our Prophet, Priest and King. What a blessing!

In former articles the writer considered Christ (the anointed) Jesus as Prophet and Priest. In this article Christ Jesus will be considered as the King.

Our Jesus is King, yes King of kings and Lord of lords. He is God, God over all, and as the Son of God heir of all things. He is God the Creator. "In the beginning was the Word, and the Word was with God; and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." John 1:1-3. John says in John 1:14 "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." He is God the Creator, he has a right to dominion over all his creatures, in heaven, earth and hell. The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein. Nebuchadnezzar says in Dan. 4:34-35

"I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" In Dan. 4:37, Nebuchadnezzar said, "Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth and his ways judgment: and those that walk in pride he is able to abase." Here we see Jesus as King and the kingdom that belongs to Christ and God — man and mediator. This is a special limited kingdom over which he is king. This concerns only the elect of God, and others only as they are enemies of the elect and his kingdom. The subjects of this kingdom are those who are chosen, redeemed, sanctified, and glorified. These bear the name of saints. In Rev. 15:3 Jesus is made known as King of saints. This kingdom and government of his is what is put into his hands. In Is. 9:6-7, it says that the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this. There is no room in this declaration for any of the works of men. When the number of his elect is completed in effectual vocation, he will deliver up the kingdom to the

Father, perfect and entire, that God may be all in all.

How do we know these things? It is the work of God that we believe on him whom he has sent. We are given to say as in 1 Peter 1:3-5, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." We see Jesus. We feel we can say, "His left hand is under my head, and his right hand doth embrace me" Sol. Song 2:6. All temporal blessings are from him; life, health, home, family, and everything that is needful. We feel these blessings are given us as we travel through this wilderness, this world, which is no longer felt to be our home. We feel that we are given faith and can say that the life we now live in the flesh we live by the faith of the Son of God who loved us and gave himself for us. We feel we are justified by faith, our sins are pardoned, we have been given the spirit of adoption, whereby we cry, "Abba Father." We feel when Jesus said on the cross "It is finished" it was for us. We feel as David did in Ps. 16:11 "Thou wilt shew me the path of life; in thy presence is fullness of joy; at thy right hand there are pleasures for evermore." With meekness and fear do we give the reason of the hope that is within us. We feel that he that has begun a good work in us will perform it until the day of Jesus Christ. Temporal or left-hand blessings are bestowed upon all of the children of men yet they truly

realize it not. Spiritual blessings are bestowed upon only the elect of God. They do indeed realize the giver of temporal and spiritual blessings, yet, cold their warmest thought but when they see him as he is they shall praise him as they ought. They and they only can say truly "Thanks be unto God for his unspeakable gift" that is the gift of his dear Son.

We see Jesus in the prophecies. In Ps. 2:6-7 it reads, "I have set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son: this day have I begotten thee." In God's eternal purposes, Jehovah set up Jesus, as king, over his church and people. And as he appointed him to be king he also appointed him a kingdom. In Luke 22:28-30 Jesus said to his disciples "Ye are they which have continued with me in temptations, and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." In Heb. 1:8 it reads, "Unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom." In Ps. 24, David speaks of the King of glory, the Lord strong and mighty, the Lord mighty in battle, the Lord of hosts he is the King of glory.

In the types of Christ in the Old Testament we see Jesus as King. From his quality as king, Melchizedek had his name which means king of righteousness or righteous king and from the place of his government, king of Salem which means king of peace. David was a type of Christ for his wisdom, his leadership skill, his courage, and his justice in government. Solomon's reign portrays his wisdom, his

riches, the extent of his kingdom and the peace of it. Jesus makes mention of it in Matt. 12:42 when he speaks of himself "Behold a greater than Solomon is here."

It is a wonderful blessing when we read the Old Testament, to see our Jesus. We see Jesus in Gen. 3:15, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Here we see Jesus Christ and him crucified. Surely this is a demonstration of his kingly power. In Jer. 23:5-6, it reads "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord Our Righteousness." In Hosea 13:10 and 14, it reads "I will be thy king" and "I will ransom them from the power of the grave, I will redeem them from death: O death, I will be thy plagues; O grave I will be thy destruction." What other but our King of Saints could bring to pass the saying "Death is swallowed up in victory?"

Christ was with the church in the wilderness. He spoke to Moses on Mt. Sinai, and it was from him that went the fiery law, the oracles; for the rule, government and the instruction of Israel. He went before them, to guide and direct them. He brought them out of Egypt, through the Red Sea, through the wilderness and into the promised land. He appeared to Joshua as the Captain of the Lord's host. David acknowledges him in the 145th Psalm, "I will extol thee, my God, O

King; and I will bless thy name for ever and ever. Every day will I bless thee; and I will praise thy name for ever and ever. Great is the Lord and greatly to be praised; and his greatness is unsearchable. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations."

We read in Matt. 2:1, that the wise men who came from the east to Jerusalem said, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." An angel said unto the shepherds in Luke 2:10-11, "Fear not: for, behold, I bring you good tidings of great joy; which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord." In Matt. 21:5 it reads, "Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." As Christ rode into Jerusalem the people cried saying, "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest." When Jesus hanged upon the cross they set up over his head his accusation written, "This is Jesus the King of the Jews." On the day of Pentecost Peter declared that that same Jesus which was crucified was honoured as Lord and Christ. He declared as Paul did that he was crowned with glory and honour. Paul declared in Phil. 2:9-11 "Wherefore God also hath highly exalted him and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Our King is eternal, immortal, invisible, the only wise God.



May we give him honour and glory for ever and ever.

Our King is anointed with gladness above his fellows. He is crowned with glory and honour. He is clothed with majesty. His sceptre is a sceptre of righteousness. Isaiah saw the Lord sitting upon a throne, high and lifted up and his train filled the temple. Paul says in Heb. 1:3 "When he had by himself purged our sins sat down on the right hand of the majesty on high" and in Heb. 1:13 "Sit on my right hand until I make thine enemies thy footstool."

As in Ps. 103:9, "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." In Is. 66:1 it reads, "The heaven is my throne and the earth is my footstool." His kingdom as mediator is special and limited and is over a certain number, his elect, chosen in him before the foundation of the world. They go under the name of Israel, house of Jacob, the holy hill of Zion, and are called saints. His people are the whole spiritual house of Israel consisting of the elect among Jews and Gentiles. The church of God is Christ's kingdom and the members of it his subjects. They are of all nations, and kindreds, and people and tongues. Some belong to the church militant, others do not.

Christ executes his kingly office by the ministry of his word, and administration of church ordinances and in the exercise of discipline in the church. He works internally in the hearts of his people and by his power in subduing the enemies of his people. He has promised to write his laws into their (his people's) minds and write them in their hearts and he has promised to be unto them a God and also that they shall be unto him a people.

The Lord's portion is his people. He has said also that they shall not teach every man his neighbour and every man his brother to know the Lord for all shall know him from the least to the greatest. He has promised in the new covenant which is ordered in all things and sure that he will be merciful to their unrighteousness and their sins and iniquities will he remember no more. Jesus said that his kingdom was not of this world.

In Heb. 1:10-11 it reads "Thou Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they shall all wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail." We see that the first heaven and the first earth shall pass away. Peter says in II Pet. 3:10 and 13, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Christ's kingdom as mediator is not of this world. It is not a temporal but a spiritual kingdom. Although his people are in the world they are not of the world. The first man Adam was of the earth earthy. The last Adam (a quickening spirit) is the Lord from heaven. "As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have born the image of the earthy, we shall also bear

the image of the heavenly," I Cor. 15:48-49. In a moment, in the twinkling of an eye, at the last trump for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed and caught up together with the Lord in the air to be forever with him. Christ's kingdom is spiritual, it is righteous, it is peaceable, it will last forever. It is built on a rock and the gates of hell shall not prevail against it.

Often we are given to reflect on the way we have come. We felt in our state of nature to be our own king but alas we found all to be vanity, pride ruled our will and we were of our father the devil and his works we would do. The King stopped us in our mad career, changed our heart and turned our feet to Zion's hill. He quickened us who were dead in trespasses and in sins. We were given to feel with Isaiah in Is. 6:5, "Woe is me for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." Once having tasted that the Lord was gracious, the desire of David in Ps. 27:4 has been a continuing desire, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." Sometimes we feel so strongly that with Isaiah our eyes shall see the King in his beauty and behold the land that is very far off. At times we are filled with doubts and fears and are of such little faith if indeed any of the true faith at all. Yet we do have a wonderful realization that like David we shall not be satisfied, unless and until we awake and behold His face in righteousness.

We have been weaned from trusting

in ourselves. We have learned to trust the King who knows the end from the beginning and from ancient times the things which should come to pass. We found his word to be the voice of a King when he said, "Humble yourself therefore under the mighty hand of God and I will exalt you in due time." When he said, "Come and see" we were obedient to the voice of the King. When he said, "Stand still and see the salvation of the Lord," we found we must obey. We have felt chastening and yet realize that we are sons and not bastards if chastened by him. We have seen him turn the heart of a king in our dealings with men. After we have suffered awhile the King has established us, strengthened us, and settled us. We have found that we have rejoiced that "The Lord is King" and that "The hand that made us is divine." Sometimes we feel there is prayer and praise when we can feel to say, "O Lord thou art my God and King, thee will I magnify and praise."

What a wonderful Prophet, Priest and King we have. The writer intended to write but a little. My mind at this moment seems to rest in the words of a Psalm we sing (Ps. 24)

"Ye gates, lift up your heads; ye doors,  
doors that do last for aye,  
Be lifted up, that so the King  
of glory enter may.  
But who is he that is the King  
of glory? who is this?  
The Lord of hosts, and none but he,  
the King of glory is."

(Elder) D. Alex McColl

#### TWO DAYS MEETING

The Dan River Primitive Baptist Church at Mayfield, N.C. has appointed a two days meeting, Saturday and Sunday, June 25th and 26th, 1977.

This meeting will be the fiftieth anniversary of the re-possession of their meeting house, after being deprived of it almost four years; and also the observing of the fiftieth year of the pastorate of Elder D. V. Spangler.

An invitation is extended to brethren and friends to meet with us.

## VOICES OF THE PAST

"He being dead yet speaketh"

### THE FIG TREE

Ghent, Ky.

Feb. 1, 1890

ELDERS GOLD AND LESTER, DEAR BRETHREN:—It is written: "And when he saw the fig tree in the way he came to it and found nothing thereon but leaves only and said unto it, Let no fruit grow on thee hence-forward forever. And presently the fig tree withered away." Matt. 21:19. I was requested recently by sister Wiginton of Franklin county, Ky., to give my views through the columns of the *LANDMARK* on the above quotation. I am often made to inquire why dear brethren and sisters do not submit their inquiries to able ministers of the gospel rather than to one like I am who knows his ignorance of sacred things and his inability to offer that which would comfort, instruct and edify them while in their earthly pilgrimage. But let it be remembered that our Lord did not see that fig tree by chance, by accident, but he saw it in the way. His way while on earth was fixed in the eternal mind and when in that way he saw that fig tree and it was barren. He saw it with all that was growing on it which was nothing but leaves.

It is written: "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be thoroughly furnished unto all good works." While that language when it was recorded applied to the Old Testament Scriptures yet it now applies with great force to that which was recorded in

the New Testament. To the inquiring saint this inquiry arises. How am I instructed by what is recorded about that fig tree? It may be very appropriately said that if there was nothing in that text that was profitable to God's people it would never have been recorded. But as it is part of the sacred word it behooves his saints to seek to know what its teachings are. He saw that fig tree in the way and it may appropriately be said that he saw it from before the foundation of the world, for it represented the law dispensation which he in his advent to the earth must close up.

The word "way" there used had a deep and wonderful meaning. The fig tree was in the way. The legal dispensation was in the way and must be removed before the gospel dispensation could be set up. But none could cause it to wither. Yea to be rolled up as a scroll and be thus removed out of the way of the glorious gospel dispensation, but him who was the great anti-type of the things pre-figured by that law dispensation. Those figures and those shadows presented to us in that dispensation were only shadows of good things to come. Certainly none can be filled by attempting to satisfy their hunger by attempting to eat a shadow. That fig tree bore no fruit, nothing but leaves, hence there was nothing on it to satisfy hunger. The legal dispensation was only a shadow of good things to come. There was nothing in it to free the spiritual Israelite because Christ is the only living bread, and that dispensation pointed to him by its shadows. Those shadows were profitable because they pointed to the substance which is Christ. Then the scriptures that give us an account of those shadows are profitable to the children of God as well as those which

present its removal out of the way. The apostle in speaking of that which was represented by the fig tree says: "Whose voice then shook the earth, but now he hath promised saying, Yet once more I shake not only earth but also heaven." And this word, Yet once more signifieth the removing of those things that are shaken as of things that are made that those things which cannot be shaken may remain.

When the law in all its jots and tittles was fulfilled by our gracious Lord it like the barren fig tree was moved out of the way. The glorious gospel dispensation could not be shaken because its foundation was the Son of God. "Other foundation can no man lay than that which is laid which is Jesus Christ." He says, "Upon this rock will I build my church and the gates of hell shall not prevail against it." That rock was Christ. Was that of which David speaks saying, "He placed my feet upon a rock." He is the true foundation into which all the building (the church) is fitly framed together. He is the substance prefigured by the law and the offerings made under it. But the fig tree was barren of fruit, it only bore leaves. The offerings under the law dispensation could not make the comers thereunto perfect. They could not take away any sin more than the leaves on that fig tree could afford nourishment. But our Lord came to that fig tree and said that it was barren. He saw that the law dispensation was barren of power to save his people, thereupon he was made under the law to redeem them that were under the law and declared by his servant the apostle, by the deeds of the law there shall no flesh be justified in his sight for by the law is the knowledge of sin.

The leaves on that fig tree were evidence of life but not of vitality which produced fruit, for by the law is the knowledge of sin. Not the knowledge of that life which alone dwells in the great antitype of its offerings. Therefore it must be removed out of the way. Our Lord alone could cause that barren fig tree to wither and he alone could fulfill that law and remove it out of the way of the gospel dispensation. He by his prophet says, "Behold the day cometh that shall burn as an oven and all the proud and all they that do wickedly shall be as stubble. Behold the day cometh that shall burn them up both root and branch, but unto you that fear my name shall the Son of righteousness arise with healing in his wings."

Our Lord said to that fig tree, let no fruit grow on thee henceforth and forever, and presently the fig tree withered away. The prophet said, The day that cometh shall burn them up saith the Lord of hosts. This prophecy was fulfilled when our Lord came to earth. All the pride and vanity of the Jews which led them to look to the law for justification was burned up. There was no fruit borne by that law to feed the living children of the Lord Almighty. It only yielded to them a knowledge of sin the wages of which is death and consequently it presently withered away. When it withered then it was removed and the glorious Son of Righteousness arose with healing in his wings. He arose out of the darkness of that legal dispensation, and by his rising the redeemed in all lands and climes have that light shining in them which is the light of the glory of God in the face of Jesus Christ.

Ah my dear sister, when light shone in you there was no more looking by

you to that barren fig tree for fruit. Then you in rapture saw the gospel heaven opened to you and by faith beheld the Son of Righteousness shining in all his ineffable glory in its vast dome, healing the wounds that sin had made upon all his redeemed. Healing those wounds which could not be healed by any other than he who shone in your heart and gave you a knowledge of the glory of God. Not the glory of the law. Although that law is holy yet by it you saw that you were carnal sold under sin, for by it you had a knowledge of sin. Then you hungered and thirsted after righteousness. But how soothing the sweet and precious promise "Ye shall be filled." That was food to your hungry soul. You hungered and thirsted after righteousness because you in sadness and weariness had been looking to that barren fig tree (the law) for fruit and finding none. Then with the poet you cried out:

"When to the law I trembling fled  
It poured its curses on my head.  
I no relief could find."

When in that extremity the leaves of that fig tree could not sustain you. They were as valueless to you as the husks which the swine did eat were to the prodigal son. Those husks could not relieve his hunger because they were the food for swine. O what a contrast between those leaves, those husks and Christ the living bread. But that contrast is no greater than that which exists between those who are looking to the law for righteousness and those who are looking by faith to the glorious Son of God and are called by his name the Lord our righteousness. Our Lord said in giving the parable of the fig tree,

"Behold these three years I came seeking fruit on this fig tree and find none, cut it down, why cumbereth it the ground." From the days of Malachi the prophet four hundred and twenty years before the coming of Christ the Jews had sunken more and more into idolatry and during the last three hundred years before that great and glorious event that people had ignored the great purpose for which the temple had been built, so much so that our Lord said it is written, "My house shall be called the house of prayer, but ye have made it a den of thieves." To that people was given that law dispensation. Through the offerings in their temple service the spiritual Israelite looked away to the coming of Christ. But during the three hundred years preceding that event prefigured by the three years that the man had sought fruit on his fig tree and found none, the Jews had so perverted the law that they disregarded the teachings of the law.

At that most momentous period he said cut it down. This with the other words quoted declare the end of that legal dispensation which was followed by the fearful judgments of God upon that wicked and perverse generation, and the gospel dispensation was set up that prefigured by the fig tree was removed. John says, "And I saw a new heaven and a new earth, for the first heaven and earth were passed away and there was no more sea." When he had that vision the law dispensation had been closed for the things pertaining unto it were until John the Baptist. Then he saw the new heaven and the new earth for the first heaven and the first earth had passed away. In that new heaven all the saints sing the song of Moses the servant of God and the

song of the lamb, saying, Great and marvelous are thy works Lord God Almighty, just and true are thy ways thou king of saints. For in that glorious kingdom, "A king shall reign in righteousness and princes shall rule in judgment. And a man, (the man Christ Jesus) shall be a hiding place from the wind and a covert from the tempest, as rivers of water in a dry place, as a shadow of a great rock in a weary land." All these great and glorious things are now to his people, to his redeemed because he has met all the demands of the law of sin and death and forever removed its penalty from them. When in a sweet and precious faith they behold him in his great and glorious character their song is "Bring forth the royal diadem and crown him Lord of All."

H. Cox

(From Zions Landmark)

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*"Now to him that worketh is the reward not reckoned by grace, but of debt." (Rom. 4:4)*

The reward or salvation or inheritance in heaven is by the grace of God. Have you ever heard of anyone working for an inheritance? The reward or salvation IS NOT BY WORKS, but BY THE GRACE OF GOD. We quote these Scriptures to prove that salvation is not by the works of the creature: "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. 1:9) This Scripture states that salvation is according to the purpose and grace of God which was before the foundation of the world.

(Please read it again.) "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." (Eph. 2:8-10) Please notice that faith is not a product of the flesh, but it is the gift of God. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (James 1:17) The Scriptures plainly teach that salvation is not by works but by grace. What causes God's people to walk in good works? Since God has ordained that his people should walk in good works, do you believe that they should fail to walk in them? (Please read Eph. 2:10 again.) Since God has purposed that his people should walk in good works, bring forth good fruit, etc., I do not believe there is anything that can hinder them from performing the good deeds. "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, *I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.*" (Isaiah 46:9-11) Please keep in mind that the providence, decree, predestination, etc. of God covers all events that the Lord has purposed in himself before the world began. Remember that we cannot understand the ways of God

“—There is no searching of his understanding.” (Isaiah 40:28) We know exactly what it has pleased almighty God to reveal unto us, otherwise we know nothing. “For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.” (Isaiah 55:8)

Let us get back to the subject. These words of Jesus show that he has ordained his people to walk in good works. What is the difference between bring forth fruit and walking in good works? “Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.” (John 15:16) “Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.” (Phil. 2:12-13) **PLEASE NOTICE THAT GOD WORKS BOTH THE WILL AND THE DO WITHIN HIS PEOPLE.** They will not fail to perform these deeds because the spirit of God is working within them. “And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.” (Ezekiel 36:27)

Dear reader, if you have the desire to do that which is acceptable in the sight of God, it is some sweet evidence that God has given you that desire. “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. 7:18) Paul had the will or desire to walk in good works, but he

knew something about the weakness of the flesh, and learned that he did not have the ability to perform his desire. Have you traveled this path? If so, then you have fellowship with Paul. At this point, we think of this Scripture: “A man’s heart deviseth his way: but the Lord directeth his steps.” (Proverbs 16:9) “O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.” (Jer. 10:23)

May God direct us to consider another important point: The children of God are the only ones who have the desire to do that which is right in the sight of God. “There is a way which seemeth right unto man, but the end thereof are the ways of death.” (Proverbs 14:12) The wicked have pleasure in unrighteousness. (see 2 Thess. 2:12) It is not left up to man to question God why we were created with the nature we have. “For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.” (Rom. 8:20) Who is going to charge God for being unjust for making us as He did? “Therefore hath he mercy on whom he will have mercy, and whom he will be hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For 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 honour, and another unto dishonour? (Rom. 9:18-21).

By nature there is none that seek after God and none that do any good. “As it is written, There is none righteous, no, not one: There is none that

understandeth, there is none that seeketh after God. They are together become unprofitable; there is none that doeth good, no, not one." (Rom. 3:10-12) Only those who are led by the Spirit of God bring forth good fruit. By nature there is not any difference between the children of God and the children of wrath. (see Eph. 2:3) What and who caused the change? "And you hath been quickened, who were dead in trespasses and sins: Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." (Eph. 2:1-3) The spirit of God causes the change in the heart of one. "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." (Ezekiel 36:26) One realizes that he cannot trust in his own works because they appear to him as filthy rags. Why? He once glorified in his own works but he learns that he cannot trust in himself any longer. The spirit of God causes you to know and mourn over your sins. "Son of man, cause Jerusalem to know her abominations." (Ezekiel 16:2) "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass." (Isaiah 40:6-7) Your own self

righteousness fadeth away when the spirit of the Lord bloweth upon you. It was not pleasant, was it? "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our inequities, like the wind, have taken us away." (Isaiah 64:6) Let us quote the 6th and 11th verses of the 12th chapter of Hebrews: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.—Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

It was hurtful to see yourself as a wretched and ruined sinner in the hands of a just and perfect God. You found out that you were in debt with nothing to pay. You were not able to do anything to help your case and learned the doctrines of men could not help you. You wanted a God who would go all the way to you and not one that pleaded for you to take the first step. You were made to cry for mercy and in due time the Lord delivered you. "He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him." (Psalms 91:15) "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:" (Col. 1:13)

Let us quote the text again: "Now to him that worketh is the reward not reckoned of grace, but of debt." The main thought that rest upon our mind concerning the text is this error that has crept in among the churches: "Our blessings in time depend or rest upon the result of our performing certain conditions." According to this



theory, God has laid out blessings for those that earn them. "If one does not perform the conditions, then he will miss the blessings that God has laid up for him."

In writing, I have learned that it is hard to convey one's thoughts to the readers. The writer may have one theme in mind while expressing his views; but the reader may not understand the thoughts that the writer is trying to bring out. "The preacher sought to find out acceptable words." (Ecc. 12:10) We (both the writer and the readers) need the Spirit of God to enable us to rightly divide the word of truth.

I believe that the blessings of God's people have been stored up in Jesus Christ before the foundation of the world, and they will receive all of them that God has purposed or decreed for them to receive. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." (Eph. 1:3)

Let us assume that one works for the blessing and performs all the necessary conditions. Then he has earned it and the reward is not by grace, but by debt. In this case, he expects the blessing because he has earned it, and God is indebted to bestow the blessing upon him. If he does not receive the blessing, in his heart he accuses God for being unjust. "To him that worketh, the reward is not reckoned of grace, but of debt." In this case one would not praise God for the blessing, but he would have the right to pat himself upon the back and glory in himself. "Where is boasting then, it is excluded." (Rom. 3:27) "That no flesh should glory in his presence." (1 Cor. 1:29) "Let us not be desirous of

vain glory, provoking one another, envying one another." (Gal. 5:26)

It is not my desire to be misunderstood. May God bless us to rightly divide the word of truth. Some handle the word of God deceitfully when they make conditions out of the exhortations in the Bible. God has a purpose in the admonitions, exhortations, reproofs, etc. that he inspired the ones to write. "—Holy men of God spake as they were moved by the Holy Ghost." (2 Peter 1:21)

Let us remember that an exhortation has its effect when the spirit of God is working at both ends of the matter. Therefore this leaves out the work of the creature. Meaning, when God is directing the one exhorting and the one who receives the exhortation, then it has its effect. Does man have anything to glory about? What has he done to receive any praise? Jesus said, "—Without me ye can do nothing." (John 15:5)

Since man can do nothing by his own efforts, he realizes that he has nothing to glory about.

The motive of satan is to rob God of the honor, praise and glory that is due the Holy name of the Lord. The conditional doctrine mentioned above robs God of praise, does it not? Those trapped in that error would deny robbing God, but in their hearts they would praise themselves for all their good deeds in performing the necessary conditions.

May the Lord enable us to render unto God all the honor, praise and glory that belongs unto His Holy Name. "Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness." (Psalms 29:2) "From the rising of the sun unto the going down of the same the Lord's

name is to be praised." (Psalms 113:3) The Scriptures do not speak of giving any praise or glory to man. "I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images." (Isaiah 42:8)

W. W. Hudson, Jr.  
208 Frederick St.  
Bastrop, La. 71220

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### EXPERIENCE OF BRO. LEE HOLLANDSWORTH

Dear Brethren in the Lord:

I have been given a desire to write to you for some years, unworthy though I feel to be, I just cannot get it off my mind.

I was born April 11, 1903 in Franklin County, Va. on old Brown Hill, about a half mile from Old Republican Church, in a two room log house, and in a very poor family. I hope I am thankful that I was raised poor, a poor helpless child; yet I feel the Lord knew me before the world began, and, if not deceived, the Father chose me out of the world and gave me to his Son with his generation of Jesus Christ our Lord.

I grew up in the mountains a wild sinful boy, but did not care. I lived with my father. We came to Bassett at the age of twenty. I stayed with my mother one year, then I was married to the girl of my choice. My mother and father were members of Knob Primitive Church; my wife's mother was also a member there. We had been married two or three years, when a very strange thing took place with me. We lived about a half-mile above the old furniture shop where I worked near the railroad, where I feel the

Lord opened my eyes and caused me to see my condition, and all I could see were sins dark and dreaful, — my sins were so heavy that I thought I just could not bear them.

One morning as I walked down that old railroad, I began to look at the mountains on each side, and had a desire to go into one of the mountains where no one could hear me, that I might, if it were the Lord's will, find Him; yet I went on to my job. I went with my head bowed and spoke to no one. I went over to my machine, and it seemed that I could not live: my sins were all before me. I looked out of the window and it was so dark, yet the sun was shining, but it seemed it was not shining for me. I thought I was going to die and go to hell. I turned around and started my machine but could not work. I turned my face to the wall and cried, "O Lord have mercy, O God forgive." A strange feeling came upon me. The sun was shining and as I looked out the window, it was a brand new world with the glow of the sunlight coming across the mountains with the heavenly rays.

I looked upon the apple trees which were in bloom, it seemed the leaves were waving praises to the Lord, as was the grass under the trees. When I came to myself my lips were moving, and I believe with my whole heart I was praising the Lord from whom all blessings flow. I had been walking in the path of sin, rolling sin under my tongue as a sweet morsel, having my conversation on things of this world even as others. He lifted me out of the miry clay, and placed my feet upon a rock. He established my going and put a new song in my mouth, even praises to the Lord. I was so happy I felt I would never sin any more, but go

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Obituaries

ALEXANDER CUTLER USSERY

It was unanimously approved in regular conference that an obituary be written and sent to the Signs of the Times after the passing of our dear Brother, A. C. Ussery.

Alexander Cutler Ussery of Rt. 4, Greenville, Texas, passed away on October 9, 1976 at a local hospital. Funeral services were held at Mt. Zion Primitive Baptist Church on Monday, October 11, 1976 with Elder Lloyd Wall officiating. Burial was in the Simmons Cemetery located at the church.

Brother Ussery was born on January 21, 1889, to Elijah Turner Ussery and Mary Eliza Lawson Ussery in the Cash community. He married Lillie Leonard on April 24, 1910. She preceded him in death on October 20, 1955. A son, Roy Ussery passed away on February 24, 1970. He married Buleah Stiles, April 22, 1956. He was a retired farmer and stockman.

Survivors include his wife Buleah Ussery, a daughter-in-law, Mildred, seven grandchildren, eight great-grandchildren, and three great-great-grandchildren.

Upon his passing it is the first time in many years that there has not been an Ussery on the Church rolls. Brother Ussery's family donated the land where the present Mt. Zion Church is located.

Brother Ussery was ordained as a deacon on June 1, 1971. He was a true and faithful believer and lived to every letter of his ordination charge.

It is with grievous and heavy heart that we make this report.

Derrell White  
Church Clerk

BERTHA BEAUCHAMP MORRIS

Dear Editor:

This is to inform you that my mother, Bertha Beauchamp Morris, passed away Friday, March 25th, at the age of 91 years and 10 months. She was born in Snow Hill, Md. May 27, 1885, and

was the daughter of Virginia McKee and Willard Beauchamp.

Her only survivors are myself and her sister-in-law, Mrs. Merriel (Elsie) Beauchamp, of Berlin, Md.

My mother was a loyal reader of the **Signs of the Times** throughout her life, and I would appreciate it if you would include the above in your Obituaries.

Mother had been a California resident since 1914. My father, Charles B. Morris, died in 1944. Her ashes will join his at the Chapel of the Chimes in Oakland, Calif. Private services were held March 26th.

Thank you,  
Mrs. Claire M. Barber

#### JO ALICE TATE CHILTON

It is sad as I try to write of the passing of our dear sister, Jo Alice Tate Chilton. She was born March 14, 1896 and died at the age of 79 years and 11 months. She married Brother Ernest Chilton Dec. 26, 1922. They had no children. She was the daughter of John and Emaline Tate.

Brother Ernest and Sister Jo Alice united with Lickfork Church at the July meeting, 1937, by experience and baptism. She was a faithful sister as long as she was able—until the good Lord saw fit to call her from our midst February 18, 1976.

She left to mourn her passing, her husband, one sister, Mrs. Pat Robertson, and one brother, Hassell Tate, and a host of relatives and friends. She was a kind and faithful wife. To her dear and heartbroken companion I would say do not grieve for her, for your loss is her eternal gain. "Blessed are they that die in the Lord." She is now resting from all the trials and sorrows of this earth.

We all looked on this dear sister as being one of the bright jewels of God's mercies. . . . She left full and complete evidence of a hope in the dear Saviour. We will all miss her at church. The seat is now vacant, which she always filled when she was able to be there. She gave a hearty welcome to every one, showing her love so strong for them. We at Lickfork loved her so much and she will not be forgotten, but we would not wish her back. Her work on earth is finished. She is now sleeping, awaiting the coming of our blessed Saviour, where she will sing praises to her heavenly Father for-

ever. She often told me how good the Lord had been to her, and how unworthy she felt, hoping there was a better place waiting for her. We will all miss her, but none will miss her half so much as her sad and lonely husband.

This was written by order of the deacons of Lickfork Church. May it be resolved that this be recorded in the church records, a copy sent for publication in the **Signs of the Times**, and a copy sent to the family.

Willie W. Lee, Church Clerk

#### ANTHONY A. McCLANAHAN, SR.

Anthony A. McClanahan was born August 9, 1897 to Sam and Mollie McClanahan at Lanham, West Va. and died Sept. 19, 1976, being 79 years old.

He is survived by his wife, Ruby Jewell McClanahan, and the following children: Mrs. Mary Belle Asbury Landers, Lanham; Mrs. Irene Lawrence, Tyler Mountain; Anthony A., Jr. of Tyler Mountain; Wm. H. of Lanham. Surviving also are the following sisters and brothers: Mrs. Della Robinson, Charleston; Mrs. Dorothy McClanahan, Teays Valley; Brady and James McClanahan, of Lanham. Also eight grandchildren and a host of friends.

Though not a member of the church, he was a firm believer and attended Hopewell Church as long as he was able.

Funeral services were held at Gatens Funeral Home Chapel, Poca, W. Va. September 22, 1976, by Elder Veldon Lynn, and burial was in Tyler Mountain Memory Gardens.

He is greatly missed by his family and friends.

Mrs. Ruby J. McClanahan

*"Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen are not made of things which do appear." (Hebrews 11:1-3)*

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 145

DANVILLE, VA., JULY, 1977

No. 7

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 7/77  
IT EXPIRES WITH THIS ISSUE

Lebanon, Ohio, Jan. 1, 1902

Dear Brother Beebe: — Inclosed I send you a copy of the poem from which I quoted in an article in the "Signs" of some time ago. I have had some inquiries about it, so I will send it for publication. It is in my estimation a rare poem indeed.

Yours in the truth,

H. M. CURRY

See the mystic weaver sitting  
High in heaven, his loom below;  
Up and down the treadles go,  
Takes for web the world's dark ages,  
Takes for woof the kings and sages,  
Takes the nobles and their pages,  
Takes all stations and all stages.  
Thrones are bobbins in his shuttle,  
Armies make them scud and scuttle;  
Web into the woof must flow.  
Up and down the nations go;  
At the weaver's will they go.

Calmly see the mystic weaver  
Throw his shuttle to and fro;  
'Mid the noise and wild confusion,  
Well the weaver seems to know  
What each motion and commotion,  
What each fusion and confusion  
In the grand result will show.

Glorious wonder, what a weaving,  
To the dull beyond believing;  
Such no fabled ages know.  
Only faith can see the mystery,  
How along the aisles of history,

Where the feet of sages go;  
Loveliest to the fairest eyes,  
Grand the mystic tapet lies.  
Soft and smooth and ever spreading,  
As if made for angels' treading'  
Tufted circles touching ever;  
Every figure has it plaidings,  
Brighter forms and softer shadings;  
Each illumined, what a riddle,  
From a cross that gems the middle.

'Tis a saying, some reject it,  
That its light is all reflected,  
That the tapets lines are given  
By a sun that shines in heaven.  
'Tis believed by all believing,  
That great God himself is weaving,  
Bringing out the world's dark mystery  
In the light of faith and history;  
And as web and woof diminish,  
Comes the grand and glorious finish,  
When begin the golden ages  
Long foretold by seers and sages.

Dear Beloved Brethren,

I sit here trying to write this letter in my own words. Our only son was killed in an automobile accident a little over 5 years ago and it seems like a century, at least. Over a two year period I was almost going around in a trance. I was so depressed and all alone. I didn't even seem to notice people and did not want to join in any conversation. I did not care to go any place. I just wanted to stay home and think of the past. I was really getting uneasy about myself. I would go to church from time ot time, one Sunday right after another, but could hear nothing. I could hear people compliment the sermon and that

would not mean a thing to me. That just made me feel like giving up.

That went on for three years or more. I wasn't getting any better. I was almost getting in despair. I was just about ready to give up when Jim and I got to going to the Old School Baptist Church. We attended the weekly meetings. I liked to go but I just could not be satisfied. I was so all alone. I could not shake off the past, which was eating me up inside. My nerves were terrible. I just thought I could never stand it.

One night at one of the meetings Elder Griffin was there and they had open house, and when they sang the closing hymn Jim stood up and confessed. Well, I tried so hard to stand up beside him that night but my feet just would not go. The time just had not come. I had prayed for faith and hope so many times, and I know that my prayers were answered a couple of weeks after that. They had a Saturday night meeting at Salisbury and Elder Spangler and Elder Griffin were both there. I felt like my heart and soul had really been lifted. It seemed as though I was so happy. I felt like I was floating on air. When they gave out the closing hymn something was saying, "Go forward and confess your sins." I felt just so happy inside, so I went forward and from that day to this I felt like a new person. I was baptized and when I came up from the water I know that faith and hope were with me and from that day to this I have felt like a new person. There are quite a few sermons that I can really hear and what a blessing that can really be to your body.

Sister Margie Ward

(This beautiful experience apparently was never finished. Her husband, Jim, found it recently. Sister Ward is now in the Salisbury

Nursing Home with hardening of the arteries and other afflictions. She is, however, blessed to show no noticeable signs of pain and is on occasion able to sing parts of the Hymns of Zion. Ed.)

April, 1977

My dear Elder Spangler,

I'm writing to ask that you please renew my "Signs" for another year, and use the balance as you think proper.

Writing became a peculiar thing for me at the time I went to the Church. Before that time I do not recall trying to set forth the name of the dear Lord. Since that time, when addressing a dear one, I have the desire to speak of the dear Lord. I know that I am the smallest of the small and the most unworthy to utter (write) His grand and glorious Name.

I have stated that to use, speak, or write His Name is one of two things: He blesses one to speak His Name or one takes His Name in vain. I can only hope He looks upon me as a child.

I enjoy receiving the *Signs* each month and hope the dear Lord shall continue His blessings on the editors.

I hope that you and Sister Spangler are fine.

With love, I hope,  
Reidy Pickeral

Elder Spangler,

I won't take much of your time. I would just like to say a few words. The Old Baptist doctrine of absolute predestination of all things is the only doctrine I can understand. The world of "do it yourself" hates this doctrine of predestination. They say that God did not know or have anything to do with the bad things that take place. But if

I read my Bible right, God tells us about these things taking place. So if He told us about them, He must surely know about them. To me this is predestination.

Jesus tells us there would be anti-christs, and already they were in the world. So it seems to me that the "do-gooder, do it yourselfer" is the anti-christ that Jesus spoke of. They do have a form of godliness, but they deny His power when they tell us that God cannot save us unless we let Him. They strain at gnats and swallow camels.

If we see heaven we must enter in by Him, and whosoever climbeth up another way, the same is a thief. Again, it seems the "do it yourselfer" is trying to climb up another way, so the antichrist must also be a thief.

I believe Paul did say to believe God, Who was able to perform that which He has promised. Then he said although the work was finished from the foundation of the earth. So if we believe, it is because the work is finished. It is not in man to direct his own steps. God told us all these things, so as far as I can see I can only believe in God's absolute predestination of all things. That surely means that what is to be will be.

Thomas McCullough  
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## EXPERIENCE

Route 1, Box 110  
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Dear Elder Spangler,

I would like to tell some of my experiences.

In the year 1954, I began to be very troubled. I looked at the grave as a

cold, dark place where there was no hand to deliver and no eye to pity. I did not know the Lord Jesus. I have had many dreams in my life, but they were all sealed up.

On March 28, 1955, in a dream, I saw my daddy die. In this dream I was taken over in the mountains where we had logged a yard of logs. I looked Daddy right in the face and he took his last breath. There was a place like a grave and he was put in it. I was looking toward the East, over my shoulder, when from the North came an arm that hit that steel vault like a flash of lightening. He had taken that body up into the sky in just that moment of time. I knew it was a perfect body. At that time, I was working in a factory with a man whose body was perfect to look at. His name was Red Dobbins. I did not see Daddy's body raised, but I saw his body as perfect as that of Red Dobbins. I saw Daddy walking up in the clouds. I said, "Oh, what a satisfied walk." I did not see his face again, just the back of his pants, but it was glorious to see.

The next morning I got a phone call. It was Mama saying that Daddy had had a heart attack. We took him to the hospital and he died at four o'clock. I watched him die as I had in my dream. He raised his right hand and took his last breath. He had no trouble. He died free. In the next little while, a voice spoke in my heart. It said, "Give up the ghost." I did not know what that meant. In my heart I said, "Daddy is dead." But I could not say it openly. Those words stayed in my heart.

Later, I went down home where the body was. Those words were still in my heart. I went in the room where he lay and looked at him. He looked

very good. I must say, I had a very good feeling. I had never read the Bible with any understanding. I had a mind to read and try to find these words that were in my heart. I hardly knew the Old Testament from the New Testament. I opened the book and read from St. Luke 23:46,47, "And when Jesus had cried with a loud voice, He said, 'Father, into Thy hands I command my spirit.' Having said this, He gave up the ghost. Now when the centurion saw what was done, he glorified God saying certainly this was a righteous man." Tears blinded my eyes. Those three days I felt like I was in the arms of Jesus. All that was said at the funeral pleased me. They sang "Amazing Grace" and I had never heard it like that before. I loved and forgave everybody at that time. I was in a new world. I read my Bible every day. I wanted to learn all about Jesus. I wanted to know all that He did here on earth.

I began reading *The Signs of the Times*, which I had never read before. I enjoyed them. I would sit and cry as I read. I began going to church every Sunday. I had a heart to understand and an ear to hear. The preaching was sweet to me. I did not know whether or not I would join the church.

One Sunday in 1956, I was at Little Hope. Otie Conner was preaching. I knew when they sang the last hymn that I would ask for a home with nothing in my way. Just before they sang the hymn, a voice spoke in my left ear, "It is alright if you do go." It was a soft, sweet voice. I believe it was the voice of an Angel. But then, I could not go. Twenty-one years have since passed and I still cannot go. I still have a hope I will go, but I do not know if

I ever will. I have rejoiced to see others go. It is alright this way. I do not want to change anything, for I know I can not.

Some time later I became very sick and had to stay in bed. I had four girls, all small and going to school. One came to my room and said, "Daddy, do you want anything?" I said, "No." Then another one came and asked me the same question. I said, "Sing me a song." They sat down beside my bed with the little song book. I do not remember the first song they sang. But the second song they sang was

"What wonderous love is this, O, my soul?...  
To bear the dreadful curse for my soul?...  
When I was sinking down, beneath God's  
righteous frown,  
Christ laid aside His crown for my soul..."

The words were sweet to me and the girls looked like little dolls. Tears ran down my pillow. The girls looked at me in amazement. They finished the song and left the room. In two weeks I got better and went back to work.

When I was in my first year of school, we sang two songs which I remember very well. One was "All God's children are going to Heaven. They will sing and shout all over God's Heaven." The other one was "Wind, wind, wind the thread; Pull, tap, tap, tap....". My mind went back to this first year in school one day in 1957 while I was at work. I work in a weaving mill. I have for thirty-six years. That day at work I cried for joy. I knew I was there by God's providence. I sometimes believe I am a child of God. I have a hope that Heaven will be my home. The Lord has been very good to me.

Some years later, my wife had to go to the hospital for an operation. She was very fearful to go, but the same Jesus that came to me came to her.



She got along very well. One evening the girls and I got a bunch of flowers to take her. On the way to the hospital one of the girls said, "I know Mama will cry." Since the song book was in the car we sang, "O, beautiful hills of Galilee," as we rode. When we got there she did cry. She was beautiful. She told me later about a song that came to her:

"How lost was my condition  
'Till Jesus made me whole!  
There is but one Physician  
Can cure a sin-sick soul.  
Next door to death He found me,  
And snatched me from the grave,  
To tell to all around me  
His wond'rous pow'r to save."

Some things are made plain.

In 1956, I was reading in "The Sovereign Grace" paper. It was an article about home. I mean a home in the Old School Baptist Church. It was so true to me. I began to cry aloud, so I left the room. Two of my girls followed me. This thought was in me, "Lord, have mercy on me, a sinner." I did not say it, but it was in my very being. Still crying, I went in a little workshop in the backyard and sat down. The girls were still with me. One said, "Daddy, what is the matter? Is it Grandpa?" I said, "No." She asked, "Is it Uncle Jack?" I said, "No." (Jack is my wife's brother and was at the point of death.) My trouble was that I had no home here. I was not a member of a church. I must say that since then I have felt to be at home where the Old School Baptist are. I do enjoy being with them. They sing the sweetest songs and say the sweetest things. I have no other place to go.

In 1943, I was in the Army, close to combat. I was so scared my stomach was sore. That night, in a dream, I saw a little old man with a hat on

going up a hill. He was bent over at the stomach. The next morning I knew that was me. I did not go to combat. I will always remember my dream. I came home safely. I still have stomach trouble, but I can live with it.

I have one last miracle I would love to tell. In my teen-age life I was very depressed. Daddy asked me one day what was the matter. I said, "Nothing." I did not know what was wrong. I was sitting in the dirt one day very sad. I said, "Oh Lord, if I ever have any children, may they all be girls. May there never be another one like me." I have no boys. I knew I had asked for what God already had in store for me.

One night later, I got very sick and went to bed. The moon was shining in my room. It was very light and I was not asleep. Two people were in my room with their arms locked around each other. They could not move. Something like glue was all over them. There was no way they could be freed. Then, one with an ax chopped them apart. I did not see him. I was very scared. I thought their arms and legs would be cut off. The glue-like stuff fell off in the floor in a big ball. These people had no pain. They were set free. I was scared to move even my little finger. I do not know if I slept at all that night. The next morning, I looked out the window. It was a beautiful morning with not a cloud in the sky. I recovered, but for twenty years I told no one what I had seen that night. Then Jesus spoke in my heart and I told Mama of what I had seen. It was sweet to me. No one can do a miracle like that but Jesus.

My mother and daddy have been Baptist as long as I can remember. I have always thought that they feared

God. I have heard Mama tell about how, when the dark clouds rolled over and death was near her children, she called on the Lord. I do believe she did and I also believe He hears our cries.

Roy, my brother, is a Baptist preacher. I have had much joy talking to him. He is a good minister of Jesus Christ.

I would like to quote Romans 8:15-18: "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joining-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

I have enjoyed writing my experiences. I have desired to do this for a long time. I have tried to tell how it was given to me; how Jesus set His people free, and free they will ever be. If I am saved, it is by grace. I have no righteousness but Jesus. Please print this if you see it fit. We love to read *The Signs of the Times*.

Andrew C. Agee

#### HUNTINGTON ON PREACHERS

Beloved, — Yours came last night to Mondwell Street, and I am now up to scratch a few scraps in return. Be not ignorant of Satan's devices; his whole aim is to thief, and rob God of His glory, and us of our peace. He accuses God to man, and men to God, as may be seen in his tempting Eve,

when he suggested that God, envying man's happiness, had forbidden their eating that fruit which alone could make them wise, and which to the eye was so pleasant, and to the taste so good; and he accused Job, that he loved, feared, and served Him because He had increased his wealth. And to me he has done the same, telling me that God knew the work He had designed me to, and might have furnished me with some degree of learning, spelling at least; that I might not have recourse to a dictionary five times in a page, first for the sense, and then to know how to spell it. And he accuses God to you for giving you too much. But neither my ignorance nor your learning prevented His calling us any more than the wisdom of Moses, and the ignorance of Peter prevented theirs. There is no knowledge, council, nor device against the Lord, but what is hatched in hell. To make every saint discontented with his lot; to magnify the prosperity of others, and diminish our own; that all may murmur and none be satisfied; that God may be robbed of His honor, and man deprived of his peace, is the constant drudgery of the devil. "Wherein a man is called, therein let him abide;" that respects his situation and employment. If called circumcised or uncircumcised, care not for that; this respects his natural religion. "He that ministers, let him do it of the ability which God giveth;" this respects natural abilities; and these abilities are by some improved, and by others unimproved; but if God calls him to minister, let him use these, whether polished or covered with rust.

Wonder not at sudden changes; we that labor are not private saints. They feed, chew the cud, digest, concoct,

and thrive; they trade for themselves, but ours is for the good of the public. Formerly, I came out of the furnace purged, and then filled, and went in the strength of that meat forty days. But such a fulness is now spent by one full, profuse, and overflowing discourse. And when some who have filled their vessel at my spring, and kindled their torch at my live coal, have come in afterwards to shine in my ornaments, then I have been so shorn of my locks, and so bereft of all dew, and my coal so quenched, that I was like a thief, ashamed to look at them, being dry and barren, poor and beggarly, hungry, cold, and naked. But these young colts, who only ear the ground, are not up to this. Whether we labor in irons or in oil, filled with gall or with honey, whether like flaming torches or like smoking flax, we are sure to suit some. God will make us all things to all cases, to gain some. I have stood in the pillory, been laid in the stocks by the heels, and been muzzled in the jaws, when, at the same time, not one in a hundred saw it or knew it. And if so confused as to contradict myself, and to speak unscripturally, and not common sense, so that the people could not understand me, nor make it out, yet they have concluded that "in the Spirit I had spoken mysteries," and that I had soared so high in wisdom as that they could not attain to it, it was too wonderful for them; when, at the same time, I blushed at my own folly.

Darkness and bondage are common in our calling. When we fall first into these we have no understanding or judgment; we labor to keep from drowning, and that is all. And when enlarged, we are so in love and enamored with the King, and so engaged

with the flavor of the new wine, that we mind nothing else. This being the case, we describe both confusedly; it is needful, therefore, to take us again and again to drill, under more light and a better judgment; that we may consider and be more explicit.

God bless the rector. The Doctor salutes the little bishop and all.

William Huntington, S.S.  
Portsmouth, May 13, 1807

(As there is a great deal of interest in Huntington's writings, we publish this unique letter, and we hope to publish more of his works in the future. Huntington is considered by many to be the most able spiritual interpreter of God's Word since the Apostles. Ed.)

#### EXPERIENCE OF JOSEPH HART (1712-1768)

As I had the happiness of being born of believing parents, I imbibed the sound doctrines of the Gospel from my infancy; nor was I without touches of heart, checks of conscience, and meltings of affections, by the secret strivings of God's Spirit with me while very young. But the impressions were not deep, nor the influences lasting, being frequently defaced and quenched by the vanities and vices of childhood and youth.

About the twenty-first year of my age I began to be under great anxiety concerning my soul. The spirit of bondage distressed me sore; though I endeavoured (as I believe most under legal convictions do) to commend myself to God's favour, by amendment of life, virtuous resolutions, moral rectitude, and a strict attendance on religious ordinances. I strove to subdue my flesh by fasting, and other rigorous acts of penance and mortification; and whenever I was captivated by its lusts (which indeed was often the case), I

endeavoured to reconcile myself again to God by sorrow for my faults which, if attended with tears, I hoped would pass as current coin with Heaven; and then I judged myself whole again, and to stand on equal terms with my foes, till the next fall; which generally succeeded in a short time.

In this uneasy, restless round of sinning and repenting, working and dreading, I went on for about seven years, when, a great domestic affliction befalling me (in which I was a moderate sufferer, but a monstrous sinner), I began to sink deeper and deeper into conviction of my nature's evil, the deceitfulness and hardness of my heart, the wickedness of my life, the shallowness of my Christianity, and the blindness of my devotion. I saw that I was in a dangerous state, and that I must have a better religion than I had yet experienced before I could, with any propriety, call myself a Christian. How did I now long to feel the merits of Christ applied to my soul by the Holy Spirit! How often did I make my strongest efforts to call God MY God! But, alas! I could no more do this than I could raise the dead. I found now, by woeful experience, that faith was not in my power; and the question with me now was, not whether I WOULD be a Christian or no, but whether I MIGHT; not whether I should repent and believe, but whether God would give me true repentance, and a living faith.

After some weeks passed in this gloomy, dreadful state, the Lord was pleased to comfort me a little, by enabling me to appropriate, in some measure, the merits of the Saviour to my own soul. This comfort increased for some time; and my understanding was wonderfully illuminated in read-

ing the holy Scriptures; so that I could see Christ in many passages where before I little imagined to find Him; and was encouraged to hope I had an interest in His merits, and the benefits by Him procured to His people.

