

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 120

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No. 1

Mesilla Park, N. M.  
Oct. 3, 1951

ELDER D. V. SPANGLER

Annapolis, Md.

Enclosed find my check for \$3.00 to cover one years subscription to the SIGNS of the TIMES.

Not having had the pleasure of knowing you I would guess you are an elderly man, an old soldier of the cross having experienced many seasons of joy and sorrow. I would like more than anything to visit the Primitive Baptist in the East and have the pleasure of hearing you and the other brethren among your churches declare the whole council of God. Brother Spangler many times I am made to feel like Eliga that I am left alone. For fourteen years I have not had the pleasure of hearing a sound old Baptist sermon. At different times I have been back in Okla. to hear preaching but every time something would happen, floods, sickness and bus strikes to prevent me. Now I hope I believe that all things work together for good to them that love God, to them who are called according to purpose. Brother Spangler I believe salvation is by grace. Whatever type of saving we have and as many as we have and it is not of works which we can perform.

I believe in the natural man, the one created in the garden of Eden, dwells no good things. The first man is nothing and less than nothing and all together vanity. I have no confidence in

any works only the works He performs in us. For it is by Him and through and to Him are all things.

If we are led by Him we climb on high and rejoice in His presence but when we are left to the old man we go down like Peter on the water.

When I am cast down I feel like the young eagles that were left alone, to be forced off their nest not knowing the old Eagle was near. Some times I go to some sacred church of God. I always feel like the prodical son who was trying to feed with the swine. I am made to remember my Father's house and his store of good things.

All of the world are looking for self glory and if you try to give Christ the glory they do not like it. Christ at no time took on himself glory but always gave God the glory. Most of the so-called christians are like the Pharisee who thanked God he wasn't