In this blessed state my continuance was but short; for, rushing impetuously into notions beyond my experience, I hasted to make myself a Christian by mere doctrine, adopting other men's opinions before I had tried them; and set up for a great light in religion, disregarding the internal work of grace begun in my soul by the Holy Ghost. This liberty, assumed by myself, and not given by Christ, soon grew to libertinism, in which I took large progressive strides, and advances to a dreadful height, both in principle and practice. In a word, I ran such dangerous lengths, both of carnal and spiritual wickedness, that I even outwent professed infidels, and shocked the irreligious and profane with my horrid blasphemies and monstrous impieties. Hardness of heart was, with me, a sign of good confidence; carelessness went for trust; empty notions for great light; a seared conscience for assurance of faith; and rash presumption for Christian courage.

My actions were, in a great measure, conformable to my notions; for having (as I imagined) obtained by Christ a liberty of sinning, I was resolved to make use of it! and thought the more I could sin without remorse, the greater hero I was in faith. A tender conscience I deemed weakness; prayer I left for novices and bigots; and a broken and contrite heart was a thing too low and legal for me to approve, much more to desire. Not to dwell on particulars, I shall only say (what, though shocking to hear, is too

true!) that I *committed all uncleanness with greediness.*

In this abominable state I continued, a loose backslider, an audacious apostate, a bold-faced rebel, for nine or ten years, not only committing acts of lewdness myself, but infecting others with the poison of my delusions. I published several pieces of different subjects, chiefly translations of the ancient heathens; to which I prefixed prefaces, and subjoined notes of a pernicious tendency; and indulged a freedom of thought far unbecoming a Christian.

But God, who is rich in mercy, and whose grace is like Himself, almighty, did not altogether give me up to hardness and impenitence. I felt, from time to time, meltings of heart and inward compunction, and had a secret hope at the bottom (which often rose above my gross corruptions) that I should not always go on in this abandoned manner, and run as reprobate to final perdition.

About seven or eight years ago I began to reform a little, and to live in a more sober and orderly manner. And now, as I retained the form of sound words, and held the doctrines of free-grace, justification by faith and other orthodox tenets, I was tolerably confident of the goodness of my state; especially as I could not also add that other requisite—a moral behavior. Surely, thought I, though I have been so profligate and profane, yet, as I am now reclaimed, and am not only sound in principles, but sober and honest in practice, I cannot but be in the right way to the favour of God.

For several years I went on in this easy, cool, smooth, and indolent manner, with a lukewarm, insipid kind of religion, yet not without some secret

whispers of God's love and visitations of His grace, and now and then warm addresses to Him in private prayer. But, alas! all this while my heart was whole; the fountains of the great deeps of my sinful nature were not broken up. I was therefore conscious that the written Word of God was against me, especially those parts of it that represent the children of God as a poor, afflicted, mourning, broken-hearted people; of which characteristics I was destitute. Nor was the blood of Christ effectually applied to my soul. I looked on His death, indeed, as the grand sacrifice for sin; and always thought on Him with respect and reverence; but did not see the inestimable value of His blood and righteousness clearly enough to make me abhor myself and count all things else but dung and dross. On the contrary, when I used to read the Scriptures (which I now did constantly, both in English and the original languages), though my mind was often affected, and my understanding illuminated, by many passages that treated of the Saviour; yet I was so far from seeing, or owning, that there was such a necessity for His death, and that it could be such infinite value as is represented, that I have often resolved (O the horrible depth of man's fall, and the desperate wickedness of the human heart!) that I never would believe it; and have been tempted to tell God Himself, that He could not make me, without injuring my reason, and imposing on my understanding, by downright violence and perversive power.

About three or four years ago I fell into a deep despondency of mind, because I had never experienced grand revelations and miraculous discoveries. I was very melancholy, and shunned

all company, walking pensively alone, or sitting in private and bewailing my sad and dark condition, not having a friend in the world to whom I could communicate the burden of my soul; which was so heavy, that I sometimes hesitated even to take my necessary food. But after many a gloomy, doleful hour, spent in solitude and sorrow, not without strong and frequent cries and tears to God, and beseeching Him to reveal Himself to me in a clearer manner, I thought He asked me, in the midst of one of my prayers, whether I rather chose the visionary revelations of which I had formed some wild idea, or to be content with trusting to the low, despised mystery of a crucified Man. I was enabled to prefer the latter; and felt great comfort in expecting the future effects of my choice.

But gloom of mind and dejection of spirit still frequently overwhelmed me; from which I used to be relieved by pouring out my soul to Christ, and beseeching Him, with cries and groans and tears, to reveal Himself to me; praying at the same time that it might be done without pain; for I was so much a coward, that I preferred ease to every other consideration. I was often answered by such portions of Scripture as these: "Behold I come quickly; and my reward is with me." "That which thou hast already, hold fast till I come." To the latter of these, I closed my hands fast, and cried, I would sooner part with every drop of blood than let go the hopes I already have in a crucified Saviour; and to the former, I used to reply (after considering the words, "My reward is with me,") "Come, Lord Jesus, come quickly." For though I expected some sore visitation, yet, believing that Christ would bring strength and power with

Him, I waited, and longed for His coming.

The week before Easter, 1757, I had such an amazing view of the agony of Christ in the garden, as I know not well how to describe. I was lost in wonder and adoration; and the impression it made was too deep, I believe, ever to be obliterated. I shall say no more of this; but only remark, that, notwithstanding all that is talked about the sufferings of Jesus, none can know anything of them but by the Holy Ghost; and, I believe, he that knows most, knows but very little. It was upon this I made the first part of Hymn I., "On the Passion," which, however, I afterwards mutilated and altered.

I used to be often terribly cut down with those words, "And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth" (Matt. 25:30), which sometimes sunk me almost to utter despair; and then again I used to receive some comfort. At length, despair began to make dreadful head against me; hopes grew fainter, and terrors stronger; which later were increased by a faithful letter I received from a friend, who had also run great lengths of impiety with me formerly, but was now reclaimed. The convictions I now laboured under were not like those legal convictions I had formerly felt, but far worse, horrible beyond expression. I looked on myself as a Gospel-sinner; one that had trampled under foot the blood of Jesus, and for whom there remained no more sacrifice for sin. I shall not enlarge here, choosing rather to suppress than exaggerate; as I do not lay any stress on my own sufferings, or those of any other man, except the man Christ Jesus; but surely what I felt was very

grievous. For so deep was my despair, that I found in me a kind of wish that I might only be damned with the common damnation of transgressors of God's law. But, oh! I thought the hottest place in hell must be my portion. All the evangelical promises were so far from comforting me, that they were my greatest tormentors; because they would only increase my condemnation.

This distress and anguish of soul was likewise attended with great infirmity of body. One morning I was waked with intolerable pain, as if balls of fire were burning my reins. Amidst this excruciating torture, which lasted near an hour, one of the first things I thought on was, the pierced side of Jesus, and what pains of body, as well as soul, He underwent. Soon after this fiery stroke, I was seized in the evening with a cold shivering, which I concluded to be the icy damp of death, and that after that must come everlasting damnation. In this condition I went to my bed; but dared not close my eyes, even when nature was overcharged, lest I should awake in hell.

While these horrors remained, I used to run backwards and forwards to places of religious worship, especially to the Tabernacle in Moorfields, and the Chapel in Tottenham Court; where, indeed, I received some comfort (which, though little, was then highly prized, because greatly needed); but in the general almost everything served only to condemn me; to make me rue my own backslidings, and envy those children of God who had continued to walk honestly ever since their first conversion. Notions of religion I wanted no man to teach me; I had doctrine enough; but found, by woeful experience, that dry doctrine,

though ever so sound, will not sustain a soul in the day of trial.

In this sad state I went moping about (and that I could was next to a miracle), having some little hope at the bottom under all, which now and then would glimmer, but was soon overwhelmed again with clouds of horror, till Whit-Sunday, 1757, when I happened to go in the afternoon to the Moravian Chapel in Fetter Lane, where I had been several times before. The minister preached on these words: "Because thou hast kept the Word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them which dwell upon the earth" (Rev. 3:10). Though the text, and most of what was said on it, seemed to make greatly against me, yet I listened with much attention, and felt myself deeply impressed by it. When It was over, I thought of hastening to Tottenham Court Chapel; but, presently altering my mind, returned to my own house.

I was hardly got home, when I felt myself melting away into a strange softness of affection, which made me fling myself on my knees before God. My horrors were immediately dispelled, and such light and comfort flowed into my heart as no words can paint. The Lord by His Spirit of Love came, — not in a visionary manner into my brain, but with such divine power and energy into my soul, that I was lost in blissful amazement. I cried out, "What, me, Lord?" His Spirit answered in me, "Yes, *thee*." I objected, "But I have been so unspeakably vile and wicked." The answer was, "I pardon thee fully and freely. Thy own goodness (for I had now set about a thorough amendment, if, peradventure, I might be spared,) cannot

save thee; nor shall thy wickedness damn thee. I undertake to work all thy works in thee and for thee; and to bring thee safe through all." The alteration I then felt in my soul was as sudden and palpable as that which is experienced by a person staggering, and almost sinking, under a burden, when it is immediately taken from his shoulders. Tears ran in streams from my eyes for a considerable while; and I was so swallowed up in joy and thankfulness, that I hardly knew where I was. I threw my soul willingly into my Saviour's hands: lay weeping at His feet, wholly resigned to His will, and only begging that I might, if He was graciously pleased to permit it, be of some service to His Church and people.

Thenceforth I enjoyed sweet peace in my soul, and had such clear and frequent manifestations of His love to me, that I longed for no other heaven. My horrors were banished, and have not, I think, returned since with equal violence. And though I can see little signs, as yet, of His granting my request concerning usefulness; (This was written before the author's call to the ministry. Ed.) though I am very barren of good, and full of evil; though I have many sore trials and temptations in my soul; yet it pleases the Lord to reveal Himself often in me, to open the mysteries of His Cross, and give me to trust in His precious blood.

Not long after this my—shall I call it *re-conversion*?—I was terribly infested with thoughts so monstrously obscene and blasphemous that they cannot be spoken, nor so much as hinted, and, I believe, such as hardly ever entered into the heart of any other man; though I am sensible that most of God's children are sometimes

attacked in like manner. But mine were foul and black beyond example, and seemed to be the masterpieces of hell. They haunted me some months, and used to make me weep bitterly, and cry earnestly to my God to remove them; which at last He was pleased to do in a great measure, though they would often be returning still, like intruding visitants, but were not permitted to come with much power. In short, I feel myself now as poor, as weak, as helpless, and dependent as ever; but now my weakness is my greatest strength. I now rejoice, though I rejoice with trembling.

I soon began to be visited by God's Spirit in a different manner from whatever I had felt before. I had constant communion with Him in prayer. His sufferings, His wounds, His agonies of soul, were imprest upon me in an amazing manner. I now believed my name was sculptured deep in the Lord Jesus's breast with characters never to be erased. I saw Him, with the eye of faith, stooping under the load of *my* sins; groaning and grovelling in Gethsemane for *me*. The incarnate God was more and more revealed to me; and I had far other notions of His sufferings than I had entertained before. Now I saw that the grief of Christ was the grief of my Maker; that His wounds were the wounds of the Almighty God; and the least drop of His blood now appeared to me more valuable than ten thousands of worlds. As I had before thought His sufferings *too little*, they now appeared to me to be *too great*; and I often cried out, in transports of blissful astonishment, "Lord, 'tis too much, 'tis too much; surely my soul was not worth so great a price." I had also such a spirit of sympathetic love to the Lord Jesus



given me, that after I had left off to sorrow for *myself*, for some months, I grieved and mourned bitterly for *Him*. I looked on Him whom I had pierced, and felt such sharp compunction, mixed at the same time with so much compassion, that the pain and the pleasure I experienced are much better felt than expressed.

(concluded next month)

#### DELAWARE ASSOCIATION

The Delaware Association will meet for one day only, the Lord willing, on the fifth Sunday in July, 1977. Services will commence at 10:30, promptly, and then again as soon after the noon meal as possible. Place of meeting will be at the Welsh Tract Old School Baptist Meeting House about one mile south of Newark, Delaware, just off State 896. As there are only a few accommodations in the vicinity of the Church, the members of the Salisbury Association in and around Salisbury, Maryland, will house all visitors coming from the South. Please contact either Deacon William S. Adkins, 301-742-2198 or Elder James F. Poole, 301-742-6406 and a place will be provided. All lovers of the Truth are invited.

#### PIGG RIVER ASSOCIATION

The 1977 session of the Pigg River Association convenes with Republican Church, but will be held at the Pigg River Meeting House, Franklin County, Va., the Lord willing, the 1st Sunday in August, and Friday and Saturday before. (August 5, 6, 7)

To get to the Pigg River Meeting House, those coming from the north on U. S. 220 turn right on to State Route 919 (which is three-quarters of a mile south of Boones Mill, Va.) Follow 919 to State Route 641 and turn right on 641 to Callaway, Va. Then turn left in Callaway on State Route 602, and follow signs to Meeting House.

Those coming from the south take State Route 919 to the left just north of Rocky Mount, Va., and turn left on State Route 641 to Callaway, Va. then turn left on Route 602 and follow signs to the Meeting House.

A cordial welcome is extended to our correspondents and all lovers of the truth.

John D. Wood, Clerk

#### STAUNTON RIVER ASSOCIATION

The Staunton River Primitive Baptist Association will convene for its one hundred thirty-sixth session at Weatherford Church on July 8, 9, and 10, 1977. The meeting will begin at 11:00 A.M., Friday, July 8th, and continue through Sunday, July 10th.

Weatherford Church is located in Pittsylvania County, Virginia, at the intersections of Virginia state roads 760 and 763, near the town of Gretna, Virginia. Our correspondents and friends are invited for this meeting.

Burnell B. Williams  
Association Clerk

#### UNION MEETING

The South Arkansas Primitive Baptist Association Union Meeting will convene with Pilgrim's Rest Church the fifth Sunday and Saturday before in July, 1977. The Church is located 6 miles north of Fordyce, Arkansas. Take Highway #167 out of Fordyce north 6 miles. Take the first left hand blacktop road (#273) at the top of a hill. There is a sign, "Pilgrim's Rest Church." Travel this road across the railroad and you will see a sawmill. The church is down the hill from the mill on left side of road.

Elder Clovis Townley,  
Moderator  
Ross Watson, Clerk

#### SLATE HILL MEETING

The annual all-day meeting of the Brookfield Old School Baptist Church at Slate Hill, N. Y., will be held the third Saturday in July, which is July 16, 1977.

All lovers of the Truth are invited. Lunch will be served.

#### DIRECTIONS TO THE UPPER COUNTRY LINE ASSOCIATION, 1977

The seventy-first session of the Upper Country Line Primitive Baptist Association will be held with the Greensboro Church, the host church, at McCleansville School, Guilford County, N. C.

At Greensboro take I-85 north about 10 miles, exit north at Mt. Hope Church Road, about 8 miles to McCleansville. Coming from the east, exit also at Mt. Hope Church Road.

We cordially invite Ministers, Brethren and friends of like faith and order to join with us in this association. Services beginning at 11 o'clock Saturday before the third Sunday in July, 1977, ending Monday.

Donald E. Smith, Assn. Clerk

Danville, Virginia

July, 1977

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All letters for this paper containing subscriptions and remittances, should be mailed to Danville, Virginia, as shown below.

All notices of meetings and obituaries should be mailed directly to P. O. Box 1250, Salisbury, Md. 21801. Articles for publication may be mailed to either address.

SIGNS OF THE TIMES, INC.

R.F.D. 6, Box 270 Beechwood Lane  
Danville, Virginia 24541**EDITORIAL**

*"In Him we live, and move, and have our being."* (Acts 17:28)

I have coveted the gift wherein I might call on my brethren for a text and be blessed to preach on it. This has been denied me. I have not been able to write savingly about things that have been requested. Usually, the texts and the subjects that have been sweet to me have come out of the blue, that is, they have come when I deserved banishment from the sanctuary

of the Lord, yet the very seat of my condemnation has been my sanctuary. However, while I have not been able to say with joy and sweetness and pleasure that I had a gift of expounding and opening texts or subjects, I am often asked to write on them. It has been with reluctance and hesitancy that I have endeavored to comply with such requests. I hope that I say that it has been in humility that I do try to do so, realizing that judgment begins at the house of God, and that the occupants of that house judge angels. Therefore, if I am blessed of God to that end, then I do not have any more right to refuse a request from my beloved hearers and readers than Peter or this sinner had (and has) the right to deny our blessed Lord. The text shows the relationship to this end.

One other thing. I do not have the foresight to know the motive of those that request for me to write on a text or subject. I do not feel that I have the right to probe into that. It may be that I am sometimes used to pull somebody's chestnuts out of the fire. If so, that is alright, for I have often said, and, having grace, will say again, that all things work together for good to them that love God, to them that are called according to His purpose; that God has, in times past, according to many incidents in the Bible, used things that are evil, things that are the work of men's wicked hands, and things that God hates, to bring to pass things for the comfort and strengthening and edification of His chosen flock. I would much prefer to give the source of all the requests and inquiries that are brought to my attention, but I do not know the state of mind of my inquirers, therefore, I leave the name of

this one out that has requested that I write on salvation as a subject and that I cover it in all of its aspects. That will be impossible for me to do. First, it is too vast for such an undertaking, both for me or any other man. I do not say that thinking that because I am weak all other men are weak, but because that it has not pleased God to have given us the knowledge of the fullness of salvation after death. That phase of salvation awaits the people of God, therefore, I feel compelled to write on that salvation which I hope to have experienced, to wit; what is known as time salvation.

I have been over this ground time and again among you. I do not know of anything new to write about. I have not had new revelations, therefore I will cover ground that is called common, or repetitious, and how well I know that repetition is banned by many that claim to love salvation.

In the Old Testament, salvation is so often mentioned. Time after time, saint after saint, begged and longed for that salvation. As far as I know, both by scriptural evidence, and ancient writings, not the first one beckoned the Lord to stay out of their affairs, feeling that they could get the job done without help or interference. To the contrary, they longed for it. They felt the need for it. They were often brought to experience it as being all in all to them. This is a mystery to find the failure of Israel to attain unto salvation. We find them all falling short of the glory of God. We find that the only typical salvation that they ever realized came from God. And yet, knowing that they were a type of the people that were to come, and that they (Israel) had to be saved by the Lord time and time again, in this day

some still claim they can save themselves. It is not to be found, as they looked for the better day, that they said, "It doesn't matter whether He comes or not, for we have salvation within our grasp."

As far as the Bible tells us, Israel did not save themselves. To the contrary, they longed for, and begged for haste in it coming. To long for a thing is an acknowledgment that we do not have it within our grasp. No man or woman is going to yearn for that which they have at their finger tips.

As God promised these yearning people, He did send Jesus into the world. He sent Him to do what they could not do. Had they been able to save themselves, it was a travesty wrought against the Babe of Bethlehem. This would be, yea, it is a monstrous doctrine. If subjecting the Lord Jesus Christ to His suffering, to do for a people a thing that they could have done for themselves, is not a monstrous and hard doctrine, it would be hard to conceive of one. The fact that the old covenant was folded up and laid away is full significance that salvation based on the works of man — any man — is a failure. God took that kind of doctrine or system out of the way. That kind of doctrine ruined David, and it ruined Peter, and it ruined Saul of Tarsus, as far as either of them attaining to salvation. That kind of doctrine was contrary to both Paul and Peter. Paul mistakenly thought it to be unto life; he found it to be unto death. Peter mistakenly believed that he could walk with the Saviour even after He told him that he could not. While he believed that, I am sure that had he gone to see his brethren, he would have tried to strengthen them by telling them what he preached to the Saviour,

to wit, "I am able to go with you to death's door." I am sure about this. I am sure that a man who preaches *to* the Saviour his ability to follow Him, that he will certainly preach the same thing to his brethren. But I am also sure that after the failure of Peter, when he went to visit his brethren that he would have gone in a repenting and turning away spirit to them. The shame, the condemnation, the guilt, laying on his mind would have constrained him from confessing anything else. It is one thing to *say* that I have denied Him, but after saying it, the proof of feeling it is found in whether we confess that salvation is of the Lord. If we *say* that we have denied and turn around and say that we could have kept from it, as Peter said that he would keep from it, is for us to deny twice.

Will you read with me the writing of Luke's record of what Paul said on Mars' Hill? These people had a number of devotions. Paul noticed that. Have you noticed that? Some follow this thing; some follow that; some follow Paul; some follow Apollos; some follow Christ. Some say He is with us; others say the same thing. Some say that it is by doing this; others say that it is doing that. How unstable they were at Athens. They had a number of devotions. They understood all of their devotions except the one on the totem pole that they attributed to the unknown God. They were true fatalists. That which they understood, they worshipped their god for. That which they did not understand as coming from their god, they attributed to some kind of an unknown god. That is the doctrine of the severe ascetic-minded or the Stoic-minded Greek philosopher. That is the doctrine of the dark-

minded that dwell in Stygian darkness. The very setting of Luke's picture is about those who worship a plurality of gods. Like the ancient Greeks, they could attribute some things to the god of evil, and other things to the god of goodness, but those things that puzzled them, that brought them to superstition, they consigned to an unknown god. In plain language, they were in the hands of fate.

The unknown God they worshipped, but truly it was the unknown that they worshipped. It was the unknown God that Paul preached, but it was not that He was unknown to Paul. It was the unknown God that he preached to them, but He was known to Paul. Paul preached the God to the Athenians which had been unknown to him, and is still unknown to them. His expounding of that Being shows that he did know Him.

Let us read: "God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men's hands, as though He needed anything, seeing He giveth to all life, and breath, and all things, and hath made of one blood all nations of men for to dwell on all the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply (then) they might feel after him and find him, though He be not far from every one of us." Then comes the text that I have placed at the head of this article. Read silently, and (the Lord willing) prayerfully. May God bless you to read what it says, not what you think it says, nor what you want it to say.

When the news broke out over the

Bethlehem and Jerusalem country that the Saviour was born, there was great rejoicing. When the day of Pentecost was fully come, that is, when the pouring out of the Spirit on all flesh (all flesh of those with whom He that poured out the Spirit was concerned with) they came in deep anxiety and concern. They did not know what to do. They had been under a long night of labor, but yet no salvation. The watches had been long. The intensity of darkness had permeated their longing souls for deliverance, and yet it had been denied them. The burdens were great, the prospects dim. There was a power that brought them from various directions in Israel, but while hope had sprang up, and faith had propelled them on, deliverance had tarried. At last the dawning of day—at last a stirring was at hand in the camps of Israel.

Labor wearied, sin burdened, ridden with unfinished tasks, they had gathered at Pentecost. Let us remember that it was not a decision made by Israel. Let us remember that the text carries with it the assurance that salvation is in Christ in God. (I Cor. 1:30,31); that it is in Christ that we live, and move, and have our being.

Every one had borne false witness before Christ. The law summer (summer is the time to work) had not produced any salvation. Summer, the work time, and harvest, the time of gathering, are both past and no salvation, (Jer. 8:20); no balm, no healing, no salvation.

I humbly trust by the grace of God that I come to you as one wise unto salvation (not wise nor able to bring salvation) bringing you the good news of angelic significance, to wit, the Saviour is born. If salvation is of in-

terest to you, if your works (summer) and your harvest is come (that is, what you have produced) and you are not yet saved, let us read the account of Jesus coming into the world. First, the prophetic announcement of His coming. A Virgin (who was a young woman, but not a young woman alone) was to become impregnated by the Holy Ghost and bear a son, and His name was to be Immanuel. (God with us; Isa. 7:14). That ought to forever settle the source of salvation. Sad, but it does not. Although the language tells us that before this we were without God, therefore without a Saviour, definitely not a law-giver nor a law-enforcer, and yet what do we find? We find devotions many; we find saviours many; we find rites many; we find methods many; yea, we find salvations many, but as sad as it is, we find but a few poor despised people declaring that salvation is of the Lord.

The salvation that is of the Lord was purposed in eternity and displayed in time, The Saviour by birth; salvation by application. This salvation was applied to one while in his mother's womb. It was displayed to another while as far from God as a sinner can get. It was displayed to still another while casting nets for fish, to earn a living. The Apostle tells us, "This is love, not that we loved God but rather that He loved us, and gave Himself for us." Peter tells us that everything pertaining to this salvation is the gift of God, and Paul tells us that it came to him while he was in an unsound mind. Who would expect any sound action out of an unsound mind? The Lord gave him a sound mind. This gift is like unto the Saviour crossing the sea to give the lowly Gaderene a sound mind. In giving a sound mind,

who moves first? Has the sacredness of salvation become so low in the minds of men as to think that it is based on the action of an unsound mind?

The Apostle continues to tell us about this salvation. He (Christ) has begun the salvation. If we have a good beginning we are certainly on the right road to heaven. We could not chart our course, being in an unsound mind. The work having been properly started, it must be properly continued, and it must be properly finished. Paul assures us about the beginning. The continuity and the finishing of it is not a whit less assured. He that hath initiated the work finishes the work. Daniel tells us about the falling of kingdoms that were made of various materials. The falling of our kingdom is no less exempt from a like fate if it is based on anything short of the righteousness of God, our Saviour. We must remember that in the day of these falling kingdoms God is to set up a kingdom that shall stand forever. It shall not be left to any man or woman. It shall break into pieces all of those that would put their hand forth to steady the Ark of the Covenant, and it shall consume them. If there is any comfort in a doctrine that would give the least credence to the kingdom being a joint affair between Giver and receiver, one and all are welcome to it.

After having been through a great despair of retaining life we are brought to witness a great deliverance, a great salvation. This deliverance or salvation is safety. It is an escape. It is being brought up out of the wilderness. The Saviour, the God of our salvation, put the sentence of death in us. Surely not one of the afflicted and poor people would get into the volunteer class of

people and take the ridiculous position that we go forward and take the sentence of death. It is placed upon us and in us. What is it for? Why does Paul tell us that the sentence of death is in us? *It is for no other reason than that we not trust in ourselves.* If we have the sentence of death in us, we are not trusting in ourselves. Now let us face it. Let us face the consequences of our religion. If we have the sentence of death in us, it is that we not trust in ourselves. If not in ourselves, who are we to trust? We are to trust in God that raises the dead. This was said by the Ancient of Days as pertaining to the afflicted people of God, to wit, that they should trust in God. (Zeph. 3:12). Paul, the pattern, and all they that are cut by it, are not to trust in men that cause us to despair of life, but in God that raises the dead. This is the zenith of salvation. This is the acme of our hope. It is the climax of the work of redemption. Even though we lost everything in Adam, even though we lose our life, we have a sure Refuge, a sure salvation, a Physician of great value that has never diagnosed a case wrong, that has never applied the wrong treatment, that has never lost a case. Looking back, He has delivered us in the days past and gone. We are sure of this — without fear I say that we know this — for had He not delivered us yesterday we would not be here today. But that is not all. Right now, this day, yes, dear troubled heart, in the midst of this perverse generation, in the midst of a situation when we fearfully look for this troubled land and government to be toppled, God is delivering us. God is saving us. Come dear reader, come dear inquiring brother, come dear sorrowing sister, notice Who this Deliv-

erer is. It is He that raises the dead. How far removed are all would-be saviours? How far removed from the premises of the Kingdom of Heaven are all those that would divide salvation into parts — my part and God's part? They all know (if they know) that they did not have anything to do with raising the Lord Jesus Christ from the dead, and equally so, no more nor no less do sinners have anything to do with belief. (Eph. 1:19,20), and that they do not have anything to do with raising the dead. (II Cor. 1:9, I Thes. 4:16); therefore, no man or woman has anything to do with deliverance or salvation.

The same source gives this deliverance all the way through life and death. Our present welfare is based on Him that raises the dead. He delivered yesterday; He delivers today; and our trust for tomorrow is based on the same divine source. Furthermore, the same writer tells us that our Lord Jesus Christ gave Himself for our sins (sins are committed in our time state), that (to that end) He might deliver us in this present evil world, *according to the will of God*. (Gal. 1:4). If there is a basis for present deliverance other than in Him that raises the dead, other than Him who gave Himself for us, then Paul was not in possession of it. It was Paul that spoke of many trials and afflictions that were to come after his day, but for that sad day, he was looking heavenward for deliverance from them all.

There is no greater deliverance or salvation than that which was made manifest in the life of Paul. What did he attribute it to? I say once again that there is no mark or reference made in the lids of the New Testament to Paul falling into practical sins. From the

Damascus Road event to the time of his departure there is not a recording of him sinning. I hear my friends that claim to be living above sin, and they claim credit for it. But Paul did not do that. What did he say about such an important miracle? He attributed it all to the grace of God. (I Cor. 15:10). But what did he say about the balance of God's dear children?

In conclusion, to our dear inquiring brother in New York, and to all of like precious faith everywhere, regardless of affiliation, regardless of faction, regardless of natural background, regardless of social standing, that this eminent Apostle (eminent because of grace) included his brethren in all places and in all time as being saved by the grace of God. (Eph. 2:8). If saved by grace, then not saved by works. (Rom. 11:6).

In Him we live, and move, and have our being. (Acts 17:28).

W. D. G.

#### VOICES OF THE PAST

"He being dead yet speaketh"

#### THE SOUL.

ELDER H. H. LEFFERTS—DEAR BROTHER:—We have been taking the *Signs of the Times* for the past year, and like it more than any other paper. I have had a mind for some time to ask your views on what the soul of man is. For instance, when the soul of man is spoken of, does it always mean the body of man? I have pondered upon this much. If you have a mind to do so, please give your views through the *Signs*.

Yours in hope of life eternal,

(MRS.) S. J. PRIDDY,

Princeton, West Virginia.

Our attempt at this time to comply with the above request is with no desire whatever to stir up any controversy. As to what the soul of man is has ever been a subject fraught with

difficulties, a subject over which there has been no end of argument, and which has never yet come to any definite settlement. We think it will always be so. The subject is one that defies definition. It will never be possible to so get the matter expressed in words as to be satisfactory to all parties. But, as elusive as the "soul" is, it is no reason why we should not write upon and express such thoughts about it as we may be enabled to. Others have a perfect right to their views, as we have to ours, and we write with no aim to convince any one who may differ with us. We believe sister Priddy would be glad to hear from any of the brethren who feel they have some light on the subject, and such may write directly to her, not to us, if they care to do so.

The words "soul" and "souls" occur about four hundred and seventy times in the Old Testament, and about sixty times in the New. It is obviously not possible to take up, within the space of a short article, each of the more than five hundred passages where the words occur. At best, we can but scan the matter, and doubtless may overlook some important passage which should be taken into consideration. To save time, we shall not mention anything about what Webster, or some other authority on words, says "soul" means, but shall come at once to texts of Scripture, and try to make the Bible the man of our counsel. We can, at the start, say to our sister Priddy that soul is not the body, although there are several passages where the soul includes the body, and more than the body. For instance, "Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran." This not meaning

that Abram, Sarai and Lot had no souls before they came to Haran, but that the persons or servants that had joined with Abram, Sarai and Lot while in Haran, went with them out of Haran. In this passage the souls are the persons or individuals themselves, not merely the bodies of those persons, not yet their spirits, but the whole person. This use of the word to designate the persons themselves is to be found in many Scriptures. Instances of this are as follows: "All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six." This passage indicates not only that the souls were individuals themselves, but that the souls came out of Jacob's loins, hence were born of man, therefore were not immortal or undying. The idea that every man has an immortal soul is false, and not one passage in the whole Bible where the word is used allows us to make any such assertion. The soul of man is mortal, subject to death; not immortal unless redeemed from sin by Jesus Christ. Matthew records that Jesus said, "What is a man profited, if he shall gain the whole world, and lose his own soul?" Luke records the same utterance of Jesus thus: "What is a man advantaged, if he gain the whole world, and lose himself, or be cast away?" Taking the statement as Matthew has it and putting it with Luke's, we find that Jesus meant by the soul the man himself. Soul is not the body, but embraces the entire personality of the individual. Jesus also said, "Fear him which is able to destroy both soul and body in hell." Here the body is mentioned apart from the soul, showing that in the mind of Jesus body and soul are not the same. Paul's prayer for the



brethren at Thessalonica was, "Your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." This passage makes a distinction between the spirit and the soul, and the soul and the body. The soul is not the body, neither is it the spirit. That the soul is not the spirit is proved by Hebrews iv. 12: "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit." Not only, therefore, is the soul not the body, neither is it the spirit, but these are distinctions so fine that only the word of God, sharper than a two-edged sword, can show us what the difference between them is. Only by taking the Bible Scripture by Scripture and comparing one text with another, the Holy Spirit guiding our inquiries, can we arrive at a satisfactory conclusion of the whole matter. Metaphysic nor philosophy nor science can tell us what the soul is. A few years ago some scientist found that a body after death did not weigh as much as just before death. It seems that he weighed a man's body just before death, and then weighed it immediately after death, and discovered that the body lost a few ounces in the process of dying. He immediately concluded that these few ounces represented the weight of the man's soul, inasmuch as the soul was supposed to leave the body at death. The Bible does say that the spirit returns to God who gave it, but the spirit is not the soul, as we have found in Hebrews and in Thessalonians. If there is any Scripture which says a man's soul goes to God at death, we have never seen it. It may be so, but we rather think the Bible is silent on this point. The record in Genesis says

that God breathed into Adam the breath of life and he became a living soul. It then took the breath animating the body which God had prepared for it, to make a living soul. The body without the breath was not a soul, nor was the breath without the body a soul. A dead body from which the breath after it has left the body, is not a soul. Further, merely the breath and the body taken together do not make a soul. If this were so, then animals would have souls. The Bible never uses the word "soul" in connection with animals, but only with human beings. It is a whole lot easier to tell what soul is not, than to tell what it is. As a definition, we risk the following for you to take it or leave it: The soul is that living, animating, sentient personality which constitutes one's individuality apart from the beasts, and which so pervades and controls the body, and which is so interwoven and commingled with the body as to make "disembodied souls" an unscriptural phrase. The soul is so much a part of the man, and the man is so much his own soul, that the man cannot exist without the soul, nor the soul without the man. Both are the subjects of redemption. Christ did not offer himself a sacrifice for sin in order to save man without a soul, nor yet to save the soul without the man. The work of redemption is to save sinners, and that work Jesus did. We hear much said on every hand about "saving souls," as though it were a part of man that is saved, and not the man himself. Jesus, however, said, Except a man be born again, he cannot see the kingdom of God. The whole man, not a part of him, is the subject of regeneration. There has been much discussion in former years as to what part of a man is

born again, and some have concluded it is only the soul which has been born again. You cannot separate the soul from the man himself. The soul cannot be regenerated without the man being at the same time regenerated. All such hair-splitting arguments are vain, and lead nowhere. The simple truth is that Christ Jesus came into the world to save his people from their sins. This people were sinners. As sinners, they were fallen human beings: men, women and children. As such, they were living souls, but souls living in a state of condemnation. Christ redeemed these fallen beings, these men, women and children given him of the Father before time began. He redeemed them all, every one of them, and redeemed all of them, body, soul and spirit; for redemption, according to the Scriptures, includes the whole man. It is the man who is born again, and it is wasting time to try to tell what part of him is born again. Our treatment of this matter may not meet with your approval, but we said at the start that the subject is an elusive one, and we expected at the beginning to have to conclude with not settling it. Wiser men than ourself have wrestled with the subject without being able to write "finis" at the end of it. We did not expect to clutch what has always eluded those wiser than we.

L.

## O B I T U A R I E S

### SISTER LUDIE WILLIAMS HOUSE GRIMES

God in His infinite wisdom saw fit to remove from our midst one of our oldest and dearest members, Sister Ludie Williams House Grimes. She was born in Pitt County, November 8, 1887, the daughter of Gray and Mary Emily Corey, and died January 5, 1977, making her stay on earth 89 years and 2 months.

Sister Ludie united with Flat Swamp

Primitive Baptist Church the first Saturday in July, 1934 and was baptized by Elder W. E. Grimes. She was a faithful member for over 42 years and a firm believer in the Doctrine of Salvation by the Grace of God and greatly enjoyed her meetings and having the brothers and sisters visit in her home.

She was first married to J. O. Williams in 1906. He died in 1947. In 1950, she married Lester House and he died in December, 1954. Then in 1959, she and Elder W. E. Grimes were married and he passed away February, 1969. She leaves to mourn her passing several nieces and nephews, nine stepsons and five stepdaughters.

Funeral services were conducted at Flat Swamp Church on Friday, January 7, 1977 by Elder M. E. Garner of Greenville. Her body was laid to rest in the Robersonville Cemetery under a large arrangement of beautiful flowers in the presence of her many friends and relatives to await the call of her Heavenly Father in that great and final day.

We, the members of Flat Swamp Church, will miss her but feel that our loss is her eternal gain.

Done by order of conference, Saturday before the first Sunday in February, 1977.

Elder M. E. Garner, Moderator  
Hassel Allen, Clerk  
Selma Roebuck  
Mary J. Jenkins, Committee

## RESOLUTION OF RESPECT

It has pleased our Heavenly Father to call from our midst Sister Annie Pittman.

Sister Pittman was born December 21, 1893 and died February 12, 1977, making her stay on earth 83 years. She was one of the oldest members of our church and she was blessed to attend most every meeting until shortly before her death. Sister Annie had a certain place she wanted to sit in our church, and we miss seeing that place being filled. She was a great believer of Salvation by Grace, and she was always praising her God. To know Sister Pittman was to love her.

Therefore be it resolved:

That we send our sympathy to her family, and trust God will bless them to follow the path their mother has set forth.

That we, the church, feel our loss is her eternal gain.

That three copies of this resolution be made. One for the church, one for the family, and one to be sent to the *Signs* for publication.

This done in order at our March conference.

Elder Curtis Raines, Moderator  
John H. Coker, Clerk

## BELINDA JONES GAY

Belinda Jones Gay was born February 6, 1899 and departed this life February 28, 1977; making her stay on earth seventy-eight years. She was married November 27, 1919 to R. R. Gay who survives, and to this union was born one daughter, Mrs. Louise Lewis Boyles of the home.

Sister Gay was received by letter into Pleasant Hill Primitive Baptist Church of Rocky Mount, North Carolina July 23, 1921.

The funeral was conducted from Gay Yost Funeral Home March 1, 1977 by her pastor Elder Henry Jones, and her body was laid to rest in the Pineview Cemetery in Rocky Mount.

Written by order of conference fourth Saturday in March, 1977 by her neice.

Lois Gay

## R. B. WALL

Brother R. B. Wall was born on January 3, 1912, in Scroggins, Texas, and grew up in that community. He married Ruth Shirey in Winnsboro, Texas, on January 11, 1942.

After a short but serious illness Brother Wall departed from this life on Wednesday, January 12, 1977, in Dallas, Texas, at the age of 65 years and 9 days. He is survived by his widow, Sister Ruth Wall, and his son Glyndon Wall, his daughter Mrs. Linda Gail Daniel, and his two grandchildren Bryan and Glynis Daniel of San Benito, Texas; two brothers, Harvy and Homer Wall, of Winnsboro; and one sister, Trudy Hamrick of Tyler, Texas.

Brother Wall has been a member of Saints Rest Primitive Baptist Church in Dallas, Texas, since September, 1960. He served the church faithfully as a deacon, to which office he was ordained on July 19, 1964.

The evidence of his care for the church building and grounds remains as a silent testimony to both his natural, gifted skill and craftsmanship and his deep and abiding love for God's people and things of Spiritual Zion. In spiritual matters he manifested a deep, unerring wisdom and influence which was sought out and valued by many, both at home and abroad.

He was employed by Methodist Hospital from 1967 until his death. While he worked there he often visited and cheered the sick. His visits and deeds of charity were not confined to members and friends of the church, but extended to co-workers, neighbors, friends from bygone years, and strangers.

Brother Wall rejoiced in the doctrine and gospel of Jesus Christ, who was his only hope, being ever ready to confess his own unworthiness and the worthiness of Christ, the

Lord of Glory, in whose sovereign hands are all the affairs of mankind.

Brother Wall's body was laid to rest in the Clearwater Cemetery near Scroggins, Texas, to await the resurrection at the coming of his Lord.

He was a valued friend and member among the brethren both at home and among our sister churches. Brother R. B. Wall is and will be deeply missed by those who have known him.

Resolved that three copies of this resolution be prepared: one to be sent to the family, with our sympathy; one for the church records; and one to the *Signs of the Times* for publication.

Written by direction of Saints Rest Primitive Baptist Church in regular quarterly conference of March 6, 1977.

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

## MISS HELEN JANE JONES

Helen Jane Jones was born April 15, 1907, in Madison County, Iowa, and slept away peacefully on October 8, 1976, in Studio City, California. Elder Hornberger, pastor of the deceased, conducted the services. Helen Jane was the only child of the late Jesse and Grace (Jordan) Jones. She joined the Primitive Baptist Church at the age of 17 years.

She leaves four cousins, two aunts, and several long and loving friends. Helen Jane was a scholar all her life, and at an early age she became a professional librarian.

Her education included degrees from Drake University, Des Moines, Iowa, Drexel Library University, New York, and her Masters degree in English from Columbia University. Helen Jane held positions in many states, and after locating in California, she became head librarian at U.C.L.A., Los Angeles Law Library, and Lockheed Air Craft.

She had been a reader of the *Signs of the Times* for more than fifty years, and believed its sound doctrine with all her heart.

Her loved ones and many close friends will miss her, as she had so much to give, and gave it so beautifully.

She loved her Lord and lived a wholesome and happy life. Our hope is that through God's love and mercy we may be blessed to join her some sweet day.

Written by her loving Aunt,  
Mrs. Dorothy Jordan

## SISTER LILLIE MAUGHMER WEIDER

It was our Father's will to call from this life another dear sister. Sister Weider was

born July 25, 1884, and passed away at the age of ninety-two on April 6, 1976, in a nursing home in Sanford, North Carolina. She is survived by a sister, Mrs. Daisy M. Wright of Dickson, Tennessee, a brother, Elder Russell E. Maughmer of Jackson, Tennessee, and a niece, Mrs. Ralph Brigman of Hamlet, North Carolina. Her young life was spent in Tennessee and she was married on January 27, 1904, to (Brother) Gilbert S. Weider.

Sister Weider was a charter member of the Richmond Primitive Baptist Church which was constituted June 25, 1910. She spoke often of having been baptized in the James River at Richmond. She was a loyal and faithful member and served her church as clerk for many years, until glaucoma forced her to resign. She continued to come to church using her cane as long as she was able. This dear old sister suffered many trials and tribulations. Her last years were spent in hospitals and nursing homes in Virginia and North Carolina. She was so very lonely and endured many depressing months but she was given sustaining grace to bear her afflictions. She told of some of her experiences and was blessed to receive comfort from them.

Graveside services were held for Sister Weider by Mr. Scott Turner of Second Baptist Church and Mr. Clyde Hass of St. Paul Lutheran Church. Her body was laid to rest in Richmond Memorial Park in Rockingham, North Carolina to await the coming of her Lord.

Be it resolved that a copy be placed on the church records, one be sent to the family, and one to the *Signs of the Times* for publication.

Written by request of the Richmond Primitive Baptist Church.

Elder D. L. Simpson, Moderator  
Sister Azalee Lee, Clerk

#### BUFORD ELMO BRUMFIELD

As requested by Weatherford Primitive Baptist Church, the Lord willing, I will write a few words in memory of our dear brother.

It pleased our Heavenly Father to remove Brother Brumfield from our midst on Feb. 18, 1977, at the age of 61. He died at his home in Gretna, Virginia.

Brother Elmo was born in Pittsylvania County, Virginia, to the late James Morgan Brumfield and Cecile Dove Brumfield. He is survived by his wife, Sister Vera Worley Brumfield; three sons, Roney and Dean, both of Gretna, Virginia, and Shelby of Richmond, Virginia. Also surviving are five sisters and five brothers, Mrs. Irene Lumkins, Mrs. Mable Adams, Mrs. Ruby Shelton, and Mrs. Doris Adams, all of Gretna, Virginia,

and Mrs. Liona Adams of Lynchburg, Virginia; Ira, Bernard, Paul, and John of Gretna, Virginia, and Carson of Pittsville, Virginia.

Brother Brumfield was received into the fellowship of Weatherford Primitive Baptist Church on August 12, 1962. He was a faithful member, although his health was not good for several years and he was not blessed to attend regularly for quite some time. When we visited in his home he would always greet you with a smile.

He will be greatly missed by his Church, family, and friends. May we all be reconciled to the will of our Heavenly Father and may Sister Vera be blessed to think on what she has had more than what she has lost. His funeral was conducted at Weatherford Primitive Baptist Church by his beloved Pastor, Elder O. K. Tench, and Elder Denver Simpson. His body was laid to rest in Gretna Burial Park beneath a beautiful mound of flowers to await the glorious Resurrection.

Written by Marvin Brumfield  
Elder O. K. Tench, Moderator  
L. H. Doss, Clerk

#### IN MEMORY OF BROTHER OLIVER ANDERSON RUDD

God in His infinite wisdom has seen fit to call our precious brother home from this world of suffering. Brother Oliver was born September 6, 1901, died February 4, 1977, age 75 years old. He united with Bush Arbor Church August 11, 1968. He was faithful to the church and attended meetings as regularly as his health permitted. He was a firm believer in salvation by grace. He was groundskeeper for Bush Arbor Church from April of 1968 to June of 1971 when his health failed.

He is survived by his widow, Sister Bessie Simmons Rudd, two daughters, Mrs. Doris Dabbs of Miami, Fla., Mrs. Margaret Essick of Greensboro, N. C.; one son, Mr. Jerry Rudd of Miami, Fla.; one sister, Mrs. Mary Andrews of Burlington, N. C.; one brother, Mr. Phillip Rudd of Burlington, N. C.; eight grandchildren and one great-grandchild.

Funeral services were conducted February 7, 1977 at 3 p.m. at Bush Arbor Church by Elder Wallis Smith, his pastor, Elder Donald Smith and Elder Leonard Key. Burial was in the church cemetery.

Be it resolved, that one copy be placed on the church records; one sent to the family; and one copy to the *Signs of the Times* for publication.

Done by the order of Bush Arbor Church Conference April 9, 1977.

Written by Brother William Travis.  
Elder Wallis Smith, Moderator  
Deacon Earl S. Rudd, Clerk

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 145

BURLINGTON, NORTH CAROLINA, AUGUST, 1977

No. 8

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION  
DATE IS  
8/77  
IT EXPIRES WITH THIS ISSUE

## JESUS MAKES INTERCESSION

I was a guilty sinner,  
But now by grace I'm saved.  
Upon the Hands of Jesus,  
Forever I'm engraved.  
In His own precious body,  
He bore my every sin;  
Now at the Throne in Heaven,  
By Him I enter in.

Before the Throne He's living,  
My High and Holy Priest;  
In Him I have full pardon,  
And on this truth I feast.  
To me He is most precious,  
My Pearl of greatest price;  
For me the cross He suffered  
My Holy Sacrifice.

He's now my great Redeemer,  
And He can die no more;  
It is by Him I enter,  
At Heaven's Holy Door.  
The gift of my Great Father,  
He's now before the Throne,  
He's making intercession  
For souls who are His own.

By Ethel Gilland

## *Signs of the Times,*

I am sending \$7.00 for renewal of my paper. I am now two months behind, so

please mark back for same.

I wish to hereby state that the original set up of this paper is no stranger to me in doctrine or order, though I am not a member of the Church. This paper has been in the family almost constantly since it was established to show the difference between the limited predestinarians that claimed to be the true Baptists and the absolute predestinarians.

I am getting along in years, myself. I have read many of the old papers when it was printed in newspaper form. "The Lone Pilgrim" used to come to our door, also.

I regret to say I find very few old soldiers who have the nerve to stand up and fight for the principles that the Beebe brethren did. They seem to be inclined to pacify or appease the worldly element. They rather want their preachers to preach the Truth, alright, but in a way that won't offend the worldly element. I don't know but one preacher, who is about my age, who goes in the stand with his pocket full of nuts that the Arminians can't crack. He is highly criticized by some of his own, too. He has no pocket full of candy or anything for their sweet tooth; no feather cushion for them to sit on; no feather pillow for them to lean back against. But rather a basket full of nuts with the shells so hard that they flee out the door when he begins reaching in the basket. But there is nothing strange in that, because it has always been that way. It is all in His

purpose and decrees. The Truth has always suffered and been crucified. Though the number be few that defend it, it will be enough to fulfill the purposes of the triune Godhead. The images they, the three in one Godhead, designed and decreed when in their wisdom they molded man, both male and female. They, like a machine, were made upright and perfect in every respect to fulfill the design for which they were created. Every cog in the machine will turn to perform in the full image that which the man was made to fulfill. Be it good or evil, honorable or dishonorable in the sight of man, it is all praising Him and is working to His honor and glory.

A. M. Campbell

#### A MESSAGE TO OUR READERS

In the year 1936, I was appointed Associate Editor of the "*Signs of the Times*" by Elder R. Lester Dodson, who was then Editor and owner of the paper. I served in that capacity until 1951.

In December 1950, prior to Elder Dodson's death, the "*Signs of the Times*" was incorporated as a non-profit corporation. He donated the paper to the Old School Baptist, with him retaining control while he lived. A Board of Trustees was appointed with provision for its continuance after his death.

In 1951, I was appointed Managing Editor and President of the Board of Trustees, and Elder J. D. Wood was appointed Editor, and a member of the Board. We have now served twenty-five years together as Managing Editor and Editor, and I do not believe any two men have ever worked together more agreeably, and in peace and harmony. As Editor, he has been blessed to guard the pages of the paper well, publishing sound doctrine, and contending for

gospel order in the house of God. He now feels it necessary to resign as Editor in order to devote his time to serving his churches. He has agreed to continue as a Member of the Board of Trustees, for which we feel thankful.

We have two young men, Elder James F. Poole, of Salisbury, Maryland, and Elder Donald E. Smith, of Burlington, N.C., who have agreed to assume the role of Editor and Circulation Manager. Elder Poole has been appointed Editor, to take the place of Elder J. D. Wood, in this work. Elder Smith has been appointed Circulation Manager and will take over the distribution of the paper. May God bless them to work together. I will continue, the Lord willing, as President of the Board, and Managing Editor.

Our humble desire is that all who read the paper will feel that the paper belongs to every reader, and continue to get new subscribers and work for the continuance of the paper in every way.

From now on all letters and communications, notices of meetings, obituaries, etc., should be mailed to Elder James F. Poole, P.O. Box 1250, Salisbury, Maryland 21801. All renewals and communications regarding any questions about renewals, etc., should be addressed to "*Signs of the Times*", Route 7, Box 483, Burlington, N.C. 27215.

D. V. Spangler

April 7, 1977  
2265 Liberty Road  
Lexington, KY 40505

Dear Brethren:

It has been on my mind to write you concerning things that have been published in the *Signs of the Times*, which have been of great comfort and joy. The writings of Elder Beebe on the judge-

ment seat of Christ and Elder Lefferts writings on Noah and the Ark especially have given much comfort to me and others here in this locality. Elder Hudson's writings have also touched upon our experiences, to comfort.

The *Signs* published an editorial in the May issue of 1976, written by Elder Spangler and endorsed by Elder Wood, on peace. I must agree with the editorial and also the comments of Elder Wood concerning the editorial. It is also my understanding that both doctrine and order must be in the church of the living God for there to be peace among brethren and churches of our Lord. This unity comes by the blessed Lord, who is the head of the church and in all things has the pre-eminence. 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. (John 14:37).

Now the Lord of peace, Himself give you peace always by all means, the Lord be with you all. (II Thes. 3:16) And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever. (Isa. 32:17-18) And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places. Great peace have they which love thy law; and nothing shall offend them. (Psalms 119:165) For the kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost.

Therefore it is my understanding, concerning the peace of God's people, which the Lord gives to them, it is in righteousness, which includes all they need in the kingdom of God; that has to do with the precious doctrine, practices, order, fellowship, walk and etc., which are wrought by the blessed Holy Spirit in love. When the Lord gives this righteousness to his people then there is peace

among them and great occasion for rejoicing in Christ Jesus through the Holy Spirit.

We have longed to see you again, with the desire to establish some communication between us, that both could be comforted by the mutual faith of Christ.

I see on the copy of my *Signs of the Times* that my subscription has run out, so please renew my subscription for another year. May the Lord continue to bless you and all concerned with publishing the *Signs of the Times* to the comfort and edification of God's poor and afflicted children, which are called by the Spirit of the living God.

Your unworthy servant,

Fred B. Neikirk

#### EXPERIENCE

I feel I must express, if blessed to, the reason for my little hope the good Lord gave me. I became interested in the Primitive Baptist as an orphan boy, but had never heard them preach until I was grown. I loved Elder Robert Dodd a good many years before I offered to the church at Moons Creek. As my wife was a member there I looked after the church and would tell her to let me go up and get the Minutes of the other churches when they called the names of the churches in our Association.

Once I asked a very dear friend, who was a member at that time, if I offered to the church did he think they would take me in. He said, "Mr. Sartin, try it and see." Some of the dear Primitive Baptist said the day I joined at Lick Fork during a Union Meeting that they thought I was already a member. I planned to join during an Association held at McCray Church on Monday, but my wife

got up that morning and said, "Let's not go today, as you have so much work on hand." My burden grew heavier after this.

I would like to tell of a vision I had. I was invited to take a tour to the West by a man from whom I bought feed, and he lacked one person having a bus load. He wanted his customers to see the feed plant, how it was made and processed, and so I consented to go. All the way to St. Louis, Mo. the people on the bus would talk about the pretty archway that led to the West. When we reached St. Louis the ground was covered with a heavy sheet of sleet and you almost couldn't travel. The people from down South, who were with us, were screaming and very upset, but I felt very calm. When I went to my hotel room I found an open Bible there, and I read a few verses and went to sleep. While sleeping I heard a terrible noise as a tin tub would have made falling to the ground. I didn't awake but looked up, and I saw an arch gateway that could not be compared to the one man made. It seemed to me this one was made of pure gold, and so beautiful. As I walked over to the gate I saw Brother D. O. Chandler standing by this most beautiful arched gateway. He opened the gate and I walked in. He said, "We have been looking for you a long time." Inside this place that was so beautiful I saw some whom I believe were God's children, and are His children. I saw Sister Alice Smith with a pretty hat that I had seen her wear, and Sister Della Mangram and Sister Marie Smith, with one of her familiar hats on, and there were many others too numerous to mention. Sister Alice, Della, and Marie embraced me with a spiritual embrace. I felt they were extending love and fellowship to me. I hope I felt the same for them, and all who were in there. I was so happy to be in such a

wonderful place with these folks that I thought surely this must be a touch of what Heaven will be like.

When we were asked on the way home to tell something about our trip, a voice seemed to say, "Go tell this that has been shown you on the Mountain top." I stood up in the bus and told it the best I could and there was a man on the bus, who had carried on a lot of foolishness on the way there, who broke down and cried when I sat down. He led us all in a beautiful prayer.

I love the brethren for Christ sake, I hope, and enjoy more than anything having them visit in my home.

Henry Sartin

Route 6, Box 297  
Bassett, Va. 24055

Dear Brother in Christ,

Inclosed is \$10.00 for my subscription to the "*Signs of the Times*".

Also inclosed is a wonderful letter in which I have Brother Lawson's permission to do with as I choose. I felt the letter too great in the Almighty Spirit of God for me not to share it with the dear children of God.

Brother Lawson has written in the "*Signs*" before and I feel you will be familiar with who he is. He has been a member of Providence Church near Star City, Arkansas, since the age of 16.

Please send me the time you will hold your Associations near and around Danville, or Bassett. I hope to invite this dear brother and wife to our part of Virginia to hear you preach as it is given from God out of Heaven to feed God's humble poor.

May God bless all His dear little ones everywhere.

Love in Christ,  
Nancy A. Craig



Dear Sister Craig,

Greetings, in the dear and precious Name of our Lord and Saviour, Jesus Christ.

The Lord willing, and if I am blessed to do so, I will try to answer your good and comforting letter, dated Jan. 6, 1977.

No! Sister Craig, as far as I know, I have never preached a word in my whole fifty-eight years of life, and do not suppose that I ever will, for I do not feel worthy of so great a gift. There are times with me that I believe the Holy Spirit is with me, and I am made to sing all praise, honor, and glory to His matchless Name. But it seems that I am in the valley of darkness, sin, and sorrow most of the time, begging and hoping and praying for His mercy and guidance, and asking that He will keep me in His righteousness to do the things that are well pleasing in His sight, and to the honor and glory of His Holy Name.

If ever this poor wretched sinner spoke or wrote and words of comfort or consolation to any little child of Grace, it was not I that did it, but the Holy Spirit, that doeth all things well. Which brings to mind a portion of the Holy Scripture, found in the book of Romans, and as taught by the great Apostle Paul, beginning with the first verse of Chapter 8. Paul said, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit." Now it appears to me that this word, "Who" as spoken here in this particular place represents those and includes each and every poor sinner who was redeemed by the death of Jesus Christ and the pouring out of His precious blood there on the Cross on Mount Calvary. These all, by the Grace of Almighty God, are they that walk not after the flesh, but after the Spirit.

Thanks be to God the Father and His darling Son, our Lord and Saviour. Jesus Christ, that neither the way or the how to receive a home in Heaven and eternal salvation was not by the works of the carnal man. Oh no! For Paul said, "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."

Oh! my precious sister, when by the Grace and mercy of the Holy Spirit I am made to rejoice and feel in my poor heart the sweet fellowship with Christ my Lord, then, if it were possible, I would denounce all the pleasures of this time-world, and take the wings of the morning and fly away into that eternal rest and peaceful abode to ever be with my Lord and Saviour. Oh! dear ones, how I long to serve God perfectly, but I can not. For when I would do good, evil is present with me. I long for holiness, yet in my own view, I seem only to increase in unholiness, and it fills me at times with such great despair of myself that I am made to cry out as the Apostle Paul did, as recorded in Romans, Chapter 7, Verse 24. "O, wretched man that I am! Who shall deliver me from the body of this death?"

Please remember me in your prayers, if you can.

A poor sinner,  
David B. Lawson  
Monticello, Arkansas

UNKNOWN, YET WELL KNOWN

I have so long delayed answering yours of the 7th of June, that by this

time I shall not wonder if I hear you have concluded that I either esteem you an hypocrite in Zion or a deceiver deceived; but the Lord knows, before whom I write it, that I cannot help hoping, from the contents of your letter, and the piece in the "Standard", that you are one among the very few whose eyes God, the eternal Spirit, has opened, and to whose soul the Holy Comforter has imparted divine life. And O mercy of mercies! what an unspeakable mercy, that while thousands of tinkling cymbals, who are high in doctrine, and stand high in the estimation of the "religious world", are content with a form of sound words and a round of services; I say, what a mercy, if the Lord has brought you and me really to pant after the inwardly manifested Kingdom of God, which stands not in word only, but in power! I don't know how it is with you, but I often wonder how I dare to go about bearing witness against a form without power, and contending for a feeling religion, when, for the most part, I seem to be nothing but a dry formalist, and seem to be as destitute of spiritual feeling as a pebble; but even then I know that nothing will bear weighting in the balances of the sanctuary, and have "pure religion" stamped upon it by the Holy Ghost, but soul feeling, and its consequent effects produced by God the eternal Spirit. Confessions of sinfulness, without felt hatred to sin; expressions of thankfulness, without felt gratitude; and petitions for favour, without felt desires, are what my soul dreads.

But O, how seldom it is that I can feel sin really hateful, self really abhorred, God's goodness really admired, and His mercies really desired; yea, I never feel these things but when He Himself produces the feeling, and never (in my right mind) wish to do; for if I produced the feeling I should, no doubt, take to my-

self the praise; but I do from my soul wish it would please His dear Majesty to produce these feelings oftener. I know that we are charged with wanting to live upon frames and feelings; but what I want is to live upon a felt Christ; I want to feel Him a solid rock beneath me, a wall of fire around me, a glorious fountain to me, a blessed covert over me, the hope of glory within me, a complete robe upon me; yea, I want to feel Him the bread on which my soul feeds, the staff on which my soul leans, and the water that my soul drinks, yes, He knows that I want for myself to feel that He is living in me my all and in all. But alas! alas! I sometimes don't even want Him; I am neither drinking nor thirsting, eating nor hungering, desiring nor having, praying nor praising, asking, nor receiving, hoping nor fearing. Surely this is being free (from all feeling) among the dead, like the slain in their graves. O, nothing do I dread like this unfeeling feeling! The language of my soul of late has been, "Lord, make me sigh if I cannot sing; Lord, help me to groan if I cannot speak; give me an appetite if I am not eating; do let me feel some signs of life".

Woodhurst, Hunts., 1842      Septimus  
(Taken from "The Gospel Standard", 1842)

#### EXPERIENCE OF JOSEPH HART (CONCLUDED)

Jesus Christ, and Him crucified, is now the only thing I desire to know. In that incarnate mystery are contained all the rich treasures of Divine wisdom. This is the mark towards which I am still pressing forward. This is the cup of salvation of which I wish to drink deeper and deeper. This is the knowledge in which I long to grow; and desire at the same time a daily increase in all true grace and godliness. All duties, means,

ordinances, etc., are to me then only rich when they are enriched with the blood of the Lamb; in comparison of which, all things else are but chaff and husks.

Pharisaic zeal and Antinomian security are the two engines of Satan, with which he grinds the Church in all ages, as betwixt the upper and the nether millstone. The space between them is much narrower, and harder to find, than most men imagine. It is a path which the vulture's eye hath not seen; and none can show it us but the Holy Ghost. Here, let no one trust the directions of his own heart, or of any other man; lest by being warned to shun the one, he be dashed against the other. The distinction is too fine for man to discern; therefore, let the Christian ask directions of his God. These two hideous monsters continually worry and perplex my soul; nor is the former, though appearing in a holier shape, one whit less, but (if possible) more odious to me, than the latter. Therefore, from the wonderful dealings of God towards me, I endeavour to draw the following observations.

On the one hand, I would observe, that "it is not of him that willeth, nor of him that runneth; but of God which showeth mercy." That none can make a Christian but He that made the world. That it is the glory of God to bring good out of evil. That whom He loveth, He loveth unto the end. That though all men seek, more or less, to recommend themselves to God's favour by their works, yet to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. That the blood of the Redeemer, applied to the soul by His Spirit is the one thing needful. That prayer is the task and labour of a Pharisee; but the privilege and delight of a Christian. That God grants not the requests of His people, because they pray; but they pray,

because He designs to answer their petitions. That self-righteousness and legal holiness rather keep the soul from, than draw it to Christ. That they who seek salvation by them, pursue shadows; mistake the great end of the law; and err from the way, the truth, and the life. That God's design is to glorify His Son alone, and to debase the excellence of every creature. That no righteousness besides the righteousness of Jesus (that is, the righteousness of God) is of any avail towards acceptance. That to be a moral man, a zealous man, a devout man, is very short of being a Christian. That the eye of faith looks more to the blood of Jesus than to the soul's victory over corruptions. That the dealings of God with His people, though similar in the general, are nevertheless so various, that there is no chalking out the paths of one child of God by those of another; no laying down regular plans of Christian conversion, Christian experience, Christian usefulness, or Christian conversation. That the Will of God is the only standard of right and good. That the sprinkling of the blood of a crucified Saviour on the conscience, by the Holy Ghost, sanctifies a man; without which the most abstemious life and rigorous discipline is unholy. Lastly, that faith and holiness, with every other blessing, are the purchase of the Redeemer's blood; and that He has a right to bestow them on whom He will, in such a manner, and in such a measure, as He thinks best; though the spirit in all men lusteth to envy.

On the other hand, I would observe, that it is not so easy to be a Christian as some men seem to think. That for a living soul really to trust in Christ alone, when he sees nothing in himself but evil and sin, is an act as supernatural as for Peter to walk the sea. That mere doctrine, though ever so sound, will not

alter the heart; consequently, that to turn from one set of tenets to another is not Christian conversion. That as much as Lazarus coming out of his grave, the feeling himself restored to life, differed from those who only saw the miracle, or believed the fact when told them; so great is the difference between a soul's real coming out of himself, and having the righteousness of Christ imputed to him by the precious faith of God's elect, and a man's bare believing the doctrine of imputed righteousness because he sees it contained in Scripture, or assenting to the truth of it when proposed to his understanding by others. That a whole-hearted disciple can have but little communion with a brokenhearted Lord. That "if any man have not the Spirit of Christ; he is none of His." That a prayerless spirit is not the Spirit of Christ but that prayer, to a Christian, is as necessary and as natural as food to a natural man. That the usual way of going to heaven is through much tribulation. That the sinner which is drawn to Christ is not he that has learnt that he is a sinner by head-knowledge, but that feels himself such by heart-contrition. That he that believeth hath an unction from the Holy One. That a true Christian is as vitally united to Christ as my hand or foot to my body - - consequently, suffers and rejoices with Him. That a believer talks and converses with God. That a dead faith can no more cherish the soul than a dead corpse can perform the functions of life. That where there is true faith, there will be obedience and the fear of God. That he that lives by the faith of the Son of God eateth His flesh, and drinketh His blood. That "he that hath the Son, hath life; and he that hath not the Son of God, hath not life". That many imagine themselves great believers, who have little or no faith at all; and many, who

deem themselves void of faith, cleave to Christ by the faith of the operation of God. That faith, like gold, must be tried in the fire, before it can be safely depended upon. Lastly, that Christians are sealed by the Holy Ghost to the day of redemption; and to this seal they trust their eternal welfare - - not to naked knowledge, or speculative notions, though ever so deep. They dread to dream they are rich, when they are blind and poor; to have a name to live, and yet be dead; or to be forced to fly for precarious refuge to the conjectural scheme of universal salvation, with those who hope to be saved, because they think there will be none lost.

For my own part, I confess myself a sinner still; and though I am not much tempted to outward gross acts of iniquity, yet inward corruptions and spiritual wickedness continually harass and perplex my soul, and often make me cry out, "O wretched man that I am; who shall deliver me from the body of this death!" From me they are not yet removed; though I once hoped, with many others, that I should soon get rid of them. All I can do is to look to Jesus through them all; cling fast to His wounded side; long to be clothed with His righteousness; pray Him to plead my cause against these spiritual enemies that rise up against me; and, though I feel myself leprous from head to foot, believe that I am clean through the work which He hath spoken unto me. In short, I rejoice, not because the Spirits are always subject to me, (for alas! I find they are often too strong for me to control,) but because my name is written in heaven.

I am daily more and more convinced that the promises of God, to His people, are absolute; and desire to build my hopes on the free electing love of God in Christ Jesus to my soul, before the world

began; which, I can experimentally and feelingly say, He hath delivered from the lowest hell. He hath plucked me as a brand out of the fire. Though my ways were dreadfully dangerous to the last degree, His eye was all along upon me for good. He hath excited me to love much, by forgiving me much. He hath showed me, and still daily shows me, the abominable deceit, lust, enmity, and pride of my heart, and the inconceivable depths of His mercy; how far I was fallen, and how much it cost Him of sweat and blood to bring me up. He hath proved Himself stronger than I; and His goodness superior to all my unworthiness. He gives me to know, and to feel too, that without Him I can do nothing. He tells me (and He enables me to believe it,) that I am all fair, and there is no spot in me. Though an enemy, He calls me His friend; though a traitor, His child; though a beggared prodigal, He clothes me with the best robe, and has put a ring of endless love and mercy on my hand. And though I am often sorely distressed by spiritual internal foes, afflicted, tormented, and bowed down almost to death with the sense of my own present barrenness, ingratitude, and proneness to evil, He secretly shows me His bleeding wounds; and softly, but powerfully, whispers to my soul, "I am thy great Salvation".

His free distinguishing grace is the bottom on which is fixed the rest of my poor, weary, tempted soul. On this I ground my hope, oftentimes, when unsupported by any other evidence, save only by the Spirit of adoption received from Him. He hath chosen me out from everlasting, in whom to make known the inexhaustible riches of His free grace and long suffering. Though I am a stranger to others, and a wonder to myself; yet I know Him, or, rather, am known of Him. Though poor in myself, I am rich

enough in Him. When my dry, empty, barren soul is parched with thirst, He kindly bids me come to Him, and drink my fill at the Fountain-head. In a word, He empowers me to say, with experimental evidence, "*Where Sin abounded, Grace did much more abound.*" Amen, and Amen.

April, 1759

#### A BEAUTIFUL SUBJECT

The union between Christ and the Bride is a beautiful subject. This is true love. Man cannot separate what God has joined together. "For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church." (Eph. 5:30 - 32)

Since man cannot separate Christ and the bride, man cannot pull one out of that number. There are many members, but one body. These many members compose that one body, which is the Bride of Christ, or the Church of the living God.

"My Father which gave them me is greater than all, and no man is able to pluck them from my Father's hands. (John 10:29) "Who are kept by the power of God- -" (1 Peter 1:5) Nothing can separate you from the love of God. "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long: we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. 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." (Romans 8:35 - 39)

God the Father, gave the bride to Christ. What a mystery! When Adam was asleep, God took from him a rib and made he a woman. Adam said, "this is now bone of my bone, and flesh of my flesh." (Gen. 2:23) Eve is a beautiful type of the church.

Please consider how the Lord directed the servant of Abraham to go and find the bride of Isaac. Abraham commanded the servant to go to his country, to his kindred and find a wife for Isaac. When the servant went to the city of Nahor, he prayed unto the Lord to make it manifest to him who the woman was that God had appointed to be the wife of Isaac. "And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor. And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water. And he said, O Lord God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and *she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac:* and thereby shall I know that thou hast shewed kindness unto my master. And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel,

son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up. And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink. *And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking.*" (Gen. 24: 10 - 19) The Lord made the journey prosperous! The servant brought back Rebekah, who became the bride of Isaac. This is a beautiful type of the Church or bride that was given to Christ. Isaac loved the woman! (see verse 67) Why did he love this woman whom he had not seen before? This love comes from God. "God is love." (1 John 4:8) Dear one, what causes you to love those of like precious faith whom you have not seen before? They were strangers in the flesh, but you find in your heart a love for them. Why? Can you explain how? This love of God draws his people together. This is the love that flows from heart to heart.

Think of the love that Jesus had for his bride when he was willing to come down upon this earth to redeem her from the curse of the law. "Greater love hath no man than this, that a man lay down his life for his friends." (John 15: 13) Jesus had the love for you that he died for you! In connection with this, consider the love that Adam had for his bride when he was willing to eat of that fruit and die with her.

Jesus, our husband, has satisfied the just demands of the law by dying upon the cross. He rose again the third day, and now he is upon the right hand of

God, who ever lives to make intercession for the saints according to the will of God.

We do not know how long this world will stand, but it will stand until the last one of his members has been brought into that fold. All of the members of Christ shall be taught of God. They shall be brought to the knowledge of the truth. “- -And they shall be all taught of God.- -” (John 6:45)

What a comforting thought to know that God sends his spirit to quicken the hearts of his people! “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.” (John 14:26)

The world cannot receive the Spirit of truth. The world does not know the truth and cannot believe the truth. Why? Because the world has not received the Spirit of truth or the Holy Ghost. (see John 14:17)

If the world had received the wisdom of God, they would not have crucified Jesus. “But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.” (1 Cor. 2:7-8)

Please notice that the world does not know God. Since the world does not know Jesus nor the Father, then it does not know the children of God or the bride of Christ. “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.” (1 John 3:1)

Dear one, what a comfort it is to know that the world does not know the

bride of Christ! Do you feel to be an outcast? Do you feel that you do not belong in the society of this world? “Mine inheritance is unto me as a speckled bird, the birds round about are against her.” (Jer. 12:9)

“Draw me, we will run after thee.” (S. S. 1:4) Do you enjoy the sweet meditations of God? “My meditation of him shall be sweet.” (Psalms 104:34) Why do you desire a nearness with God? Why do you desire a closer walk with God? Why do you desire to do that which is acceptable in the sight of God? This is because God has placed his spirit within your heart. This spirit in your heart is what causes the separation between you and the world.

“They think it strange that you run not with them to the same excess of riot, speaking evil of you.” (1 Peter 4:4) The world spoke evil of Jesus, and the world speaks evil of the saints of God. Paul said, “We are made as the filth of the world and are the offscouring of all things unto this day.” (1 Cor. 4:13)

As the Lord blesses us, let us come a little closer to this mystery. The spirit of Jesus dwells within the hearts of his people. “The kingdom of God is within you.” (Luke 17:21) In some way deeper than we can explain, there is a separation between Christ and the Bride as long as there is time. The song of the dove is a lonesome call. On the earth, the song of the Bride or the Church is lonesome because Jesus, her husband is in heaven. She is waiting here below and cries for the presence of God. “For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.” (Rom. 8:22-23) As long as we dwell upon this earth, we

will continue to have that warfare. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." (Gal. 5:17)

In this life the Lord blesses you with some love visits by his manifest presence. How comforting and consoling are these visits! He speaks peace to your soul. The presence of the Spirit of God drives the dark clouds away, and causes the hard road that we travel to become easy, and makes the heavy trials to become light. "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." (Matt. 11:28-30)

Words cannot express the beauty of the end result of the love between Christ and the Bride. Paul heard unspeakable words which was not lawful for man to utter. (2 Cor. 12:4) "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5:27) "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." (Rev. 21:2)

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#### ROMANS 8 : 28

***"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."***

I hope that I believe in a sovereign God; an omnipotent God; an omniscient

God; an omnipresent God; a God who hast declared the end from the beginning, and from ancient times the things that are not yet done, and said, "My counsel shall stand, and I will do all my pleasure." "I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." (Isa. 46:10-11)

God made the heavens and the earth and all things therein by the word of his power. Will he not control all of them? or will they be controlled by man, or fate, or some other creature? Consider the scripture at the head of this article. If God does not control all things, how can we be sure that all things are working for our good? God's children are of every kindred, and tongue, and people and nation and when we read of wars, famines, earthquakes, floods, etc. that kill or hurt thousands, even millions of people, we question with our natural mind how these things can be for our good, even though we are told these things must be, and that we should not trouble ourselves about them: but we are finite and God is infinite. His ways and thoughts are higher than the heavens above our ways and thoughts.

All things must come to pass exactly as God did decree before time was: "The Lord of hosts hath sworn, saying, "Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." (Isa. 14:24). "For the Lord of hosts hath purposed, and who shall disanull it?" (Isa. 14:27). God has thought of everything, and there is none who can disanull; else he is not sovereign and omniscient. And, "To everything there is a season, and a time to every purpose under the heaven." (Ecc. 3:1). If there is no purpose to a thing that comes to pass, how can it work to the good of God's loved ones? or how can it be for his praise and glory? for he hath said he would not give his glory to



another, neither his praise to graven images. "The Lord hath made all things for himself: yea, even the wicked for the day of evil." "Surely the wrath of man shall praise thee: and the remainder thou shalt restrain."

When God formed man of the dust of the earth, he made him upright, but subject to vanity; and because he was made subject to vanity, man did transgress the law and fall under its curse: because to be subject to something one must of necessity be under its power. Had Adam never transgressed and fell it could not be said that he was subject to vanity.

God's law is just and holy and demands the death of transgressors; therefore man died in trespasses and sin, and had nothing with which to redeem himself; but in the eternal wisdom and foreknowledge of God the redemption and salvation of his children, the ones chosen in Jesus Christ before the foundation of the world, was already sure; because Christ stood as a Lamb slain from the foundation of the world for those whose names are written in the book of life. (See Rev. 13:8 and 1 Peter 1:18-20). And at the appointed time this was made manifest: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." (Acts 2:23). They tried to kill the Lord many times before, but were not able to lay hands on him, because his time was not yet come: he had been sent to heal the sick; cast out devils; cause the blind to see, the deaf to hear, and the lame to walk; to preach the gospel to the poor; to fulfill all prophecies of him; and to fulfill the law to a jot and a tittle. They did not know they were fulfilling prophecy of many hundreds of years past when they hung the Savior between two thieves, pierced his side, and cast lots upon his vesture; nevertheless it

came to pass exactly according to the determinate counsel of God.

Christ was placed in a new tomb, a great stone was rolled to the door of the sepulchre, a seal was placed on the stone and a watch was set to prevent the theft of his body; nevertheless Christ came forth victorious over death and the grave, as had been prophesied by David: "For thou wilt not leave my soul in hell; neither wilt thou suffer thy Holy One to see corruption." (Ps. 16:10)

Christ suffered and died on the cruel tree of the cross for the sins of his people, and rose again for their justification: not one of them will ever be eternally lost: because, "All that the Father giveth me shall come to me; and I will in no wise cast him out." Jesus did not say that all who wanted to come, or were willing to accept him as their Savior, could or would come to him; but only the ones given to him by the Father. "No man can come to me, except the Father which hath sent me draw him." In the strictest sense, "accepting Christ" would be a work, and also a "hit or miss proposition": but salvation is not of works, but by grace, thru faith; to the end the promise might be sure to all the seed. (Rom. 4:16). And if we are of the seed to whom the promise was made, then are we heirs of God and joint heirs with Jesus Christ. There is nothing one can do to become an heir, because one is an heir only by relationship. In the wisdom and foreknowledge of God, he chose a particular people to be the body of Christ: "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 when as yet there was none of them." (Ps. 139:15-16). Again, "According as he hath chosen us in him be-

fore 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." Can you think of anything more precious than that God gave his only begotten Son for our sins and made us to be sons by adoption? "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God."

"How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more than the sand."

Dearly beloved brethern, I have set forth the above to show that I believe God has, in his great wisdom, eternal counsel, and foreknowledge, predestinated all things; that all things are for his praise and glory, and work together for good to those who love him and are the called according to his purpose.

Beloved, watch and pray. The time of his coming again is nearer today than when we first believed.

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#### ORDINATION OF ELDER JACK DAWSEY

The Forest Grove Old School Baptist Church and other sisters and brethren met at the meetinghouse in Parsonsburg, Maryland, on March 26, 1977, for the purpose of ordaining Brother Jack Dawsey to the office of Elder.

The church had requested that Elders John Wood, James Poole, D. B. Stokes, and J. T. Prescott organize the Presbytery. Elder Wood was unable to attend the meeting. The Presbytery convened with Elder James Poole chosen moderator; Elder J. T. Prescott, Elder D. B. Stokes, and deacons as follows: George Pearson, Falls of Tar River Church, Rocky Mount, N.C.; Harry Ward, Frank Holland, and

Bill Davis of Snow Hill Church; William Adkins of Indiantown Church; Francis Adkins of Welsh Tract Church; Jim Messick and Victor Laws of Salisbury Church; Clarence Houston of Little Creek Church; Laurence Holloway, Elmer Hastings, and Elbert Robbins of Forest Grove Church, the latter being chosen clerk of the Presbytery.

Licentiate Jack Dawsey was given liberty to relate his experience and call to the ministry. Brother Dawsey told of his travels in Arminian falsehoods and of his eventual deliverance to gospel truth--salvation by grace--independent of the works of fallible man.

The Elders then questioned Brother Dawsey. Elder Prescott asked the candidate to speak his views on the doctrine of unlimited predestination of all things, time and eternity and asked the brother if predestination in any way justified man. Brother Dawsey expressed orthodox Baptist views on these points declaring that justification is by faith, not by works of righteousness; that renewing is the work of the Holy Ghost; that faith is a gift of God, a virtue deposited in man by God. It is in fact God's faith working in us.

Elder Stokes asked if the brother desired the office of Elder. Brother Dawsey responded affirmatively--but only if it is the will of God: "I come to do thy will, not my will." Brother Dawsey said he preferred the term gifts to the term office. Elder Stokes then asked the brother if he were willing to be submissive to conditions existing in the church and traditions even where there is no gospel foundation. Brother Jack responded: "If I am a servant of God, I shall submit as long as it does not conflict with conscience." Elder Stokes cautioned the brother to preach the gospel, not to fight against tradition.

Elder Poole stated that we know each other and generally understand what we believe in common, but that for the benefit of hearers he would ask if, because of belief in God's predestination of all things, one is entitled to live in any loose or immoral way. Brother Dawsey said that accompanying predestination is the fear of God; that when God reveals His doctrine the sinner will tremble. God is just in all acts: when the doctrine takes hold of a man he will know that God is the first cause, that acts are all arranged so He (God) will be justified and the sinner will be found guilty. Adam is guilty and responsible before God. God is a law unto Himself.

The Elders in the Presbytery then performed the customary "Laying on of Hands" with Elder Poole speaking in prayer.

The charge to the candidate was given by Elder Stokes who directed him to II Timothy and Titus. Elder Stokes cautioned the brother to preach the gospel not to pacify anyone unless supported by a "thus saith the Lord." He advised also that Brother Dawsey take heed over the flock in meekness and humility, and that if a man transgressed he should show compassion, remembering from whence God has brought him. Elder Stokes spoke comforting to Sister Linnie in her life as a minister's wife.

Elder Prescott charged the church to be mindful that Brother Dawsey is yet a man, that he will make mistakes when left to himself and that God will take care of these things. He reminded the church also that God has fitted each in his place of service, none above the other. If we are children of the Heavenly King, we are all created equal in Adam. Even in the manifestation of flesh, God will be manifest. The church was advised to remember also his helpmate and her burdens.

After the Right Hand of Fellowship by the Presbytery, the candidate was presented to the church as an Elder. The church received the work of the Presbytery unanimously. Afterward, with the dissolving of the Presbytery, the brethren and friends of the church extended the Right Hand of Fellowship to Elder Dawsey and Sister Linnie.

By order of the Presbytery  
and the church,

Elder James F. Poole  
Moderator

Elbert Robbins  
Clerk

PIGG RIVER ASSOCIATION

The 1977 session of the Pigg River Association convenes with Republican Church, but will be held at the Pigg River Meeting House, Franklin County, Virginia, the Lord willing, the first Sunday in August, and Friday and Saturday before, (August 5, 6, 7)

To get to the Pigg River Meeting House, those coming from the north on U.S. 220 turn right on State Route 919 (which is three-quarters of a mile south of Boones Mill, Va.) Follow 919 to State Route 641 and turn on right on 641 to Callaway, Va. Then turn left in Callaway on State Route 602, and follow signs to

Meeting House.

Those coming from the south take State Route 919 to the left just north of Rocky Mount, Va., and turn left on State Route 641 to Callaway, Va., then turn left on Route 602 and follow signs to the Meeting House.

A cordial welcome is extended to our correspondents and all lovers of the truth.

John D. Wood, Clerk

SOUTH ARKANSAS PRIMITIVE BAPTIST  
ASSOCIATION

The South Arkansas Primitive Baptist Association will convene with Bethel Church, the Lord willing, on September 16, 17, 18, 1977. The church is located approximately 2 miles north of Bearden, Ark., Ouahita County, on the Bearden and Hopeville Road. There is a large cemetery at the church. If you come through Bearden, get information there.

Elder Clovis Townley, Moderator  
Ross Watson, Clerk

BLACK CREEK UNION

The next session of the Black Creek Union will be held, the Lord willing, at Sand Hill Church the 5th Sunday and Saturday before, in July 1977. Everyone is cordially invited to come and worship with us.

Harold Pittman, Clerk

Anyone who could supply the Editors of the Signs with old copies or bound volumes of the Signs of the Times from its beginning thru 1875, kindly write stating particulars. Also needed - one copy of the writings of Elder J. F. Johnson of Kentucky, published by the Signs in about 1879.

Write: James F. Poole  
P.O. Box 1250  
Salisbury, Maryland 21801

It is necessary to have all announcements for the Signs in our hand two months before the month of publication. An item for the October issue would have to be in by the first of August at the latest. This is necessary due to new printing schedules which we must meet to have your Signs to you the beginning of each month. Thank you for your co-operation.

Ed.

Burlington, North Carolina

August 1977

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All letters for this paper containing subscriptions and remittances, should be mailed to Burlington, North Carolina, as shown below.

All notices of meetings and obituaries should be mailed directly to P.O. Box 1250, Salisbury, Md. 21801. Articles for publication may be mailed to either address.

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Route 7, Box 483 Burlington, North Carolina

27215

**EDITORIAL****ACTS 10:5 - 48**

Since my readers have Bibles I will not quote this lengthy matter, but I will, as blessed of God with a fruitful mind, deal with the subject matter involved.

If not mistaken, our object is to find out how that, since the Kingdom of Heaven has been at hand for approximately two thousand years, and that we are ful-

ly expecting it to continue under the same Divine management until the return of the Manager in Person, it is a source of keen anticipation as to how He deals with the born again children in the reception of Gospel food, and in subduing the belligerent nature of both hearer and minister.

First, it is most fitting that the Lord places before us the Apostle Peter. To begin with, he is impulsive, impetuous, and quick on the draw. You say to me, "I do not think you should speak of an apostle in that way." Why? Do you think that it would be insulting to Peter? Not when Peter has these qualities removed or suppressed in him. He, like the whole household of faith, is as humble and as lovely as anyone you will find when the Lord is pleased to screen him and show him to himself. You remember how most people would fight if you call them a dog? I know of one poor sinful wretch who did not fly into a passionate tantrum when she was called a dog. She said, "Yes, Lord, I know it." I know of a king who when the finger of Divine accusation was leveled in his face broke out in sorrowing repentance saying, "I have sinned against the Lord." (Matt. 15:27; II Sam. 12:13). In connection with these thoughts, let it be urged that each time Peter's sin found him out, it humbled him, (Num. 32:23) and it seems today, if it pleases our heavenly Father to satiate us with the washing and cleansing of Living Water, we, too, would be willing to cast our carnal weapons behind us and to reach a helping and an understanding hand to all the little ones from to sea to shining sea. I beg Him that I might be blessed to write in that spirit, and to that end.

When a thing has been ours for thousands of years, it is indeed hard to admit anyone else into the blessings of that gift. That is exactly the feelings of

Peter. The Lord has chosen Israel for His special people, for a dwelling place for Himself. How significantly the Lord had favored His chosen people. Although Peter was straightened (and straitened) out and corrected and made to acknowledge his sinfulness, yet he resented sharing the blessings of Israel with the Gentiles. Aren't we still turned that way? If you will look back at our history here in America you will find many instances, both past and present, when our people have arrogantly drew their skirts around them and said, "Do not come near me lest you spatter our garments with your defilement." It would seem that the experience of Peter would have taught us better than that, but the experiences of yesterday will not suffice. We must pass through our own experiences whether they are pleasant scenes wherein love abounded or those sad times when malicious words were prated against us. (III John 10)

At no time has God ever abdicated His throne. At no time has He ever left us to our own resources. He declared the end from the beginning, and did not, as our enemies suggest, leave the accomplishment of that declaration (decree) to fatalism, but He has executed what His wisdom declared. Oftimes God has been teaching two lessons side by side and neither party realizes that He was at work with the other. God works quietly, and often in secret. Cornelius knew nothing about Peter until the revelation was shown him; likewise Peter knew nothing about Cornelius until God made him acquainted with him. Do not, dear brethren, come at me with the flimsy thought that either man could have brought this about earlier; and do not come at me with the thought that they could have disobeyed this revelation in either case. These are momentous matters, and the time had come for them to

be enforced, and God wrought effectually in each of them to that end. (Psa. 110:3)

At the right time (the settled and fixed time to favor Zion), and while the stirring of the Lord was effecting the demeanor of Cornelius, God was stirring just as effectually in his servant, Peter. He went up on the housetop as an obedient servant, as it was the Jewish custom to pray about the ninth hour. The servant of God became hungry on the housetop so much so that he was about to eat. Evidently he had carried something to eat with him. It is also evident that some of his Jewish brethren went with him to the top of the house. While they made ready to eat, behold Peter fell into a trance. He fell into it. He did not decide to do so; he did not jump into it. He fell into a trance. Would you volunteer to fall into a trance? Would you volunteer to go into a condition wherein the soul and body seemed to be separated? Would you fall into a state of hypnotism? Would you volunteer to fall into insensibility to ordinary circumstances of life? You may think me sarcastic; you may think that I am filled with bitter opposition to other viewpoints. I do not intend to be so. I intend to be gentle to those that oppose the fixedness of God in establishing His relationship with the Gentile church and the breaking of relationship with the Jewish church, but the position itself is unthinkable.

Having fallen into a trance, he is now in the power of the one that caused him to fall in the first place. Sometimes I have been called a necessitarian Baptist. That doesn't bother me. Thank God, Peter was one at this time. While in the trance, he saw heaven opened, and a certain vessel descending unto him. I want you to note that. It was descending to him. As the voice spoke only to Saul

and affected only him (with saving knowledge), even so, this vessel descended from above (where he had not and could not get) to Peter. This vessel was as a sheet, and it was knit at four corners. (Do you know who knitted it?) There is not a hint that a single stitch had been dropped, and it was let down to the earth, and was filled with all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. I desire that you meditate with me for a moment on the momentousness of these different species of creatures. You would say, "What a conglomeration of vile creatures." And you probably would make decisions about some of them being worse in nature and looks than others. But did you notice that they were all in the same vessel or sheet? Did you notice that the voice did not differentiate between any?

Remember how hungry Peter seemed to be? But when the Lord told Peter to kill and eat, have you noticed how quick he lost his appetite? As is notable in his apostleship, he was quick to argue with the Lord (Mark 14:31) and now is not any exception. The thing that I want to impress on your mind is the inflexible manner in which all of these worked together to bring the central truth about. "Rise, Peter; kill and eat." "Not so, Lord; for I have never eaten anything that is common or unclean." As Peter would have kept the Saviour from being crucified, and thus have sealed his own eternal damnation, even so, with the same disrespect, he would have kept the door forever closed on the Gentiles, thus closing the door on the salvation of any of us poor sinners. See, poor trembling sinner, how gracious the Lord is to His elect among the Gentiles? See the penetrating, soul-absorbing thought in the second charge to Peter? What God hath

cleansed, that call not thou common.

Even while his vision is transpiring, the three men that Cornelius had sent to call on Peter got ever nearer. In the midst of his doubting, the reason of it all drew nearer solution. While the vision caused Peter much rumination, the Spirit said unto him, "Behold three men seek thee. Arise therefore, and get thee down, and go with them: for I have sent them." The mystery grows. Tenseness grips them all. Peter is saying, "I am he whom you seek? what is the cause wherefore ye are come?"

Ah, dear reader, keep a sharp lookout on this man, Peter. Great things are being taught him; great paths and streams of mercies are hereby opening (manifestly) to us poor sinners. Ah! mark ye well the solemnity, dear reader. Peter has not been able to maintain his integrity (perfection), but he is graciously dealt with so that he surrenders it, and tells them of his conversion, in that God had shown him that he should not call any man common or unclean. He is saying that this lesson was so forceable and convincing that I came without gain-saying (without objection) as soon as I was sent for.

As the scene unfolds, we hear Cornelius saying, "Now therefore are we all here before God, to hear all things that are commanded thee of God." I know I am tedious; I know that I am technical, but I have to be. Cornelius did not say that we are to hear all things that are commanded of us. I want you to notice how careful the whole matter is worded. In feeding five thousand, the fishes and the loaves were first given to the disciples and by them given to the hungry crowd. I desire for you to read carefully the fourth chapter of Ephesians. The Lord gave to some, apostles; and (to some) prophets; and (to some) evangelists; and (to some) pastors and teachers.

May I, in brotherly kindness, point out to you that none of these servants were for the making of any of these people into sheep. I insist on that, because the welfare, the peace and the unity of poor bleeding Zion is involved in it all. Each and every one of them were for the perfecting and edifying of the saints of God.

I beg you to further notice that what Peter said was, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness is accepted with him."

My understanding of language is limited, but it seems clear to me that the word of the gospel is to be preached to all under heaven that feareth God and works righteousness. Isn't that what Peter is saying? If it is, then God is calling men today to preach the gospel to the sheep. Please read the 10th chapter of Acts, carefully.

Now will you please go with me to the first chapter of Romans. I trust, in brotherly kindness, that I call your attention to the fact that it is not the book for hobby riders. The subjects are varied. Yes, election and predestination have prominent places in the book. But I am presently interested in what Paul says about the gospel, "As much as in me is, I am ready to preach the gospel to you that are at Rome, also, for I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek, for therein is the righteousness of God revealed from faith to faith, as it is written, the just shall live by faith. (Rom. 1:15, 16). If we are going to disprove that the gospel is to the living; if we are going to disprove that Peter's and Paul's, and all poor ministering servants preaching is only to feed sheep; if we are going to disprove that ministering servants are perfecting and

edifying the people of God, then we must take the above text out of the Bible. Too, we must get another apostle to take the place of Paul for he had discredited himself as the apostle to the Gentiles. His gospel, which he wasn't ashamed of, only reached from faith to faith, but never from faith to the man that did not have any.

Now I have one other witness that I desire to examine. That is the testimony of John, chapter four. After warning about trying (testing, proving) the spirits, we find that just two classes will be found, one denying that Christ has come in the flesh, and the other affirming that He has not. God's children are now overcoming the other class. How? They that deny His having come in the flesh are of the world; they speak of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error. I do not understand how that one who is not of God can hear the gospel. He that is not of us, heareth us not, but he that is of us, does hear us. If he ever does hear us, someone has to give him a hearing ear before we preach to him.

If my reasoning is wrong I stand amendable for the wrong.

Trembling, yet pursuing,  
W. D. G.

### VOICES OF THE PAST

"He being dead yet speaketh"

#### SUICIDE

Remarks on Matt. 26:41

Being the substance of a discourse preached by the Editor, June 22, 1874, at the funeral of our late beloved brother, Deacon Loton Horton.

Text, *"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."*

We do not propose to, nor could we if we would, give a repetition of the discourse as delivered on the sorrowful occasion referred to; but as the positions taken by us in several important particulars seem to be new to many of our hearers, and in direct opposition to long cherished traditions, especially in regard to suicides, we feel impelled to give the following synopsis of that discourse, as expressive of our understanding of the subject.

There never was a more solemn or vitally important time or occasion than that in which the words of our text were addressed to the three disciples who were called to witness the agony and distress which Jesus endured in the garden of Gethsemane, when His soul was exceeding sorrowful, even unto death; when Peter and the two sons of Zebedee were selected from the other disciples to watch with him in this hour of dreadful suffering—When, notwithstanding the daring boldness and ardent zeal of Peter, the tender love of John and James, they were not able to watch with Him at that time for one hour. "And He cometh unto the disciples and findeth them asleep, and saith unto Peter, What, could ye not watch with Me one hour?" What an example we have here of the fellowship of the saints with their Redeemer in His sufferings. They were to be baptized with His baptism, and to drink indeed of His cup; and in their experience, and in the experience of all who shall reign with Him in ultimate glory, they shall know what was true in His case, as in their own, that the spirit indeed is willing, but the flesh is weak. The elements of flesh and spirit were manifest in Him whose image all the saints were to bear, and in whose sufferings they were to be in fel-

lowship, and whose death they were to be conformed. Beyond all controversy this is a great mystery: God was manifest in the flesh, and as the Mediatorial Head over all things to His church, the Spirit of the Lord God in all its boundless fullness was in and upon Him. That spirit in Him was willing to bear all the dreadful sufferings of death in its most dreadful form; but the flesh in which He suffered was our flesh, and therefore weak, and could, and did recoil in that most solemn and terrible hour of agonizing suffering. This was expressed in the words of His prayer, "O my Father, if it be possible, let this cup pass from Me." But the willingness of the spirit was equally demonstrated in the words, "Nevertheless, not as I will, but as thou wilt." In the assumption of the flesh of His people, He took on Him the seed of Abraham, and was found in fashion as a man. A man of sorrow and acquainted with grief. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." Heb. 2:14. "We see Jesus, who was made a little lower than the angels for the sufferings of death." "For Christ once suffered for sins, the just for the unjust, that he might bring us unto God, being put to death in the flesh, but quickened by the Spirit." 1 Peter 3:18.

Now as Christ has taken on Him our flesh, that He might bear our sins in His own body, and die our death, and redeem us to God, by being put to death for us in our flesh, so by the new birth we are made partakers of His resurrection life, and recipients of His Spirit, which is Christ in us the hope of glory. "If any man have not the Spirit of Christ, he is none of His."

The spirit which is willing, and the flesh which is weak, are distinct elements; as they were in Christ while in the flesh, as in all the members of His



mystical body while they are in the flesh; both elements are clearly manifested in all who are born of God. The flesh, including all that is born of the flesh, and the spirit including all that is born of the Spirit. These elements are as distinct in parentage and origin as they are in nature and disposition. One is of the earth, earthy, and subject to all the elements of fallen sinful nature, including our liability to all manner of diseases and temptations; the other is of the Spirit, and spiritual. One is mortal, the other is immortal. One is earthly, and the other heavenly. One is altogether depraved, having no good thing in it; the other is the new man, which after God is created in righteousness and true holiness. One is weak, the other is willing. These, the apostle declares, are contrary the one to the other. In the flesh no good thing exists; the spirit cannot sin, because it is born of God; and hence arises what we call the christian warfare. This being the case, the admonition of our Lord in the text is peculiarly appropriate, "Watch and pray, that ye enter not into temptation." The weakness of our flesh, and its constant propensity to evil, demands constant vigilance and watchfulness, to crucify the old man with his affections and lusts; but in watching, the christian will discover the necessity of prayer, as we find by heart felt experience that our flesh is too weak to resist successfully the temptations which every christian is sure to encounter. We are not to think it strange that we are tempted, as though some strange thing had happened to us, but rather count it all joy; for the trial of our faith is precious and profitable. No amount of watchfulness will prevent us from being tempted, but we are to watch that we be not captivated by the tempter, and to pray that God may lead us not into temptation, but deliver us from evil.

The spirit of Christ in His children is willing to do and suffer all that God has appointed for them, and not only so in profession, or in word, but in deed, in acts as well as in profession. It is God that worketh in us, by His Spirit, both to will and to do His good pleasure. And God's people are made willing in the day of their Redeemer's power. But while we feel the weakness of our flesh, and all our fleshly powers, to resist temptations, it is a consolation to the saints to know that they have a merciful and faithful High Priest, who is easily touched with the feelings of their infirmities, who knows how to succor them that are tempted. "For we have not an High Priest which cannot be touched with the feeling of our infirmities, but was tempted in all points like as we are, yet without sin," or without being captivated or overcome by the power of temptations. But the tried and tempted child of God is ready to inquire, Are there no temptations felt by the saints that their dear Redeemer did not feel the power of in the days of His flesh? The text just referred to assures us that He was tempted in all points as we are. Was He tempted like us to doubt His Sonship? He was led, aye, driven away by the Spirit into the wilderness to be tempted of the devil, and each of the three temptations were prefaced with the words, "If thou be the Son of God". And in the weakness of our flesh He felt the force of that cruel "If". But was He ever tempted to destroy himself, by suicide? What else can we understand by the temptation to cast himself down from a pinnacle of the temple? If such a temptation to take one's own life ever assailed a child of God, then that was one of the "all points" in which Jesus was also tempted. There cannot be a point in which the people of God, in the weakness of their flesh, can be tempted that

Jesus did not feel; but possessing all the fullness of the Godhead, He was able to vanquish the tempter, and triumph over the temptation, and in His triumph the ultimate victory is secured to all His members. A cruel tradition has prevailed among the superstitious that no one who, under any circumstances, is left to take his own life, can be saved, or finally enter the portals of immortal glory. But without the fear of successful contradictions we assert that there is not in the sacred volume of the Holy Scriptures one word to sustain that tradition. The only passage we have ever heard cited in support of that tradition is I John 3, "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." This text is distorted and changed to say, "No self-murderer hath eternal life, or can be saved." But the words "self-murderer" involve a contradiction of terms. The crime of murder is to slay a fellowman from a principle of hatred, malice aforethought, as the text most clearly shows. But the Scriptures expressly declare that "No man ever hated his own flesh." Although no man has a right to destroy his own life, yet in doing so the elements of murder are not involved.

How strange the infatuation that leads men to judge that a man may be guilty of murdering whole families, be convicted and sentenced to die for the crime, yet salvation is supposed to be easily obtained for such, and in modern times very few murderers, however atrocious and cruel, are suffered to be launched into eternity from the gallows without receiving from the clergy a passport to the regions of glory, while the very same clergy would consign to everlasting perdition any tried demented Christian whose life and deportment for many years have given the clearest demonstra-

tion of christianity, if in an evil hour, when deprived of reason, when no more responsible for his acts than a locomotive is responsible for running off the track, he shall take his own life. If self destruction is a crime for which there is no forgiveness, then Israel cannot be saved; for God, the Judge of all, has said, "O Israel, thou hast destroyed thyself; but in Me is thy help". And the apostle says, "Therefore all Israel shall be saved in the Lord".

The same wicked spirit that tempted our parents to commit the suicidal act of self destruction, by eating of the forbidden fruit when they know the inevitable consequence was death, tempted our Redeemer to cast himself down from a pinnacle of the temple still tempts men in various ways to self destruction. It is a glorious truth to us that our dear Lord, being God as well as man, was able to vanquish the tempter, and will destroy the works of the devil in all His members, not by preventing them from being tempted, or being often overcome by the power of temptation, through the weakness of their flesh, but in so overruling all their conflicts as to make all things work together for their good, and for His declarative glory.

The spirit of Christ in them is always willing to do and suffer all that God has appointed for them. To will is as present with them as it was with Paul, or with Peter and James and John; but how to perform that which is good they find not. There is a continual conflict between the flesh and the spirit of every Christian. They find a law, or a governing element, in their members, warring against the law of their mind, which brings them into captivity to the law of sin which is in their members. With their mind they serve the law of God, but with their flesh, which is too weak to resist, they serve the law of sin. The things

which they would, they do not; but the things which they would not, they do. But in God is their help; He rideth upon the heavens in their help, and in His excellency on the sky.

“Nor death nor hell shall e’er remove  
His children from His breast;  
In the dear bosom of His love  
They must forever rest.”

He who walketh in the midst of the golden candlesticks and holds the stars in His right hand, holds the keys of hell and death, and He openeth and no man can shut, and He shutteth and no man can open.

“Life, death and hell, and worlds  
unknown,  
Hang on his firm decree.”

A sparrow cannot fall to the ground without an order from His throne; and the hairs of our heads are all numbered, and not one of them can fall without your heavenly Father. Does our God care for sparrows? “Fear ye not, therefore; ye are of more value than many sparrows.” - - Read Matt. 10:29 - 31; Luke 12:6, 7.

Our text is clearly illustrated.

First, in its application to our dear Redeemer. His spirit was indeed willing, as in the Spirit He said, “I delight to do thy will, O God”; but in the weakness of our flesh He cried, “O my Father, if it be possible, let this cup pass from me.”

Second, it was illustrated in its application to the three disciples. Their spirit was indeed willing to go with their dear suffering Lord to prison or to death, but in the weakness of their flesh they could not watch with Him one hour.

Thirdly, the same truth is exemplified in the experience of every child of God while here in the flesh. They all delight in the law of God, after the inward man. The spirit of Christ in them loves God supremely, loves holiness and hates sin; but they can only worship God on the

spirit, and rejoice in Christ Jesus, but have no confidence in the flesh.

Again, we find the application and illustration of the text in the life and death of our dear departed brother. The willingness of his spirit to honor and obey his Lord, and to suffer for His sake, his labors of love, his devotion to the cause of God and truth, his indefatigable labors of love in the church, and exemplary walk and irreproachable conversation before the world, gave full demonstration of the willingness of his spirit to be in submission to the will of God. But, of the weakness of his flesh, how often we have heard him complain. Constitutionally he was subject to deep despondency, which he had no power to overcome; he groaned, earnestly desiring to be clothed upon with his house which is from heaven. Finally, in his last days, and for several weeks, his physical powers yielded to disease of the head, affecting the brain, until he at last lost all control of himself, and in the delirium of the moment did what any of us would have done under the same circumstances.

“Not Gabriel asks the reason why,  
Nor God the reason gives.”

In recognition of the providence of God, we bow in submission to His inscrutable will in this inexplicable dispensation, but in the full and unabated assurance that our departed brother’s life is hid with Christ in God, unaffected and secure, and we have no doubt that he is now engaged in swelling the happy songs of the redeemed, and forever free from temptation, disease or depression, ascribing salvation to God and the Lamb forever and ever. Amen.

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## OBITUARIES

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### ENNA MAE PORTERFIELD

Sister Enna Mae Porterfield passed from this life unto a new one with Christ on November 7,

1976. She was born September 25, 1897. She is survived by one son and four daughters. Sister Porterfield was the daughter of Calvin C. and Mary Elizabeth Kelly.

Sister Porterfield loved the Lord and was a faithful member of Moriah Primitive Baptist Church for forty-nine years, of which she served nineteen as Church Clerk.

Funeral services were held at Moriah Primitive Baptist Church in Butler County, Alabama on Tuesday, November 9, 1976, at 10:30 A.M., with Elder Sam Dean officiating.

Sister Porterfield will be greatly missed by her children and friends, including her brothers and sisters of the Church.

Written by request of Moriah Primitive Baptist Church in conference the third Sunday in January, 1977.

#### SISTER SOPHIA O'BRIAN BOWLES

We, the members of Gooch Memorial Primitive Baptist Church, bow in humble submission of our Lord who doeth all things well. Sister Sophia Bowles was born September 29, 1896 and passed away in March 1977, making her stay on earth 80 years. She was the wife of Isaac Bowles and was raised in Granville County, was the daughter of Lucious and Mary O' Brian. She united with Gooch Memorial Primitive Baptist Church and was baptized the second Sunday morning in June 1966 by Elder Wallace Smith.

She is survived by one daughter, Mrs. Mamie Brooks of Route 4, Oxford, N.C., 7 grandchildren and 14 great grandchildren. I knew her most of my life and as I grew up I remember her walk in life as living one that we wish we were blessed to walk. We would give honor or glory to no other than God. As we understand the scriptures, he has blessed people to serve him from the beginning of time. This sister, we believe, bore the fruits of such a person who was called. She was a sister of few words, but seemed to walk humble and softly before her God. We would like to be thankful to God for having blessed her and having blessed us by having her as our Sister in the church.

Her funeral was conducted at Gentry, Newell & Vaughan Funeral Home by Elder Donald Smith and was laid to rest in Gooch Memorial Primitive Baptist Church Cemetery.

In all sadness, I said the Lord has given and the Lord has taken away. Bless his holy name. Precious in the sight of the Lord is the death of his saints. Done by order in conference April 9, 1977.

Nancy B. Allen  
Elder Donald Smith, Moderator  
Annie C. Gregory, Clerk

#### RESOLUTION OF RESPECT FOR SISTER SARAH FRANCIS WILLIS

God in His will saw fit to call from our midst the beloved Sister Sarah Francis Willis to her eternal home. She was the daughter of Bernice Haywood Langdon and Polly Ann Stephenson Langdon. She was born on February 28, 1892. She departed from this world on November 21, 1976, making her stay on earth 84 years, 8 months and 28 days.

Sister Willis united with the Reedy Prong Church in April of 1919, making her stay with the church 57 years and 7 months. Sister Willis was a true and faithful member as long as her health permitted. Her husband united with Reedy Prong Church in May, 1957.

Brother Richard Willis was deceased on May 28, 1958. This made her stay here much longer than him. Sister Willis was loved and missed by all of us at Reedy Prong and her loved ones. Her funeral was conducted by her pastor, Elder William David Godwin with burial in the family cemetery at Coats, North Carolina.

She is survived by 3 sons, Rupert, James, and Burcklis Willis, all of Clinton; 2 daughters, Nevada Tart of Coats, and Beatrice McGee of Clinton. 18 grandchildren and 23 great grandchildren also survive.

Sister Willis was 20 years old when she married in Johnston County, on April 27, 1913, and to this union was born 4 sons and 3 daughters.

The church at Reedy Prong extends their heartfelt sympathy to the family and loved ones.

A request of the church is for a copy of this resolution to be recorded in the church book at Reedy Prong Church, a copy sent to Sister Willis' family, and a copy sent to the **Signs of the Times** for publication.

Respectfully submitted,  
Thelma Smith

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 145

BURLINGTON, N.C., SEPTEMBER 1977

No. 9

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION  
DATE IS  
9/77  
IT EXPIRES WITH THIS ISSUE

## SIGHING AND SINGING

All, all is so dreary,  
I'm sin-sick and weary,  
I sigh dearest Lord, after thee;  
For temptations annoy,  
Sin my peace would destroy,  
O, come and have mercy on me.

In deserts I wander,  
And here much I ponder,  
Midst conflicts, trials, and grief;  
Lord, I'm brought very low,  
And my hearts filled with woe,  
O, wilt thou not grant me relief?

O, I'm tossed to and fro,  
And I've nowhere to go  
This world can afford me no rest;  
Unto thee, Lord, I cry,  
In compassion draw nigh,  
And pillow my soul on thy breast.

Lord, I'm sinful, I own,  
But did'st not thou atone,  
Dear Lamb, all my guilt on the tree?  
O, heal my backslidings,  
O, speak the glad tidings,  
That I'm thine, thou still lovest me.

I'm as one veiled aside,  
After thee have I sighed;  
O, where is thy peaceful retreat?

Draw me to thy resort,  
Where thy loved and blood bought  
Dwell in comfort at thy dear feet.

This thy voice that I hear  
That removes all my fear,  
Day dawns 'neath the smiles of thy face;  
My heart's to thee clinging,  
Thy praises I'm singing,  
To me thou hast shown wonderous grace.

In Jesus abiding,  
Upon thee confiding,  
I shall by thy grace overcome;  
Satan oft doth assail,  
But no power shall prevail  
To rob me of my glory, my home.

My Beloved is mine,  
And thou sayest, I'm thine,  
Then onward, and upward I move;  
There nothing shall sever,  
Ah, never, no, never,  
My soul from Emmanuel's love.

Frederick W. Keene

DAN RIVER CHURCH  
June 25, 1927 - 1977

More than fifty years ago there arose a division among the members of Dan River Primitive Baptist Church. As a result of this division our people, made up of 19 members, lost possession of the meeting house and had to seek other places to worship. They met in homes and school buildings for a period of approximately 4 years, while the wheels

of legality took their course, which resulted in our people being declared the rightful owner of the meeting house by a decision of the Supreme Court of North Carolina.

On June 25, 1927, our people returned to the meeting house to hold their first service. It is recorded in the church minutes of this meeting these words, "We bow submissively to our Heavenly Father for the privilege of coming together at this place and may peace and love abound in our hearts from time to time." Elder David V. Spangler was called to serve as pastor at this meeting. He, with God's help, has served as pastor for 50 years and has stood as bold as a lion and as meek as a lamb in uncompromising defense of the gospel of the Son of God.

June 25, 1977, was a joyous day for our dear pastor and his wife, along with the present membership and our many brethren and friends. We had an all-day meeting on Saturday, June 25th, and Sunday, June 26th, both of which was largely attended, including the following visiting Elders: D.W. Simpson, O.K. Tench, Hayward Wray, Donald Smith, Posey Plybon, and James Poole.

We can take comfort and joy that our Lord has granted that petition as recorded in the first minutes of 1927, that peace and love abound in our hearts from time to time, which has been so until this time 50 years later.

We therefore desire to bow in humble thanks to Almighty God for the gift of our dear pastor these 50 years and that he may continue in the defense of the gospel of the Son of God until he is called to leave the battle here for the blissful home on high and that peace and fellowship may continue at this place until our Lord comes to gather His people unto Himself in a cloud and take

them home to be with Him forever and ever.

"Peace be within this sacred place,  
And joy a constant guest  
With holy gifts and heavenly grace,  
Be her attendants blest.  
My soul shall pray for Zion still,  
While life and breath remains;  
There my best friends, my kindred dwell,  
There God my Saviour reigns."

Humbly submitted,  
Harold Weatherford

Dear Brother and Sister Spangler,

If I could put into words what my heart tells me, I would like to express to you how much I appreciate your lovely sermon on Acts 16.

While reading some time ago, in the stillness of the night, I feasted on this beautiful record of Lydia and other brethren who gathered by the river side "where prayer was wont to be made". I fell asleep and dreamed of discussing this scripture with you, and we both shed tears of joy as we felt the sweetness of this account of Paul and Silas preaching by the river side.

There are four beautiful points that arrested my attention in this scripture. First, they went out to the river side on the Sabbath. Is this not symbolic of rest and rejoicing? It is not this day that we cease from ourselves (our own strivings) and are enabled to rest in the finished work of our blessed Redeemer? The next thought that impressed me was that "prayer was wont to be made". How blessed it is to be given the spirit of prayer. Dear Brother, I have never gotten beyond this, and I hope I never will. I confess that I know not how to pray except the Spirit maketh intercession, but is not the sincere desire to pray as effective as uttering mere words?

As I read further, I was struck with the fact that God has opened Lydia's

heart. She could not have felt the sweetness of the preaching by Paul and Silas, if her heart had not been opened by God! What a sacredly blessed meeting that must have been as they worshipped God by the stillness of the river side! Yet, down through the centuries, we have left on record by the inspiration of God, that He has opened the hearts of His saints and caused them to worship Him - even to this present time.

The last thought I would like to express is that when Lydia and her house were baptized, she besought the servants of God to come into her house and abide there. This I have felt so keenly through the years. I would, if it were possible, have my humble home be a "haven of rest" for God's servants as they come year after year bringing with them sweet messages of hope and consolation. O, how my heart yearns to be able to take them in and share with them such as I have. I love my brethren, and would, if I could, be near them - as Paul says, "that I may be comforted together by the mutual faith both of you and me". Again, let me say that the sweetness of this precious scripture still lingers with me, for which I am thankful to God. I know from past experience this earthen vessel will not long be able to retain it regardless of how tenaciously I try to hold to it.

May God so bless us that we may see that all His works shall redound to His glory. I feel to ask an interest in your prayers. Come to see us.

Humble but sincerely written,  
Mamie P. Aldridge  
Reidsville, N.C.

Dear Elder and Sister Spangler,

I want you to know how much you mean to me. I do hope I love you for

Christ's sake. The Lord is so merciful and gracious to bless me (though I am nothing) to be permitted the privilege of dwelling among His precious people. Just to be among you, to listen to your spiritual conversation, and to eat the crumbs that fall from the Master's table is more than I deserve. However, I have been blessed with such kindness and such love from you wonderful people. Oh, I am not worthy to lift my eyes to Heaven or to even assemble with His lovely Bride; yet my name is on the church books. Those on the outside who feel unworthy should realize that we all feel unworthy. Being accepted as members does not make us any more worthy or make us feel any more worthy. It is, though, a great source of joy and thankfulness.

Elder Spangler, I believe you made a statement tonight about yourself being your enemy. This fits my case as well. I find a warfare within myself. One part of me desires to fall at my brethren's feet, to serve them and not be noticed. Another part wants to be noticed and admired. Oh! how I hate the sinfulness, the pride and vanity of my own flesh. I long to leave this world of sin. I often long to escape this body of flesh. I desire to praise my Lord perfectly, to worship Him without sin mixed in all I do. This flesh is so easily enticed by this world's goods. Is it sinful to ask the Lord to take me home, if it could be His will? I know I am young and would hate for my parents and loved ones to be hurt, but I sigh for what I hope is my home.

Brother Spangler, I am sorry to bother you with my scribbling, but I admire your judgment in spiritual things so much. I also wanted to tell you and Sister Spangler how much I love you. We do now know how many opportunities

we will have to express our love for our brethren. I do not want to wait until it is too late.

May we be kept at our brethren's feet and ascribe all honor and glory to the Name of our precious Lord and Saviour Jesus Christ.

A little Sister, I hope,  
Joyce Williams

6019 McCallum St.  
Philadelphia, Pa. 19144

To the Editor of the Signs,

I have neglected my subscription for the *Signs of the Times*. It was due to be renewed in December, and I am renewing it from that month to December of 1978. I have enjoyed reading the paper since I was a little girl. My Grandmother Lefferts used to take the paper. I am now 84 years old.

I have been sick and in the hospital for 5 months, and the doctors didn't think I would make it. I am back home now, and the God above brought me through it all. He is the Rock of my Salvation.

Sincerely,  
Sara L. Taylor

Strathroy, Ontario, Canada

Dear Editors:

Enclosed please find an order for \$15.00 to renew our subscription for 2 years and the balance to use as you see fit. We have received the *Signs* for many years and get great comfort from its many articles.

We are blessed with good preaching by the Elders' McColl. May the Lord bless you to carry on the Truth as it is in His Holy Word. I remain a poor sinner.

John Olde

To the Editor of the Signs:

The enclosed letter touched my heart so much that I felt I wanted to share it with you. If you feel it worthy of printing in the *Signs* please do so. This expresses my feelings so well. Bro. and Sis. Martin have been made dear to all of us here on the Eastern Shore, and they have been made so hungry for the Truth as it is in Christ.

Maude Truitt, Snow Hill, Maryland

Dear Sister Maude,

Bless you for writing. Of your "desire to search and know more of His precious promises" is something I truly share with you. For the past seven years I have felt consumed with desire to know, and I have read almost constantly. I have said a number of times, "I'm not going to read anymore", only to reach again for another book to feed my spirit.

Today I read something that I feel is in my heart and I quote, "The one thing my heart always longed for is with me now. I love life and all things in life and I have never loved life so much. For twenty years, I had nothing but that urgent hunger, that thirst for what I did not know. It is different now. Where ever I go and what ever I am doing, I see the same mighty power, the same mighty law that makes the elements flower into souls and turns souls to God. The soul never loses its path anymore than water runs upward."

This yearning is like a fire within me. At times I feel empty and burnt out by the fire. At other times I feel its warmth and love. In each experience I feel to be consumed. And I am made to wonder. Nothing else seems important to me. Any discussion not concerning the things of God sound empty and void.

Elder Davis is most patient with me. I truly believe no two people could ever



see everything exactly alike. How could we? We have each experienced different things. No two paths are identical and we can only understand what we have experienced. I have talked with many of the Primitive Baptist and each have different ideas as to exactly what they believe. Basically, they all believe in "Salvation by Grace, and what is to be will be", and I am truly convinced of that.

Much has been written on death and the beyond. I feel I am beginning to get a glimpse of truth concerning death. I do know I have no fear of death. I feel the same power that brought me into this life, put me where I was supposed to be, gave me the things I needed to experience, will be the same power that will carry me through death, and I will again be delivered and will be placed again where He wills and I know whatever He does is perfect and so I do not fear. I do know we have only scratched the surface as far as things of the Spirit is concerned. Wish I could visit with you and we could talk all we wanted on these subjects.

Do come to visit us any time you can, and bring anyone you care to bring with you. You are always welcome.

Florence and Tom Martin  
Bracey, Virginia

#### ANSWERED PRAYER

"When I was in the Establishment, burdened with all the things I had to go through, and troubled and distressed in my mind, I was calling upon the Lord to deliver me, to lead me out, to show me what to do, to make the path plain and clear. Now that was my sincere cry; but I expected some miraculous interposition—to hear some voice, to have some wonderful leading; and in waiting for

that, I was waiting for what the Lord never meant to bestow. And I was brought at last to this internal conviction; suppose I were living in drunkenness, suppose I were living in adultery, suppose I were walking in known sin, should I want a voice from God to say to me, 'Leave this drunkenness, come out from this adultery, give up this sin?' Should I want some divine manifestation to bring me out of a sin, when my conscience bore its solemn witness, and I was miserable under the weight and burden of it? No; the very conviction is the answer of God to the prayer; the very burden which the Lord lays on us is meant to press us out of that in which we are walking. So I reasoned with myself: 'If I am living in sin, if it be a sin to be where I am, if I must do things which my conscience tells me are sins, and by which my conscience is burdened as sins, the very conviction, the very distress, the very burden, is the answer. It is the voice of God in the conscience, not the voice of God in the air, not the appearance of the frown of God in the heart.' And on this simple conviction I was enabled to act, and never to this day have repented it. I have, therefore, been led to see by experience, that we are often expecting wonderful answers, mysterious answers, and the Lord does not mean to give those answers."

J. C. Philpot,  
Early Sermons, Vol. 1., p. 264

#### UNDER-SHEPHERDS' FARE

My dear Brother,

I thank you for your kind letter, and, like yourself, am truly glad that the war spirit has passed away, and peace is restored. I never was so sick of contention in my life as now. There is nothing

worth contending for but God's truth and glory; but the devil, like a selfish lawyer, blows a blast upon our pride and self-consequence; self-defense starts up, attended with revenge and malice, till we are, like a drunken fool, determined to fight at all hazards; and those that try to extinguish these mad sparks are viewed as enemies or fools. The devil knows that the peaceful dove can find no rest for the sole of her foot in such a storm as this; and, were it not for Him that stills the raging of the sea, our foes would never suffer us to have a moment's peace. But it is wisely ordered that the under-shepherds should sometimes have a turn or two round the field, and be hunted, worried, torn, and tumbled by the black dog. It teaches them their weakness; what is in their hearts; that they need the chief Shepherd's constant care, instruction, keeping, and directing mercy, instead of amusing themselves by whipping those poor penitents, with dirty coats and groading souls, who are cast in the forrow, and cannot get out until lifted out by Him who, "though he cause grief, yet will he have compassion, according to the multitude of his mercies".

Grieving thorns sticking in with festering anguish, pricking briars dangling at our heels, our burden twice the usual weight, and our fleece soaked with mud and mire, fit us for the good Samaritan, who comes where such are, and manifests compassion to such sin-and-guilt-afflicted mourners; heals their wounds, restores their souls, and brings them back to His fold in peace. Then their cups run over in praise, and in love and gratitude to Him who loved them, and gave Himself for them. And He will have His servants feel and manifest sympathy for such. If Peter had fulfilled his fair promise, no doubt he would have viewed

the rest as a set of cowards, and that he alone deserved the name of a man of valour; but he must be shaken in Satan's sieve, and learn his cowardice, that he was capable of denying his Master with oaths and curses. His Lord looked on him, and broke his heart into penitence and sorrow; thus was he fitted to write to the church and put things in their proper place, "kept by the power of God through faith unto salvation". Yes, my brother, those that are of any use to feed "the flock of slaughter", must groan for it. It is a journey on foot for life, taking all weathers, night and day, up and down hill, with long tiresome flats, strewed with nets, pits, and snares; in season and out of season; whether encouraged or mortified, strong or weak, healthy or sick, sleep or awake, received or rejected; through evil report and good report; through honour and dishonour; as dying, and, behold, we live. In all things we are instructed; and yet it seems unfeeling if we complain of the roughness of the way to be told, "You are of no use to us without it". But our Captain will encourage us with a little prize money now and then, and then we feel able and willing to run through a troop, or leap over a wall to serve Him, or those whom He loves.

Welwyn, Dec. 29, 1841

D.S.

(Selected from "Gospel Standard", 1842)

MacClenny, Florida

To All Dear Editors:

I enclosed \$20.00 to renew my subscription to the *Signs* for two more years and the balance to help to distribute this worthy publication. And may God bless all that are gifted to write for the *Signs*.

Best regards and love for Christ's sake.

Sincerely,

Mrs. Letcher Smith

## EXPERIENCE

May 9, 1977

Dear Brother Spangler, and Many Other Brethren & Sisters:

In the first two installments of my experience, published in the March and April *Signs*, it was my desire to write and tell my early experience and hope, then to describe how the Lord had delivered me from the means-regeneration Gospel of the sovereign grace missionaries. At that time I did not mention the Primitive Baptists for I was not publicly identified as one of them. Today I can praise my God that He has brought me home!

The earlier part of my experience was sent out to many of the sovereign grace missionary Baptists as an explanation of my change of views with regard to gospel regeneration. As told in my earlier writings, I received hope in the Lord ("A good hope through grace." I trust!) almost 17 years ago. Since that time I had believed the doctrines of grace and was associated with the Calvinistic Baptists. A controversy was raging among them over the terminology surrounding the "free offer of the gospel." I knew that many of the sovereign grace Baptists were afflicted with the disease of "doc-trinitis," proud of the five-point Calvinistic theology yet with no evidence of a broken heart which characterizes the poor and afflicted people of God to whom the Gospel is preached (Isa. 61:1). Yet many sincere sovereign gracers—out of an honest conviction of the Gospel's necessity in regeneration—felt they had to make some kind of "offer" to these who are spiritually dead. So, while I personally did not use the term, I continued in fellowship with those who did until the Lord was pleased to grant me deliverance from the entire missionary-means system.

From about the time of my spiritual experience (1960), I was aware of the existence of "Primitive or Old School Baptists." In fact I had corresponded with some of them and they visited in my home about the same time. These people could not understand how I believed in predestination, election, particular redemption, the effectual work of the Spirit, and all the great principles of grace, and yet was not a Primitive Baptist! At that time my position was somewhat as follows: I believed the Lord had elected His people, Christ had redeemed them alone, but that the Lord who chose them also chose the preacher as the means to "reach" them for salvation! When you are so deeply entrenched in that position, beloved, it is only by special mercy that you come to see the truth of sovereign regeneration! I might add, these people who visited me and with whom I had exchanged letters were all of the "conditional time-salvation" doctrine. They told me it was a duty incumbent upon all who see the truths of grace, to unite with the Primitive Baptist church. This was "obedience," they said, and would result in "time salvation." They seemed to exalt the "church," whereas my emphasis was upon the glory of Christ the Head of the church Who Alone saves His people from their sins. While I was teaching mission-ism and meansism, still I believed that "Salvation is of the Lord" (Jonah 2:9). I believed (and still do) that all salvation for time and eternity was of God's grace. And thinking all "Primitives" taught this same view of "conditional time salvation," I was reluctant to go among them. But I must confess, beloved, that at that time there was a beauty about many of their songs, their simplicity of worship, the humility of their ministers and members—a beauty that attracted my heart

to them.

From that time until 1975, I occasionally read some "Primitive Baptist" papers, visited some of their churches and bought some books, like Hassell's History and the Autobiography of Elder Wilson Thompson. These things were interesting to me; and whenever my sovereign grace friends would speak in disrespect or condemnation of "hardshells," I quickly rose to their defense. Still I could not accept this idea of a "voluntary" time salvation—something God "desires" His child to enjoy but can only "invite" us to "freely partake of." I heard some of their "invitations" (although addressed, they said, to the child of God) which sounded too much like Arminianism! Also when I would speak of the "absolute sovereignty of God," declaring with the scriptures that our God "ruleth over all," it was a position these people would not accept. They seemed to be so fearful lest we make God responsible for something other than "eternal Salvation!" As stated above, I was really disappointed in Primitive Baptists—and I thought all who took the name of "Primitive Baptist" would teach these same ideas! Ah, brethren, I had much to learn! (And still have much to learn; so must beg the Lord's dear ones to deal gently with poor me.)

My thinking in these areas changed very little from the early 1960s until about 1974 when the Lord was pleased to teach me the truth on regeneration—as outlined in my previous article. Then I began once more to go among the Old Baptists, for I knew them to be the only people who saw as I now do with regard to missions and means. At that time I was attending a Southern Baptist church but was far from happy. One day in early 1975, an old brother mentioned visiting some sick folks who lived "over

near that little Primitive church." My attention was captured instantly! "What kind of church?" I asked. Then he told me about a Primitive Baptist church within just five or six miles of our home! I inquired about the church and some of its members, began to make the necessary contacts, and anxiously awaited the next time of service. The people were the most lovely people I had ever known. I found them to be sound in the truths I had come to hold dear; yet they were not affiliated with any "Primitive Baptists" I had known heretofore. Through many afflictions, doubts, anxieties, fears and tremblings, I was brought (as I trust) over a period of nearly two years to love these people, to feel at home among them, and finally brought to desire more than anything on earth to be a part of them.

In March of this year 1977 (during the time my articles were being carried in the *Signs*), on Saturday before the first Sunday, I was brought to beg for a home among them. To my joy, my wife also wanted to be among them. Amid tears of rejoicing which I shall never forget, we were received by that lovely band. On Sunday March 6, 1977, my wife Lou and I were baptised into the fellowship of Philadelphia Primitive Baptist Church, Ellenboro, N.C. by Elder W. B. Aaron (the pastor) and Elder W. H. Greene.

Our people are in the Bear Creek Association—not directly affiliated with the *Signs*. The majority of our people are reading the *Signs* and esteem you brethren very highly for the truth's sake. The bars that separate us are but temporary, I feel. After the traditions of men, these things exist; but the Spirit of Life has made us free to worship God in Spirit and in truth. "The Father seeketh such to worship Him" (John 4:23). And it is that love in the truth, that desire for

the glory of God in all things, that Spirit of grace which God hath poured out upon His people—this is what makes us “One.” A forced mechanical “union” is no union, beloved brethren. Neither is a man-made “bar” a separation between brethren of kindred spirit. God has called us to peace. We need to labor to this end. What I have been led to see is our need for peace and truth—not peace at the expense of truth. May the Lord graciously lead us all. I hope we are brethren, and I hope when you are driven to bended knees the name of Wylie Fulton shall be impressed upon your heart.

Written in love to the good old way,  
Wylie W. Fulton  
P.O. Box 879, Forest City, N.C. 28043

#### ROMANS 5:1-5 W. W. HUDSON

*“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.” (Romans 5:1-5)*

There is a prayer in our heart that the Spirit of God will direct us to write things which become sound doctrine and which are for the edification of the readers. We believe that God must bless the writer to write and the reader to read with an understanding heart; therefore all the honor and praise and glory belongs to the Lord. Man has nothing to boast about. “Where is boasting, then? It is excluded---.” (Romans 3:27)

As the Lord blesses us, let us consider

the first expression of the text: *“Therefore being justified by faith.”* The word of truth must be rightly divided as we examine the word “justified,” and we need the Spirit of God to bless us to this extent. Let us quote the 9th verse of Romans 5: “But God commendeth his love toward 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.” There must be a separation between “justified by faith” and “justified by the blood of Christ.”

As the Lord blesses us, let us consider the Scriptures which show that Jesus has satisfied the just demands of the law in laying down his life for the sheep, and that Divine Justice is looking at the Children of God through the righteous blood of Jesus Christ, and later examine the Scriptures which show that the Children of God experience the application of the blood of Christ or feel the spirit of “justification by faith.” We would like to ask the readers to get your Bible and read the 59th chapter of Isaiah, because it deals with both principles which are connected.

Behold, the Lord’s hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear; (Isaiah 59:1) This shows that God is able to save his people. Other Scriptures advocate the fact that God is full of mercy and loves His people. Let us quote the 2nd verse: “But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.” God is a just God and even though He loves his people and is full of mercy; the Divine Justice of the Lord demands perfect obedience. “For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.” (James 2:10) “As it is written, There is

none righteous, no not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. ---There is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. 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." (Romans 3:10-12, 17-29) "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, the Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and *that will by no means clear the guilty.*" (Exodus 34:5-7) Divine Justice demands death for the broken law. All of the sacrifices (under the law) mentioned in the Old Testament pointed to Jesus whose righteous blood cleared the guilty. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." (1 Peter 3:18) The blood of Jesus speaketh better things than the blood of Abel. "And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that *Speaketh better things than that of Abel.*" (Hebrews 12:24) The blood of Abel cried vengeance, but the blood of Jesus speaks peace and pardon to a poor sinner, "Having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or

things in heaven," (Col. 1:20) "Being justified freely by his grace through the redemption that is in Christ Jesus:

Whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are past, through the forbearance of God." (Romans 3:24-25)

Let us consider 2 Cor. 5:18-19: "And all things are of God who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." (18th verse) This shows that God by his mercy reconciled His people to Divine Justice (the Justice of God.) through Jesus Christ. "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and committed unto us the word of reconciliation." (19th verse) The word impute means charge, so God the Father does not charge the sins of the elect to them, but rather charges them to Jesus Christ, who is the eternal son of God. "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." (Isaiah 53:5-6) "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (2 Cor. 5:21) The sins of the elect were placed upon Jesus. (For a beautiful type, read the 16th chapter of Leviticus.) "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." (1 Peter 2:24) We wish to call to the reader's attention these expressions in 2 Cor. 5:18-19: "The ministry of reconciliation" and "the word of reconcilia-

tion," which we believe is interwoven with the doctrine of the application of the blood of Christ, or justified by faith, etc.

"Christ hath redeemed us from the curse of the law---" (Galations 3:13) This Scripture proves that Jesus has satisfied the demands of the law, and that His people stand justified before God. "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) The children of God stand justified in the sight of the Lord or Divine Justice.

It takes the Spirit of God to enable one to rightly divide the word of truth, and there is a sweet connection between the Scriptures when one is blessed to see the beauty therein. At the first of this article we mentioned about the separation between "justified by faith" and "justified by the blood of Christ." We believe that 2 Timothy 1:9-10 gives a beautiful picture: "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," (9th verse) This shows that in the mind and purpose of the Lord, the decree, plan, purpose, predestination, foreknowledge, etc. of God is that the sheep have always been saved, because the Lord would take care of the necessary steps, works, etc. that were necessary for the salvation of the Children of God. "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." (10th verse) This

shows that the salvation was first made manifest when Jesus made his advent into this world. "--to this end was I born and for this cause was I come into this world---." (John 18:37) If not deceived, we trust that we see something else beautiful which one experiences when the Spirit of God first appears to one, and this salvation is made manifest to you at the set time that God has decreed it. "To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted;" (Ecc. 3:1-2) The Spirit of God takes care of the work of bringing one to the light. Dear reader, I believe that the Lord determined the time for you to hear and know the truth and to rejoice in the wonderful things of God.

I would ask the reader to read Ezekiel 16:1-9, which shows the work of God in convicting one of his sins and shows him his condition by nature, and then raising him out of this bondage and blesses him with a taste of heaven. "Son of man, cause Jerusalem to know her abominations." (2nd verse) One must feel the need of mercy before he can really cry unto God. I really believe that the publican felt his sinful condition which made him cry out as he prayed unto God: "--God be merciful to me a sinner." (Luke 18:13) I believe that he was blessed to look beyond the law as he made this plea to the Lord. "He that despised Moses' law died without mercy under two or three witnesses." (Heb. 10:28) There is not any mercy under the law. The publican was blessed to look to the righteous blood of Jesus as he cried for mercy, and the Scripture tell us that he went to his house justified. (see Luke 18:14)

Those that were pricked in their

hearts cried out, "Men and brethren, what shall we do?" (see Acts 2:37) We believe the Spirit of God pricks and convicts the hearts of the Children of God, and they all shall call upon the name of the Lord in due time. "He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him." (Psalms 91:15) "Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come." (Psalms 102:13)

One may read in the Scriptures that "all have sinned and come short of the glory of God", and hear many sermons of man's depraved condition; but this will not do him any good unless the Spirit of God blesses him to hear. "Blessed is the man that heareth me,--" (Proverbs 8:34) There is a great difference between having a "head knowledge" about man's sinful state and another is to feel and experience it. This reminds me of these Scriptures: "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:" (Isaiah 29:13) "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me." (Matt. 15:8) "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb. The dog is turned to his own vomit again; and the sow that was

washed to her wallowing in the mire." (2 Peter 2:20-22)

This Scripture shows that God deals directly with His people and changes them: "A new heart also will I give you, and a new spirit will I put within you: and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." (Ezekiel 36:26-27)

*"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."* The Scriptures teach that Jesus is upon the right hand of God and ever lives to make intercession for the Saints according to the will of God. Here is more evidence that the Spirit of God changes one in due time: "And you hath he quickened, who were dead in trespasses and sins: Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." (Eph. 2:1-3) Not only does the Spirit of God convict or pricks one in his heart, but the Spirit of Jesus raises one out of this low state and blesses him with a taste of heaven and with sweet seasons of assurance.

"Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness; yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine." (Ezekiel 16:8) One may feel to be black and vile within and he cries out as this: "Look not upon me, because I am black,



--" (Song of Solomon 1:6) It causes the poor sinner to rejoice when he hears these sweet words: "Thou art all fair, my love, there is no spot in thee." (Song of Solomon 4:7)

The Lord teaches one to wait with patience: "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord." (Psalms 40:1-3)

Jesus is the light of the world and causes this light to shine in the hearts of his people. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (2 Cor. 4:6)

(CONCLUDED NEXT MONTH)

**KEHUKEE PRIMITIVE BAPTIST ASSOCIATION (1977)**

The 212th session of the Kehukee Association is to convene, God willing, with Brairy Swamp Church located in Stokes, N.C., the first Sunday, Saturday before, and Monday following in October (Oct. 1, 2, 3, 1977).

Coming from the North and East, travel U.S. 13, or U.S. 17, to Williamston, N.C. Take U.S. 17 South 2 miles to Highway 1001, turn right to Stokes, N.C., turn left on Highway 33, go 2 miles to church. Coming from the South and Southwest, come to Greenville, take U.S. 13 North 2 miles, turn right on Highway 903 to Stokes, turn right on Highway 33, go 2 miles to church. Coming from the Northwest, travel to Wilson, N.C. Take U.S. 264 to Greenville, then travel U.S. 13 North 2 miles to Highway 903; turn on 903 to Stokes, N.C., turn right on Highway 33, go 2 miles to church.

We invite the elders and brethren of the same faith and order and who are in peace at home, to come and visit with us.

Elder Marvin E. Garner, Clerk

**SEVEN MILE ASSOCIATION 1977**

The Lord willing, the Seven Mile Association is appointed to be held with the church at Mingo Meeting House, Friday, Saturday and Sunday, Sept. 16, 17, and 18. The meeting house is located in Sampson Co., N.C., located 5 miles south of Dunn, off 421 highway east side on state road 1005. We invite the visiting Elders, brethren, sisters, and friends to meet with us. Services beginning at 11 o'clock Friday, 9:30 o'clock Saturday and 10 o'clock Sunday.

Elder W. D. Godwin, Mod.  
Brother James Young, Clerk

**SMITH RIVER ASSOCIATION**

The 1977 session of the Smith River Association is to convene with Union Church located in Patrick County, Virginia on State Route 623 (Fairy Stone Park Road), beginning on Friday before the first Sunday in September. Services to be Friday, Saturday, and Sunday, the Lord willing.

We look forward to meeting with believers there.

Amos Hash, Association Clerk

**ORDINATION OF DEACON**

Lebanon Primitive Baptist Church at Bracey, Virginia, desires to meet the second Saturday in September at 2:00 p.m. for the purpose of ordaining for deacon Brother Thomas S. Martin.

We invite ministers and members of our faith and order to be with us for this meeting.

Elder C. B. Davis, Jr., Pastor  
Florence Martin, Clerk

**NOTICE TO CHURCH CLERKS**

If it all possible, please have your church listing to us by October 1st, if you wish it to be in our January issue. This will allow us time to arrange them in a more orderly fashion, as Elder Wood did this year. It will be difficult to get late notices in their respective state listing.

Thanks, Ed.

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D. E. S.

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Your co-operation in this matter will be greatly appreciated and will considerably reduce the time spent trying to keep our files up to date.

Thank you,  
Editors

Burlington, North Carolina September 1977

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SIGNS OF THE TIMES, INC.

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EDITORIAL

MEETING THE FAMILY OF NAOMI

*1. Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.*

*2. And the name of the man was Elimelech, and the name of his wife Naomi,*

*and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehem-judah. And they came into the country of Moab, and continued there.*

*3. And Elimelech Naomi's husband died; and she was left, and her two sons.*

*4. And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years.*

*5. And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.*

*(Ruth 1: 1-5)*

We do well to remember in reading the Old Testament that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (Romans 15:4) Although the types and shadows of the law and the prophets may not be the very image of the things revealed during the gospel dispensation yet they prefigure the life of Christ in nearly every detail and add clarity to the significance of its varied dimensions. The Book of Ruth contains many of these types and shadows which foretell some of the good things that were to come.

The account of Elimelech and Naomi begins in Bethlehem-judah, which, during the period under consideration, was a small town approximately eight kilometers or five miles south of Jerusalem. As a village, it had existed from the time of Jacob. From Genesis 35:16, 19 and 48:7, we learn that Rachel died and was buried in its vicinity. Later it became the residence of Boaz, Ruth, Obed, Jesse and David. Originally, this town was called Ephrath, and in order to distinguish it from another Bethlehem in the country of Zebulun, it became known as Bethlehem-ephrathah or Bethlehem-judah. Nevertheless it was the

same Bethlehem in which Christ was born in order that the prophecy referred to in Matthew 2:6 might be fulfilled, "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel." Consequently, Bethlehem was greatly favoured in both the Old Testament and the New, being called the city of David in the former and being the birthplace of our Lord and Saviour Jesus Christ in the latter. How significant it is then, spiritually, that its name should mean "house of bread"!

In direct contrast to the sanctity of Bethlehem was the idolatry of the land of Moab. The progenitor of the Moabites was a son of Lot by an incestuous union with his elder daughter. The last encampment of the Israelites before they crossed the river Jordan was within the bounds of Moab since it was situated to the east of the Dead Sea and toward its southern end. The Moabites were an idolatrous people, and for much of their history, avowed enemies of the Israelites until subdued by David during his reign. From time to time, however, there was an intermingling of the two peoples as in the days of the captivity when some of the Jews sought refuge in Moab. One of the meanings of the word Moab is "desire" which endorses the fact that it typifies the Egypt of this world.

The land of Moab was for the most part fertile, being well watered by rivers, and especially adapted to feed sheep and rear cattle. What a contrast it was to the more mountainous and sterile land of Canaan! As a consequence the children of Israel were poor, while the Moabites, Ammonites and others east of Jordan were wealthy and prosperous. The typical descendant of Moab was thrifty in business, successful in his ventures, and

rarely seemed to encounter those reverses and disappointments which so often befall the family of God. This is one of the reasons he was to appear so much at ease and hardly one of those of whom James later speaks as being poor in this world but rich in grace. Furthermore the people of Moab often became a snare to the Israelites. Indeed, in Numbers Chapter 25, we have an account of the men of Israel becoming entangled with Moabitish women, which incurred the wrath of God resulting in severe punishments to follow.

A famine in the land of Judah caused Elimelech and his family to leave Bethlehem to go down to Moab. In Canaan, hundreds of years before, a similar famine had caused Abraham to sojourn in Egypt. Still another famine in Jacob's time forced him to send his sons scurrying into Egypt to procure corn from Joseph. Famines were caused by the absence of rain, the irregular overflow of a main river such as the Nile or a plague of locusts or other insects which destroyed the crops. Just as natural famines caused families to search for security in neighbouring places, so spiritual famines cause convicted sinners to become restless in their nests of self-righteousness and to search for rest and comfort even among the shadows of Egypt. God tempts no man but He does try our faith. Naomi had to go into Moab with her husband Elimelech and their two sons that patience might have her perfect work for tribulation worketh patience; and patience experience; and experience, hope.

A famine in the scripture represents a spiritual declination or an absence of manna from heaven. The outpouring of the spirit is not evident. The love of many may actually wax cold and little if any interest is shown in spiritual things. All too often a general attitude of indiff-

erence prevails. The land instead of flowing with milk and honey becomes a waste howling wilderness. The brooks dry up. The few left who crave spiritual food become so hungry and thirsty they begin to search desperately for an oasis of truth. In Psalm 107, we find them reeling to and fro and staggering like drunken men, crying unto the Lord in their trouble because their souls are melting within them.

The Scottish Psalter paraphrases the condition of these weary travellers in this way:

What though no flow'rs the fig-tree clothe,  
 though vines their fruit deny,  
 The labour of the olive fail,  
 and fields no meat supply?  
 Though from the fold, with sad surprise,  
 my flock cut off I see;  
 Though famine pine in empty stalls,  
 where herds were wont to be!

It was in this condition, I believe, that Elimelech and Naomi and their two sons left Bethlehem-judah for the land of Moab.

The journey from Bethlehem to Moab was long and tedious, frequently over cruel terrain, and always downward. A similar journey was experienced by the "certain man" who went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment, and wounded him, and departed, leaving him half dead. The downward journey from Bethlehem to Moab or from Jerusalem to Jericho is a necessary one for each child of God to take. The dross must be consumed; the gold refined. The old man, which is corrupt according to deceitful lusts, must be crucified. Yet in the ultimate purpose of God, this journey culminates in a wonderful blessing as Job reveals in his expression, "But he knoweth the way that I take: when he hath tried me, I shall come forth as

gold." (Job 23:10)

A careful reading of our text also reveals that Elimelech and Naomi left for Moab during the period when the judges ruled over the children of Israel. In addition, we note in the Book of Judges 2:16, 17 that "the Lord raised up judges, which delivered them out of the hand of those that spoiled them. And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the Lord; but they did not so." The natural mind is enmity towards God loving darkness rather light for its deeds are evil. The Israelites, during this period, proved no exception to the rule for not only did they intermingle with the people of the surrounding nations such as the Hittites, Amorites, Canaanites and others; but also worshipped their sun-god Baal wherefore the Lord their God was angered with them and sold them into the hands of their enemies.

We are reminded at this time of another couple, even Adam and Eve, who in the beginning enjoyed the manifold blessings of the garden of Eden for, "God saw everything that he had made, and, behold, it was very good." (Gen. 1:31) As our federal head, Adam along with Eve was placed in the Garden to dress it and to keep it. Because he partook of the forbidden fruit, however, through the deception of Eve, the sentence of death was passed upon him, toil and undesirable results were affixed to the tillage of the soil, labour was annexed to child bearing, and both he and Eve were cast out of the garden. Centuries later, Ezekiel declared, "The soul that sinneth, it shall die." (Ezekiel 18:20)

In the New Testament, Paul draws a parallel between Adam and Christ when he reveals, "For as by one man's (Adam's) disobedience many were made sinners, so by the obedience of one shall many be made righteous." (Romans 5:19) We know; however, that where sin abounded, grace did much more abound, for Christ, who knew no sin, came in the likeness of sinful flesh, and for sin, condemned sin in the flesh that we might have life and have it more abundantly. The first man Adam was made a living soul, subject to vanity; but the last Adam was made a quickening spirit. As the last Adam, Christ is our elder brother, who came to redeem those He was given by the Father from before the foundation of the world.

Elimelech represents the flesh of all those who died in Adam and are redeemed in Christ. He had to go down into Moab because of a dearth in the land of Judah to show us that our old man must be crucified with Christ that the body of sin might be destroyed. To proclaim this doctrine centuries later, Paul said, "I die daily." (I Cor. 15:31) Elimelech's two sons also died with him in Moab without posterity, emphasizing the fact that flesh and blood cannot procreate children unto the kingdom of God. Boaz, however, as a type of Christ, called Elimelech his brother (Ruth 4:3), for, "he that sanctifieth and they who are sanctified are all of one: for which cause he (Christ) is not ashamed to call them brethren." (Heb. 2:10)

When Elimelech died, he left a parcel of land which Naomi sold on her return to Bethlehem. This parcel of land represents the souls of the elect for later it was redeemed by Boaz, just as Christ, through his death, bought with a price the salvation of those whom the Father had given Him before the world began.

The meaning of Elimelech's name is also significant, for it translates "my God is King". The flesh of the redeemed, under the workmanship of God, is made willing in the day of His power, shall rest in hope as asserted by David, shall see God as testified by Job, and in the words of Paul in death is sown in corruption, and raised in incorruption; is sown in dishonour, and raised in glory: is sown in weakness, and raised in power: is sown a natural body, and raised a spiritual body. The flesh, then, as seen in type by Elimelech can surely cry in keeping with the meaning of his name "my God is King".

Elimelech had two sons named Mahlon and Chilion which mean, respectively, "sickly" and "a wasting away". They, like their father, are types of human nature which is unregenerate and unsanctified. In Moab, Mahlon married Ruth and Chilion married Orpah. Both of these sons died in Moab, once again corroborating the evidence that we dare not have any confidence in the flesh.

Often, Naomi is spoken of as a type of the Church, and rightly so, yet more explicitly she prefigures Jerusalem which is above and is free which is the mother of us all. Her image, is typified by Sarah who being the freewoman gave birth to Isaac representing the children of promise and with whom God made a new and better covenant. In Moab, Naomi's husband Elimelech died because he was brought under the law and by the law came the knowledge of sin. "For I was alive without the law once," Paul said, "but when the commandment came, sin revived, and I died." Elimelech's death, however, freed Naomi to marry another even Christ. "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband." (Romans 7:2)

The fact that this family was brought under the law in Moab, is further corroborated by noting that it dwelled there about ten years; ten representing the basic commandments under the law. And what a gloomy existence it was, especially for Naomi! Her husband was gone; her two sons taken as well; the bonds of earthly affections broken. Her heart must have pined for the ones she loved. How deprived she must have felt with her main means of earthly support gone. But how typical of conditions and feelings under the law! For the commandment, which was ordained to life was, and still is, found to be unto death.

The feelings of Naomi, however, are witnessed by every true born child of God. If we know anything about the new birth, we must first know something about being crucified under the law. We feel so often to be despised and rejected of men; unworthy of the least of His notice. We feel to have no life in us and cry as the whole house of Israel, "Our bones are dried and our hope is lost." (Ex. 37:11) How destitute we feel, when God seems so far off. We wonder if He will hear our cry. We echo the words of David in Psalm 13, when he lamented, "How long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me?"

The law is a mirror which shows us what we really are. Through it, we realize that in us, that is in our flesh dwelleth no good thing. We know that all is vanity. We know that the good, we would, we do not; and the evil, we would not, that we do. We are stripped of our self-righteousness, and search, as Adam did, for the fig leaves to cover our nakedness.

Even in the things of providence, we often feel to be without hope. When the weather hinders the harvest, or busi-

ness diminishes, or the children are rebellious, or an associate turns against us, we cry with the disciples, "Lord, save us: we perish." (Matt. 8:25) Even though in this life we see through a glass darkly, we see enough to fellowship Paul when he cried, "O wretched man that I am! who shall deliver me from the body of this death." (Romans 7:24)

Christ, too, suffered as we do when he came under the law to redeem His people. He, too, cried as we often do "Why?", when He lamented, "My God, my God, why hast thou forsaken me?" (Matt. 27:46) For a small moment, His judgment was removed from Him that He might know the frailty of our frame. How beautifully the Psalter paraphrases Christ's feelings for His people as follows.

Though now ascended up on high,  
He bends on earth a brother's eye;  
Partaker of the human name,  
He knows the frailty of our frame.

In ev'ry pang that rends the heart,  
The man of sorrows had a part;  
He sympathizes with our grief,  
And to the sufferer sends relief.

God does not leave His people for long without hope; however, And Naomi was no exception. He gave her two daughters-in-law from the land of Moab. Ruth and Orpah (respectively types of the Lord's people among the Gentiles and among the Jews— both loved Naomi and when she kissed them, they lifted up their voice and wept. Naomi must now begin the journey home to Bethlehem, and as they start out, for Ruth and Orpah began the journey with her, we can hear the words of Isaiah heralding the eternal assurance of God to His people when he proclaimed, "For thy Maker is thine husband; the Lord of hosts is his name; and the Redeemer the Holy One of Israel: The God of the whole earth shall he be called. For the Lord hath

called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." (Is. 54:5-8) It is a wonderful mercy that the same God of all comfort that supported Naomi in her troubles is ever present with His people today.

Humbly,  
Stewart McColl

#### VOICES OF THE PAST

"He being dead yet speaketh"

#### RIGHTS OF CHURCHES, AND LEGITIMATE SPHERE OF ASSOCIATIONS

It is generally conceded that every regular church of our Redeemer has an undisputed right to regulate all her own affairs, so far as order, discipline and church government are concerned, by what she understands to be the Divine rule laid down by authority of the Head of the church in the New Testament, without the interference of any other church or religious body of any kind whatever. It is true, neither churches nor individuals have any right to do that which is not in itself right; but each church must be, in her own case, most competent to judge what the Divine standard recognizes as right. The Baptists in all past ages, so far as we know, have contended that each church is, to a certain extent, an independent body. By independence, however, they simply mean to deny that they stand amenable

to any other ecclesiastical body or power on earth; but it is not claimed that any church has a right to act independently of the laws of the Kingdom of our Lord Jesus Christ. Whilst each church stands as an independent community in itself, the duty and privilege of maintaining an intercourse with all sister churches of the same faith and order has been duly acknowledged; and in order to keep up such correspondence it has been found necessary for each church to give such expressions of her faith and order as to satisfy sister churches that there is unanimity in faith and order, which is indispensable to a general fellowship. Each church is, of course, to judge for herself in what matter the Divine rule requires her to exhibit her faith and order; and her sister churches, on hearing of her affairs, or on beholding her order, have the right to judge of it, and extend or withhold from her the expression of their fellowship according to their judgment. In addition to the exhibition made from their pulpits, and their public administration of ordinances, it has been common to write a summary of their faith, or of what their faith apprehends to be taught in the Scriptures, as the grand and fundamental doctrine of the gospel, and the order which they believe to be essential to the church of God. We are fully aware of the evils sometimes attending what are called Articles of Faith; and when they are placed between the disciples and the Bible we repudiate them as involving a principle of idolatry. But we see no necessity for making a written statement of what we as churches or as individuals hold to be Bible doctrine or order, to stand between us and the Scriptures as the only inspired and infallible rule. We have witnessed many of the evils to which a brother has made allu-



sion, and with him we deplore them; but it really seems to us that written articles, when simply to set forth the sentiments which distinguish the churches of our fellowship from all other professed churches, are not changeable for the bad use which some misguided persons make of them. For instance, we are known as Old School Baptists. Well, what kind of Baptists are they? The terms "Old School Baptists" are used to distinguish those churches and individuals who are so called, from the New School, Campbellite, Free Will, or Seventh Day Baptists, and to distinguish them as holding certain definite views of doctrine and religious order. And when it is demanded of us, we hesitate not to publish to the world what doctrinal sentiments and gospel practice distinguish us from all other kinds of Baptists or other professors of religion.

If Articles of Faith are, however, used to supply what is supposed to be a deficiency in the Bible, or are to be clung to when we perceive that they are not in harmony with the Scriptures, their tendency cannot fail to be evil. And for all that we can see, what we may publish in the *Signs*, or what we preach from the pulpit, is liable to the same abuse. If the decision of the editor, or of any brother writing in this paper, should come to be regarded as a standard for the faith or practice of all the readers, the consequence would be a departure from the infallible, and an adoption of a fallible guide; and the same would, in our estimation, be the case were our views expressed in the pulpit or elsewhere. We have never been any stickler for what are called creeds, and we have been, and still are, decidedly opposed to formulas to be taught as theories of religion, whereby unregenerated persons are aided into a religious profession; but we should not

know how to decide in favor or against the reception of a member into the church, who only professed to believe the Scriptures, unless we, with the church to which we belong, had some definite understanding of the distinguishing doctrine and order of the gospel. Whether such distinguishing understandings were written on paper, or only distinctly understood by all the members, would not change the nature of it. The sentiments of the church being written or unwritten is not what constitutes the faith or belief of the church. Great care should be observed by all Christians and churches to guard against an unjustifiable reliance on written expressions of faith, and all other uninspired writings, lest we should by them be swerved from the Scriptures as our only fallible guide and standard.

By associations, we understand our brother to mean the voluntary association of the churches of our order together for the purpose of mutual correspondence and edification. It is not claimed by any that associations are essential to gospel order, or that they are formed in obedience to any specific command of our Lord found in the Divine record; but they are, and have been, regarded like other voluntary gatherings of God's people for the worship of God and the general edification of one another, as lawful privileges of the saints. As to their legitimate sphere, they have, in our estimation, no more power than any other collection of Christian brethren have who are thrown into each other's company, and mutually agree to spend the time in religious worship and edifying conversation.

If we regard associations as many good brethren do, to be the creatures of the churches still they have no power except such as the churches have given to

them, as messengers. If brethren are sent only as messengers to meet and associate with messengers sent in like manner from other churches of the order, then they have power to carry the messages which are sent by them, and to make a fair report to their churches of the manner in which they have discharged their duty. *With us the term delegate is very objectionable when applied to brethren sent by the churches, because we know of no power the church has to delegate to any of her members, and because that term implies a representative, whereas none can represent the church of the living God in that sense.* This term is not used among the churches in this section of the country, because our messengers are not empowered to act as delegates, or to use the power of the church for any purpose, only as messengers to act in obedience to the authority of the churches to which they severally belong. Associations deriving all the authority they have from their churches, can have no authority to lord it over the churches, as the churches have no such power to delegate to them, and as they have no power from any other source. Yet it is certain that many associations, especially those of the New School, have virtually converted themselves into ecclesiastical councils and legislative bodies, and at their sessions gravely discuss questions of expediency, pass decrees, levy taxes, concoct measures, employ agencies, and assume a general supervision of the churches; and any church refusing to be bound by their decisions is branded as heterodox and disorderly. The associations in this vicinity disclaim being even advisory councils; they simply hold their annual meetings for the worship of God, and to cultivate an acquaintance with each other by intercommunication and Christian correspondence. But there are

very many others in various parts of the United States which profess to be advisory councils. Where they are so, this sphere, of course, embraces the duty of giving advice to the churches, when called on to do so.

We know of no good reason why any Christian should not give advice to his fellow Christians on all proper occasions, especially when asked for it; but the formation of an ecclesiastical council for that or for any other purpose is of more doubtful propriety of utility. Churches and Christians generally, if they lack wisdom, should ask it of Him who giveth liberally, and upbraideth not; and if in any unusually trying case a church desires to be favored with the wisdom of sister churches, it has the undoubted right to invite such churches to send faithful brethren to sit with (not over) them in their regular church meetings, where they can have full opportunity to let their light shine.

Gilbert Beebe, January 1, 1851

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Our interest in Christ does not depend on our sanctification, but our sanctification depends on our interest in Christ.

Toplady

Christ's sheep do not contribute any part of their own wool to their own clothing. They wear, and are justified by, the fine linen of Christ's obedience only.

Toplady

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## OBITUARIES

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### MINERVA DOSS BOLLING

Sister Minerva Doss Bolling, age 86, died April 17, 1977, in a Martinsville, Va., hospital or Nursing Home. She was the daughter of Ulyses and Virginia Brumfield Donn, and was born August 1, 1890, in Pittsylvania County.

She was the widow of John Albert Bolling. Sister Bolling joined Springfield Primitive Baptist Church on August 9, 1941.

Sister Bolling is survived by one foster daughter, Jessie Taylor, of Norfolk, Va., two foster sons, Percy Fox of Altavista, Va., and Junior Bolling of Gretna Virginia, and one brother, Goldie Doss, of Fairfax, Va.

Graveside services were conducted at Gretna Burial Park on April 19th by her pastor, Elder O. K. Tench. May the Lord bless all who mourn her passing.

Written by Annie Tosh

#### WILLIE SIMPSON INGE

Sister Willie Simpson Inge, age 88, died Wednesday, May 4th in the Memorial Hospital of Danville, Va. She was born in Gretna, Va., March 22, 1889, and was the daughter of the late William and Eliza Dalton Simpson. For the last 22 years she had lived in Danville. She was married to Mason E. Inge, who died April 16, 1967. She was a member of Springfield Primitive Baptist Church for 68 years.

Sister Inge is survived by 4 daughters, Mrs. Florence Grogan, Mrs. Viola Million, and Mrs. Frances Hardy all of Danville, Va., and Mrs. Ruth Edwards of Gretna; 4 sons, Noel E. of Elon College, N.C., Berkley H., M. Elmo, and C. Woody, all of Burlington, N.C.; 19 grandchildren, 18 great-grandchildren.

Funeral services were held at Springfield Primitive Baptist Church by her pastor, Elder O. K. Tench. She was laid to rest in Gretna Burial Park beneath many beautiful flowers, that testified to the esteem in which she was held.

May the Lord bless and comfort her children who loved her so much, together with Springfield Church, to be submissive to His will.

Written by Annie Tosh

#### ELDER L. L. YOPP

It is with a sad heart that I attempt to write of the passing of our dear brother, Elder L. L. Yopp, who lived near Jacksonville, N.C. He was born September 29, 1903. He fell asleep in Jesus December 31, 1976, making his stay on earth 73 years, 3 months, and 2 days. He was married to Peanie Raynor who survives; also surviving are 3 sons, Freemon Yopp, L. A. Yopp and Terry Yopp, and 2 daughters, Mrs. Aillen Walton and Mrs. Elois Charett.

Elder Yopp received a hope that Jesus is his Savior and united with Southwest Primitive Baptist Church November 20, 1932. He was ordained a minister of God in November, 1935. He loved the doctrine of salvation by grace and we feel he will long be remembered by many.

His funeral was held at Jones Funeral Home by Elder D. B. Stokes and Elder A. P. Mewborn. He was laid to rest at Onslow Memorial Gardens, Jacksonville, N.C. May God comfort his family together with all who mourn his passing.

It is requested that 3 copies of this Memorial be made. One to be sent to Sister Yopp, one to be filed in the Church records and one to be published in the **Signs Of The Times**.

Done by order of conference at New Bay Church March 5, 1977.

Ahoskie

Elder D. B. Stokes, Moderator  
Norman Jenkins, Clerk

#### SISTER JENNIE (CAMPBELL) McCALLUM

Sister Jennie McCallum, age 86, died at the Craigholme Nursing Home, Ailsa Craig, Ontario, on January 18, 1977.

Sister McCallum was born in Dunwich Township in 1890. She was the daughter of the late Archie and Regina (Pollard) Campbell. She was married to the late Archie Thomas McCallum. One daughter, Mrs. Leo (Janet) Bodkin, lives at Parkhill. Grandchildren Tom, Beth, Paul and Danny Bodkin also survive. Sister Jennie was predeceased by brothers Robert, William and Alex. A sister, Mrs. William (Mary) McCallum of Dutton and a brother, Humphry Campbell of Iona Station survive.

Sister Jennie was a steadfast and faithful supporter of the Church all of her life. Never will the writer forget the joy when he learned that Sister Jennie was to be baptized in 1963 the same day as he was. Sister Jennie was a dear sister in the Church, respected for her loyalty and good judgment and faithfulness in the the cause of truth. In humility and meekness she ran with patience the race that was set before her, looking unto Jesus the author and finisher of her faith.

Malachi 3:16-18 was used as a text at her funeral, with particular emphasis on verse 17, "And they shall be mine saith the Lord of hosts, in that day when I make up my jewels;

and I will spare them as a man spareth his own son that serveth him". Service was conducted at the Beill Funeral Home, Dutton, on January 20, with interment in Cowal Cemetery.

Sister Jennie was loved and respected in the community, in her family and in her Church. We miss her greatly in the Church but we hope to one day be where she is with her Heavenly Master. Our sympathy goes to all her dear friends that remain.

Resolved that a copy be sent to the **Signs** for publication and a copy be entered in our Church records.

Elder J. Stewart McColl

Elder D. Alex McColl

#### LEE M. GODWIN

It was requested by the ministers and members of our church that I write an obituary for my brother in the flesh, and I hope, in the Spirit, Deacon Lee M. Godwin. He was 75 years of age and he was taken from our midst on April 14, 1977, after much long suffering.

We are all of the church deeply saddened by his death as he was a kind and gentle upright man who manifested his love for his God and his brethren by the life he lived on this earth. All who knew him loved him dearly, and we shall all miss him so much.

Lee was born to Dave and Delma Godwin on February 5, 1902, at Chestnut, Louisiana. He was married to Ola Kirkham, who is yet with us, and to this union was born two sons, Joe David, of Natchitoches, La., and Lee M., Jr., of Jonesboro, La.; five daughters, Mrs. Betty White of Monroe, La., Mrs. Delma Nunn of Jonesboro, La., Mrs. Gloria Dixon, and Mrs. Kay Dixon, both of Shreveport, and Mrs. Evelyn Adams of Caushatta, La. Also he is survived by one brother, Elder David Godwin, five sisters, Mrs. Gladys Lucky of Vivian, La., Mrs. Mertie Tyler of Chestnut, La., Mrs. Edith Norman of Shreveport, La., Mrs. Kate Mathews of Saline, La., and Mrs. Heldredge Burch of Springhill, La., 21 grandchildren and 2 great-grandchildren.

The funeral was under the direction of Edmonds Funeral Home of Jonesboro, and was held in the Oak Grove Primitive Baptist Church. Services were conducted by Elder Hilton Mercer, Elder Wilburn Morse, and Mr. F. C. Thompson. His body was laid to rest in the Strange

Cemetery under a beautiful mound of flowers.

May God comfort and strengthen us all, and especially the wife and children.

Elder David Godwin, Moderator

Kate Mathews, Clerk

#### ELDER J. J. RHUE

Having pleased our heavenly Father to remove from this life our dear brother and pastor Elder J. J. Rhue, we humbly submit to God's will and Counsel.

Elder Rhue was born September 5th, 1908 and passed away February 10th, 1977, leaving a loving wife, sister Velma G. Rhue, five children, Mrs. Hugh Burton, Mrs. Graydon Tripp, Mrs. William Cunningham, Reginald, and Joe, sisters: Mrs. C. C. Norris, Mrs. John Weeks, Mrs. W. P. Vinson, brothers: Deacon Jessie R. Rhue, Elder Z. L. Rhue, W. R. Rhue and Roy T. Rhue.

He united with the Hadnotts Creek Church, September 1948 at which time a gift was recognized and he was ordained a deacon. He served faithfully in this capacity.

The gift of preaching was manifested and in March 1962, he was ordained to that work.

He was blessed with numerous qualities. As pertain to this life, he was a successful businessman, a warm neighbor, and highly esteemed among all who knew him. Additionally, the spiritual and heavenly virtues were bestowed upon him.

He embraced and preached the doctrine of God our Saviour and confessed it to be the power of God unto salvation to everyone that believeth.

He pastored the churches of Atlantic, Sea Level and Hadnotts Creek.

The family, his brethren and friends will sorely miss him; however, we believe he is entered into that Rest and will wake to weep no more.

Memorial services were conducted at Hadnotts Creek Church by the writer, and Elder Sam Jones, with Elder Jack Dawsey saying benediction at Géthsemene Memorial Gardens, Morehead City, N.C.

May God comfort his devoted family.

Be it resolved that a copy of this be given to the family, Hadnotts Creek Church, and a copy be forwarded to the **Signs of the Times** for publication.

Written by,  
Elder J.T. Prescott

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 145

BURLINGTON, N.C., OCTOBER, 1977

No. 10

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION  
DATE IS  
10/77  
IT EXPIRES WITH THIS ISSUE

## ON THE DEATH OF ELDER JOSEPH L. STATON

From Zion's walls below  
To realms of endless day,  
From sin and sorrow, pain and woe,  
Our shepherd passed away.

His work below is done,  
His course is finished now;  
The battle fought, the victory won,  
And laurels clothe his brow.

Within the vacant stand  
We miss thy cheering voice;  
We miss thee in our social band  
And in our sacred joys.

No more we hear thy voice  
Proclaim the God of grace;  
No more behold the briny tear  
That oft bedewed thy face.

But though thou art not here,  
Thy face we cannot see,  
In Memory's shrine we hold thee dear;  
Our hearts still cling to thee.

We miss thee, brother dear --  
Our loss we deeply mourn;  
Thy worth was never valued here  
Till thou wast from us torn.

And yet we hope to meet  
On a far brighter shore;  
'Tis there we shall each other greet,  
And parting be no more.

The friends who loved him here on earth  
Do deeply for him mourn;  
And oft - times start when footsteps fall,  
And fancy his return.

But Memory quickly says he's gone  
To sleep in death's dark gloom;  
His body, moldering, lies within  
The limits of the tomb.

He's gone. Ah, who can meaning find  
For these deep, solemn words?  
He's gone. The mourning heart can feel  
The anguish they have stirred.

He's gone, but where? We trust to heaven  
To mingle with the blest;  
To rest his weary head upon  
His loving Savior's breast.

Then weep no more for him, dear friends,  
Nor shed a bitter tear;  
He's free from sorrow, pain and death  
In yon celestial sphere.

O may God's spirit linger near  
To guide us through the gloom  
Of this dark world, and bring us safe  
To our eternal home.

Newark Delaware      Maggie Barton, 1891

(Elder Joseph L. Staton was pastor of Welsh Tract Church until his death in 1891. This lovely poem, written by Maggie Barton, was submitted to the *Signs* by Elder Staton's daughter, Mrs. Louise Johnson, of Newark, Delaware, who still remains a faithful attender at Welsh Tract, and a loyal supporter of the Truth in Christ. Ed.)

Gladehill, Va.

Dear Editors,

Please renew my *Signs of the Times* for 2 more years. Also renew Mrs.

Ethelene McCullough of 5250 Palm Ave., Riverside, California 92506, for one year. You will find a check enclosed for \$15.00 to pay for both. I had the *Signs of the Times* sent to this sick lady last year. I think it may have run out by now. She is not able to go to church, but she is a Primitive Baptist. She said she enjoyed the *Signs* so much.

I have never met this lady, but saw her name. She wanted anyone who cared to, to write her. She lost all her family and was so lonely. She needs the comfort, so any who feel to write her can write to the address above, or maybe through the *Signs of the Times*.

I hope you Editors are blessed to keep on printing these truths for a long time, if God be willing.

Thank you, and hope all of you are well. Pray for me, a sinner, if you feel to do so.

Nannie P. Arrington

P.O. Box 831  
Dunn, N.C. 28334

Dear Elder Spangler,

I am sending a check to renew my subscription to the *Signs of the Times* for another year. I look forward to reading it each month, and I am sorry that I am late, as my subscription was up in May.

May the good Lord continue to bless you, and all the other editors, to carry on the good work that you have so wonderfully done in the past.

In Hope,  
Mrs. Lester E. Lee, Sr.

Monroe, Michigan

Dear Elder Poole,

We have intended to write you ever since we came home from Delaware and let you know how much we enjoyed the service at Welsh Tract Church.

My husband and I talked most of our way home about how blessed we were to be there. I am 68 years old and I have

never been blessed to hear as I did your sermon. It was worth our trip to Delaware just for church that Sunday.

We have no church here that preaches the way we believe. It would be such a blessing for us if we could attend even once a month. The folks of the church are so friendly; just like a family.

My husband and I have never united with any church or been baptized because we have never felt like any place that does not preach or believe in predestination would be a home for us. We depend on getting our message from the *Signs of the Times*.

We could and would attend the church in Canada, but because of our daughter, who is handicapped, our traveling is limited.

Our grandson, who lives in Newark, is planning to be married the third of September. We are hoping to come out for his wedding and planning to stay for church on the second Sunday at Welsh Tract.

We hope this finds you and your family all well.

Your friend, and Brother and  
Sister in hope,  
Mr. & Mrs. Claude Moyers

(concluded from September)

"But call to remembrance the former days, in which, after ye were illuminated? This Scripture shows that the Children of God experience afflictions, trials, tribulations, etc. after they have been quickened by the Spirit of God.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." (1 Peter 4:12-13) Dear one, if you have experienced fiery trials within as the

Scripture has stated, this is some sweet evidence that the Lord is dealing with you. This causes you to rejoice, does it not?

“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 Scripture shows that the children of God are convicted in their hearts and are made to trust in the Lord who is able to deliver his people. They experience a sweet deliverance from death to life, or from law to grace or from darkness to light.

“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.” (Col. 1:12-13) Do you know anything about darkness that is felt in your soul? If so, then have you experienced a sweet deliverance from this darkness? This caused you to rejoice and sing praises unto the Lord, did it not? “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 marvellous light.” (1 Peter 2:9) We think of this deliverance as a taste of heaven. “---if so be ye have tasted that the Lord is gracious.” (1 Peter 2:3)

It is in one's experience that he stands condemned and sees himself as a lost, ruined, undone sinner at the hands of a perfect and just God. He is made to cry unto the Lord for mercy. “Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for

mine eyes have seen the King, the Lord of hosts.” (Isaiah 6:5) In due time the Spirit of God speaks peace and pardon to this poor sinner, and we think of this as the application of the blood of Jesus applied by the Holy Ghost. These Scriptures give a beautiful illustration: “Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.” (Isaiah 6:6-7) “And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan, standing at the right hand to resist him. And the Lord said unto Satan the Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.” (Zech. 3:1-4) “I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments and as a bride adorneth herself with her jewels.” (Isaiah 61:10) When the Spirit of God applies this to one, this causes him to rejoice and seek those things which are heavenly. “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the

earth.” (Col. 3:1-2)

“By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.” We read in Revelations 1:6 that the blood of Jesus hath made us all kings and priests unto God. Under the law one went to the priest to make a sacrifice for his sins, and to pray for him. The priest gave the sacrifice and prayed unto the Lord for the sinner. As we said before, all of the sacrifices under the law only pointed to Jesus. Since the death, burial, and resurrection of Jesus Christ; one is able to approach God the Father in prayer through the name of Jesus. We do not have to get a priest to pray for us, as was done under the law, but we can pray unto God through the name of Jesus.

The Holy Ghost blesses one with joy and love, which causes you to speak to yourselves in psalms and hymns and Spiritual songs, singing and making melody in your heart to the Lord. (see Eph. 5:19) “When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad.” (Psalms 126:1-3)

*“And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope;”* Why do we glory in tribulations? It causes us to rejoice when we feel the presence of the Lord during heavy trials. Tribulation is one of God’s ways of teaching his people patience. Tribulations are not pleasant but Paul rejoiced when he realized he was learning the virtue of patience

through these unpleasant experiences. Many times we really have to learn rich experiences through heavy trials. That is why he said: “We glory in tribulations.” There is a glory in learning Spiritual things through the teachings of the Spirit of God, and also there is a glory in feeling the presence of God even though it is through heavy trials.

We cannot learn the virtue of patience by reading it in a book, but God teaches it to us through tribulations. “My brethren count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience.” (James 1:2-3) It is necessary for our faith to be tried before we can learn patience. We trust that we have the need of patience. (Heb. 10:36)

Paul was patient in tribulation. (Rom. 12:12) We need patience in that race that is set before us. (Heb. 12:1) It is good to be patient toward all men. (1 Thess. 5:14) The Children of God are taught to bring forth fruit with patience. (Luke 18:15)

Patience is especially important since we are living in the latter days. “Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh.” (James 5:7-8)

When one learns patience through tribulations, he has found a rich experience which causes him to rejoice with joy that is unspeakable and full of glory. All of this is by the tender watch care of this great God who is the God of all mercy. It causes a poor sinner to rejoice when he receives the special attention of this great God who teaches him a sweet ex-



perience. The presence of this wonderful God is richer than anything the world can offer. "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." (Eph. 3:16-19)

*"And hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."* It causes you to rejoice when you meet others of the same faith and order, does it not? What causes you to have this love for them? What causes you to feel this love that flows from heart to heart? This love has been given to you by the Holy Ghost, and is not this a wonderful gift? This love that flows within your heart causes you to love others and to "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16)

The Spirit of God blesses one with a sweet deliverance, faith, hope, love, repentance, to walk in good works, etc. May all the honor, praise, and glory be given unto the Lord.

W. W. Hudson, Jr.  
208 Frederick St.  
Bastrop, La. 71220

### CONDITIONAL TIME SALVATION

Dear Brother B.....,

Thank you for taking out the time to write me. I believe you take pretty much the standard position on "conditional time salvation". This is a point which

has been debated by Old Baptists since before the turn of the century, according to the information I have on the subject. It is a very difficult issue in many ways, but Brother, I desire once again to set before you the Truth as I see it. To state unequivocally that there is but one phase of salvation would be an impossible position to hold, because we know the word "salvation" really means "deliverance". And surely there are many ways in which the Lord delivers, but surely this work of deliverance is His work and not ours. Then it is right to speak of any salvation as being conditioned upon the works of the creature? Whether speaking of the "old creature" or the "new creature" makes little difference--this salvation is His work and hence wholly of grace. Whether salvation from spiritual death and condemnation, salvation from some earthly trouble, or salvation in the church--it is His work. "Salvation is of the Lord". (Jonah 2:9)

In Phillipians 2:12-13, which you are discussing, you intimate that verse 12 speaks of a salvation which God desires that we have part in but does not effectuate it; while you think of verse 13 as being an altogether different salvation, the eternal unconditional salvation of all God's elect. But, my Brother, are you ignoring that little connective word "for"? That salvation of verse 13 which God works in and through us is the basis on which he exhorts God's people to obedience. Yet, I believe in exhortation of the living family (not the dead alien sinner) and I believe the Lord is pleased to make use of that exhortation on the very basis of the fact that all this "working out" is the direct result of God's working in us "both to will and to do of His good pleasure". "Thy people shall be willing in the day of thy power". (Psalm 110:3) *You teach grace effectually worketh in the alien sinner, but you deny that his grace*

*is effectual to bring the living child of God to this "time salvation"*. But Paul says it is the quickened child of God in whom He works effectually. (See I Thessalonians 2:13)

"Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good word and work". (II Thessalonians 2:16-17) We are established in every good word and work by Him, not of ourselves. If our walk is conditional, then why did Paul pray to God that the Colossians "walk worthy of the Lord unto all pleasing"? (Colossians 1:9-10) If our conduct, our walk, our obedience to the truth, our church affiliation, are all conditioned upon us and the Lord has not predestinated nor effectually brought us to it--then you can never ask God to grant an increase to Zion! If you are teaching free-will of the elect, then at least be honest. Do all you can to bring God's children into the church, but don't pray for God to bring them in!

I do not personally have any objection to speaking of time salvation as such, for it is certain that many of God's elect are born, live, are quickened, and die, who never know the privileges of the church and never hear the true Gospel preached. There is a blessed time phase of salvation which these dear children of God will miss. Is it of their own choice or is it not rather for a wise purpose known only to God that these are thus denied Gospel privileges? But I believe, Brother, that these dear ones are regenerated, in their heart there is a certain knowledge of God as the all-powerful One. There is a "hunger and thirst after righteousness" within the breast of every "blessed character!" (Matthew 5:6) God reveals truth and God gives the blessings of the church to whom He wills, for "a man can receive nothing,

except it be given him from heaven". (John 3:27) Do you believe this? Or do you prefer to think God is trying to give some of His children something from heaven, but fails? I believe the blessing of redemption, regeneration, justification, sanctification, glorification--or "eternal salvation", if you prefer--is sovereignly bestowed upon all the elect children of God worldwide. I also believe the knowledge of the truth, gospel order, the church, the preached Gospel--or "time salvation" if you prefer--is also sovereignly arranged by our all-sufficient Lord and Saviour. There is nothing left to the will of the creature--again, I repeat, whether the "old creature" or the "new creature"! "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy". (Romans 9:16)

Again, let me repeat, I believe in exhortation. The people I am associated with have been falsely accused of "what is to be will be, therefore every child of God is passive, no need for exhortations, etc." But not so! We believe in every exhortation, (including Acts 2:40, to which you refer) every admonition, we believe the child of God is duty-bound to obedience. But we base none of this upon the fickle will of the believer, for like the Apostle Paul, we know "it is God which worketh in you both to will and to do of His good pleasure". (Phil. 2:13) "Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us". (Isaiah 26:12) We believe that every "duty" performed by the child of God is actually a grace; we cannot believe that any of God's children have ever voluntarily and in their own strength performed anything that is spiritually good, for which a reward is due! We just cannot believe that, Brother. That is works. That is conditionalism. That is Arminianism. We know our own hearts; we are made to daily groan over our inability to do that which is well-

pleasing in His sight. With the Apostle we cry, "O wretched man that I am! who shall deliver me from the body of this death?" (Romans 7:24) Our desire is to be more perfectly conformed to His image, that for which we are "predestinated" (Romans 8:29), but we know that is too high a work for us. It is His work, and we must wait upon Him.

Speaking of predestination, he says, "The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity". (II Timothy 2:19) "Them that are his" and the ones "that nameth the name of Christ" are *the same group of people*. They are predestinated unto the adoption of sons ("them that are His") and also to the departing of iniquity or "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) Notice that word "ordained". Pretty much the same as the word "predestinated", isn't it? The "good works" we are to walk in are our "time salvation", aren't they? Then this is not left to the uninfluenced will of the "new creature" (conditional!).

When our Lord returns, one of the things He will do is, "in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting (eternal punishment; not temporal!) destruction from the presence of the Lord, and from the glory of his power". (II Thess. 1:8-9) If they don't obey the Gospel, they will be punished. Would you have it that this obedience to the Gospel is a work of the creature by which they escape eternal punishment—or would you not rather prefer to say, as we would, that their obedience is a grace wrought in them by God's Holy Spirit?

Quite often the Old Baptists who contend for this "conditional time-

salvation" have argued that all our belief of the truth and obedience to Christ relates to this time-life only. But speaking of the priestly office of Christ, the writer of Hebrews says, "And being made perfect, he became the author of *eternal salvation unto all them that obey him.*" (Heb. 5:9) This is not an Arminian statement, but it is the written Word of God. Following are the comments of the learned Dr. John Gill: "The salvation Christ is the Author of is eternal; it was resolved upon from eternity, and contrived in it; it was secured in the everlasting covenant...it is the salvation of the soul, which is immortal; and the continuance of it is owing to the abiding and lasting virtue of Christ's Person, blood, and righteousness: and Christ is the cause or Author of this salvation by His obedience and sufferings; by obeying the precept, and bearing the penalty of the law; by the price of His blood, and by the power of His arm; by His death and by His life; by His sacrifice on the cross and by His intercession in heaven; by bestowing grace here, and glory hereafter: this shows that salvation is done, and that Christ is the sole Author of it, and that all the glory of it should be given to Him...Christ is not the author of salvation to all men; all men do not obey Him; *all those whom Christ saves, He brings them to an obedience to Himself*; for His obedience for them does not exempt them from obedience to Him, though their obedience is no cause of their salvation; Christ Himself is the alone Author of that." (John Gill, "Commentary", Vol. 6, p. 702, Lassetter reprint edition) This is so gloriously true. Praise God! To be sure, this obedience is not the cause of their eternal salvation but a sovereignly ordained effect.

Dear Brother, as you read the works of our Old Baptist writers, there is not a word regarding "conditional time salvation" until near the end of the last cen-

ture. And I have read where some so-called Primitive Baptists recently praise the men who "developed this truth of conditional time salvation", admitting it to be a doctrine of recent origin! We reject Sunday Schools, mission societies, organ music, and many other modern innovations just simply because they are modern additions to the church. Let us also reject this very modern and very shallow teaching of a "take it or leave it" conditional salvation in the church here in time. Let us not deny the exhortations and duties of children of God, but at the same time let's remember that the fulfilling of any duty is a grace rather than a creature accomplishment wherein we can boast!

I am fully aware we have extremes on both sides of this issue. One who cannot recognize that "all things are of God" is in danger of pride and self-sufficiency. On the other hand, one who fails to recognize the need of exhortation in the church because "what is to be will be" is already in a sad spiritual condition. So these are the extremes. But I will stand (as the Lord enables me) along with Dr. Gill, Bunyan, Philpot, Beebe, and other Old Baptist writers who all proclaimed, even as Gill states above, "*All those whom Christ saves, He brings them to an obedience to Himself.*"

In your letter you accuse Beebe of teaching "God is the Author of sin", but the quotes you give of course, do not state such a proposition and until proof is furnished that he in fact taught such a doctrine, then there is no need to answer the charge or further discuss it. He believed in the absolute sovereignty of God and the predestination of all things-it's one thing to say God is the Author (Originator) of sin, but it's another matter to teach that He predestinated the course or outcome of sin. This latter position is what all predestinarians believe, so far as I know. Acts 2:23 illustrates this point. God delivered Him

to the "wicked hands" of sinners who slew Him in accord with God's purpose.

I am glad to have this exchange of letters with you, but I feel it would be fruitless to continue debating these fine points of doctrine. Probably our true positions and feelings are not too far apart. You stated you believed we both worship the same God and that you receive my experience and receive me as a brother in the faith. If I know my heart, I love you and many of your dear people. My desire is that the Lord's great and good Name be honored in what we do, what we say, and what we teach. Only that doctrine which is according to godliness is of any profit. If we use any teaching as a cloak or license to sin, then surely the teaching is either wrong or our hearts are deceived and we have neither part nor lot in the matter. (Acts. 8:21-23)

My desire is not to offend you-but to honor Him who called me by His grace to reveal Himself in me. If not deceived, I desire to rest at His feet and receive of Him such favors as He is pleased to bestow. But I know full well that such a sinner as this poor writer has no ability to lay Him under obligation to bless me in reward for my obedience! If I have ever obeyed Him, I know it is all of grace. If I have ever truly desired to obey Him, that too is "all of grace"! There I leave it.

Be assured of my interest and love in Christ.

By His mercy,  
Wylie W. Fulton  
P.O. Box 879  
Forest City, N.C. 28043

(We feel the need to explain our publishing this article, with the hope that we may avoid any misunderstanding. We are in full agreement with the sentiment of our writer and believe our readers are also. However, some may feel we are stirring up controversy with such an article. Not at all. Must truth remain silent lest error be offended? The *Signs of the Times* has always stood

opposed to conditional time salvation and by God's tender mercies ever will. To us the issue is settled. In some areas, we regret to say, this is not the case. Those who hold a limited view on predestination often make great efforts (consistent with their doctrine) to influence our readers. One conditionalist paper with whom we exchange sends sample copies of their paper to correspondents of the *Signs* whose names appear in our pages. Several have asked how they obtained their name, knowing that they had not solicited or subscribed to this particular paper. We hope this explains the matter. Conditionalism is a works system whether it comes from pagan Rome or Primitive Baptists. This error made inroads on the church seventy-five years ago, and will today if given an opening. Beware of men! (Matt. 10:17)

Should any wish to take exception to this article we recommend contacting the writer directly. We believe he stands ready to defend the faith as it has been delivered to him. (Ed.)

#### BLACK CREEK ASSOCIATION

The 1977 session of the Black Creek Primitive Baptist Association is appointed to be held at Sandy Grove meeting house, Nash County, North Carolina, beginning at eleven o'clock Friday morning and continuing through Sunday, October 21, 22, 23.

The meeting house is situated on Highway 97 between Rocky Mount and Zebulon, North Carolina.

To better localize the meeting place, it is about half way between Stanhope and Samara, North Carolina.

All lovers of the truth and our correspondents are invited.

Elder W. E. Turner, Clerk

#### SALISBURY OLD SCHOOL PREDESTINARIAN BAPTIST ASSOCIATION

The one hundred ninety-fourth annual session of the association convenes, God willing, with the Forest Grove Church, Parsonsburg, Maryland, Wednesday and Thursday before the fourth Sunday in October at 10 a.m.

Travelers should go east of Salisbury, Maryland, on Route 50 approximately six miles and turn right onto Forest Grove Road. The meetinghouse is on the right approximately one mile off Route 50.

All lovers of truth are invited to meet with us. For information call Deacon Laurence Holloway at 301-742-3217 or the church clerk at 301-546-4868.

Elbert Robbins, Church Clerk

#### CONTENTNIA UNION

The next sitting of the contentnia Union is to be held the Lord willing, with Lower Town Creek Church, Edgecomb County the fifth Saturday and Sunday in October 1977.

The church is located just off of Hwy. 43 between Pinetops and Rocky Mount, N.C.

All lovers of the truth are invited to visit us.

W. W. Stallings, Jr., Clerk

#### BLACK CREEK UNION

The next session of the Black Creek Union will be held, the Lord willing, at Pittman's Grove Church the Fifth Sunday and Saturday before in October, 1977.

Everyone is cordially invited to come and worship with us.

Harold Pittman, Clerk

P.O. Box 4524

Rocky Mount, N.C. 27801

#### CONTENTNIA ASSOCIATION

The next sitting of the Contentnia Association will be held, the Lord willing with Hancock's Church, Pitt County. To begin Friday before the Second Sunday in October 1977.

The church is located for those coming from North Hwy. 11, turn left on 102 go 1 mile turn left go 1½ miles to church on Road 1723.

Coming from South Hwy. 11 turn right on 102 go 1 mile turn left on 1723 go 1½ miles to church.

Meeting Saturday and Sunday in Ayden & Grifton School on Hwy. 11, South of Ayden. All lovers of the truth are invited.

W. W. Stallings, Jr., Clerk

UPPER COUNTRY LINE PRIMITIVE  
BAPTIST ASSOCIATION SEVENTY  
FIRST SESSION JULY 16, 17, AND 18TH  
1977 HELD AT McCLEANSVILLE,  
GUILFORD COUNTY, N.C.  
GREENSBORO, THE HOST CHURCH

Greetings to the Upper Country Line Association, our sister associations and our other correspondance in the Lord.

I thank God the Father and our Lord Jesus Christ for his love, kindness and tender mercies toward us in this journey of life. We realize there has been a people traveling from the beginning of time that will all meet at the end in a place of peace and rest everlasting.

I like to read in the book of Exodus where God gave Moses a charge to bring my people out of Egypt. When I think of Moses the servant of God I think of the law and when I think of the law I think of God the creator of Heaven and earth, just, rich and holy under no law.

God gave Moses the law of commandments to deliver to the children of Israel. The law demanded perfection and had no mercy. To break one of these laws brought the sentence of death. Moses gave no inheritance to the children of Israel. Joshua was given to reign over the children of Israel after Moses. Joshua was a type of Christ and gave the children their inheritance. The law came by Moses but Grace and truth came by Jesus Christ. Our Lord Jesus Christ is the end of the law to every one that believes that Jesus Christ is the son of God. I think of two ministrations. The first ministration of Moses was death, yet it was gracious because it was a schoolmaster to bring us to the throne of grace. It showed us we were by nature sinners sentenced to death because we could not keep the commandments of God. We saw ourselves the children of wrath and ashamed and were made to cry to our Heavenly Father to have mercy on us and to deliver us from this awful condemnation. I believe that God hears the cry and supplications of every child of god and reveals His son unto them. This being the second ministration, our Lord Jesus Christ the son of God, made under the law a Lamb without blemish or spot.

Jesus Christ came down from Heaven ful-

filling every demand of the law and died on the cross and paid the great debt for us and on the third day arose from the grave. He was victorious over death and through His victory we have eternal life.

God could not look at us poor sinners as the children of God only through the righteousness of our Lord Jesus Christ. We believe Jesus made free the sons of God through the shedding of His blood on the cross and our sins are blotted out forever.

May the Lord give us grace to praise Him with all our heart, soul and strength is my prayer.

A little one in hope,  
Leonard Key

Elder D. V. Spangler, Moderator  
Elder Donald E. Smith, Clerk

STAUNTON RIVER UNION

The next session of the Staunton River Primitive Baptist Union will be held, the Lord willing, at Mt. Ararat Church (better known as Old Mountain Church), the 5th Sunday and Saturday before in October, 1977. Everyone is cordially invited to come an be with us.

Elder H. W. Wray, Moderator  
Doris Rowland, Clerk

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**WE NEED YOUR CO-OPERATION IS SUBMITTING ANNOUNCEMENTS FOR PUBLICATION. TO HAVE THEM IN THE SIGNS WHEN YOU WANT THEM, WE MUST HAVE THEM TWO (2) MONTHS IN ADVANCE. THIS IS NECESSARY BECAUSE OF PRINTING SCHEDULES. WILL YOU PLEASE HELP? TWO MONTHS IN ADVANCE MEANS THAT AN ITEM FOR JANUARY MUST BE IN OUR HANDS BY NOVEMBER 1st AT THE LATEST.**

**THANK YOU,  
EDITORS**

Burlington, N.C. October 1977

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**EDITORIAL**

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**FOLLOWING AFTER NAOMI**

*Then she (Naomi) arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the Lord had visited his people in giving them bread.*

*Wherefore she went out of the place where she was, and her two daughters in law with her; and they*

*went on the way to return unto the land of Judah.*

*And Naomi said unto her two daughters in law, Go, return each to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead, and with me.*

*The Lord grant you that you may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.*

*And they said unto her, Surely we will return with thee unto thy people.*

*And Naomi said, Turn again, my daughters: why will ye go with me? Are there yet any more sons in my womb, that they may be your husbands?*

*Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also tonight, and should also bear sons;*

*Would ye tarry for them till they were grown? Would ye stay for them from having husbands? Nay, my daughters; for it grieveth me much for your sakes that the hand of the Lord is gone out against me.*

*And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.*

*And she said, Behold, Thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.*

*And Ruth said, Intreat me not to leave thee, or to return from following after thee: for wither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:*

*Where thou diest, will I die, and there will I be buried: the Lord do so*

*to me, and more also, if ought but death part thee and me.*

*When she saw that she was stedfastly minded to go with her, then she left speaking unto her.*

*(Ruth 1:6-18)*

The land of Judah or the land of Canaan as it is often called is God's appointed place for His people. Frequently, it is identified as the promised land, the land God gave to Abraham to inhabit, the land from the river of Egypt unto the great river, the river Euphrates. Elimelech and Naomi left this land to inhabit the heathen land of Moab. Here death passed upon Elimelech and his two sons, Mahlon and Chilion. Now, Naomi and her daughters-in-law Ruth and Orpah are left in bereavement. Naomi decides to return to Judah, the land of promise, for she has heard how the Lord has visited His people in giving them bread. We must not fail to point out, at this juncture, how explicitly this journey parallels the life of each child of grace. First, each is foreknown by God the Father and elect in His Son Jesus Christ from before the foundation of the world. Next he walks in an earthen vessel for a few short moments through the wilderness of this world being condemned by the law and being redeemed by Christ. Then he is presented holy and without blame before the Father in love. The travels of Naomi from the sanctity of Bethlehem-judah to Moab along with her return portray so clearly the universal sojourn of the Lord's people that the parallel is striking indeed.

Specifically, the return journey of Naomi and Ruth from Moab to Bethlehem-judah is typical of the pathway of the elect from law to grace. Although the Book of Ruth does not say specifically that this family sinned in moving to heathen Moab, we do not know that whatsoever is not of faith is sin. When the famine came in Judah, Elimelech

and Naomi looked for natural means in neighboring Moab to relieve their plight rather than trusting in a kind Providence to bring them through. It is clear from Deut. 23:3-6 that the people of Moab were barred from participation in the life of Israel and the Israelites were forbidden to "seek their prosperity". In Moab, Elimelech and Naomi were far from the promised land, away from the people who worshipped God, with their sons married to two heathen girls Ruth and Orpah. Although God does not deal with His people after their sins, nor rewards them according to their iniquities, it is evident that this family came under judgment. Naomi, Ruth and Orpah were left alone. Later, Naomi is heard to say, "the hand of the Lord is gone out against me". Yet, the ways of God are above our ways and the travels of this family reveal much of the mysterious and wonderful ways of God in fulfilling His divine purpose is sovereign grace.

Our text says that Naomi "heard in the country of Moab how that the Lord had visited his people in giving them bread." Centuries before, Jacob heard that there was corn in Egypt. In Revelation 1:10, 12 John heard a great voice behind him commanding him to write in a book what he saw and such was his faith that he turned to see the voice. What did John and Jacob and Naomi hear? they heard none other than the voice of God just as in the beginning of time Adam heard the voice of the Lord God walking in the garden in the cool of the day. Sometimes the voice of God is heard as the sound of many waters, sometimes as a trumpet, sometimes as a still small voice. From Psalm 27 we know that the voice of the Lord is powerful and full of majesty. We know it breaketh the cedars of Lebanon, divideth the flames of fire, shaketh the wilderness, maketh the hinds to calve and discovereth the forests. The forests or more particularly the cedars or Leba-



non are types of the Lord's people. They are discovered and broken by the voice of Almighty God. Naomi, as their indisputable antitype experiences the irreversible effect of the voice of God calling her with irresistible grace to come home from the land of Moab to Bethlehem-judah.

Certainly God uses many means to guide and direct His people. Dreams, the circumstance of events, the preaching of His word, the exhortation of the brethren, to mention a few, are but precise instruments of compassion in His hands to rebuke, to chastise, to exhort, and to comfort those whom He loves. In addition, however, the direct intervention of God through the indwelling of the Holy Spirit is exemplified in the scriptures so frequently, and in no case more beautifully than with Naomi, as the means of calling His people from darkness unto His marvellous light. Truly, "there is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." (Psalm 19:3, 4)

In these words God has set a tabernacle for His Son who is as a bridegroom coming out of His chamber and is as a strong man to run a race. The Word of God written in the hearts of His people by God the Father through the inspiration of the Holy spirit is Christ in you the hope of Glory. Thereby His people become the Body of Christ because His Word is a Living Word. His people are therefore part of Him and being part of Him, they will be given someday that inheritance which is incorruptible and undefiled and which is reserved in heaven for them. Naomi, representing that number which no man can number must be brought home from Moab to Bethlehem-judah for of all that the Father gave Christ before the foundation of the world none shall be lost.

When Naomi heard in the country of

Moab how that the Lord had visited his people in giving them bread she arose with her daughters-in-law that she might return from Moab to Bethlehem-judah. To arise in the scripture is indicative of the new birth for it signifies a newness of life. In the New testament when the man sick of the palsy was brought unto Christ, He said unto him, "Son be of good cheer; thy sins be forgiven thee." (Matt. 9:2) and "Arise, take up thy bed and go into thy house." (Matt. 9:6) Indeed in the Songs of Solomon, Christ comforts His entire church with this assurance, "Rise up, my love, my fair one, and come away For, lo, the winter is past, the rain is over and gone; The flowers appear on the earth; the time of singing of birds is come, and the voice of the turtle is heard in our land; The fig tree putteth forth her green figs, and the vines with the tender grapes give a good smell. Arise my love, my fair one, and come away." (Song of Solomon 2:10, 13) Wherefore Naomi arose and went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah.

The spiritual significance of Ruth and Orpah as daughters-in-law of Naomi should be noted before proceeding further. Clearly, Ruth is a type of each believer among the Gentiles and Orpah is a type of each believer among the Jews. When Naomi kissed them after recommending that each return to her mother's house, "they lifted up their voice, and wept." worthy of emphasis at this time is the fact they wept with one voice, "for there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him." (Roman 10:12) Furthermore, both said to Naomi, "Surely we will return with thee unto thy people," for they loved her. In addition both began the journey to Bethlehem-judah with her, then, later Orpah turned back unto

her own people and unto her own gods. It is interesting to note the fulfillment of this prophecy in the New Testament for when Jesus said, "no man can come unto me, except it were given unto him of my Father.....many of his disciples went back and walked no more with him." (John 6:65, 66) Paul explains the purpose of this turning back among the Jews in his epistle to the Romans when he declares, "that blindness in part is happened to Israel; until the fulness of the Gentiles be come in." (Romans 11:25) It is very definite in Ruth 4:9 that Boaz bought all that was Elimelech's and Chilion's and Mahlon's therefore, we are not presumptuous in assuming that Orpah's portion was redeemed just at Ruth's. This has always been of comfort to the writer. More will be said about Orpah's inheritance later, but suffice it here to indicate the spiritual significance of Ruth and Orpah as types of the elect among the Gentiles and the Jews respectively.

The daughter-in-law relationship between Ruth and Orpah on one hand and Naomi on the other is also of spiritual significance. When Jesus was reminded in Matthew 12, that His mother and brethren stood without, desiring to speak with Him, He immediately said unto the one who told Him, "Who is my mother? and who are my brethren?" (Matt. 12:48) Immediately He asked the question, Jesus stretched forth His hand toward His disciples and said, "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." (Matt. 12:49, 50) Naomi, as a type of Jerusalem above and the mother of us all, represents collectively all those who are led to do the will of the Father, the same which Jesus refers to as His brethren and His mother. Any individual, therefore whose first husband dies, (which is the flesh under the law) and is

free to marry another even Christ, upon doing so becomes a daughter-in-law to the total company who do the will of the father. It follows then, that Ruth and Orpah representing those among the Gentiles and the Jews who are brought to Christ, must be daughters-in-law of Naomi to reveal this spiritual relationship. And of course they are since they were married to her two sons Mahlon and Chilion. How wonderful is the mystery of Godliness!

We cannot help but feel for Naomi in her extreme loneliness. Truly, she appeared to be without hope and without God in the world. In losing both her husband and her sons, her grief must have been overwhelming to the point she could say, "My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid." (Gen. 4:14) The earth to her must have been a desert place, without water, without nourishment, leaving her parched in the heat of the sun. Christ experienced this type of suffering on the cross as is evident in Psalm 22 when He cried through the mouth of David, "I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death."

"And Naomi said unto her two daughters in law, Go return each to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead, and with me. The Lord grant you that ye may find rest, each of you in the house of her husband. The she kissed them; and they lifted up their voice and wept." (Ruth 1:8, 9) At first glance it might seem that Naomi's counsel to Ruth and Orpah revealed that her love for them was not strong, but there are underlying sentiments here which are more

apparent under further consideration. God does not tempt His people, but He does try their faith, and the church has an obligation to reveal to those who are being brought home what priorities are really extant and what obligations are really expected. Would Ruth and Orpah really be content any longer in their mother's house and the land of their husband's? No, say you if they have been shown some evidence of grace. I believe these two Moabitish girls gave the same answer when they lifted up their voice and wept and said, "Surely we will return with thee unto thy people."

But Naomi continued further, "Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands? Turn again, my daughters, go your way; for I am too old to have an husband. If I should say I have hope, if I should have an husband also to night, and should bear sons; Would ye tarry for them till they were grown?" Probably at this moment, the keenest longing for Ruth and Orpah was to have their husbands returned unto them. But this was impossible as it was inconceivable for them to hope for Naomi to bear more sons to grow up to marry them in their brothers' stead as was the practice often in the Old Testament. In other words, to follow Naomi meant no fulfillment of these natural desires just as there is no earthly enticement put forth to join the church of the Living God. The true church parades no attractions to the flesh. Nevertheless if the genuine love of God is present, it is just as true that nothing shall separate us from Christ; 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. "And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her." The

Gentiles began coming to Christ when He came the first time upon the earth as the Word was made Flesh. They have and will continue to come "until the fulness of the Gentiles be come in." (Romans 11:25) This is revealed in the actions of Ruth as she not only "kissed" Naomi but "clave" unto her. Orpah "kissed" Naomi too, but turned back to her people to reveal that when Christ came "blindness in part" would "happen to Israel." (Romans 11:25) However the day will come when the remnant of Israel will be spoken for because the inheritance or Orpah's husband was redeemed the same as Ruth's as we shall discuss later.

Naomi left speaking any more to Ruth as well for she saw that she was steadfastly minded to go with her. The Household of Faith is always alert when someone is being brought home. How sensitive and anxious the members are that it is the Lord's work, that the love is unquenchable and that the heart is being changed, renewed and firmed in the right way. All should be wont to encourage the coming, but careful to not spoil the fruit, and fearful to not touch the ark when the oxen stumbled and the anger of the Lord was kindled against him (I Chr. 13:9) What a relief and joy there is, however, when the child of grace, is finally "steadfastly minded". No longer is there any doubt, any waiting, any uneasiness, but joy and thanksgiving. Naomi knew this joy and rejoiced with Ruth as they set off together on their journey home to Bethlehem-judah.

The steadfastness of Ruth is clearly evident in her expression which has such universal appeal among the people of God and reads, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die,

and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me." These words are so clear and self explanatory. Every child of grace feels this desire to follow and to be with the people of God, to hear them tell of their travels, to see their faces shine, to feel their embrace of love, and to share their mutual woes. We have great consolation in knowing that, "this God is our god for ever and ever: he will be our guide even unto death." (Psalm 48:14)

Humbly,  
Stewart McColl

### VOICES OF THE PAST

"He being dead yet speaketh"

#### PRAYER

Few subjects, perhaps, have occasioned greater concern in the minds of the children of God than that of prayer; and it is indeed, when rightly understood, a comforting thought, that the living children of God are more seriously tried upon this subject than any other people. Indeed, we do not know that any other people have any trouble at all in regard to prayer. The Pharisee who stood and prayed with himself, and paraded before the Lord what he evidently regarded as his own good works and self-esteem, had not a single petition to ask of God, and being full of self-righteousness, betrayed no doubt or fear that his prayer was meritorious in the sight of God. The parable of the Pharisee and publican was spoken by our Lord unto certain which trusted in themselves that they were righteous, and despised others, (Luke xviii. 9-14), and it is applicable to all self-righteous Pharisees, whether of ancient or modern times. The ease and fluency in which all self-righteous per-

sons can read or recite what they call their prayers, is very observable. They profess to regard it as a duty to do a certain amount of praying; and when they have read or repeated their task, they can say, with the strange woman described in Proverbs vii. 14, "I have peace offerings with me; this day have I paid my vows." Of this class of will-worshippers, not a few are like their ancient brethren, fond of being heard in their devotions: they choose the corners of streets, or market places, or places where they may be heard of men, that all may see how devout and righteous they are. They think, as we are told, that they shall be heard for their much speaking, and therefore make long prayers, and use vain repetitions. But our Lord has said of them, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." — Matt. xv. 8, 9.

It is not then the fluency of speech, the eloquence of language, nor readiness to engage in public or in private prayer, that God will accept as worship. Nor is it a periodical appropriation of times in which to go through the form of prayer, for the spirit of grace and supplication are not at our command. In his sermon on the mount, our Savior forbid his disciples praying as the hypocrites do, or using vain repetitions, as the heathen do. Be not ye therefore like them; for your Father knoweth what things ye have need of before ye ask him. Even the repetition of the form of prayer which Jesus taught his disciples, (Matt. vi. 9-13), becomes with us vain and forbidden repetition when we are not led by the Spirit to pray with the spirit and with the understanding. How many of us

have been taught from our infancy to commit to memory what is called the Lord's prayer, and to repeat it, as though by so doing we could secure the mercy and protection of the Lord. It is used as a kind of charm, to keep evil from us when we lie down to sleep, and we have felt as though we have secured the favor of the Lord; when not a word has been felt in or uttered from our heart. Even the saints of God, including the apostles of the Lamb, have asked in prayer of God and received not, because they have asked amiss. We may rest assured that we have asked amiss, if God withholds from us that which we ask for; and this is a great mercy to us, that he does withhold those things which his Spirit has not made intercession for. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings that cannot be uttered. And he that searches the heart knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." — Rom. viii. 26, 27. Our Savior said to the woman of Samaria, "God is a Spirit; and they that worship him must worship in spirit and in truth." — John iv. 24.

The experience of the saints is in harmony with the last two references, especially when they feel their heart drawn out in prayer to God. When they remember that God is a Spirit, infinite and eternal, the inquiry from their heart arises, "Wherewith shall I come before the Lord, and bow myself before the high God?" — Micah vi. 6. They know they cannot approach him with a price in their hand, or with any offerings they can bring. How often in their heart the unuttered desire is hidden, O that I knew where I might find him! They may

bend their knees to the ground, but their lips are sealed; they perhaps cannot utter a word, a syllable, and they sometimes even fear that they have offended God by their very attempt to pray. How sensibly do they now feel their weakness, and in deep humility they groan in spirit, in inexpressible breathings of desire. This is prayer, and this prayer enters the ears of the God of Sabaoth. And this prayer God has promised to hear, for he has said, "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them: I the God of Israel will not forsake them." — Isa. xli. 17. This is truly helping their infirmity. Their tongue has failed; it can utter no sound, it cannot express the deeply hidden groaning for the water of life which is felt within. No created ear can hear the silent emotions that rend their broken hearts; the deep contrition that overwhelms them in unspeakable anguish can be heard only by their gracious prayer hearing God. "I the Lord will hear them." What heavenly consolation is found in these gracious words. The heavens had seemed to them like brass, and the earth as dust, and their prayers had seemed utterly unavailing, and shut out from the ear of sovereign mercy. A consciousness not only of infirmity, but also a sense of guilt and unworthiness, had paralyzed their tongue; but their inability to articulate with their tongue cannot prevent him, who searches the hearts and trieth the reins of the children of men, from hearing the prayer which his own Spirit has indited in the heart, and no other prayer than that which his Spirit indites will be accepted, though uttered in thunder tones. "For we know not how to pray as we ought," nor can we learn from all the prayer-books ever publish-

ed, or by any lessons taught by good or bad men. It is only the Spirit that can search or know what is the mind of God, or make intercession for the saints according to the will of God. The spirit of our flesh would ask that God would yield to our carnal desires; but the Spirit of God teaches us to say. Not our will, but thy will be done in earth as it is in heaven, and to ask for grace to reconcile us in all things to God. The Spirit of our God will never lead us to pray for or desire that God should grant us anything more or less than what he has in store for us; and when we pray for the gratification of our carnal desires, we surely pray amiss, and it will neither be for our good or his glory, and therefore he graciously denies our requests. The saints are instructed to pray without ceasing, and in all things to give thanks. We do not understand this injunction to mean that all our time is to be devoted exclusively to a form of prayer, for vain repetitions in prayer are forbidden; but at all times in our heart to breathe forth our desire to God to preserve us from evil, and lead us by his counsel and wisdom in all things. There is no place or period of our pilgrimage when we can say our prayers are ended, or that we can cease to call upon the name of the Lord. And in all things, whether agreeable or painful to us, we are to give thanks to God.

“Our days of praise shall ne'er be past,  
While life or breath or being last,  
Or immortality endures.”

The peculiar trials which are experienced by God's praying children, when their prayers seem to be unheard, and they feel as though they were sinking in deep waters of sore affliction, should not lead them to conclude that God's ear has become heavy that he cannot or will not hear them; for he often withholds

the answer to our prayers for the trial of our faith and patience, and that we may the better understand and more fully appreciate the blessings when received. Our blessed Lord spake a parable of the unjust judge and importuning widow, (Luke xviii. 1-5), “to this end, that men ought always to pray, and not to faint.” A sense of our abject poverty and utter unworthiness should not cause us to faint, or despair of the mercy of the Lord, for it is the poor, humble, contrite, laboring, heavy laden child that God has made welcome to come boldly to his throne of grace in their Redeemer's name; and the promise is that they shall obtain mercy, and find grace to help in every time of need; but the rich, self-righteous, he sends empty away. The poor publican, bowed down under a sense of unworthiness to even raise his eyes to heaven, in deep contrition smites upon his breast, and the hidden anguish of his heart in trembling accents cries, “God, be merciful to me;” and to this last petition he signs his name and character, “A Sinner.” He does not claim to be a saint, nor indulge a thought that his sad prayer is meritorious. If God shuts out his prayer, and spurns him from his presence, he feels in his heart that God is just. But with fear and trembling he feels that this is his last, his only hope; for if God withholds from him his mercy, he sinks in hopeless despair. But O, what wondrous grace! his prayer is heard, and he is justified rather than the boasting Pharisee.

There are times with some who have hoped in the Lord, when they have had so deep a sense of the infinite majesty and holiness of God, and so deep a sense of their own pollution, as, like the publican, to stand afar off, and because they dared not to lift up their eyes to heaven,

or take the sacred name of God upon their lips, have concluded that they have not — cannot pray; when perhaps in no part of their experience have they in reality and truth prayed more, or with greater acceptance. Their prayers have not been formed into words, nor articulated with their voice, but from the deepest recesses of their aching heart the pent up ejaculation has in unutterable groanings, in heaving sighs and flowing tears, expressed the desire and confession, “God be merciful to me, a sinner.”

The subject of prayer opens before us a boundless theme for serious reflection. The God to whom prayer is to be made is the “high and lofty One that inhabits eternity, and his name is Holy.” He is “of purer eyes than to behold evil, and cannot look on iniquity.” Yet in the amazing riches of his grace he has provided a way of access through Jesus Christ, the one and only Mediator between God and men, whereby his children may approach him, and come even unto his seat, and not be consumed. Most truly, Jesus Christ is the Way, and the Truth, and the Life, and no man can come unto the Father but by him. — John xiv. 6. *Our prayers to be acceptable to God must be presented in his name, for there is no other name under heaven given among men whereby we must or can be saved; and he has instructed us to address all our prayers to the Father, in the name of Jesus Christ the Son, and as indited by the Holy Spirit.* This rule should be strictly observed when we approach the throne of grace. It is true that these three are One, but officially to be regarded in our prayers, as Jesus has commanded us. By the Spirit we address the eternal God, as “Our Father which is in heaven,”

whose name is hallowed; and we find access to him through his Son, in whom dwells all the fullness of the Godhead bodily, whom the Father has given to be the Head over all to the church, which is his body, and the fullness of him that filleth all in all; and in whose sacred Sonship is treasured the sonship, heirship, wisdom, righteousness, sanctification and redemption, with every other spiritual blessing of all his members, and their eternal, vital union is securely treasured up in him. Therefore when we pray we should ask our petitions of the Father in his name, as taught by his Holy Spirit. Thus the “Three that bear record in heaven, the Father, the Word, and the Holy Ghost,” are recognized in our spiritual devotion. While we call upon God, as our Father, this relationship is in and through Jesus Christ his Son, who by the gift of the Father is our Head, and officially our Mediator, in whom alone we stand accepted. The Holy Spirit which is given us, while one with the Father and the Son, is officially our Comforter, our Teacher, and the gracious, infallible Prompter of our prayers. Every prayer, therefore, to be acceptable to God, must be addressed to the Father, in the name of Jesus Christ our Mediator; for in no other name or way can we have access unto God. The new and living way unto the Father, which is consecrated for us, in through the vail; that is to say, through the flesh of him who was made flesh and dwelt among us: whose glory we beheld, the glory as of the only begotten of the Father, full of grace and truth. How frequently Jesus informed his disciples that after his resurrection, and ascension to his Mediatorial throne, they should address all their prayers to the Father in his name. “And in that

day ye shall ask of me nothing. Verily, verily I say unto you, Whatsoever ye shall ask of the Father in my name, he will give you. Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full." — John xvi. 23, 24. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." — John xiv. 12 - 14.

The privilege of asking in his name belongs exclusively to those who are embraced in his name; as all the members of a man's body are included in his name, and as a wife is in the name of her husband, and as children are legally included in the name of their paternal parent, so the church of God, as the Lamb's wife, and all her members, are members of his body, and covered by his name; and as his seed, or children, his name is their inheritance, and their approach unto God in his name implies a vital relationship to him; and his name is to them a strong tower, and perfect indemnity for all they need for time or for eternity. And the Holy Comforter shall lead them into all truth; for he shall take of the things of Jesus and show them unto them. This Spirit shall make intercession for them and in them, according to the will of God. Hence the gracious assurance is given, that whatsoever they are moved by the Holy Spirit to ask in the name of Christ shall be given them; for the Spirit will not lead them to ask for anything contrary to the mind and will of God. And as none can call Jesus Lord but by the Holy Ghost, so none can pray in his name but by the same Spirit. An inspired apostle has assured us that all our necessities are known and amply provided for by our heavenly Father. "But my God shall supply all your need,

according to his riches in glory by Christ Jesus." — Phil. iv. 19. But as we have not wisdom to discriminate between our need and what our carnal mind may crave, the blessed Spirit maketh intercession for us, withholding only what would be hurtful to us, and incompatible with the righteous will of God; for he will withhold no good thing from them who walk uprightly.

The subject of prayer opens before us so wide a field for meditation, that we cannot — we know not where to stop when dwelling on the subject. Our principal object in this article is to relieve, so far as we may be enabled, some trembling ones who, from a sense of unworthiness, and of inability to order their speech aright before the Lord, have been sorely tempted to doubt their right to pray, and fear that it is sinful for them to attempt it; we have labored to show that such are the very ones that are the most welcome to approach the awful majesty of God in prayer and supplication. They come not in their own name, but in the all-prevailing name of him who forever liveth to make intercession for them and in them.

Prayer, as a mere duty, is a very dull and unavailing employment, yet it is a duty devolving on all who feel their need of divine favor, because Christ has enjoined it upon them; but when led by the Spirit to the throne of grace, it is a most delightful privilege. Poor, weak and worthless as we are in and of ourselves, yet,

"Sprinkled with reconciling blood,  
They may approach the throne of God,"

and not be consumed; because the name of Jesus Christ, their Advocate with the Father, is upon them, and he has sealed them with the Holy Spirit of promise. — Eph. i. 13. In prayer we are permitted



to hold communion with God, through our High Priest, from over the mercy-seat. The apostle speaks (Eph. vi. 18) of "praying always with all prayer and supplication in the Spirit," &c; from which we infer that the apostolic practice of social as well as private prayer is to be perpetuated in the church of God until time shall be no more.

In social prayer, one is mouth for all who are present and qualified by the Spirit to unite in the devotion. If the saints who meet for prayer are, like the primitive saints, all of one heart and one mind, and all are led by the one spirit, there will be no discord nor confusion, and the prayer expressed in words by him who is mouth for all will be equally the prayer of all. In social prayer we use the plural form of the personal pronouns, our, us, &c., as taught Matt. vi. 9-13. This is proper, because it is the prayer of all who in their hearts can say, Amen.

We have many instances recorded of the saints meeting for prayer, and the practice should be continued in the church of God. When Herod the king had killed James with a sword, and had imprisoned Peter also, intending also to deliver him unto death, many were gathered together praying: and their prayers were graciously heard and answered. — Acts xii. 1-19. We have many other accounts of the meeting of the primitive saints at places where prayer was wont to be made; and should not the saints of the present age walk in the footsteps of the early Christians.

But in social or public prayers, we should carefully avoid all ostentatious display, or effort to elicit the admiration and praise of men. *Be not like those who pray to be heard and admired by men; nor should we use vain repetitions,*

*for that is forbidden. Our words should be few; for God is high in the heavens, and we are on the earth. It is not becoming in ministers, while assaying to lead in public or social prayer, to presume to explain or expound anything to the Lord: he needs no logic or explanation from us, and our prayers are to comprise supplication, intercession, and thanksgiving, under a full conviction that the Lord knoweth all about us, that he searches the hearts and tries the reins of all, and with a solemn consciousness that all things are naked and open to his all-seeing eyes.* In our public or social prayers, our wandering thoughts are prone to seek the applause of those who are present, and almost forget that we are professedly addressing the God whose dwelling is in the heavens, and from whose sight the inmost secrets of our heart cannot be concealed. The cruel tempter is ever ready to divert our mind from the awful solemnity of holding communion with the eternal God. How cold and dull and formal are our prayers when thus yielding to the carnal impulse of our fleshly nature and the temptation of the adversary; our pride and vain ambition are either inflated or mortified, as we have succeeded or failed to make a display. One would hardly believe Christians could be troubled in this way; but they are the only class that are really troubled on this account. Carnal professors and self-righteous Pharisees feel perfectly satisfied with their prayers if they can secure the applause of men; but those who are taught of God feel and lament the imperfection of their most solemn devotions, for they feel deeply their short-comings; and were it not for the blessed assurance that the Spirit helpeth their infirmities, supplying the ability which they lack, and making intercession for them ac-

ording to the will of God, they would not dare to take the sacred name of God upon their lips in prayer or praise.

The humblest and most simple expression of desire that comes welling up from a broken and contrite heart, is far better than the most eloquent flow of words that charm the carnal ears of men; for the sacrifice of a broken and contrite spirit God will not despise.

In our secret prayers, when alone in our closet, that is, when the world is shut out from our mind, and there is none but God can hear, and we feel that our devotion is a personal matter between the trembling suppliant and his God, we use the personal pronouns in their singlar form; as My God, why hast thou forsaken me? God, be merciful to me; hear me; deliver me, &c. Whether upon our knees, prostrate on the ground, or upon our beds, or ever when our hands are engaged in labor, by night or day, when our heart is drawn out to God in the secret aspirations of the heart, we pray with the spirit and with the understanding, even when our lips are sealed in silence. We cannot suppress the secret desire inwrought by the Spirit, and involuntarily arising from the depth of our heart to God as the giver of every good and perfect gift; and from a deep sense of our own vileness, every ejaculation is presented in the name of Jesus, with a full conviction that we can approach God in no other name.

The apostle Peter reminds us that the end of all things is at hand, and admonishes us therefore to "be sober, and watch unto prayer." — Peter iv. 7. What Jesus our Lord has said unto one, he also says unto all his dear saints, "Watch." "Watch and pray, lest ye enter into temptation."

In a careful, vigilant watching, we

cannot fail to find abundant incentives to prayer; and if our watching does not have the effect to incline us to pray, it must be that we are in the sad condition of those saints of whom Peter speaks, 1 Peter i. 9, who, having neglected the admonition given in that chapter, are blind, cannot see afar off, and have forgotten that they have been purged from their old sins.

In conclusion of this already lengthy article, we wish to say to those who have been exercised upon the subject of prayer, and who have requested us to write upon this important subject, You cannot be too poor, too needy, or too unworthy to call upon the name of the Lord. It is especially for those of just your description of character that God has provided the new and living way, which he has consecrated for all who, being humbled under his mighty hand, do feel their need of his mercy and grace. It is the poor that he filleth with good things, which the rich he sends empty away.

"Blest are the humble souls that see  
Their emptiness and poverty;  
Treasures of grace to them are given,  
And crowns of joy laid up in heaven."

(Editorial by Elder Gilbert Beebe, January 1, 1879.)

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## OBITUARIES

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### RESOLUTION OF RESPECT

God is calling our Little Flock at Strawberry Church home to glory, one by one. It has pleased Him to take from our midst our dear beloved sister, Janie P. Giles on April 26, 1977, making here stay here a little over 80 years. Sister Janie joined Strawberry Church November 1, 1919. She loved her church and was always faithful to fill her seat whenever she could. A devoted member

always ready to help her church, she wanted to do her part. Her love, faith, friendship and fellowship will always be remembered at Strawberry Church.

She was married to Charlie W. Giles, who preceeded her to the grave June 10, 1972. to this union was born four sons and two daughters — William T. Giles, Mooresville, N.C.; Charlie E. Giles and Nathaniel Giles of Danville, Virginia; Virginia and Luther L. Giles, Roanoke, Virginia; Mrs. Louise Suggs, Dallas, Texas; Mrs. Myrtle Ferguson, Danville, Virginia. Two sisters and four brothers, 19 grandchildren and 27 great grandchildren.

Her funeral was held at Townes Funeral Chapel by Elder's R. S. Payne, Wallace Smith, and James Hollinsworth. She was laid to rest in Highland Burial Park beside her husband beneath a mound of beautiful flowers to await the resurrection morn. Be it resolved that we bow in humble submission to His holy will, who works all things after the council of His holy will. He never makes a mistake. Sister Janie was a firm believer in salvation by grace. She lived her religion in her conversation always repeating God's promises, never ashamed to own her Lord.

Her meek and humble way, oh, how we miss her, our loss is her eternal gain.

May the Lord bless and comfort and give reconciling grace to her dear family she loved so dearly.

By order of Strawberry Church  
June 4, 1977

Elder R. S. Payne, Moderator

Written by a Sister who loved her dearly,  
Sister Gertie Holley

#### SISTER MARGIE CHERRIX WARD

It has pleased our Heavenly Father to call from our midst Sister Margie Ward.

Sister Margie was born on August 8, 1907, near Snow Hill, Md. The daughter of Charles F. and Mary W. Cherrix. She passed away in the Salisbury Nursing Home, Salisbury, Maryland, on July 7, 1977, making her stay on earth sixty-nine years.

Sister Margie was united in marriage to James E. Ward on April 27, 1927. This unity was blessed by an only son, James Edward

Ward, Jr. born April 26, 1939, and died April 5, 1958, in an automobile accident.

She is survived by her husband, James, and one sister Blanche Sorrells, Edinburg, Virginia. Several nieces and nephews also survive.

Funeral services were conducted at the Old School Baptist Church, Snow Hill, Maryland, on July 9, 1977, by Elder James F. Poole. Burial services were conducted at Snow Hill, Md.

Sister Margie united with the Old School Baptist Church at Snow Hill, Md., and was baptized at Schumacher Pond, Salisbury, Md., April, 1961.

This sister had been in declining health for several years. She spent the last twenty-three months in the Salisbury Nursing Home, Salisbury, Maryland.

Her husband, Jim, found recently a letter but apparently never finished of her beautiful experience. This was in the July, 1977 issue of the *Signs of The Times*. Those that have read this article and knew Sister Margie can surely say, I believe she related her innermost feelings and was aware of her blessings.

She loved to attend the meetings and be with her beloved brethren when she was well. Our loss of this sister is her eternal gain. Praise God from whom all blessings flow.

Written by request of her husband, Jim.

Betty W. Tilghman

#### ELIZABETH L. WILKERSON

Eighty-six years, three months, and fifteen days after Sister Elizaeth Wilkerson was born, it pleased the Lord to remove her from this low ground of sin and sorrow. She had been afflicted for several years, and spent much of this time in nursing homes. She was blessed to attend her church very little during these years, but that did not weaken her faith in her Lord and Master. I was asked by her to serve as Clerk of Kehukee Church, since they did not have an active member, which I have done to the best of my ability. I was blessed to visit her several times in the nursing home and each time she talked about how good the Lord had been to her,

and how much she had to be thankful for. It was very enjoyable to hear her tell her experience of how she believed she heard the Lord talk to her and how much it strengthened her hope.

Sister Wilkerson was born September 15, 1890, and died December 13, 1976, in the Scotland Neck Hospital.

She united with Kehukee Primitive Baptist Church By letter the third Saturday in Nov., 1952, making her a member here for 24 years.

Sister Wilkerson was first married to Willie Merritt and was blessed with a son and a daughter. Later she was married to Frank Wilkerson.

She left to mourn her passing, a daughter, Mary Lee Merritt Jones, and a son, Joseph Merritt. We of Kehukee Church extend to the family our deepest heart felt sympathy and hope they may be strengthened by remembering the faith and hope their mother had.

Done by order of Kehukee Church in conference, third Sunday in February, 1977.

Bertha Lane, Hassel Allen, Committee  
Elder I. S. Conner, Moderator

#### ELDER EARLIE B. HUGHES

Elder Earlie B. Hughes was born May 14, 1911, and lived his entire lifetime in the Fayette Community of Geneva County, Alabama. He was married to the former Lela Mae Singletary who survives him. To this union was born three sons and two daughters. There are also eight grandchildren.

Brother Hughes joined Pilgrim's Rest Primitive Baptist Church and was baptized by Elder J. A. Tew. He later joined Harmony Church in Florida and was ordained to preach the Gospel on January 11, 1964. Those officiating were Elders R. P. Hendrix and J. L. Sanders, and Deacons H. C. Shumock and E. C. Weaver.

In November, 1964, Brother Hughes and three other Primitive Baptist met at Wrights Creek Church and held a meeting and constituted a church as there was no living members of the former church. They agreed to hold meetings on the fourth Sunday and Saturday before of each month.

He was a faithful member and elder in his

church. He believed in salvation by Grace and that Grace is a gift of God. He fought a good fight and kept the faith and has now gone to receive his reward.

On March 28, 1977, God called Brother Hughes home. He was laid to rest in Wrights Creek Cemetery on March 29, 1977. The officiating ministers were Elder J. A. Tew and Elder B. A. Anderson.

He leaves a host of relatives and friends to mourn his departure. No tears in Heaven will be known.

Written by Fairlie Sorrells at the request of Wrights Creek Church members.

#### NANCY JANE COBB MASSEY

It is with a feeling of much unworthiness that I attempt to comply with the Churches request to write an obituary of a dear one in Israel.

Sister Massey was born to J. K. and Lucey Ann Cobb March 11, 1882 and departed this life April 19, 1977, making her stay here on earth 95 years and one month. She was married to brother and deacon Nathan Thomas Massey, who preceded her to the grave some 23 years. Blessed be the Lord that taketh, blessed be the Lord that gave. To this union were born; 3 daughters, Mrs. Ethel Brooks, Miss Effie Massey, and (Miss) Sister Exie Massey, 3 sons; Claude Massey, Leon Massey and Hubert Massey, and one grand-child.

She united with Bush Arbor church in the early thirties and was baptized by Elder W.C. King the second Sunday in August the same year. She loved her church and attended her meetings at often as her health permitted. Her favorite hymn was "Amazing Grace".

Her funeral was conducted at Bush Arbor Primitive Baptist Church by her pastor Elder Wallis Smith assisted by Elder Donald E. Smith. Her body was laid to rest in the Bush Arbor Church cemetery, beneath a beautiful mound of flowers to wait the second coming of our Lord and Saviour Jesus christ, there to ever be with Him and be forever satisfied.

Written by T. I. Rice as ordered in conference June 11, 1977.

Elder Wallis Smith, Moderator  
Earl S. Rudd, Clerk

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 145

BURLINGTON, N.C., NOVEMBER 1977

No. 11

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION  
DATE IS  
11/77  
IT EXPIRES WITH THIS ISSUE

(This poem was composed about two o'clock one morning, after being pressed in spirit to arise and pen these thoughts. I have had several requests to re-publish it.)

When the moon in all it's glory,  
Cast it's brilliance o'er the earth,  
Then I thought of Jesus, Saviour,  
And about his humble birth.

Soon I saw him in a manager,  
Glory shining all around;  
By a heavenly host surrounded,  
Shouting, glory to his name.

Then I saw him meek and lowly,  
Walk the earth in grief and shame,  
All to save poor, wretched sinners,  
Who will ever praise his name.

Next he bows inside a garden:  
Sweat like drops of blood flow down;  
All the earth about him silent,  
As he kneels upon the ground.

As he prays in solemn anguish,  
For the cup to pass away;  
Yet he knows that he must drink it,  
To prepare the glorious way.

Then upon the scene most softly,  
Came an angel dressed in white,  
Touched him gently, said, look upward,  
Soon the darkness will be light.

Soon the scene of darkness changes;  
Darkness breaks, the light appears —  
Heaven opens to receive him,  
Never more to bow in tears.

He appears in heaven for sinners,  
Who were purchased with his blood:  
All his intercession for them  
Is because his life is love.

Then dear God, may all his suffering,  
Guide me on this heavenly road;  
May I never, never murmur,  
As I think about my God.

Though my soul is oft in sorrow,  
Soon these things will pass away.  
Sickness, sin and all my trials,  
Will be over in that great day.

Then our garments will be spotless  
As we gaze upon his face.  
We will need the Moon, no never,  
For the Sun will take it's place.

When his children all shall meet him  
On that bright and shining shore,  
Where our sorrows, pains and trials,  
Will be over, ever o'er.

Soon, my brethren, we shall meet him,  
May his love be all our guide,  
And his grace and tender mercy,  
Land us safe on Heaven's side.

Sept. 1954

D. V. Spangler

Chattaroy, Washington

Dear Editors of the Signs of the Times,

My subscription is due again and I am sending you \$5.00 for another year's renewal. It has been coming to me for many years, and I don't want to give it up. My dear old father, Davis Burch, took it for many years before me. I enjoy the experience letters very much. Some are much like my own experiences.

May you be blessed to carry on many years more. I am 84 years old and one in hope of a better life and a happy home. I like that old song, #54 in D. H. Goble Hymn Book,

"I long to find some peaceful bower  
Where sin hath neither place nor  
power."

So much trouble in this old world - "I  
can't feel at home in this world  
anymore."

A little sister in Hope,  
Mrs. Blanche B. Brown

---

Yakima, Washington

Dear Editors,

Please find enclosed a check for \$10.00, which is to be applied on a renewal of two years to my subscription to the *Signs of the Times*, which is listed as two for \$9.00. Please use the extra dollar for the Indigent Fund.

I hope and pray that God will continue to bless you, the Editors, and all who write for the Signs to continue to write the truth as set forth in the scriptures.

We of the Pleasant Grove Church of Naches, Washington, are looking forward to the visit Elder Spangler is planning on making out West, and pray that God will work things out according to His Divine will.

Humbly, your Sister in Hope,  
Marguerite C. Simpson

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A LETTER BY  
WILLIAM HUNTINGTON

Grace, mercy, and peace be with thee, through out Lord Jesus Christ! This comes in acknowledgment of your favour to me, hoping that some spirituals have been sown, as you send to me. I hope you will occupy, and I hope you gain by trading, for 'tis heartless working when there is no profit; but this never will be the case with those who set their heart upon the truth, and trade in godliness. The hardest branch of this business is to learn our poverty, and submit to be stripped of our supposed worth and worthiness. The true riches are soon brought in, when the soul

becomes poor; and the breaking in of light and life is perceptible enough, for Satan will couch behind the old vail, and shelter himself in our mind's unbelief and hardness of heart as long as he can. They that take them captive hold them fast, and refuse to let them go. But the Redeemer is strong; He pleads our cause, and takes the spoil from the strong; and in nothing does the devil strengthen and support his hold of us and his interest in us more than by labouring to sink us in despair or despondency; this is his master-piece, and our strongest bar. But plain simple truth weakens it, makes inroads upon it, and gains ground upon the will, the mind, and the affections. I should like to know how you got on. I am not in circumstances to make any other return than a share in my poor petitions, when the promised help is afforded me.

Yours most affectionately,  
Cricklewood, April 24, 1806 W.H., S.S.

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I Certify that the statements made by me above are correct and complete. Elder Donald E. Smith, Publisher

August 2, 1977  
COMFORT

Dear Friends:

I hope I love you in the Lord. If the dear Lord will, I will write something that may comfort someone.

I have had many troubles, but there may be some of you who have suffered much more. I know that Job had many troubles, more than any of us, but he never gave up. He still said, "I know that my Redeemer lives." I know that too, but I find that I often complain.

Right now I am thankful for the many blessings the dear Lord has bestowed upon me. I have not had many afflictions of body. I have been in the hospital but one time. I am seventy-two years old.

I had a good mother who loved her friends in the Lord, and her church, and went as long as she was able. My daddy was not a member, but he walked about twenty miles sometimes to hear preaching.

I am made to look up at the quivering leaves and listen to the song of the birds, and I see the good Lord's power. There is nothing too hard for Him. He knows everything, and He is my All in all. I know that everything is in His hands. I thank Him for a place to stay, something to eat, clothes to keep me warm. I often think on how much He suffered for His people. If I am one, it makes the tears come. I hope I have

been made to know and love Him by His power and goodness. I could not thank Him enough for the many blessings. I love my children and my friends in the Lord, but I long to go Home. Sometimes I am made to love everybody. But most of all, I have been made to love my dear Jesus, but so often, I do not know what I am. I am often made to cry, Dear Jesus, help me!

A sister in hope,  
Rosa Page  
Route 2, Elon College, N.C.

#### THE EVERLASTING ARM

For approximately a year I have had a deep yearning to share with the Lord's people a portion of the trials and joys experienced during an illness. I have desired to share them on several occasions with my brothers in the flesh, but I have great difficulty speaking of the wonders of the grace of God.

In the summer of 1975, while on medication for migraine headaches, I became unintentionally a victim of an overdose of drugs. Many of the events of that summer I have never been able to recall. I do remember my family being quite concerned about my welfare. I was made aware of my semi-conscious existence only when awakening to the sound of car horns under a stop light while en-route to a doctor's office with

an ill son. Incidentally, I was driving the car.

Shortly I began to seek additional help from several doctors, including a psychologist. It was he who diagnosed my drug overdose by the evident symptoms of swelling and an extreme emotional state. In recovering I experienced chills, fever, nausea, and hallucinations - drug withdrawal symptoms.

One Sunday I remember being in extreme depression and fear. I was even fearful of staying in a room alone day or night for several days. The migraine headaches became so intense that I was awakened during the night when I moved my head. In early September, I was able to get on reduced medication and slowly became a human being capable of again recalling events of a day just past.

Please bear with me while I regress to that Sunday of extreme depression. I had been shown by my dear Lord that all the advice and prescriptions of doctors could not reach my case. Prayer was my only alternative. I'm convinced I had attempted to utter words directed to my Lord on many occasions prior to this; in fact, since I was sixteen. But this Sunday I visualized as my last hope to plead mercy. I begged and pled without an audible sound for God to remove me from this life, or reconcile me to my illness. Without any apparent cure, I thought my agony and burden to my family too great to continue. Yes, I felt it best to be out of the way.

Then as I lay half asleep, an arm more powerful than any I ever felt slipped beneath my shoulders. My entire body seemed to be somewhat elevated. I could not comprehend that an unworthy person as I, was worthy of the inner peace and strength that suddenly swept over my body.

Yet, that was of short duration, and I was again filled with fears and doubts. That night I slept restlessly and was at

times frightened; later it became a most precious night.

All of the truly God-inspired moments of my life seemed to float by as a vision or a dream. I was made to see my first vision anew: it was a ship with "All is Well" on its sails, while my brother, Julian Williams, was en-route to Europe during World War II. I felt the bonds of love encompass me when I initially heard the Truth of our dear Lord preached by Elder D. V. Spangler at Malmaison Church when my father, J. Floyd Williams, was critically ill. I envisioned the Sunday in June, 1963, when I was brought out of the baptismal stream by Elder O. K. Tench, when the everlasting arm of my Lord was beneath me. I was made aware, also, of the beautiful cloud formation that brought me to the realization that "it's all right" the day before my last child was born when I was forty-one years of age.

These are the outstanding memories of that one night and the flash backs of time that I cherish two years hence. The Lord revealed many evidences of His love and His presence during my year's absence from the teaching profession. The greatest and most lasting impression that lingers each day is that we cannot direct our footsteps, not can earthly physicians reach our illnesses. The all powerful arm of God is there when we least expect it, but when we need it most. He knows our needs, directs our prayers, and heals our wounds.

In Deuteronomy 33:27, we find, "The eternal God is thy refuge, and underneath are the everlasting arms..."

Medley, in his beautiful hymn, has left us these words of comfort:

"Whatever woes and fears betide,  
In thy dear bosom let me hide;  
And while I pour my soul to thee,  
Do thou my sanctuary be."

My intentions were to be brief. Please forgive.

An undeserving Sister,  
Naomi W. Houser



## TO JOSEPH PARRY

Stadhampton, April 19th, 1834

My dear Mr. Parry,—Our mutual friend, Tiptaft, informed me a few days ago of his visit to Allington and of your wish to hear from me. So dark, ignorant, and benighted is my mind, that if I were to give you a view of what is doing in the chambers of imagery, it would afford you but little pleasure or profit. The first time that I saw you, as we were standing in the church yard together, I think I observed that I knew more of the dark than of the bright side of religion, and I feel it to be so still. I cannot, like some professors, make to myself wings to soar when I please to the third heaven, nor kindle a fire and compass myself about with sparks, and then walk in the light of it. I am obliged to come to this; "Behold, He shutteth up a man, and there can be no opening." "When He hideth His face, who can behold Him?" Some of our professors here can always lay hold of the promises, and so strong is their faith, that they neither doubt nor fear; but this is a religion which I cannot come up to. And when I see that this faith of theirs is the work of man, and born of the flesh, I tell them that I would sooner have my unbelief than their faith. Not that I think unbelief and darkness good things, but this I learn from them, which few know in our day, that faith is "the gift of God"; and this, too, I know, that the feeling sense of our own helplessness and unbelief is the necessary, yea, the only preparation of the soul for the inward discovery and manifestation of Christ. We have in our day too many spiritual thieves and liars. They first get their assurance by climbing over the wall, and then "boast themselves of a false gift," which, as Solomon says, is "like clouds and wind without rain," i.e., has all the appearance of watering our souls, and then goes off without giving them a drop. From such a religion may the Lord keep us. It is better to be of a humble

spirit with the lowly, than to divide the spoil with the proud. It is better to sigh and mourn over a heart full of unbelief and corruption, than to take to ourselves one promise which the Lord does not apply. Many will tell us to believe, and say, "Ye are idle, ye are idle," who have never been in the iron furnace, nor sighed out of the low dungeon.

I believe, for myself, that the souls which can really and spiritually rejoice in the Lord are very few, and that their experience is very much chequered with seasons of darkness and distress. And as for that religion which tells us we must rejoice, because believers are told in the Bible to rejoice always, it savours to me too much of man's power and free-will to be of God. The religion which I want is that of the Holy Ghost. I know nothing but what He teaches me; I feel nothing but what He works in me; I believe nothing but what He shows me; I only mourn when He smites the rock; I only rejoice when He reveals the Saviour. I do not say I can rise up to all this, but this is the religion I profess, seek after, and teach; and when the blessed Spirit is not at work in me, and with me, I fall back into all the darkness, unbelief, earthliness, idleness, carelessness, infidelity, and helplessness of my Adam nature.

Religion is a supernatural and mysterious thing. It is as much hidden from us, until God reveals it, as God Himself, who dwelleth in the light which no man can approach unto. It is the work of the Holy Ghost from first to last; and no text is truer than this: "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." He will have mercy on whom He will have mercy, and He will have compassion on whom He will have compassion; and these favoured objects of mercy, and these alone, know the only true God, and Jesus Christ whom He hath sent; and

that happy soul which is thus experimentally taught of the Holy Ghost, and brought into a heavenly fellowship with the Father and the Son, will enjoy forever the Triune Jehovah, when professors, high and low, doctrinal, experimental, and practical, Calvinist and Arminian, will be cast into the blackness of darkness forever. A man thus experimentally taught will be humble and abased, will be swift to hear and slow to speak, will have a tender conscience and a godly fear, will seek rather to please God than man, and would sooner speak with God for five minutes than with a frothy professor for an hour. This religion I am seeking after, though miles and miles from it; but no other will satisfy or content me.

I cannot say I am all nearer leaving my post here than when I last wrote; indeed, whilst I am heard with acceptance, and have nothing to perform which presses on my conscience, I cannot move till I see my way. I am praying to be delivered from a carnal system, but my way out seems at present hedged up. Let me have your prayers that I may see my way clearly, and neither run before I am called out, nor stay after I hear the warning voice. I can't move just when and as I please, but must wait for the pillar and the cloud.

Give my Christian regards to \_\_\_\_\_, and believe me to be,

Yours affectionately, in Jesus Christ  
J. C. Philpot

---

August 8, 1977  
Chestertown, Md.,

Dear Brothers and Sisters:

This morning as I sat down to write, the Scripture was on my mind, and it suited my thoughts upon our meeting of the Delaware Association July 31st; Rock Springs meeting with Welsh Tract, at Newark, Delaware the first time since 1961. It was a very lovely day. The pastors present were Elders John Wood,

Jack Dawsey and James Poole, preaching the Truth.

Since our last Association many changes have taken place; many loved ones gone to be with the Lord. As we looked about at the dear folks assembled there, we saw the many who were patiently awaiting God's Call. And we knew that when the Call would come, it would be answered joyously, for all who are true to the Faith handed down from God know that a perfect peace and rest awaits. This Faith is based upon the Solid Rock, which is Christ Jesus, our Lord and Saviour. The Rock of our salvation. He is the One sent from God, to redeem lost sinners, and when He died upon the cross, He cried, "It is finished." He prayed to His Heavenly Father, saying, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me, for thou lovedst me before the foundation of the world." And He prayed, "I pray not for the world, but for them that thou hast given me." Space will not allow further quoting, but please read the 17th Chapter of St. John. He said, "It is all finished!" And so it is. God said it. I did not, but I believe it, and He knows all them that are His. Not a one shall be lost! The Shepherd knows His sheep and they answer to His call.

A letter to the Association from Elder W. D. Griffin was read and passed around for further reading. It was good to hear from our absent brother and former Pastor. He could not be here in person, but I am sure he was here in Spirit.

Elder Dawsey spoke humbly and sweetly from the 42nd Chapter of Isaiah, 13-16th verses. It was my first time to hear him speak and I did enjoy his message. Looking forward to hearing him again in October, the Lord willing. Elder Wood used the 40th Psalm for his message and it was a joy to hear him speaking of God's mercy

and love, in lifting up fallen man from the depths to which he has sunk, beyond hope of redemption, except by the Mercy and Grace of our Father in Heaven. He raises us up and puts our feet upon a solid foundation, the Rock of our Salvation. Seems like we always return to that Rock!

Elder Poole used various scripture, the basic one being Mark 16:1-3. Each scripture used pointed to the same Author and Finisher of our Faith. The words of Ezekiel 36:26 proclaimed the salvation and redemption of the children of God, as did Isaiah 62:10. Matthew 28:2, and Luke 23:52 refer to the burial of Christ, and the risen Christ. But the real subject was the rolling away of the great stone. It produced a very real picture in my mind as he unfolded its present day significance. The women, as they approached the sepulcher, were concerned about how they would roll away the stone. But they found it was already rolled away. They could see the empty tomb and knew Christ was gone. Only when He revealed Himself did they know He was the risen Christ. But when He did, they instantly believed. No doubts at all. Today, so many in unbelief, do not see beyond the stone. They fail to see or believe that the tomb is empty, that He is indeed arisen and lives. The believer knows He lives, because He lives within their hearts. The great stone of unbelief has never been rolled away for the unbeliever; it still lies before the tomb. The true born again Child of God is glad, and oh, so thankful that it has been rolled away, and to see the empty tomb. Positive proof that Christ is risen! Praise the Lord!

The thought this morning, as I noted the date, was on the passing of time. How quickly it goes. I think of how near the return of Christ must be. We all note the passing of years in a natural way, and we are aware that our time here, in nature, is growing short. We have all

had periods when we have felt His nearness, but in His great mercy He has spared us and told us, "Wait a little while, my Child, carry on a little longer, and I will come for you." He gives us a little more time and each time He seems to have grown nearer and dearer to me. This world is filled with God's beauties and benefits in nature. Some beyond description. But think of how beautiful Heaven must be! What I am longing to see first of all is the blessed redeemer, Jesus Christ, face to face. To behold Him in all His beauty! All else will be secondary.

My precious brethren, I am always so happy, and my heart overflows with Joy in the Lord, because He blesses me to meet with you all now and then, in sweet love and fellowship. It can only be "sweet" because the Lord is in it. It's not of man, and I give all Praise and Glory to God. He it was that reached down when I felt to be so lost and seeking to find the way, and lifted me up, putting my feet upon the Solid Rock which is Christ Jesus, and pointed the Way to Eternal Life with Him. That was 30 years ago, and each day, as I get nearer Home, it grows sweeter and sweeter, and my Jesus grown dearer and dearer.

My life here is a happy, contented one as far as is possible in a natural way. My seven children and their mates have always been a great blessing to me. The dear Lord took care of that. My many grandchildren and great-grandchildren are very dear to me. But even so, as I get glimpses of the Glory of Heaven now and then, it makes me long to be where my Lord is waiting.

My dear Dad once told me before he passed to be with the Lord, "We are all a small part of God's machinery here on earth. Each of us has a particular part in His plan and purpose, and when that purpose is served, He will call us Home." It's a lovely thought, but it's beyond my poor mind to picture one, as small as I am, being a special part of any plan of

His. But I guess it could be! Every bolt has to have a nut, and even the tiniest spring in a watch can keep it from working. Did not our Lord say even Satan served God's purpose here on earth? It may not be in the Bible, but I'm sure it's true, because our Lord can use anything and everything to further His will. Think of Joseph! He told his brothers, "Ye meant it for evil, but God meant it for good."

I would like to go on telling of the Love of God and all it means to me, but space prevents it. I had not meant to write so much, but the Lord seems to be right here at my shoulder and He speaks sweetly to me. I do love Him so much and, praise God, He loves me. How do I know? The Bible tells me so.

I want to mention, although I am sure it isn't necessary, the tables were laden with all kinds of natural food provided by all who came from our down-shore folks, as well as near-by folks. All who meet with us anywhere know how acceptable natural food is, but for me the spiritual food was most important and a vital necessity.

In Christ,  
Sister Ruth Lucht

---

#### PRINCIPLES OF GRACE

*"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"*

*For who hath known the mind of the Lord? or who hath been his counsellor?*

*Or who hath first given to him, and it shall be recompensed unto him again?*

*For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.*

*(Romans 11:33-36).*

Paul, the greatest mind in the history of the Church, and for that matter the history of the world, was overwhelmed

in the wisdom of Divine purpose in the writing of these verses. He was taught to see the folly of human wisdom. He was reminded again and again of man's frailty and lack of absolute freedom and determination. God had placed within Paul's breast a persistent reminder of man's impotence and that man (unlike his maker in whom there are no unconscious activities and hidden potentialities) is largely governed by them. He saw that God was absolute, the first cause, the one who 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). And I would remind the reader from Isaiah's text (Vs. 9-11) that not only did the Lord declare the "end from the beginning" but does in fact execute that counsel even to the calling of a ravenous bird from the East, or a man from a far country as the effectual instrument of that counsel.

My counsel shall stand: yea, I have spoken it, I will also bring it to pass, I have purposed it, I will also do it.

And so you see, my brethren, that when a poor benighted soul is *awakened* to the eternal I AM, *awakened* to the everlasting Jehovah Jesus with whom we have to do, *awakened* to a felt realization and need, *awakened* I say to what we are in Adam; then, there will be something deposited in him, a principle of life, a motive, a pre (but *living*) supposition, a distinct doctrine, especially regarding God and the Bible, that cannot be found in the life of the carnal mind.

At the writing of this text (Rom. 11:33-36), Paul could see it, he felt it, he embraced it, and he confessed the ignorance of the flesh and the incomprehensive nature and work of God.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

Paul, the apostle, confessed openly this mighty God. Confessed him I say in such a way (through the medium of a letter) that all the world throughout all ages would know the frailty of the flesh and wisdom of God. And yet there are those who will perhaps read this letter, who are ashamed to confess the Lord openly and before the public and in the personal world wherein God by providence has placed them. Ashamed to acknowledge (in the local community through the given mode of baptism) what this holy man acknowledged for the world to see.

For those of you who are ashamed of our mighty God, we know the reason. Paul gave it to us. See II Cor. 4:2 and until our friends (so called) renounce the hidden things of dishonesty, it behooves the Church to hold them at "arms length."

Divine truth separates the living family of God from the family of Satan. Moreover, the truth will separate the "living ones" from the "whitewashed" professor. The "quickeners" from the "nominal." And it is these truths that will manifest wherein one's loyalty lies. These truths when put to the "acid test" will determine the "riches" or "poverty" of heart.

Ye know a man's heart is fastened on "things" above or "things" below. And I marvel at the winnowing nature of the truth regarding the heart. The doctrine, like the dew or rain, will fall and penetrate the heart, softening and loosening that which is not "rooted" and "grounded." And if the loyalty of the heart is in *anything* other than God and *truth*, it will rise and ultimately be swept away in the floods of judgment.

The truth when deposited in the heart creates a love for God and truth. It is said of those to whom this "love of the truth" is given that they have been translated from the kingdom of darkness to the kingdom of light, and that God hath commanded the light to

shine out of darkness into the face of Jesus Christ (Col. 1:13, II Cor. 4:6). The sinner becomes God conscious. Awakened. Made alive. A God-ward motion springs up in the heart and it is recorded of that sinner, "you hath He quickened who were dead in trespasses and sins."—Eph. 2:1.

"Long my imprisoned spirit lay  
Fastbound in sin and nature's night;  
Thine eye diffused a quickening ray,  
I woke, the dungeon flamed with light;  
My chains fell off, my heart was free;  
I rose, went forth and followed thee."

—C. Wesley

The manifestation of the truth is evidenced by the laying down of the old life in the figure of baptism (Rom. 6:3,4), (II Cor. 5:17), (I John 3:16), the mortification of the flesh (Rom. 8:13), effectual sanctification (Rom. 8:14), a following on to know the Lord (Hos. 6:3). Moreover, it is the conviction of this writer that the truth and the various branches are the secrets that God will judge in Christ (Rom. 2:16). Every man's work is tried by fire to determine what sort it is (I Cor. 3:13) and if "your works" be "your works" then O what loss. But if "your works" be "God's works" (Phil. 2:13) then O what joy and bliss.

"When through fiery trials thy pathway shall lie,

My grace all sufficient shall be thy supply;  
The flame shall not hurt thee; I only design,  
Thy dross to consume, and thy gold to refine." — G. Keith

For convenience sake, I will refer to these secrets as *principles of grace* and I shall endeavor to show that such principles are manifested in the life of a believer and from time to time they are blessed to shine as bright as the noon day sun. These principles are absent in the life of some men and they are left in a state of darkness and abject poverty. As the scripture says, their foolish heart was darkened.

As these doctrines are found in the

heart of the believer and quite frankly very pronounced at times, even so the absence of truth is very pronounced in the unbeliever and especially the spurious believer, or religious pharisee whose loyalty is to a "religious system," a denominational heritage and practice, antiquity and traditions, rather than to God and truth. Spurious converts who in knowing God glorify Him not as God neither are thankful; but become vain in their imaginations, and consequently the foolish heart is darkened, professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man. The inspired writer said they changed the truth of God into a lie, and worshipped and served the creature more than the creator and as they did not like to retain God in their knowledge, *God gave them over to a reprobate mind*, to do those things which are not convenient. See Romans 1:21-28.

Religion is a serious and dreadful undertaking. And if one does not have grace and charity in he heart, he will inevitable fall foul and err in practice and doctrine. To enforce the weight of this thought, I remind the reader to consider the story of Hymenaeus and Philetus who are mentioned by Paul in II Timothy, Chapter two. Also Judas, who betrayed "the innocent blood" (Matt. 17:4, 5). On the other hand, a person who holds them or rather is held of them, and is of sound mind and intelligently honest and consistent, will be led to confess that salvation is of the Lord (Jonah 2:9).

I know of no better place where these principles appear together than in Paul's outburst of praise and adoration in the last four verses of Romans, chapter eleven. These grand truths and foundations of Christendom appear as the wisdom and power of God.

Firstly, that God is the author of everything that comes to pass. For of Him, and through Him, and to Him, are

all things: (vs. 36). Now I beg the reader to go and find out what are the "all things."

Can these "all things" be a reflection of the sovereignty of God? If you take God seriously, would you not perceive that He is the first cause of all things to whom be glory for ever?

The prophet Isaiah said, under divine inspiration, that God formed the light, and created darkness; "I make peace and create evil: I the Lord do all these thins." — Isaiah 45:7.

Paul in speaking of the revelation of divine mystery said that God worked "all things" after the counsel of His own will (Eph. 1:11). Again, "all things" work together for good to them who love God, to them who are called according to His purpose (Romans 8:28). Now the reciprocal of this verse is also truth. For we know that "all things" work together for the bad of those who are not called, etc., etc.

Whatever the arrangements of God toward the saint or sinner, "all things" are of God.

Notwithstanding the depth of Paul's theology, there are men today who profess faith in God but deny that God is the author of everything that comes to pass. Or worse yet, they propogate that "all things" are contingent upon the will of the creature.

Evidently these "professors" have a deeper school of theology that that of the inspired apostle Paul, or else there is the absence of this first principle of truth in their heart.

Professing themselves to be wise, they became fools (Romans 1:22).

Secondly, another principle of grace is that man can have no knowledge of God and His ways except through Divine revelation.

"For who hath known the mind of the Lord?" (Verse 34).

Paul makes a convincing argument of this principle in I Corinthians, chapter two. The reader will note in that chapter

that Paul said, "For what man knoweth the things of a man, save the spirit of man which is in him." (Verse 11).

I ask the reader, can one know the mind of his neighbor if the neighbor chooses not to reveal himself? That is precisely what Paul is saying. For what man knoweth the things of a man, save the spirit of a man which is in him? Even so the things of God knoweth no man, but the spirit of God. But God hath revealed them unto us by His spirit. For the Spirit searcheth all things, yea, the deep things of God. And our Lord, in the offering of prayer said, "I thank thee, O Father, Lord of heaven and earth, because thou (God) hast hid these things from the *wise* and *prudent*, (the professor of faith, the nominal believer) and hast *revealed* them unto *babes* (the little believer). 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.*"

Ah my brethren, I say on the authority of the book and I trust in the power of Christ that one's knowledge of God is contingent on the grace of God. As sinners, we are entirely dependent on Sovereign Grace for the knowledge of Diving truth. We have no other plea. Who among sinners is able to ascend into heaven, the mount of God (that is to bring Christ down from above:) or, who shall descent into the deep? (that is, to bring up Christ again from the dead.) Who is able? Who among us can force Christ the Eternal Son to reveal the Father?

"My heart is leaning on the word,  
The living word of God,  
Salvation by my saviour's name,  
Salvation thro' His blood.  
I need no other argument,  
I need no other plea,  
It is enough that Jesus died,  
And that He died for me." — L. H.  
Edmunds.

Thirdly, God owes no obligation to

man, and man has no rightful claim on God (verse 35).

Or who hath first given to him, and it shall be recompensed unto him again? (Verse 35).

I've heard and witnessed the religious hucksters in this country (evangelists so-called) say that if you the sinner got on your knees and said the sinner's prayer (Luke 18:10-14) that the most high God of heaven and earth was *obligated* to that sinner.

Can you imagine the most high God in an obligatory state? Such anemic reasoning as that on the part of an evangelist is not worthy of refutation.

Me thinks to myself that a one-cell ameba has greater reasoning powers.

Under the experience of grace, the sinner will inevitably learn this principle of truth and grace. God will "burn" the standing corn of the sinner (Judges 15:4, 5) so as to make room for the "good seed" (Matt. 13:8) that it might be called "the planting of the Lord."

Under the experience of Divine grace, the sinner will learn of his demerit before God, not only will God burn the field but also the barn and storehouses. All works of flesh will be burned. The sinner will be stripped of his self-righteousness, his cloak, his friends; yea, even his loved ones may forsake him and like Isaiah, he will lament, "woe is me! for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts." — Isa. 6:5.

In Isaiah's text, you might note that when he saw the Lord, the "posts" of the temple were "shaken" and "moved." Even so, when the poor sinner sees the Lord God of Sabaoth and feels that his sins are exceedingly sinful, the "posts" in the heart will tremble and quake, and he will cry, "woe is me."

When Elijah *heard* the voice (I Kings 19:13), he wrapped his face in his mantle so as to hide himself. Elijah "sensed"

God's glory and "felt" his own utter depravity and demerit.

When Moses heard the voice from the burning bush, he was afraid and hid his face (Ex. 3:6). Moses, I say, hid his face. If a man of Moses character and esteem, a man to whom the oracles of God were committed, "felt" to hide himself, how much more should we depraved wretches feel our dependence upon God and that we have no rightful claim on Him? The Lord is under no obligation to man, but rather hath concluded us all in unbelief. There is none that understandeth, there is none that seeketh after God, there is none righteous, no not *one* (Romans 3:10), there is none that doeth good, no, not *one* (Romans 3:12).

If there were one righteous man in all the earth, a man of merit and esteem who could approach God on the grounds of self-righteousness, then God would be obligated. But since *all* are concluded in unbelief, God is under no constraint nor obligation to man.

Therefore, those who would kick and butt and rail against the doctrine of God's absolute sovereignty, let every mouth be stopped.

Fourthly, another principle of grace reigning in the heart is that the supreme and ultimate purpose of "all things" is the glory of God. (verse 36).

For *of Him*, and *through Him*, and *to Him*, are "all things": to whom be glory for ever. Amen.

Isn't that a bit strange? The word "all things" seems to appear again and again in the text. Incidentally, have you found out what the "all things" are as propounded in the introductory remarks of my paper?

In discussing this doctrine with one, the remark was made my him that "he believed that whatsoever God *purposed* came to pass."

I agreed and responded, "whatsoever comes to pass, God *purposed*."

Can you name one thing that has come

to pass or is coming to pass, or shall come to pass that God did not purpose?

I feel to offer a word of caution here however when one is considering the "absoluteness" of God. And that caution is to consider the work of God in the context and language of Paul's last seven words of verse 36.

"To whom be glory for ever. Amen."

If one does not consider the "glory of God" as the supreme purpose of "all things;" then, the sinner will inevitable offer violence to the "guilt-ridden" conscience of the creature and destroy the liberty or contingency of second causes rather than establish them.

But for those of you who would accuse me of going off on the "deep-end" and tag me as a Hyper-Calvinist, let me say now and forever more, "I's rather be in the *deep end* of an ocean of Sovereign Grace whose everlasting arms are underneath than to *splash about* in the mud puddles of human responsibility."

The language of Paul is that whatsoever ye do, do all to the *glory of God* (I Cor. 10:31). Man's chief end is to glorify God. And I verily believe that when the doctrines of God are realized and manifested in the world to come, that man and all the arrangements of human events will have been so "fixed" so as to reflect the glory and image of God. Salvation as well as damnation will reflect this glory. The one will magnify the attribute of Divine Mercy, the other Divine Justice, to wit, the scales of God will be perfectly balanced and the one will compliment the other.

The arrangements are so "fixed" *for of Him*, and *through Him*, and *to Him*, are "all things," in this world and the world to come. Amen.

In hope of the Gospel,  
Jack H. Dawsey

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Dear Editors,

Enclosed you will find an article I wrote, after feeling impressed to write



about two dreams I had recently. If you think them worthy of publishing, you have my permission to use them, and if not please throw them away.

Last night I finished reading the *Signs*, (June issue) and really enjoyed it. Everyone of the writers were blessed to write the things we love to hear, giving all the praise, honor, and glory to God, to whom it all belongs, and explaining the Scriptures in such a beautiful way, it was food for the soul. I believe His ministers are the ones He gave the five talents to in Matthew 25, and the talents are the precious treasures He gives you, revelations, dreams, and visions, and you will hear Him say, "Well done, thou good and faithful servant". You are often tired, weary, and don't feel physically able to go, but God gives you strength, desire, wisdom, and puts words in your mouth to praise Him and feed His children. We feel thankful to God for you all. He has really been good to His little ones.

Gladys Page

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#### "WE HAVE GOOD THINGS TOO"

Praise the Lord O my soul for all the good things He has given us. As unbelievable as it seems I can witness with David, (if not deceived) in some of his experiences. The 23rd Psalm has been precious food to my soul, especially the 3rd verse; He restoreth my soul. I feel that is what He did for me. Psalm 40:2 He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a Rock and established my goings. 3rd verse, And He has put a new song in my mouth, even praise unto our God." He also lifted me up out of what I felt was a horrible pit and filled me with praises to His Holy name, to whom all the praise, honor and glory belong.

It is my desire to write and tell the elect family of God what He has done for us; words that will be to His praise, and a comfort to his little ones. Of myself I can

do nothing but through Him I can do all things. Also, I feel it is my duty to share the wonderful dreams He has given me, one who is nothing but a failure, the vilest of sinners.

On Friday, May 13th, 1977, we heard about another one of our dear members at Bush Arbor, being dead. It seemed that everything we heard was bad news. That night, feeling grieved, and worried about several other things, also my sins, weakness, and failures; feeling I has sinned against my God, and my little hope seemed almost gone. I felt so undone, I cried and asked the Lord to give me courage. Finally I fell asleep and I dreamed a little girl came to me; I don't know who she was, but believe she represented the Church of God. She told me that she too had doubts, fears, and anxieties; (I could witness with her when she said this). But, she said, "we have good things, too". I felt my spirit revive in my breast and rejoiced, I could witness the good things with her, too. Then I heard a voice say with authority, "The war of the mind is over". My burden was gone when I awoke and I felt so calm and peaceful; felt the Lord would take care of all my problems, and He has; some of them already.

The following Monday night, I dreamed one of our neighbors and I were in our yard, as we started to go inside, I looked at the trees, they were the prettiest I had ever seen. After telling my neighbor to look at that pretty scenery, I looked up at the sky and saw Jesus in a white cloud. What a beautiful sight! For a long time I had longed to see Him, and I saw Him plainly for just a moment. What a wonderful God we have to show us these precious things, and turn our mourning to joy.

The good things have been on my mind a lot, since my dreams, and I will mention a few of them, if it's the Lord's will.

The greatest of these is the love of God for His little children; so great that He

gave His only Son to die for them, (and I hope I'm included).

He gave us a little hope that we are His, and some day will take us to dwell with Him on High, and be forever satisfied.

He sends His Ministers to preach and write words of comfort to his children.

He gives us meeting houses to attend on Sunday, to hear the gospel preached, and meet with our people of like faith, which is indeed a joy and privilege.

He gives us our dear families, friends, homes, food clothing and everything we need. The list seems endless.

Little Children of God, when you feel down and out, may we all be blessed to think of the good things that we have, (they will out weigh the bad) thank God for them, and praise Him from whom all blessings flow.

Humgly Submitted In Bonds Of Love,  
Gladys Page

---

Some harbours have bars of sand which lie across the entrance and prohibit the access of ships at low water. There is a bar, not of sand, but of adamant rock, the bar of Divine Justice, which lies between a sinner and heaven. Christ's righteousness is the high-water that carries a believing sinner over this bar, and transmits him safe to the land of eternal rest. Our own righteousness is the low-water, which will fail us in our greatest need, and will ever leave us short of the heavenly Cannan.

Toplady

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By postal law publications being mailed by second class postage are required to submit circulation and management information yearly to the postal authorities and print the same in their periodical. You will find this in the front part of this issue.

Probably very few of our subscribers had any idea of the amount of our paid circulation, and knew not if it was great or small. To some the amount may be more than they thought, and to others, much less.

This number has been more or less the same for several years. When the subscription list fell off and appeals went out our people were very good to respond. For this we are thankful.

On simple investigation it may be seen that the number of subscriptions we have will not even pay for our printing costs. Were it not for the generosity of so many of you we would long ago have reached the crisis stage.

At this time, since our tables are laid bare before you, may we earnestly seek your continued support. We especially appeal to our Elders to get new subscriptions in your respective areas, and to our other subscribers to try and see if they can find at least ONE OR MORE new subscriptions.

We have the oldest and one of the finest magazines among the Old School Primitive Baptists. For over one hundred forty-five years we have found comfort and solace in its pages, and that to the glory of God. By His grace it will continue.

One other area in which our people can help is to send in good material for publication. News from our churches scattered abroad is always refreshing and informative.

Hoping to hear from you, we remain, hopefully, your servants.

The Editors

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#### MINUTES OF THE PRESBYTERY

Pursuant to the request of Union Primitive Baptist Church at Floyd County, Va., a presbytery met July 30, 1977, at 10:50 A.M., for the examination of Brother Larry Hollandsworth, if found qualified in accordance with the written word of God, at the satisfaction and discretion of their judgment, to ordain the above mentioned to the full work of the office of the gospel ministry.

The solemnity was begun with song and prayer by Brother Larry Hollandsworth, discourse following. All Elders of our faith and order present constituted the presbytery. Those present were as follows: Elders Amos I. Hash, Leonard Key, Kenneth Key, Lane Carter, Denver Simpson, Roy Agee, N.F. Conner, Rufus Brown, Hale Terry, Raymond Goad, and Donald E. Smith.

The Presbytery was organized by electing Elder Hale Terry as Moderator, and Elder

Donald E. Smith as Clerk. Elder Kenneth Key and Lane Carter were chosen to perform the examination of the candidate. Elder Hale Terry, having been duly appointed by Union Church in conference July 30, 1977, as spokesman for the church, delivered Brother Larry Hollandsworth to the presbytery. Examination was made by Elder Kenneth Key using scripture reference Tit. 1:4-9, and Elder Lane Carter I. Tim. 3:1-2. The presbytery being satisfied with the examination and answers given by the candidate, administered the laying on of hands. The ordination prayer was delivered by Elder Denver Simpson. Elder Amos I. Hash delivered the charge to the candidate. Scripture references for the solemn Bible charge was I. Pet. 5:1-3, with Elder Leonard Key in conjunction with Elder Hash.

The Clerk asked Elder Hale Terry, spokesman, if the church approved the work of the presbytery, which was answered in the affirmative.

A Certificate of Ordination was presented to Elder Larry Hollandsworth and the right hand of fellowship and brotherhood given. The ordained Elder was delivered back to the church as an ordained minister of the Old School, Primitive Baptist Church at Union Primitive Baptist Church, Floyd County, Virginia.

The minutes consisting of the work of the presbytery were read and adopted. The presbytery was dismissed with prayer by Elder Raymond Goad.

Elder Hale Terry, Moderator

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Burlington, N.C.

November 1977

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## EDITORIAL

DECEMBER 25, 1977

The above date marks two important events this year. One affects the family of man to a large extent. The other event affects the family of God. Christmas, the first event to come to mind for most, will greatly and extensively effect its allurements to the family of man, and so affect the same. The first day of the week, or the believers day of worship is

the other event and its importance is felt by the family of God.

Two events, both claimed as having religious importance to those who follow after them and neither of them about to be abandoned by its followers. This year, 1977, however, these two events clash head-on and for many one or the other must have the pre-eminence. Dear reader, which will it be for you? Are you thinking that you will enjoy them both and thus make the best of both worlds? Be not deceived. God is not mocked. You cannot serve God and Mammom. (Galatians 6:7, Matthew 6:24)

While not wishing to force my practice or principle on anyone, let us consider several weighty matters before us and see how we weight out in the balance of consistency. Surely none of us who claim the Name of our Lord wish to offend either our conscience or our God, yet in many things we must confess we do offend. First consideration: Christmas is of heathen origin. No Bible student would deny this. Not one word in all the sacred pages tell us when Christ was born. Never are we instructed to lay emphasis on His birth, but rather on His death. (I Cor. 11:25, 26) Christmas has evolved from a Romish superstition in old times to the rankest form of paganism today. There is not even a remote connection between the structure of this *Holy Day* and the birth of Christ. Take, for example, trees, lights, candles, reindeers, garland, tinsle, and other similar oriental junk sold for the supposed celebration of the birth of Christ. Is it not a foolish waste at best and an abomination at worst? Read Luke 16:15, carefully. *"And he said unto them, ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God."* Is this not highly esteemed among the family of men? Then does it not follow that it is abomination with

God? What of the poor working people who go in debt hundreds of dollars to "give the kiddies Santa". All the while lying to them by saying Santa is the giver of good gifts (if you will be a good little Arminian) when James 1:17 teaches the opposite.

Our sensible readers, however, have seen much of the folly and would admit that "commercialism" has taken over Christmas. To that I would say, "Let commercialism have it, I don't want any part of it". Several years ago a professing church woman told me that she was making an effort to put Christ back in Christmas. To which I replied, "I never knew He was in it to begin with." Needless to say, she cooled on me soon. More recently, in speaking with an acquaintance, the subject of Christmas came up and when I commented that our family had never celebrated the birth of Christ on December 25th as such, the man became incensed and terribly upset, remarking, "You're a weird man. Everyone is entitled to a birthday, even Jesus". Away he went, shaking his head. I tell this to set forth a point. The man was and is exceeding wicked and does not even profess to believe in Christ. To him, Christmas is like New Year's day and Halloween - a time to make merry. Brethren, be not unequally yoked. (II Cor. 6:14-17) Abstain from all appearance of evil. (I Thes. 5:22) You think that because you do not enter into the grosser forms of this pagan festival that it will be alright? You may say that the spirit of Christmas to you is to get together with the family and exchange a few simple gifts and nothing more. Curious that you would select December 25th to do this. However, let me move on to another consideration.

Second consideration - the first day of the week is of Bible origin, whereas Christmas is not. Ample proof of this can be supplied, but let the following suffice, "And upon the first day of the

week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." (Acts 20:7) No one can prove that the first day is the only day we may gather to worship. On the contrary, every day is the Lord's day and we may and do call upon Him in Grace at any time. Even though, in the Apostolic pattern, the disciples came together weekly, (more often in the first church in Jerusalem) *and the time was for the family of God to remember the Lord's death in the breaking of bread.* (This is very likely a reference to the Lord's Supper.) The elect family of God, chosen, called out, are not to follow the way of the world but to meet in a holy love feast - a true family reunion, unlike any that the family of man ever engaged in. What a blessed thought, that we have a spiritual family to meet with and to exchange our gifts with. Not worldly trinkets bought from a list of those who gave to you last year, but gifts such as love, joy, exhortation, prayer, helps, governments, teaching, and others which freely we have received by Grace, and freely we give to our spiritual family by that same Grace. (I Cor. 12:28-31) "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching; Or he that exhoreth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness." Romans 12:6-8 Dearest family of the Lamb of God, this December 25th, how will it be with you? Will you want to, as many will, call off the church meeting so you can get together with the family of man?

Or will you rather, under the sweet influence of God's Spirit, wish to meet with the bloodwashed family under the banner of love? To those, drawn under

the sweet influence of a Saviour's love, there is no choice. Nor will there be any reluctance to tell our earthly families that we are to "Seek first the Kingdom of God" and be found in that Holy convocation when they meet to worship.

Let Santa Claus have his admirers as Dagon and Ashdod did in Old Testament times. *To the believer, Christ must have the pre-eminence.* Saints of God have been taught by the Spirit of Holiness that they can not have respect to these so called man made, money motivated, Satan directed, religious days, but rather do they say:

Peace be within this sacred place,  
And joy a constant guest!  
With holy gifts and heavenly grace,  
Be her attendants blest!

My soul shall pray for Zion still,  
While life or breath remains;  
*There my best friends, my kindred dwell,*

There God my Saviour reigns.

In conclusion, may you be stirred to ask yourself, "Where will I find my *best friends and kindred* on December 25, 1977? With a desire to offend none of the House of Faith, but stir up their pure minds, I remain,

Your humble servant,  
J. F. Poole

#### VOICES OF THE PAST

"He being dead yet speaketh"

#### ABLE TO STAND BUT LIABLE TO FALL

(By Elder H. M. Curry in 1895)

The Proposition that Adam was able to stand but liable to fall, came first to my ears from Methodists and New School Baptists. The expression sounded puerile and illogical to me then, and sounds so yet. To me the phrase is meaningless; but grant it a meaning, and it arrays itself against the whole

tenor of Bible Truth, and all facts of human experience, as exemplified in the universal history of the human race. Such sayings and phrases as this became current through lack of thoughtful investigation. I invite the reader's attention to the following discussion of this trite expression; and if, after impartially considering this matter, he should still be of the opinion that "Adam was able to stand, but liable to fall," his position will be more clearly defined in his own mind, and perhaps entitled to more credit from those of contrary belief.

Let us now proceed to consider some of the *a priori* arguments. First, God had a purpose in man on the earth. When faith beholds the works of God in creation it sees nothing in vain; the domestic beast of burden, the ravenous beast of prey, the wholesome grape, the deadly upas, the useful iron, the seducing gold, the wholesome food, and the destructive poison, all answer some useful end, some wise purpose, some intelligent design of the mind that created them. Shall we confess this, and then say that man, the climax of the natural creation, was created without a purpose or design, either for time for eternity by the God of all wisdom? Did God create man, and turn him loose in the world to ruin himself and all his posterity, to thwart God's will and destroy all his pleasure?

The first purpose of God in placing man upon the earth was that he should multiply and replenish it. God made the earth not in vain; he made it to be inhabited. — Bible. If Adam was able to stand, he was able to defeat God's purpose in this; for had he stood, there is no ground to believe that the earth would ever have been inhabited; for, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." (John 12:24) These words of Jesus set forth a universal fact in nature, a deep and

comprehensive truth. The same truth may be stated in these words: Without death there is no reproduction. In the vegetable world seed must die before they germinate and reproduce their kind. The same principle, although not so plainly exhibited, extends into the animal world. The animal organism embodies both animal and vegetable life mysteriously combined, and the power of reproduction, growth and repair lies in the vegetable life. The multiplication of the human race did not begin until death passed upon the man; so from this it is seen that if Adam was able to stand, he was able to render the creation of the world in vain.

But grant that the multiplication would have gone on without the fall, what would have been done with the people who would have come into the world by this time? The garden of Eden would have been full to overflowing against this time. There would have been a continually increasing stream of humanity pouring into the world, and none going out. What would be done with them? Upon what would they subsist? Where would they stay? What would be their occupation?

Again, suppose Adam had stood, then each of his posterity would have been subjected to the same probation. Each one able to stand, but liable to fall. Some, doubtless would have succumbed to this liability to fall, and would have fallen, while some would have demonstrated their ability to stand, by standing. The human race would then be divided by death, some dying, and some living here forever. What a state of confusion this would be. Instead of the wisdom of the Creator being exemplified in the harmony of his creation, it would be impeached by this monstrous, unnatural, impossible discord.

It was doubtless God's purpose that the earth's resources should be developed, as exemplified in the various lines of human industry, enterprise and

progress. The one essential element of human character upon which all industrial enterprise depends is the love of money. This is declared in the Scriptures to be the root of all evil. This root of all evil, then, is the prime impetus in all human progress, advancement and improvement. Without it new countries never would have been discovered, explored and settled; cities would never have been built; civilization would never have developed; the arts and sciences would have remained unknown; there would be no such thing as social or political society, no commerce, no trade, no improvements, no progress, no luxuries, no conveniences; in fact men would all be savages. The fall of Adam enters into the very foundation of all the essential elements of the qualification of men to inhabit the earth. All the lust of the eye and pride of life are essentially necessary to building up human society, either social, political or religious.

Again, the world in its present condition is either as God intended it should be, or it is not. If it is not as God intended, then God's intention has gotten from under his control. There are only three positions to be taken with regard to the first man: God either purposed that he should fall, or purposed that he should not fall, or else had no purpose at all in the matter. If he purposed that he should not fall, but remain sinless forever, then the earth is peopled with an entirely different race of beings from what God intended; everything has

gone contrary to God's purpose. If one man could reverse the purpose of God, and change the whole world, both for time and eternity, of what account is God's purpose? Where is any ground of hope of salvation either for time or eternity through the purpose of the same God? Where are our obligations to call him God, or worship him as such? Where is his right to call himself God,

and claim our confidence, reverence and praise? To say that God purposed him to stand, but that man fell, is to plunge into the darkest, blankest, most hopeless fatalism. If we say that God had no purpose one way or the other, then what do we mean by talking of God's purpose? If we say that God purposed the fall, then there is no conflict between God's purpose and the existing state of affairs.

We can then look upon the word "purpose" as meaning something; and when we talk of God being a God of purpose our speech harmonizes; and when we speak of his purpose of grace we can do so with just reverence and holy confidence.

Again, God purposed that man should be removed from the earth by death. "Dust thou art, and unto dust shalt thou return." One may say these words were spoken after man sinned. True enough; but did they come into the mind of God after man sinned? This is the utterance of a decree; but is the decree no older than its utterance? If God did not intend in the creation that man should return to dust, why did he create him from dust? Why did he not make him of some other material? But the very fact that He made him of dust shows that the decree, "Unto dust shalt thou return," was in the mind of the Creator when He made him. "It is appointed unto men once to die." — Bible. Death, then is an appointment. Who made the appointment? God made it. Has God any appointments now that he did not have from eternity?

Let us now turn to God's purpose of grace in Christ. All the provisions of grace for the salvation of the people were made in Christ before the foundation of the world. If Adam had stood, what would have become of the purpose of grace? When we say he was able to stand, we say that he was able to defeat God's purpose in Christ. It is declared in the Scriptures that Christ was foreordained before the foundation

of the world. Foreordained to what? To die. To die for whom? For men who might not need it — for a man who was able to stand? If Christ was foreordained to die, and Adam was the figure of Christ, is it not plain that Adam was included in the same decree of death? When Christ died He was delivered to death by the determinate counsel and foreknowledge of God; not by the provisional counsel, as a remedy provided to meet an emergency; not by his permissive counsel, as one permitted to be slain for the sins of others. There is no mention in the Scriptures of a Permissive Counsel, but Determinate Counsel. Then, if Adam was included in God's counsel at all, he was in his determinate counsel. The creation of Adam was in God's counsel, for He said, "Let us make man." God's dealings with the man after he was made were in his counsel, for He placed him in a certain environment, with certain restrictions upon his liberties.

One may say that God knew that Adam would fall, and provided the remedy before the calamity came. To admit God's foreknowledge of the event is to yield the point that he was made to stand, for how was he able to stand if God knew that he would fall? The proposition is incompatible with foreknowledge. It is argued by some that God knew that he would, but he did not fall by God's decree. By whose decree did he fall? If God foreknew the man would fall, the event was certain, inevitable and could in no wise fail to come to pass. Now, what made the event certain? What rendered it inevitable? What brought it to pass? One says that God's foreknowledge of an event does not necessitate its coming to pass. If God's knowledge does not, what does? "Who is he that bringeth to pass when the Lord commands it not?" (see Lam. 3:37) Either God's decree makes the event certain, as foreknown, or it is purely a matter of total necessity.



If Adam was able to stand, how long was he able to stand, against what was he able to stand, and wherein consisted his ability to stand? Was he able to stand forever? Was he able to stand under all circumstances? If we answer yes to these questions, then his ability to stand consisted in his infinite perfection, for nothing short of infinite perfection could stand forever under all circumstances. If he was infinitely perfect, to enable him thus to stand, wherein lay his ability to fall? Ability to stand and liability to fall cannot exist at the same time in the same creature; for where liability to fall sets in, absolute ability to stand ends. *Ability to stand, in this expression, must be absolute or it cannot be considered, for if it is not absolute it must be relative, and relative ability to stand is entirely swallowed up in liability to fall.*

Let us now pass to the *posteriori* arguments. The fall itself is evidence that the man could not stand. Had he not fallen he would thereby have demonstrated his ability to stand; but he fell, and consequently he demonstrated his inability to stand.

The transmission of his sin to his posterity is conclusive argument against his ability to stand. The total, inherent, hereditary depravity of the human race is essentially and inseparably connected with this subject. Cavil as we may about predestination in Adam's case, it shows itself in all his progeny. They are all born sinners, grow up sinners, and die sinners, without exception or remedy. What then has fixed the universal, unalterable, irrevocable reign of sin and death? Is it fixed by God, or does it come by fate? Is it the provision of infinite wisdom, or is it through the lucky intervention of some work of chance? Did God, either in ignorance or knowingly, leave the issue of life and death of unborn millions to the uncertain will of one man? If God did not know the consequence when he

created man, then he is ignorant and stupid, and is no God. If he knew the consequence, and yet created the man, and gave him power to ruin his unborn progeny in sin, death and eternal destruction, knowing certainly that he would do it, is he not a strange kind of God? Is not such a course more like that of a madman than like that of an allwise God? Which is the greater display of wisdom, righteousness, justice and judgment, for God to leave the issues of life and death of an unborn world to the caprices of one man's will, or to fix all by his own infinite will and wisdom? Which would faith choose as a source of consolation, that the wellbeing of a world was left to one man, and he ruined it, or that God held the issues in his own eternal grasp?

The great stumbling-stone in the way of most minds is the trite, meaningless expression that this would make God the author of sin. But is it not taught in the Scriptures that God visits the iniquities of the fathers upon the children? Where is there any human code of practice or standard of justice but what would pronounce that unjust, wicked and cruel? Visit the iniquities of the fathers upon the children of the third and fourth generations. Punish the child for the crime of its grandfather, a crime committed before the child was born, or even before its parents were born. If we are going to impeach God by human standards we must impeach him here, and declare him wicked, unjust and cruel; and renounce his name, and abandon his worship. But again, Jesus said that the blood of all prophets, from the blood of Abel to the blood of Zacharias, that perished between the temple and the altar, shall be required of this generation. Where is the justice, from a human standpoint, in requiring all the righteous blood that had been shed for four thousand years, of that generation? Such destruction as had not been since the world began was sent upon that

generation of men, women and helpless children, and God did it. Then, upon this point of God being unjust if he does so and so, let the words of inspiration stop every mouth, and silence every tongue.

The law in its nature, design and effect enters into this discussion. Many minds are misled by their wrong notion of the law. The law was not given for men to keep. It entered that the offense might abound. They say that God would not have commanded Adam not to eat if he intended that he should eat. How do they know what God would have done? By what or by whom do they judge? How could man transgress without a commandment? It required the commandment to answer the purpose. It is argued that God's decreeing the fall of Adam would destroy man's accountability. Would it be and worse, from their own standards of judging, to hold Adam responsible for what he was purposed to do, than to hold a babe born in the nineteenth century responsible for Adam's transgression by fixing upon it the sin committed by another six thousands years before it was born? The doctrine of hereditary total depravity will not harmonize with the proposition that Adam was able to stand.

Lastly, I shall call in the testimony of Christian experience. Can a Christian live without sin? We regard those persons who hold and teach that a man can live without sin as deluded, fanatical heretics. If the Christian, who is born of God, washed in the blood of Christ, justified, sanctified, and led by the Spirit of God, cannot live without sin, how can the natural man live without sin? Adam in his creation was a natural man, of the earth, earthy. He had natural capacities, fleshly qualifications, propensities and desires; *then how could this man in nature be expected to do what the most gifted saint cannot do?*

Elder H.M. Curry

There is sometimes on trees and flowers what florists call a false blossom; how many such do we see in the world of professing Christians!

Toplady

If I build a house, it is ten thousand to one if I do not afterwards find it defective in some respect or other: there is continually something to add, or something to alter, and something that may be improved for the better. If I write a book, I find it imperfect. Some errata of the printer, some defects in the language, something to add, or something to retrench. So it is with all human works. The work of Christ's righteousness and redemption is the only finished, the only perfect work that ever was wrought among men. God gave me faith in it!

Toplady

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## OBITUARIES

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### BROTHER WILLIE S. RUDD

Precious in the sight of the Lord is the death of his saints. We saw the evidence of faith, hope and charity in the walk of our precious Brother Willie Rudd, who was born in Caswell County, North Carolina on December 26, 1911, and having spent many of his 65 years as a successful businessman in Mebane, North Carolina.

He proved his love with his time and talent and many other ways, for the Church at Bush Arbor, where he came home to his friends in May, 1960, and remained a loyal and faithful member unto death.

Our Brother departed this world to be with his Lord, May 13, 1977, leaving a precious and faithful companion for more than 41 years, to mourn her loss with a lonely heart: Sister Edna Kembro Rudd and a lovely foster daughter, Mrs. Kay Langler, sisters Mrs. Fannie Ribelin, Sister Lessie Clayton, Sister Betty McKenney, Mrs. Ethel Dabbs, Brothers Robert, Nathaniel, Columbus and

Thomas Rudd. May the gracious Heavenly Father continue his richest blessings upon these precious ones.

Blessed are they that mourn, for they shall be comforted.

Brother Rudd's funeral was conducted at his beloved Bush Arbor by his pastor, Elder Wallis Smith. His body was laid to rest that peaceful rest in the church cemetery beneath a mound of beautiful flowers.

Approved by the Church at Bush Arbor on June 11, 1977.

Clifton Robertson  
Elder Wallis Smith, Moderator  
Brother Earl Rudd, Clerk

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### MEMORIAL

INASMUCH as it pleased Almighty God to remove by death two of our very highly esteemed members of Hopewell Church within the past year, to wit: Sister Ruth Duit and Sister Beulah Kimbro; and

WHEREAS, we deeply feel the great loss of these sisters and with sadness of heart, we must bow in humble submission to God's will.

BE IT RESOLVED, that we encouch their brief obituaries in this MEMORIAL.

RUTH DUIT (March 4, 1895 — December 23, 1976). Sister Duit became a member of Hopewell Church, September 13, 1975, at the age of 80 although she was a faithful attendant at church long before this time, and was able to attend church up until two months before her death. She had a great love for the truth and for all the brethren. She often contributed to the welfare of needy persons even though many of them were complete strangers to her. She was the personification of love and she communicated that love to everyone she met especially to the Household of faith. Her death came at 6:30 p.m. in a Winnsboro nursing home just as a group started singing a religious hymn. Her husband preceeded her in death in 1968. Until two months before her death she lived with her daughter and son-in-law, Elder and Mrs. Joe L. Hamrick. She leaves one son, one daughter, five grand-children, and three great-grandchildren. Her funeral was conducted by Elders E. J. Lambert and W.W. Fleet. Her remains were laid to rest at Hopewell.

BEULAH KIMBRO (May 27, 1892 - February 26, 1977). In January 1910 she married Henry Kimbro who preceeded her in death June 1960. There were no children born to this union. Aunt Beulah joined the Hopewell Primitive Baptist Church October 1, 1950 and was baptized by Elder E. J. Lambert. She was blessed with a good singing voice and a love to sing. She could often be heard singing hymns while alone in her home. Rock of Ages was one of her favorites. She lived on the same farm she and her husband bought for over fifty years. She dearly loved to attend church and rejoiced in the precious truth as it is in Christ Jesus. Her suffering at times seemed more than she could bear but she never murmured nor complained, bearing it all with that same faith and patience that marked her christian life. Many times she said she was ready to go and often longed for that sweet rest that is not disturbed by pain. Her death came February 25, 1977 in a Winnsboro nursing home where she had lived her last eleven months. Her funeral was conducted in the Winnsboro Funeral Home by Elder E. J. Lambert and Dalton Graves. Burial was in Hopewell Cemetery.

BE IT FURTHER RESOLVED, that a copy of this memorial be filed with Hopewell Church records and one copy be sent to the *Signs of the Times* for publication.

The above ordered written by Hopewell Church in its regular conference June 11, 1977.

Elder Joe L. Hamrick, Moderator  
Audrey R. Hamrick, Clerk

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### GEORGE F. MARINER

It was God's pleasure to cease the earthly life of a dear brother, George F. Mariner, on March 21, 1977, at the age of 87. He was a member of Snow Hill Old School Baptist Church. His parents were the late Mr. & Mrs. William Mariner. He is survived by his widow, Mrs. Myrtle Mariner, a son, Vincent Mariner, a daughter, Dolie Hastings, four grandsons, one granddaughter, twelve great grandchildren, and several nieces and nephews. His funeral was held in Snow Hill Church, conducted by his pastor, Elder James Poole.

Brother Mariner rode to church with us quite often and it was such pleasure to hear him reveal his innermost feelings. He loved salvation by grace and told us many times, "When I die, if you can't get an Old Baptist preacher, just bury me." God's humble poor cannot compromise, there being no substitute for the truth. He related with Paul, "What shall we then say to these things? If God be for us, who can be against us?"

May it be a comfort to his family, to his brethren, and to his friends, knowing he was given a firm belief in an all powerful God. May it humble us to know that this is according to God's holy plan and a step closer to Jesus.

With humble love,  
Sister Audrey Davis

#### SISTER BESSIE TUCKER

God moves in mysterious ways, His wonders to perform and we are made to wonder of His hand-i-work. He does all things well, even when He called our beloved sister Bessie Tucker to unite with the Primitive Baptist Church at Hickory Grove in 1959. She was a devoted and faithful member as long as she was able to attend. Sister Tucker was born May 11, 1898 and died on January 23, 1977, making her stay on earth some over 79 years.

Sister Bessie was married to Marvin L. Tucker, who passed on several years ago. She is survived by two sisters, Mrs. Della Stewart and Mrs. Lillie Bell Wood; one son, Hassie, with whom she made her home as long as she lived. Also surviving are several grand children and great grand children. Her funeral was conducted at Rose Funeral Home Chapel, Benson, North Carolina. Officiating was her Pastor, Elder W.D. Godwin and Elder C. D. Turner. She was laid to rest in the family cemetery near her home beneath a mound of beautiful flowers to await the morning of resurrection when Jesus comes to gather His children home.

In as much as God saw fit to remove her from our midst, may we be blessed to bow in humble submission to His will and gave thanks of witnessed reflection of our blessed Saviour.

Be it resolved, that a copy be sent to the *Signs of the Times* for publication, one be placed in Hickory Grove Church records and

one be given to her family.

This day being June 30, 1977.

Moderator: Elder W. D. Godwin

Committee: Gertrude Royal  
Leacy M. Beasley  
Kathaleen McLamb

#### A. G. BURNETT

It is with much fear that we try to write an obituary for A. G. "Jack" Burnett, at the request of Old Mountain Church.

A. G. "Jack" Burnett, age 69, of the Dry Fork Community, died January 22, 1977, in Memorial Hospital after a short illness. He was a native of Pittsylvania County and a son of the late John Pratt Burnett, and Mary Elizabeth Farthing Burnett. He married the former Alma M. Searce on June 9, 1928. Mr. Burnett spent most of his life in the Dry Fork area, and was engaged in farming until his retirement in 1967. He was of the Primitive Baptist faith.

In addition to his wife, he is survived by two sons, A. G., Jr., of Franklin Turnpike, and Bobby P., Dry Fork; one daughter, Mrs. Deane B. Doss, of Atlanta, Georgia; one sister, Miss Lessie Burnett, Dry Fork, and four grandchildren.

The funeral was held at Wrenn-Yeatts Funeral Home Chapel, January 24, 1977, by Elder H. W. Wray and Elder O. K. Tench, and Elder Wallace Smith. His body was laid to rest in Highland Burial Park beneath a beautiful mound of flowers, to wait the second coming of his Lord and Saviour Jesus Christ.

Jack was highly esteemed by all who knew him, and in his community he was looked on as a leader. He had the love and respect of Old Mountain and other churches in the Association, as well as other associations. Although his name was not written on the church book, we have a hope his name is written in the Lamb's Book of Life.

We feel sure that each one could have called him Brother, for in Matthew 7:20, "Wherefore by their fruits ye shall know them." Jack did indeed bear good fruits, and related beautiful experiences. In a dream he saw a little lamb following behind, and in a measure he felt to be that little Lamb.

Written Ballard and Sarah Barker

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 145

BURLINGTON, N.C., DECEMBER 1977

No. 12

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 12/77  
IT EXPIRES WITH THIS ISSUE.

### THE KITE

or

#### Pride Must Have A Fall

Once on a time a paper kite  
Was mounted to a wond'rous height,  
Where, giddy with its elevation,  
It thus express'd self-admiration:  
"See how yon crowds of gazing people  
Admire my flight above the steeple:  
How would they wonder if they knew  
All that a kite like me can do!  
Were I but free, I'd take a flight,  
And pierce the clouds beyond their sight;  
But, ah! like a poor pris'ner bound,  
My string confines me near the ground:  
I'd brave the eagle's towering wing,  
Might I but fly without a string."  
It tugg'd and pull'd, while thus it spoke,  
To break the string:--at last it broke.  
Depriv'd at once of all its stay,  
In vain it tried to soar away;  
Unable its own weight to bear,  
It flutter'd downward through the air;  
Unable its own course to guide,  
The winds soon plung'd it in the tide.  
Ah! foolish kite, thou hadst no wing,  
How couldst thou fly without a string?  
My heart replied, "O Lord, I see  
How much this kite resembles me!  
Forgetful that by thee I stand,  
Impatient of thy ruling hand;

How oft I've wish'd to break the lines  
Thy wisdom for my lot assigns?  
How oft indulg'd a vain desire,  
For something more or something higher?  
(And, but for grace and love divine,  
A fall thus dreadful had been mine.)  
John Newton (Author, "Amazing Grace")

Troy, Alabama

Dear Editors,

Please find check for \$9.00 enclosed. This will keep your great paper, *The Signs of the Times* coming. My husband passed away in 1970, and we both always enjoyed reading it.

It was a great pleasure to have Elder and Sister Spangler and Elder and Sister Lambert in our home. I was so sorry to hear that Sister Lambert has gone on. I shall look forward to entertaining others, also.

I am looking forward to reading every line you print in this next issue.

Yours respectfully,  
Mrs. Milton C. Carter

### WORD FROM TEXAS

Kleberg, Texas

Dear Editors of the Signs of the Times,

I am writing to renew my *Signs* for two years. I am sending a check for \$9.00.

I enjoy it so much when I am feeling bad. It always helps me to have it to give a boost to life. I am a lonely one living alone, and the *Signs* is always a welcome visitor in my home. I usually read most of it the first day.

Bertha Carter

Kitty Hawk, N.C.

Dear Editors,

Enclosed is a check for two years subscription to the *Signs*. Please use the balance to help to distribute the *Signs*. My receiving the *Signs* is just one in that steady stream of innumerable blessings I have received all the days of my unprofitable life. Each time I open the mail box and see the *Signs*, I receive a warm feeling. Oh what a great merciful God we have, dear Brethren. Without that worthiness in and of our Lord and Saviour, Jesus Christ, none would exist that I might receive of His blessings. Therefore, except I have a worthiness thru Him, outer darkness would surely be my continual stay here in this life.

In as much as be in accord with Thy will, O God, continue enabling the dear Editors of the *Signs* to publish only those truths as are good in Thy sight.  
AMEN

Troy G. Shepard

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#### A LETTER BY MR. HUNTINGTON

The epistle of my sister is come safe, and now lies before me. It is, according to the prophet Habakkak, a song of various things, sung in various tunes.

Your days have been sorrow, and your travail grief. Call this time of adversity Gad, for there is a troop behind; or call them the beginning of sorrows, for unbelief will often tell you that there will be no end of them. Satan is a skilful adversary; he can alter both his appearance and his influence. While I lay in the dark regions of the shadow of death, under the arrests of divine justice, and filled with fury and the rebukes of my God, he worked constantly upon the hardness of my heart, the carnal enmity of my mind, and on that soul-destroying sin of unbelief, in which I was shut up. He took occasion to multiply his accusations, by the sins which stood before my eyes, the burden of guilt which I felt, and

the wrath of the law which worked in me. And I know that this was the devil and the works of him; but after my deliverance had been proclaimed, my calling made clear, and my election sure, he came to me again, so altered in appearance, in language, and in influence, that I really did not know my old acquaintance. He came not now in his sable garb, but in his shining robe; not to attend my funeral to hell and the grave, but as a friend at my wedding; not to accuse, but to give me counsel; not to drive, but to draw; not to sink me into despair, but to lift me up to the wind, and make me ride upon it; not to reproach me, but to praise; not to tell me what an awful rebel I had been, but what a saint I then was. Satan had changed his voice.

And surely among them that are born of woman there had not appeared a greater wonder than Parson Sack. I, not in the least suspecting this strange visitor to be one of the king of Babylon's ambassadors, was pleased with his coming as much as Hezekiah was, and showed him all my precious things; for he came not with heavy tidings, but with smooth things; not as a destroyer, but as a builder up. He treated of the goodness and safety of my state, of the height of divine favour in which I stood, and of my certain arrival at the desired haven. From this he descended to the small number of God's elect; very small, when compared to the world at large. And as he preached, so he endeavoured to apply the doctrine. He worked his bottle-screw into my natural affections, and made my bowels sound. He set before me all my little ones, and my dame, and influenced every tender feeling I had. My compassion, earnest desires, etc., etc., began to rise up and flow out at such a rate, just as Milton describes the lust of Adam and Eve working in them, after they had eaten the forbidden fruit, till they conceived it was now divinity springing up within them. And so I thought that my heart was filled with grace. Having worked

me up to the highest pitch of natural affection for my wife and children, he then left the old hen and chickens, and led my mind abroad to my friends and relations; then to my old acquaintance; next to many tender-hearted, pitiful, and well-meaning people that I knew in the world. And still my heart enlarged, and as he presented them to view, so I took them in. Then he came to the nations at large; still my heart opened and extended as he brought them to bear upon my mind. Then the poor heathens were presented to my view, until my bowels sounded like a harp, not only for Moah, but for all these. And then the irrevocable decrees of God were set before me, just as they are set forth by the Arminians. And next the devils were presented to me as objects of my pity. And this last imagery discovered the cheat. Satan could no longer be hid; and I remembered his former fiery darts, and soon was delivered from the snare of the fowler. However, this was of use to me in the ministry; *for from that time I knew most assuredly who it was that instructed, furnished, equipped, and sent out the whole heard of Arminian teachers; for sure I am that it is the devil transformed that supplies them all.*

Some time after this he paid me another visit, similar to the last. At that time I was in the ministry; he came now as a parson-maker, to instruct me how to proceed in the important work. And that was, to draw no lines between saints and sinners; to make no applications; to enforce no marks, evidences, love-tokens, or sure tokens; to insist upon no criterions, characteristics, infallible proofs, signs, or touchstones; and then I should give no offence, nor should I raise any bars of prejudice against me, nor have any stigma upon my character; my usefulness would be extensive, and my reputation a sweet savour to all. I should endeavour to cast my net so as to take in all that came within the walls of my meeting,

and endeavor to win all to love me; and those who love a believer are passed from death to life. This plan I intended to adopt; but when I was in the work, the fire of Zeal, of love, fervour, holy fear, boldness, and fortitude, flowed into me; so that instead of crying a confederacy, I became a divider and scatterer wherever I went. The hypocrite hissed, and the honest soul felt the energy; and soon God led me to see this stratagem of the devil; and I learnt this lesson by it, that of all the workmen of God, and of all the works of God under heaven, except the death of Christ, a minister of the Spirit and the Holy Ghost's work on the souls of men are the greatest enemies to Satan. *He has no objection to external reformation, if there be no internal regeneration.* It is the Holy Spirit that casts out the strong man armed, takes away his armour wherein he trusted, spoils his house, and takes the prey from the mighty. Having escaped this snare, through the good hand of my God upon me, he paid me one more visit in his counterfeit rags; at which time he set before me all the real and imaginary evils and dangers that would attend me in the perilous work of the ministry; the oppositions from the world, from heretics and hypocrites; the hunger, cold, and nakedness, that I was exposed to; the treachery of pretended friends; the difficult work of getting to be clear in the greatest mysteries of religion, and of escaping all errors; the danger of my life by the way and of death at the end in a hundred forms; together with the uncertainty of the Lord's presence, aid, and support, which he argued from the sad desertions which had lately befallen me. He then showed me my own safety, the goodness of my state, and the happiness which would occur if I withdrew to some lonely place, and kept all the dealings of God with me locked up in my own breast. But this not succeeding, he soon made good his predictions; for there was not a tool, falsely called a gospel

minister, in town or country, but what was barking, biting, warning, or cautioning people against me. And this has continued, without intermission, for twenty-four years and upwards; and I shall think it an ill omen should it cease, which I am in no fear or danger of, seeing the devil has stocked the nation with so many novices whom he puffs up with pride, till they fall under the same sentence that fell upon him.

The bowels of compassion and the inordinate affection that you felt for your sick child, and the rebellion against God that attended it, you may safely conclude, were the effects of a visit from this transformed devil. For God is as well able to regenerate a child as a man; and can perform that good work in the last moment now, as well as in the thief upon the cross. "His hand is not shortened." Besides, you have no scripture to prohibit or forbid your praying for your child, nor yet for the life of the child, supposing you conclude with, "Not my will, but thine be done." And if we cannot say this from the heart, then we can pray for submission that we may do it. David fasted, cried, and prayed all day and all night long for his child, though God by His prophet had declared it should die. He prayed even against the revealed will of God. But your prayer would have been according to His will. This is plain, because the child is restored to you again, even without being prayed for. God will have us at His feet; and it is not a little crossing and trying that will bring us there and keep us there. To be stripped of all comfort, and to be laid in irons for a whole year, and this attended with intolerable hardness of heart; to be left free among the dead and be given up to the influence of a sleepy devil, who shall give you a dose of his opium under every prayer that is put up and under every sermon that is preached; this, this will be worse than all the afflictions that have befallen little Isaac. So I conclude,

and so you shall confess. Call it one more secret from the locks of Samson.

W. Huntington

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Towaco, New Jersey

Dear Brother Poole and family,

It is the Lord's day today. What a great blessing that the Lord has set a day apart that we may rest from our labors and go to His house and hear His Word. That it may be like David, "O how love I Thy law, it is my meditation all the day." Even on the Lord's day at night we must say, "My soul cleaveth unto the dust. Quicken thou me according to thy word." The world takes such a big part of our life; sometimes I am afraid my whole life. We have to come to such a low state before there is a need for deliverance and when He works that need, then the Lord is also ready to help us. O what a dissimilarity. It is to our shame! But it shall also be to His praise. We shall never be able to say that we sought after God. And because He sought after us there is hope that one day we will be delivered and brought there where He is Who has bought us with His blood.

Here we are only strangers in a strange land. Oh, that the Lord may give us grace to stay strangers. How is the gold become dim. How is the most fine gold changed. Instead of seeking His communion, we seek after the money god, after the god of entertainment. There is nothing left but shame. That we may go to Him, shamefaced! There He shall remember His covenant - covenant security (that is better than Social Security). "Trust in Him at all times, ye people, pour out your heart before Him. God is a Refuge for us. Selah

I hope that you may experience this often, and your family. I hope you are all in good health. Please give our regards to our friends. We are all doing good. We hope to hear from you soon. We hope



that God may bless you and your people, and I just read on the bottom of your last letter, "Pray for us." May I make the same request. We need this so much - His intercession, but also prayer for each other.

Leonard VanWingerden

(This communication is from a precious one who is a member of the Dutch Reformed Church in New Jersey. They have visited our meetings in the Salisbury area and stayed in our home. While we could find points to differ on had we wished, we were able to talk of that free and everlasting grace, and our lovely Redeemer.

We would be delighted to have more such letters to print in the *Signs*. Letters free of flatteries and praise of men are refreshing and most welcome. May we be blessed with more of the praise of our God, for this, I believe, is what our subscribers really want to read. The Editors)

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Durham, N.C.

Dear Editors,

For the past few months I have received two subscriptions each month of the *Signs*, the old issue expiring 5/77, and the new 5/79. Please correct this error in mailing out the next issues.

Sometimes I lend my copies out to my son, so now would be a good time to subscribe for his own. Therefore, I am sending a check for a 2 year subscription as a gift to him. In that way it will pay for the extra copies I received and he will then enjoy his own collection. His cancellation will be the same as my own. His mailing address is Mr. Charles R. Stewart, Route 6, Box 204, Durham, N.C., 27703.

Seems the reading matter gets better every year, but then I read through the old issues, they are as sweet to me as the new. Nothing changes when the truth is written. As God is unchanging, I hope the Word preached to our people is never changed as I have seen and heard among some who have drifted away

from the Truth. One, who is a member of our church, moved to a distant state, and related the request of a man and wife acquaintance of hers, that they hunger to hear the Truth preached to them again, as they know it. All around, all they hear has been "watered down" to suit the evil modernism trend of following after the wants of the people instead of the needs of the Truth set forth by God.

Therefore, I feel to be blessed of God when I receive from the *Signs* words of comfort for my soul and a witness to what I feel to be the true word of God. Even though the allotment given me is small, it is sufficient.

May the Lord continue to bless you to write the words of truth to those who have been given an ear to hear and a heart to understand.

Novaline Stewart

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Mobile, Alabama

Dear Editors,

Please renew my subscription to the *Signs* for another year. The enclosed check is to cover same, and use the balance as you see fit. The *Signs* is the most wonderful paper. May the good Lord be with all you editors, all ways, and in all things.

Yours truly,  
James D. Randolph

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Fort Lauderdale, Fla.

Dear Editors of The *Signs of the Times*,

Please enter my subscription to The *Signs of the Times*. I am enclosing my check for \$7.00. It has been several years since my subscription expired, and I find myself longing to receive the *Signs* again.

A sinner in Hope,  
Louise Clowdus

Montreat, North Carolina

Dear Elder Spangler,

I wish to start a new subscription to this address. I have been a follower of the *Signs of the Times* for a couple of years and now find myself at school in North Carolina, with no one in my immediate contact who takes the *Signs*. My hope is that God will continue to bless according to His will.

Yours in a hope through Christ,  
Mark Jackson

(It was a particular delight to see this new subscription. I can remember so well the lovely meetings we held each Thursday evening in the home of Mark's parents, Dr. and Mrs. Tom Jackson, in Rome, Georgia. Mark and his brothers and sister were small children then and the Jackson family had moved to Georgia to begin medical practice. The scripture comes to mind to "train up a child....". (Prov. 22:6) So often a portion of the word of God may appear to be admonition in its beginning and yet prove to be a sweet and fulfilled promise. Our hope is that we see a realization of this here. J.F.P.)

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Williamston, N.C.

Dear Editors,

Enclosed find a check for \$15.00 to renew my subscription for two more years. Use the balance as you see fit. I enjoy the *Signs* so much I don't want to miss a copy.

With love for Christ's sake.

A little sister in hope,  
Miss Kate E. Philpott

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Route 6, Box 577  
Austin, Texas 78737

Dear Brethren,

It has been some time since visiting you brethren in my home state of North Carolina. I have lived in Texas since 1953. We now live near Austin, Texas, and know of no Old Baptist in the area. Anyone who may know of a

church in the area please write to me.

Enclosed is a check for two more years of the *Signs*. Also, I am sending a piece I wrote one morning before work.

May the Lord bless the Editors, writers, and children of God in sound doctrine and practice. We desire no new ways. May we be blessed by and in the Way, the Truth, and the Life.

Unworthy,  
Earl W. Hall

It has been said that God had a purpose in an event or action of an individual. The word or letter "a" is singular and means one. To say that God had a (one) purpose in an event leads you to think that the rest of the event was of another purpose or by chance. Instead of God having a purpose in man, or an event performed by man, man is in the purpose of God, (yes, the whole man-body, soul, spirit, every action, or thing, visible, invisible, in the past, present, and future). The will of God, predestination of all things, and the purpose of God fills the universe. No man or no thing can get in or get out of the all-powerful will and purpose of God.

Some people look at the doctrine of Predestination of all things as an old tune that is true, but has caused trouble and divisions among churches. Some will readily admit the truth of the doctrine, then prefer to change the subject. I do not believe that the doctrine of the absolute predestination of all things, or any other true doctrine, has caused the true church any trouble. The ones who rejected sound doctrine in unbelief and darkness divided the churches. The truth shall set you free. One that is free is at peace. Jesus is the Way, the Truth, and the Life. Our hope is in Him, and He is in us. May He lead us in the way of truth as it is in Christ Jesus. May we dwell with Him in eternal life.

I feel that our brethren are sound in doctrine. Each of us express our belief

with a limited use of English words that are inadequate to declare the greatness of God. My light is no more or no less than has pleased the Lord. What has been said is in hope of love and peace and according to my belief. I will close with this quote that is true and has no beginning or end and is perfect. (Rev. 19:6)

"Alleluia: for the Lord God Omnipotent reigneth."

In brotherly love,  
Earl W. Hall

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Copper Hill, Virginia

Dear Elder Poole,

You will find enclosed a copy of a letter written by my late husband, Elder B. Odell Thompson, to Sister Ada Bartlett, of Maine. She was the afflicted daughter of the late Brother and Sister Sanford Bartlett. The letter was written in either 1964 or 1965.

If you consider it worthy of space in the *Signs*, I would be very grateful if you would have it published.

Yours in a sweet hope,  
Gaye A. Thompson

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Sister Ada Bartlett,

By your request I will make the effort to pen down some thoughts on the book of Ruth. In Chapter 1:1 we note that there was a famine in the land of Bethlehem-Judah. First we must consider that God was at the helm bringing to pass a desired seed. Just as it was in God's purpose in Israel going down into Egypt, that He might display his love and mercy to the Isrealites and his power to the Egyptians. Next we would like to quote Jer. 48:11. "Moab has been at ease from his youth, and he has settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity; therefore his taste remained in him, and scent is not changed."

Now let us examine the scriptures and we will find that the people that God loved has been perplexed with infirmities such as recorded in Hebrews 11:36-37; and others had trial of cruel mockings and scourgings.

Yes, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, and tormented.

So according to Paul's experience and those of God's children that had gone on before they have been emptied from vessel to vessel and could not rest in their own strength, but are brought as David of old Ps. 116:3-4. The sorrows of death compassed me, and the pains of hell got hold upon me: I found trouble and sorrow.

Then called I upon the name of the Lord: O Lord I beseech thee, deliver my soul. We hope to get back to David later. So we must conclude that it was in the providence of God that Elimelech went to sojourn in the land of Moab. Let us consider that God has a people in every kindred and tongue and people and nation, so it seems that God had at least one of his children in the land of Moab.

O but what a mysterious way to us it was in bringing Ruth out of the land of her nativity into the land of Judah. As we remember that Naomi had two sons and they took them wives of the women of Moab, to wit, Orpah and Ruth. So in a space of time they both lost their husbands.

It seemed to Naomi that she had lost all she had, but at this point Naomi heard that God had visited his people in giving them bread, in the land of Judah. She said unto her daughters-in-law, "Return to your Mothers." Then she kissed them and they lifted up their voices and wept. It seems that both wanted to go with Naomi to her people.

And again they lifted up their voices and wept, and Orpah kissed her Mother-in-law, but Ruth clave unto her, and said to her, "Intreat me not to leave thee or return from following after thee: for whither thou goest I will go, and where thou lodgest, I will lodge: thy people shall be my people and thy God shall be my God." But yet she did not know how dear Naomi's people would be to her.

So they journeyed to Bethlehem and they said, "Is not this Naomi? and she said, Call me not Naomi. Call me Mara for the Almighty hath dealt very bitterly with me. I went out full and the Lord hath brought me home again, empty; why then call me Naomi, seeing the Lord hath testified against me and the Almighty hath afflicted me?" Those people knew that Naomi had a husband and two sons; now she was back with only a daughter-in-law.

But we can see in the providence of our God; tho Naomi being brought home empty and afflicted the purpose of the almighty was being manifested that Ruth the Moabitess came to Bethlehem. She was much loved by Boaz and was received graciously by the rich and the laborers.

Boaz told her not to go into another field, neither go from hence, but abide here fast by my maidens: And after he spoke so kindly to her, she fell on her face and bowed herself to the ground, and said unto him, "Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger? But Boaz had heard of her faithfulness toward her Mother-in-law, and had left her Mother and the land of her nativity, and art come unto a people which thou knowest not heretofore. The Lord recompence thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." Ruth said, "Thou hast comforted me and hast spoken kindly to thy handmaid."

She was bidden at mealtime to partake of the bread and of the food very kindly. Boaz, also, spoke to the young men to allow her to glean in the field and let fall also some of the handfuls of purpose for her. Therefore we can see, in the record, many types that I will not now take space to mention. Ruth took what she had gleaned to her Mother-in-law. She asked her where she had gleaned and she answered, "The man's name with whom I wrought today is Boaz." You will please note in Ruth 2:20 Naomi said, "Blessed be he of the Lord, and also the man is near of kin unto us." One of our next kinsman. We can see in Chapters one and two that there was a love which existed between Boaz and Ruth. Boaz took Ruth to be his wife. And she bore him a son, he was named Obed: And he is the father of Jessie, the father of David: so we can see that Ruth was the great-grandmother of David. David became a king and a very noted man. But the most outstanding experience in his life was that the Spirit of the Lord came upon him (I Samuel 16:13). God did so wonderfully bless David. But David had some sore trials along the way. We can know according to his testimony in (I Samuel 27:1). And David said in his heart, "I shall now perish one day by the hand of Saul."

We may consider the life of David and we will find that he was brought through much tribulation. I feel sure he could say with Job, 'tho he slay me yet will I trust him,' also with Jonah 2:4, "Then I said I am cast out of thy sight, yet I will look again toward thy holy temple." Also Isaiah 33:21, "The Lord is our judge, the Lord is our law giver, He will save us." We find in Zech. 12:10 and 13:1, He speaks of a day that there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness.

Now let us go to Matt. 1:1, the book of the generation of Jesus Christ, the son

of David the son of Abraham. We may go also to Matt. 1:13 and read the remainder of the chapter and also the second chapter. We will find just why He left the shining courts of heaven and came into this sin cursed earth to make an offering. This offering was not to man but to God for man. For those that God had given grace in his Son before the world began.

The prophet Isaiah spoke of things to come as though they were. He says in Isa. 53:5, but he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.

Paul speaking of the patriarchs of old in the 11th chapter of Hebrews, 13:14; These all died in faith, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. See 2nd Peter 3:13; we according to his promise look for new heavens and a new earth wherein dwelleth righteousness.

We poor worms of the dust that have this hope through grace can say with one of his servants, "What is man that thou are mindful of him?"

We are as the poet in his expressions:

Nothing in my hand I bring!  
Simply to thy cross I cling;  
Naked, come to thee for dress;  
Helpless, look to thee for grace;  
Black, I to the fountain fly;  
Wash me Saviour or I die!

According to history Abraham's day was around 1900 years before the birth of the child Jesus. Yet, Jesus said in John 8:56, Your father Abraham rejoiced to see my day: and he saw it, and was glad. All of God's children, before Christ came, were looking forward to that day that was mentioned so many times by the prophets.

In Zech. 14:8 it is said, "In that day that living waters shall go out from Jerusalem; half of them toward the

former sea, and half of them toward the hinder sea; in summer and in winter shall it be."

So we can see, plainly, that for those before him, the Christ, the son of Abraham, was their Saviour the same as ours.

Yours in hope of eternal life,  
(Elder) B. O. Thompson

#### THE DIFFERENCE BETWEEN FLOWERY AND FRUITFUL PREACHING

Dear Brother, - May mercy and peace be with you, and the God of all comfort support and bless you.

Yours I received, and can truly say that I was glad to read the contents of your letter. It appears that God is keeping you in a low place, emptying and stripping you of self, and endearing His blessed sovereignty to your soul. It is a great blessing to be kept a poor pauper upon mercy's store; for there is no want of blessings treasured up in Christ for poor beggars that have no where else to depend on; and never one yet was sent empty away. Bless His Dear Name, He never did nor ever will despise the sighings of the needy; He will, in His own time and way, lift the poor out of the dust, and the beggar from off the dung-hill, and set him amongst the princes of His people. Bless His Dear Name, He has done this both for you and me many times; yes, and will do it again. But, my dear friend, you and I must not expect to have the sweets without the bitters, the day without the night, prosperity without adversity, healing without wounds, clothing without stripping, feeding without famishing, singing without groaning, shouting victory without fighting, having sips of heaven without pangs of hell. My dear friend, God has set these one against another, that we should find nothing after us to glory in; but "let him that glorieth, glory in the Lord"; and the Lord be praised that we can say at times, "God forbid

that I should glory, save in the cross of our Lord and Saviour Jesus Christ;" yea, we can exclaim with David, "Not unto me, not unto me, but unto thy name be glory, for thy truth and mercy's sake".

But it is trying work to flesh and blood when the Word of God is a sealed book; when the heavens are as brass, and the fountains of the great deep of fallen nature are working and boiling up in the heart, like a pot, with all manner of evil too base to hint at. My dear friend, I have known what it has been, scores of times, to go into the pulpit believing in my very heart that God would make it manifest that I was nothing but an apostate, and have been obliged to stammer out my misery as well as I could, and determined that if I could but get through this time, I would give it all up, and never preach more; and I have gone home staggering and reeling to and fro in my soul, and at my wits end, thinking that I should never be made a blessing to one soul, and was quite sure that the people were sick at heart both of me and my preaching; for I was confident that it was nothing but the same thing over and over again and again; and my very soul has roared out like a bear bereaved of her whelps, till I have determined that I would give up preaching, and go into some way of business to get my bread. Then I have cried again unto the Lord with my soul, that He would show me what to do, and have many times had nothing but this answer—"He that has set his hand to the plough, and looks back, is not fit for the kingdom". This has brought me down to His feet like a child, to beg of Him that, if He had sent me into His vineyard, He would be so kind as to furnish me with every blessing that I stood in need of; and that my poor blind eyes might be opened that I might see wonderful things out of the book of His law, and go before the people like a good steward of the manifold grace of God, and feed

them with wisdom and understanding. Here I have cried, groaned, and wrestled by the hour; and at length the dear Lord has been pleased to speak a word of peace, saying, "It shall be given thee in the same hour. Thou needest fear not; for I am with thee. Be not dismayed; for I am thy God". This has set all right for a time; and then I have been encouraged to read and pray over the dear Word of God, and hoped and expected that the dear Lord would lead me into some mysterious part of God's Word, that I might come up before the people with some precious new things which they had never heard or seen before. But, alas! when Saturday has come, I have been in the old spot again; instead of having any new things, I have been as dark as a dungeon, as hard as a nether millstone, as stupid as a mule, as unfruitful as a barren heath, as rebellious and peevish as the devil; the Bible has appeared full of nothing but inconsistency, trumpery, and lies; and religion has altogether seemed nothing but an empty bubble of confusion.

Ah! my dear brother, this is hard work. But God will bring down high looks; and the loftiness of man shall be bowed down. God has brought me down hundreds of times till I could only just whisper out of the dust, and has made me willing to be anything or nothing, and to feel quite willing, if it would add to His honour and glory, to stand up before the people, and be dumb; and say, Amen to it. Here I have found solid peace and quietness in the Lord, feeling that if He opens, it is well; and if He shuts, it is well. He is, I find, and see, and feel at these times,

"Too wise to err;

Too good to be unkind".

At these times, I have found the Lord to be with me in a precious manner; not giving me, as my flesh has wanted it, a deal of fine flowery things to tickle the ear; but solid, weighty experimental truth, with Divine anointing attending

it, and proving as nails fastened by the Master of assemblies in a sure place; and I have then proved, by soul-experience, that the Kingdom of God is not in word, but in power, in the Holy Ghost, and in much assurance.

My dear friend and brother, I have been so shocked before now with great preachers, when I have heard the glorious, grand, and precious things which they have brought forward, and have then compared my poor stammering with their preaching, that I have blushed and been ashamed like a thief, and not known where to hide my head, and whispered, "Can I ever have the face to attempt to stand up again?" I have really thought that it would be the greatest presumption even for me to try again. But what is all this? A pack of pride and fleshly trumpery. My dear friend, "God's thoughts are not our thoughts". What we call little things, God owns as great things. What do the children of God want? Is it flowery speech? No. Some of them come to the house of God with their heads hanging down like bulrushes, fearing that they never knew the Lord aright for themselves. Others come bowed down with the corruptions of their hearts, believing in their very souls that they have not one grain of grace in their hearts more than the devil has. Others come so stupid, dead, and barren, that they can neither pray nor desire to pray, and firmly believe that they are totally dead and plucked up by the roots. Others come with the fiery darts of the devil flying through their poor souls, and all manner of blasphemous thoughts against the Holy Trinity, especially against the Holy Ghost; they fear that it's all over with them, and that they can have no forgiveness, neither in this world, nor in the world to come. Others come that are shut up in the dungeon of darkness, with only groans and sighs: "Let the sighing of the prisoner come before thee; according to the greatness

of thy power, preserve thou those that are appointed to die". Others come so bowed down with providential trials that they are afraid they never can hold on their way. My dear brother, what sort of preaching will do for these poor dear souls? They must have the stumbling-blocks taken out of the way, and the standard lifted up, with the Divine power and unction of the Holy Ghost

attending it. And who is he that can take up these stumbling-blocks out of the way of God's people? The man that God has thrust out into His vineyard, and that has known and proved these stumbling-blocks in his own soul from day to day and year after year, and keeps proving by happy experience how the Lord takes them up out of his way; and as he proves and feels the goodness and mercy of a covenant God, in helping, comforting, and delivering, so he comes forth with it, and testifies that he cannot but speak of the things he has handled and felt. God owns such preaching, and ever will own it. Paul declares, "We comfort you with the same comfort with which we ourselves are comforted of God; and whether we be afflicted, it is for your consolation and salvation."

We are going on happily and comfortably as a church and congregation. We had seven added to us last ordinance day, and we are going to have more. We are quite crowded as a congregation. I am quite astonished, and wonder how it is that the people flock from all parts around to hear such simple truth. O the mercy, kindness, and goodness of God to such a worthless worm! O that I had but more grace, that I could but praise and honour Him more, who has done, and is doing so much for me!

God Almighty bless you, my dear brother, and keep you near to His blessed Self, and bless you with much of His love and grace, to bear you up under all your conflicts, both of flesh and spirit. I firmly believe that God will ever stand by you. I can assure you that you

are in my very soul; and at times I can carry you to a throne of grace when I cannot carry myself. O that we may be kept little in our own eyes, and that we may ever walk and act like servants of God, and never say, "A confederacy, to those that say, A confederacy."

That God may bless you and all the friends, is the soul's desire and prayer of your unworthy brother.

Trowbridge, July, 1834

John Warburton

(Selected from "The Gospel Standard",  
1842)

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Man, even in his most enlightened state, can no more form a competent idea of the wisdom that lies at the bottom of God's effective and permissive decrees, than an earth-worm or beetle can enter into the political views which actuate the movements of a prime minister.

Toplady

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#### LIKE PRODUCES LIKE

The new creature cannot be the product of natural power, because everything is received and improved according to the nature of that which receives it. Plants, and other creatures, turn all their nourishment into their own species and property. A vine and a thistle, both planted in one soil, have the same sun, dew, air, and other influences common to both, yet each one converts the whold of that it receives into its own substance and kind. You may plant and prune, dig and dung an evil tree, bestow what pains you will upon it, it does all but enable the more pregnant productions of evil fruit; just so does the natural man, even "turn the grace of God into lasciviousness". (Jude, verse 4) As to the pure all things are pure, so to the impure, all things are defiled. (Tit. 1:15)

E. Coles

It seems hard to wait contently till tomorrow for tomorrow's bread; I want to be sure of now. The form of prayer taught us is, "Give us this day our daily bread." There seems no special promise to the Lord's people for tomorrow concerning temporal things, but we are reminded that we know not what a day may bring forth, and are told not to take thought for tomorrow, in respect of temporal things; "for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Our entire trust is to be in the Lord. But I cannot trust of myself. I want to arrange for tomorrow, though I know I cannot. I am worldly minded to a fearful degree. If the Lord did not hold me, and keep me, and hedge me in on every side, and cut me off continually from worldly dependence, I should never manifest any other than a worldly mind, if I ever do.

"Fragments" by Silas H. Durand

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Grace finds us beggars, and always leaves us debtors.

Toplady

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The kingdom of heaven is elective, to which men are chosen by God; and yet, at the same time, it goes by indefeasible, hereditary right; it proceeds in the line of election and the line of regeneration.

Toplady

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Some people hear the gospel as a butterfly settles upon a flower, without being at all the better for it. Others hear the gospel as a bee settles upon a flower; they enjoy its fragrance, they imbibe its honey, and return home richly laden with its sweets. And some hear the gospel as a spider visits a flower: they would, if possible, extract poison from the Rose of Sharon.

Toplady



Physical health is a blessing for which we have reason to be thankful to the Lord. Those who have felt great weakness and severe pain of body know better than others the greatness of the blessing. We know the time of pain and weakness must come; this also comes as a blessing of the Lord to His people, for which, or in which, we are still to be thankful; for the apostle says, "In every thing give thanks: for this is the will of God in Christ Jesus concerning you." So while we give thanks every day for every day's blessings of a temporal kind, we must remember that the day of adversity will come, and try to pray for grace and strength against that day, to bear with patience whatever afflictions the Savior may see fit to send upon us. "In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him." Eccl. 7:14.

"Fragments" by Silas H. Durand

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### THE BANK OF FAITH

Beginning with the January issue of the *Signs of the Times* and continuing through each issue in 1978, we will be printing "The Bank of Faith" by William Huntington, S.S.

For reading convenience and future reference we will use approximately 5½ to 6 pages in the front of each issue. It will be in our standard type and will be an exact copy of his original work of nearly 200 years ago.

Many have been blessed through the years in reading Huntington and have found his quaint manner of presentation to be not only sound in doctrine but pleasant reading. Occasionally someone asks what the "S.S." on the end of his name means. Huntington was despised by the mighty "Doctors of Divinity", and in Elijah-like derision of the false and flattering titles of religious professors, took to himself the title, "S.S. for 'Saved Sinner'". "That", he said, "was the only title to heaven God conferred on men."

Some of our people, however, have been reluctant to embrace Huntington because he was no Baptist and even spoke against believer's baptism from time to time. While we are sure he erred in this vital point, we are not prepared to cast him aside so readily when our souls have been often fed by his works.

Think for a moment of the lovely Hymns we use in worship:

"Jesus, Lover of My Soul"-Charles Wesley

"Amazing Grace"-John Newton

"God Moves in a Mysterious Way"-William Cowper

"Rock of Ages"-Augustus Toplady

"When I Survey the Wondrous Cross"-

Isaac Watts

These were all written by men who never experienced believer's baptism. Could we dare deny that these were God-taught, gracious men? Neither can we cast off those writings from the pens of non-Baptists when the power and unction of the Spirit is seen and felt in them.

We hope the readers of the *Signs* will enjoy this work as it comes to you each month next year. If there are those who cannot find a profit in this work, we do hope the rest of the pages of the *Signs* will still bear the same glad tidings as in years past.

Editor

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### MINUTES OF THE PRESBYTERY

Pursuant to the request of Lebanon Primitive Baptist Church, Mecklingburg County, Virginia, a presbytery met September 10, 1977, at Lebanon Church for the examination of Brother Thomas Martin, if found qualified in accordance with the written word of God, at the satisfaction and discretion of their judgment, to ordain the above mentioned to the full work of the office of the deacon.

The solemnity was begun with prayer by Elder Denver Simpson. All Elders of our faith and order present constituted the presbytery. Those present were as follows: Elder D. B. Stokes, Jr., Elder O. K. Tench, Elder D. L. Simpson, Elder Kenneth R. Key, Sr., Elder Wallis A. Smith, and Elder C. B. Davis, Jr.

The Presbytery was organized by electing

Elder D. B. Stokes as Moderator and Elder Kenneth R. Key as Clerk. Elder O.K. Tench was chosen to perform the examination of the candidate. Deacon Alvin Lancaster and Deacon Thomas Pennington, having been duly appointed by Lebanon Church in conference as spokesmen for the church, delivered Brother Martin to the presbytery. Examination was made by the Elders of the Presbytery using scripture reference in the sixth chapter of Acts. The presbytery being satisfied with the examination and answers given by the candidate, administered the laying on of hands. The ordination prayer was delivered by Elder Kenneth Key. Elders C. B. Davis and O. K. Tench delivered the charge to the candidate. Scripture reference used was the third chapter of First Timothy.

The Moderator asked the spokesmen if the church approved the work of the presbytery, which was answered in the affirmative.

A Certificate of Ordination was presented to Brother Thomas Martin and the right hand of fellowship and brotherhood was given. The ordained was delivered back to the church as an ordained Deacon of the Old School, Primitive Baptist church at Lebanon in Bracey, Virginia.

The minutes consisting of the work of the presbytery were read and adopted. The presbytery was dismissed with prayer by Elder Wallis Smith.

Elder D. B. Stokes, Moderator  
Elder Kenneth R. Key, Sr., Clerk

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AN APOLOGY

We wish to apologize to our readers for the poor appearance of the type in the October issue of the *Signs*. Some of the material was set up with the September type. During that time our printer purchased a new machine for setting up our pages, hence, two different types.

We feel the new type will be much more readable and clearer in appearance. It is the desire of the entire editorial staff to bring you not only sound doctrine and vital matter to the cause, but do it in a manner of which we shall not be ashamed.

Our pages and format should be uniform from here on and we do hope that if there is anyone who feels the *Signs* could be improved by their suggestions, please let us hear.

Thank you,  
Editors

Burlington, N.C.

December 1977

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SIGNS OF THE TIMES, INC.

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## EDITORIAL

*“Glory to God in the highest, and on earth peace, good will toward men.”*

*St. Luke 2:14*

These words were spoken by a multitude of the heavenly host. This heavenly host was “suddenly” with the angel of the Lord as the angel said unto the

shepherds, “Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord, and this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.” Luke 2:10-12. The multitude of the heavenly host, as we see in verse 5, were angels that were sent from heaven and returned again to heaven.

May the same God who sent the multitude of the heavenly host with this beautiful message guide the pen of this poor sinner to write to the praise the glory of His dear name. As the time has been approaching that an article need be written for the December issue of the *Signs*, this beautiful scripture has carried me much. More than ever does this trembling one want “mouth, matter and utterance” from Him, especially as this will likely appear in print near the time when men have set aside a time and day in view of the first coming of our dear Saviour.

“When Jacob went on his way, and the angels of God met him, and Jacob saw them, he said, This is God’s host: and he called the name of that place Mahanaim.” Gen. 32:1-2. In Rev. 5:11-12 John writes, “And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.” (Note the seven, denoting perfection - power, riches, wisdom, strength, honour, glory, blessing). Note also in Rev. 7:11-12 how the angels stood round about the throne, and about the elders and the four beasts and fell before the throne on their faces, and worshipped God. Again seven things are mentioned. In each of the

above accounts the angels are round about the throne and the elders and the beasts. Angels worship God, they know that our Saviour came to die in our room and stand but they cannot sing the song of the redeemed. Only poor sinners who are quickened will be able to truly sing that song. Paul writes in Heb. 1:6, "And again, when he bringeth in the first-born into the world, he saith, And let all the angels of God worship him."

These angels were praising God because of the birth of Christ and the redemption that was to be obtained by Him for His people. This shows how much angels rejoice at the spiritual and eternal welfare of God's people. Luke 15:10 reads "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." The angels rejoiced at the coming of our Lord, they rejoice at the quickening of poor sinners, they will rejoice when the whole family of God will be together in heaven. When the Lord answered Job out of the whirlwind He asked him, "Where wast thou when I laid the foundations of the earth", "Whereupon are the foundations thereof fastened?" or "Who laid the corner stone thereof: when the morning stars sang together, and all the sons of God shouted for joy". God's heavenly host worships him but only the redeemed from among men can sing the song of the redeemed.

The heavenly host was sent to affirm that the glory of God is great in the salvation, peace and reconciliation of His people by Jesus Christ unto Himself. Great glory from hence arises to God, who is in the highest heavens, for His wisdom, His prudence in ordering a covenant which is in all things sure. Great glory arises to God for His mercy, for His love, for His grace, for His faithfulness in fulfilling His covenant and oath and all His promises and prophecies relating to it. Great glory arises to God for the gift of His dear Son. Glory to God in the highest.

And on earth peace, good will toward men. There was peace on earth when Jesus came the first time. Peace was made by Christ for His people when He shed His precious blood for the remission of the sins of His people and so He is their peace. But here, "on earth peace" means Christ Himself. It is said, "This man shall be peace" in Micah 5:5. It is said "He is our peace" in Ephesians 2:14. Isaiah said "For unto us a child is born, unto us a son is given" in Isa. 9:6 and "Of the increase of his government and peace there shall be no end". Isa 9:7 The zeal of the Lord of hosts will perform this as He will work all things after the counsel of His own will. John says in John 1:14, "The word was made flesh and dwelt among us". In John 1:1-2 it reads "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God". Heb. 10:5 reads, "A body hast thou prepared me". "God sent forth His Son made of a woman" the scripture reads in Gal. 4:4. In I John 4:2-3, the epistle reads, "Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is the spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." We see Jesus, our peace who came, yes, God manifest in the flesh.

The birth of our Saviour, which is Christ is owing to God's good will toward men. Yes, His coming was owing to the free unmerited favour, to the good will and pleasure of God toward chosen men in Christ Jesus. Christ was on earth, where He had not where to lay His head, to be our peace maker, to be the propitiation for our sins. In Eph. 1:4-9 it reads, "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, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself." We see that Jesus came for men, yet not for all men, but for all those who were chosen in Him before the foundation of the world. The natural man is not expected to understand. These things are spiritually discerned.

We, who are blessed to believe on Him whom God hath sent, are under exhortation in II Peter 3:17, "Seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness". We do not believe for one moment that any or all of God's children shall fall eternally, that is not inherit eternal life but we do believe that in this life through unbelief we fall from steadfastness in the faith as we are led away with the error of the wicked. It is not my desire to throw stones. However, there are certain things of which we should be aware. First of all the very name given by men (for obvious natural purposes) to the feast celebrating the birth of Christ is a mixture of paganism and christianity. The actual date of Jesus' birth remains unknown to men, yes even the year itself remains unknown. A careful study of scripture will, the Lord willing, make known unto God's enlightened ones that the very best scholars have only been able to come close to the year of His birth. There is no record in history of any celebration of the birth of our Lord Jesus Christ until several hundred years after His coming. Many of the customs and traditions usually associated with this

particular time of year had their origin among pagan peoples. With certain modifications, they were taken up by naturally religious leaders to further their own ends. To read Revelation 18 and have the solemnity imprinted in our minds is to realize the wickedness of those who trade in the "souls of men". Men have of course capitalized on the natural affections of men to exploit them for gain for their own sakes by appealing to them in so many ways at this time of year. Many of the songs that are often thrust upon us at this time of year most certainly do not bear the scrutiny of scripture as to their truth. God's people, as was Peter in the denial of his Lord and master, are taught that they cannot be true to the faith of their fathers.

We are in the world, but not of the world. It was the prayer of our Saviour that we should be kept from the evil in the world. Fond are our memories of the past, our family get-togethers and the kindness and love that was manifested one to another. We hope we are thankful that we were blessed to be raised in homes where first things were put first. We hope we are thankful also that we have been made to realize the wonderful gift of God's dear Son. Thanks be unto God for His unspeakable gift.

The real meaning of the birth of our Lord and Saviour Jesus Christ is hidden from the wise and the prudent of this world and is revealed unto babes. These babes are in every nation, kindred, people and tongue. The coming of our Jesus has a special meaning to us, not just at any particular time of year but whenever according to His good pleasure He causes us to realize the joyful sound. Yes, not only that He came, but that He laid down His life for us, yes He shed His precious blood for the remission of our sins. He died in our room and stead, He was buried and He rose again victorious over the grave. He ascended into heaven and as the clouds

received Him out of sight so shall He come in like manner the second time without sin unto salvation to take His ransomed people home. God's people have an inheritance which is incorruptible and undefiled and that fadeth not away and it is reserved in heaven for them who are kept by the power of God through faith ready to be revealed at the last time.

"The heavens declare the glory of God: and the firmament sheweth his Handiwork". Ps. 19:1

There is a period known to God  
When all his sheep, redeemed by Blood,  
Shall leave the hateful ways of sin,  
Turn to the fold, and enter in.

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

"Glory to God in the highest and on earth peace good will toward men."  
Luke 2:14.

The writer's thoughts are best summed up in Hymn 203 in the Durand and Lester hymn and tune book.

Let worldly minds the world pursue,  
It has no charms for me;  
Once I admired its trifles, too,  
But grace has set me free.

Its pleasures now no longer please,  
No more content afford;  
Far from my heart be joys like these,  
Since I have known the Lord.

As by the light of opening day  
The stars are all concealed,  
So earthly objects fade away  
When Jesus is revealed.

Creatures no more divide my choice,  
I bid them all depart;  
His name, and love, and gracious voice,  
Have fixed my roving heart.

Now, Lord, I would be thine alone,  
And wholly live to thee;  
But may I hope that you wilt own  
A worthless worm like me?

Yes, though of sinners I'm the worst,  
I cannot doubt thy will;

For if thou had'st not chose me first,  
I had refused thee still.

Newton

(Elder) D. Alex McColl

### VOICES OF THE PAST

"He being dead yet speaketh"

### ARE ALL WHO DIE IN INFANCY SAVED?

We suppose that the meaning of this question is, What do the Scriptures teach concerning this matter? The Scriptures say very little that would seem to bear upon this question. We can well understand the feeling of those who have lost children in infancy, concerning this matter, for we have ourself lost little children by death, and can well understand the earnest desire to know what is in the future for the little ones gone before. There is no need that we should say one word that would discourage the hope of those who have lost little children, that all is well with them. But still it is true that the Scriptures say but very little that would help us to answer this question. There are a few expressions that seem to us to bear upon the matter, and so we feel like presenting a few reflections, and then leaving the matter to the consideration of our brethren.

First. We would call attention to the fact that as a result of the first transgression, the God of justice might have left all mankind to perish eternally, and not one blemish have fallen upon the spotless justice and righteousness of His throne. It is sure that He was under no obligation to provide salvation for any of the race of Adam, no matter whether they should die in infancy, or in old age. The reason is that all mankind are partakers of the sin our first parents, and

then of the curse pronounced against them on account of transgression. If this truth be clearly apprehended, it will clear away many difficulties from our minds. The whole race fell in Adam, both old and young. Men by consequence are born into the world depraved. And all men go astray from the womb, as David confessed. And let it be remembered that David spoke by revelation, and under the power of divine inspiration, so that what he thus declared, was the truth of God. Therefore it would have been absolutely just had not one of the race ever been saved. If any are saved, whether old or young, it is in all cases the act of the sovereign mercy and grace of God. We repeat, that if we admit and believe that the salvation of any who are saved, is of grace alone, in which there is no possibility of the mixture of any human righteousness, or of any human work, then it follows that all might have been left to perish, and infants as well as adults, have shared in this condemnation.

Second. We would call attention to the fact that no one of any age can enter the kingdom of heaven without the atonement and the new birth. If any who have died in infancy, or in mature years, are now enjoying the favor of God, and have a dwelling-place at his right hand in glory, they are partakers of all this solely upon the ground of the imputed righteousness of Christ, who died for them, and rose again for their justification. Imputed righteousness is what must demand the praise of all the redeemed to all eternity. No man by nature has any claim to the least of the mercies of God. Infants are condemned by sin, and grow up under the same condemnation, and unless the blood of Christ has been shed for them, die in this condemnation, and are lost forever. If then any dying in infancy are saved, or if any dying in old age are saved, it is upon the ground alone that Christ died for them, and put away their sins by the

sacrifice of Himself. Infants, no more than adults, are saved because they are innocent. It is not because we have ourselves in our own individual acts sinned, that we are lost, but we are condemned and lost because our first parents sinned; and we are all in this condemnation when we are born into this world. Infants are innocent from actual personal transgression, but they are not innocent from the condemnation of original sin, neither are they pure and sinless beings, but are of a depraved stock, and are depraved themselves. But this we need not stop to argue at any further length. Being earthly, and of the earth, they like the rest of mankind cannot see the kingdom of heaven without the new birth. If those who die in infancy then are saved, they must have been included in the atonement of our Lord, and must also have been born from above. All who are so happy as to gain that blest abode, will freely sing the praise of sovereign grace. No one there will discordantly sing praise to their own goodness of any form or kind; no one there will testify, "I died in innocent childhood, and therefore I am here," but all will with one accord praise redeeming love and grace. If then any or all who die in infancy, are saved, let it be clearly understood that neither innocency, nor age, had anything to do with it, but it is solely upon the ground that God has chosen them to salvation, and has sent His Son to die for them, and has brought them to the kingdom of heaven by a new birth, which is of the Spirit of God. If we clearly apprehend this, much of the difficulty that rests in our minds concerning the question at the head of this editorial, will vanish. It is all summed up in the two facts, that the justice of God demanded the condemnation of all, and that if any are saved, it is the result of electing love and grace alone.

Third. What do the Scriptures have to say concerning this question? There are

one or two Scriptures which seem to bear upon this question. Some that have been supposed to bear upon it, do not seem to us to apply there at all. For instance, the language of the Savior, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven," does not bear upon this matter at all. It is simply an illustration of the fact that they who enter into this kingdom, must possess a childlike spirit. It determines nothing concerning the future world, or concerning the destiny of children there. But there are two expressions in the Old Testament that does seem to our mind to bear upon this matter, and which seem to give warrant for believing that all who die in infancy are included in the sovereign election of God, and that they are the subjects of the redemption that is in Christ Jesus, and of the new birth.

The one instance is the well known language of David, when the child that he loved so well was dead, and the news was brought to him. It is said that he ceased to put on the garments of mourning, and when asked wherefore, replied, "I shall go to him, but he shall not return to me." Had he meant that he would one day go to the grave where the body of the child had not yet been carried, it would not have been any consolation. This is manifest. He could not have meant the grave, for the reason already given, that the child was not yet in his grave, but he meant that he would go to him in the upper and better world. Now the argument which has seemed to have force in our mind is, that David had a hope of everlasting life and joy in the future world, and expected to go there, when he should die. Second, he could not have had any personal assurance from the little child, that he had been born again, because the child was too small to have given any such assurance. But yet he believed that the child had gone where he expected to go. He spoke with assurance about it. The only reason he

could have possibly had for this assurance concerning the child, would be that he believed that all who died in infancy were among those who are saved. It seems to our mind evident that the inspired David, did believe that all who die in infancy are among the saved.

The second instance to which we have been wont to refer in our own mind, as bearing upon this matter, is the case of the woman whose child had died, and who went to meet the prophet. He said to her, "Is it well with thee, is it well with thy husband, is it well with the child? And she answered, It is well." The same reasoning applies here that we have used above, in treating of the case of David's child. She could not have had any assurance that it was well with the child, except as she believed that the child was saved. She could not have had any assurance that the child was saved, except upon the ground that all who are taken away in infancy, are included in the covenant of grace.

Thus, we have concluded, that the faith of David, and of this woman, was that children dying in infancy, are saved. This faith seems to have met with no rebuke. From these Scriptures we have been led to the same conclusion. To believe this, does not in the least degree deny election, nor does it in the least argue that they are thus saved on any other ground than the sovereign mercy and grace of God, through the atonement and the new birth. We have held out these Scriptures for the comfort of those who have lost little children, when called to speak at such occasions. We have felt warranted in doing so from these reasons. It seems to us worse than useless to spend time in trying to prove that all who die in infancy are not among the saved.

October, 1897

C.

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Brethren, pray for us. I Thes. 5:25



The terrors of the law have much the same effect on our duties and obedience as frost has on a stream; it hardens, cools, and stagnates. Whereas, let the shining of divine love rise upon the soul, repentance will then flow, our hardness and coldness thaw.

Toplady

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As fruits artificially raised or forced in a hot-house, have not the exquisite flavour of those fruits which grow naturally and in their due season; so that obedience which is forced by the terrors of the law, wants the genuine flavour and sweetness of that obedience which springs forth from a heart warmed and meliorated with the love of God in Christ Jesus.

Toplady

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When a believer marries an unbeliever, what is it but reviving the old cruel punishment of tying the living and the dead together?

Toplady

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I bless, honor, and extol the God of my forefathers in the faith of Abraham, Isaac, and Jacob, for making me fruitful in my old age, which shows that my God is upright; for there are still sons born to Naomi in Bethlehem. Our place is much crowded, without the help of schools, organs, bagpipes, or singing men and singing women. The silver trumpet sounded by a free-born citizen of Zion, the harp of God, and the heart in tune by grace, make the best melody in the ears of the Lord God of sabaoth. My soul blesses Him for having kept me from superstition, human inventions, voluntary humility, will-worship, and all gaudy show in the flesh; which is setting the ark on a new cart, and drawing it by beasts.

Huntington

Elder R. C. Leachman, of Virginia, once told me of a peculiar dream he had when he was exercised about baptism, and seeking assurance as to which was the true church. Elder Samuel Trott was then serving a few scattered churches of the Primitive order, while popular preachers were preaching to large congregations of the New School. Mr. Leachman liked the preaching of Elder Trott, but the question would often arise in his mind, could so few be right and so large a number be wrong? One night in a dream he saw large fields of wheat, and men with cradles cutting it down. He admired the large fields and the fine appearance of the wheat standing so erect; but when he took some of the fine appearing heads of wheat in his hand he found no grain, only chaff. Then he looked more particularly at an old man whom he had noticed gathering with an old-fashioned reaphook or sickle some scattered stalks of wheat in various fields. He observed that the heads of wheat which he was reaping were hanging down, and as he took some of them in his hand he found they were well filled with sound and excellent wheat. When he awoke he had no longer any doubt as to where the true church was. He was soon after baptized by Elder Trott. I was favored to travel some with Brother Leachman, and to hear him preach many times, and I think I never heard a more powerful preacher nor a more eloquent speaker.

“Fragments” By Silas H. Durand

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## OBITUARIES

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### VIOLA K. PROCTOR

Sister Viola Lee King Proctor was called home from our midst after an extended illness. She was the widow of Frank H. Proctor and the daughter of the late Spicer King and Minnie Scott King.

She was a member of Pleasant Hill Primitive Baptist Church for 45 years. Her funeral was conducted by her Pastor, Elder Henry

Jones, and she was laid to rest in Pineview Cemetery to await the coming of our Saviour Jesus Christ, when He will gather all of His little ones and carry them to Heaven to forever be with Him. There they will suffer no more sorrows, heartaches, nor pain, but sing praises unto our God forever.

Sister Viola was survived by four sons, Benford of Nashville, Marshall and Robert of Rocky Mount, and Donley of Fredericksburg, Va.; Six daughters, Mrs. Minnie Lee Drake and Mrs. Margie Wooten of Rocky Mount, Mrs. Odell Rowe of Sharpsburg, Mrs. Vera Mae Everett on Conetoe, Mrs. Lula Snipes of Raleigh, and Mrs. Susie Campbell of Kannapolis. She also has two sisters, Sister Annie Wood of Morganton, and Sister Edna Cockrell of Swansboro, thirty-one grandchildren and twenty-seven great-grandchildren.

Written at the request of the Church in conference Saturday before the fourth Sunday in May, 1977.

Mae Lancaster

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#### BROTHER RAYMOND W. EDWARDS

God called Brother Raymond W. Edwards from this life July 9, 1977, at the age of 77. His funeral was conducted at Gay Yost Funeral Home by his pastor, Elder Henry Jones, assisted by Elder A. P. Mewborn.

Brother Edwards united with Pleasant Hill Church on June 25, 1932. He was appointed Clerk on February 26, 1938, and served the church in that capacity until June, 1971. He also served as clerk of the Contentnea Union for several years. The church called him to be ordained as Deacon on July 23, 1939.

He is survived by his wife, Mrs. Eunice King Edwards; three sons, Elmo, of Chevy Chase, Md., Roy and Jimmy, of Rocky Mount; three daughters, Mrs. Mabel Zboyesky of Haywood, Calif., Mrs. Lucille Hathaway, of Charlotte, and Mrs. Patsy Williams of Greensboro, N.C.

Brother Raymond attended church faithfully as long as he was physically able, but due to ill health was unable to attend in recent months.

Written by order of conference Saturday before the fourth Sunday in July, 1977.

A. E. Lancaster

#### SISTER EMMA HAWKER COX

The Lord, in His love and mercy, called from this world of sin and sorrow, Sister Emma Hawker Cox, on January 22, 1977. She was 69 years of age having been born of February 12, 1907. Her husband, Roger Cox, preceded her in death by 15 years. They had no children.

She is survived by five sisters: Mrs. Ethel Thomas, Mrs. Katie Lee Whitehead, Mrs. Elizabeth Murray, and Mrs. Dora Wright, all of Burlington, North Carolina; and Mrs. Edna Edwards of Graham, North Carolina; three brothers: Mr. Howard Hawker of Reidsville, North Carolina, Mr. Patrick Sneed on Yanceyville, North Carolina, and Mr. Berkley Sneed of Burlington, North Carolina.

Sister Cox was baptized into the fellowship of Gilliam's Primitive Baptist Church in April, 1963. She was a quiet, meek woman who regularly filled her seat on meeting days. Her last years were spent in Garrett's Rest Home, Burlington, North Carolina.

Her funeral was conducted by her pastor, Elder Wallis Smith and Mr. Phillip Bumberger at the McClure Funeral Home, Burlington, North Carolina. Her body was laid to rest in the Gilliam's Primitive Baptist Church Cemetery to await the glorious morning of the resurrection.

Written by Cleo Robertson at the request of Gilliam's Primitive Baptist Church in its conference meeting on May 21, 1977.

Elder Wallis Smith, Moderator  
Cleo Robertson, Clerk

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#### DEACON LEONARD T. NICHOLS

Brother Leonard Nichols was born on September 21, 1895 and passed away on June 4, 1977; living upon earth for 81 years, 8 months and 15 days.

Brothers Nichols left a faithful companion - Mrs. Maggie Peters Nichols, two daughters - Sister Agnes Sutphin and Mrs. Verlie Lawson, four grandchildren and three great grandchildren.

Brother Nichols united with Paynes Creek Church on May 30, 1953. The church felt that he had a calling from God as a deacon. On December 3, 1955, he was ordained a deacon of Paynes Creek Church where he served faithfully until his death.

He loved his brethren and traveled many miles to visit the sister churches and Associations.

We miss his presence very much but we feel he is resting in peace; waiting for the resurrection morning when Christ will come the second time to take His children home and change this mortal body to a body immortal like unto His own Glorious Body; there to sing praises to His Holy Name forever in Heaven.

Brother Nichols will then become in possession of this good hope he held so precious.

Memorial services were conducted at Paynes Creek Church by Elders J. L. Agee, Amos Hash and Hale Terry. He was laid to rest in the Radford Cemetery.

Written by one who loved him.

Harry B. Cannaday

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#### JOHNNY FRANKLIN SMITH, SR.

God, in His love and kindness, has called from our midst our beloved Brother Johnny Smith. Brother Smith was sick for some time, but God in His mercy blessed him to attend his meetings. He came with a bowed head and loving heart.

He believed in a sovereign God who rules all things, his life, his hope, and his all.

We miss him greatly, but we believe with joy he was called from this world of woe. For him to die is gain.

He was a native of Caswell County, and the son of the late William and Lucy Rudd Smith.

Brother Smith was a member of Pleasant Grove Primitive Baptist Church. Surviving are his wife, Annie Harrelson Smith; daughter, Mrs. Elizabeth Devinie; son, John Smith, Jr.; two brothers, Robert Smith and Brother Onza Smith; two grandchildren; and one great grandchild.

His funeral was conducted at Bethesda Church by his pastor, Elder Donald Smith, and Richad Muller. Burial was in the church cemetery.

Written in love and humbleness by Sister Warnell Tatum, as requested by Pleasant Grove Church at their August 21, 1977, Conference Meeting.

Elder Donald Smith, Moderator  
Brother Robert Walker, Clerk

#### SISTER ADER CASEY

It is my sad duty to inform the church of the passing of our beloved Sister Ader Casey. She and her husband joined the Pleasant Grove Church at Naches, Washington in November of 1964.

Sister Ader Casey was born in Pyatt, Arkansas, September 13, 1895, and passed away May 20, 1977, at age 81 years.

She and her late husband came to Yakima, Washington in 1935 and later settled in the Cowiche area, in 1950, where they owned their home and operated a fruit orchard for many years. Sister Casey lived the last three years of her life in a nursing home.

She is survived by two sons, Ewell of Tieton, and Ulis of Cowiche; four daughters, Mrs. Ruth Smith of Spokane, Mrs. Retha Bogle of Yakima, Mrs. Joy Witherall, of Lacey, and Mrs. Dorothy Iverson of Seattle; two sisters, Mrs. Lilly Milum of Salem, Oregon, and Mrs. Ider Cunningham of Springfield, Mo.; 14 grandchildren and 9 great-grandchildren.

Services were held May 24th at 11:00 A.M. at Shaw and Sons Chapel, with Elder Ben Preston officiating. Burial was in West Hills Gardens. Pallbearers were her six grandsons.

Mildren A. Simpson

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#### MRS. ROBERT M. JONES

In loving memory of one of our faithful members, Rosa Jones. Sister Jones passed away July 14, 1977. She was born May 26, 1908, making her stay here on earth sixty-nine years.

She was the daughter of Henry and Mollie Lovelace of Pelham, N.C., and was married to Robert M. Jones, March 3, 1928. They were blessed with seven children, four sons and three daughters.

She is survived by her husband and her seven children, Mrs. Pauline Walker, Mrs. Geneva Miller, and Mrs. Nancy Walker of Reidsville, N.C.; Hillary, Danny, and Allen Jones of Reidsville, N.C., and Bernard Jones of Greensboro, N.C. she is also survived by one brother, Henry Lovelace, of Danville, Va.

Sister Jones joined Lickfork Church the first Sunday in June, 1936. She was a faith-

ful member until she passed away, and attended services as long as she was able, and was loved by all who knew her. She was a kind, hard working, wonderful person, who was always willing to lend a helping hand where ever she was needed. She will be greatly missed by the sisters and brothers of the church as well as all who knew her.

The members of her church extend their greatest sympathy to her husband and all her family during their grief, although we feel she now has a home so much better than those of us here on earth, with no pain, sorrow, or grief, but just a peaceful, restful home where there is no more sadness or farewells. In that land where we will never grow old.

Sleep on dear sister and take your rest. We all love you, but God loves you best.

This was written by the order of Lickfork Church. May it be resolved that this be recorded on the church records, a copy sent for publication in the *Signs of the Times*, and a copy sent to the family.

Written by one that loved her.

Willie A. Lee  
Church Clerk

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#### RESOLUTION OF RESPECT

We the church at Tarboro, bow in humble submission to the will of God to take from our midst, dear Sister Sallie Gurganus. She was born and raised with a family who believed in the Primitive Baptist. She was blessed to belong in membership with the Primitive Baptist for many years.

Sister Sallie was born June 9, 1881, and died April 27, 1977, making her stay on earth nearly 96 years. She was a great believer of Salvation by Grace, and she believed that all her blessings come from God. Sister Sallie was always praising her God even though she had many trials and tribulations through life. She was humble to her brethren, and she attended her church as often as she was blessed.

Therefore, we the church at Tarboro, resolve: that three copies of this resolution be made. One sent to the family, one sent to the *Signs of Times* for publication, and one kept for our church records.

We also send our sincere sympathy to her family, and we trust God will comfort them

and bless them to continue on.

The church at Tarboro feels that our loss is her eternal gain and she is resting with our Saviour waiting for the day of resurrection when our Father will say "Child come home in eternal rest."

This done in order of conference at our May meeting.

Elder D. B. Stokes, Moderator  
John H. Coker, Clerk

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#### SISTER EULA LEWIS FLOOD

Sister Eula Lewis Flood, who quietly and humbly enjoyed mingling with the brethren and sisters, joined Pleasant Hill Church August 28, 1927, and remained a loving member until God saw fit to call her home in the early morning hours on April 15, 1977.

Sister Flood, who was 85 years of age and living alone, became ill just prior to midnight and phoned a neighbor to come to her aid. Her family was notified and she was immediately carried to Nash General Hospital where she lived only 56 minutes after being placed in the intensive care unit.

Mrs. Henry Jones remarked that she felt Sister Flood slipped from life into death in the same quiet manner that she mingled with the brethren. As Mrs. Jones returned home from the hospital after Sister Flood's passing away in the early hours of the morning, the one thought kept lingering in her mind, "Farewell, vain world, I'm going home; My Jesus smiles and bids me come."

I feel there is evidence for us to believe Sister Flood has gone to her heavenly home where there will be no more sorrows, heartaches, or burdens for her to bear, and I feel confident Sister Flood would tell us she did not wish to return to this vain world.

Left to mourn her passing are three daughters, Miss Erlene Flood, Mrs. Martha Langley, and Mrs. Ernestine Williams; one son, Charlie Flood; and a host of brethren, sisters, and friends.

Her funeral was conducted by her pastor, Elder Henry Jones, and her body was laid to rest in Pineview Cemetery in Rocky Mount, N.C.

Written by order of conference, Pleasant Hill Church, by one who loved her and enjoyed her dry wit and sense of humor.

J. Carroll Williams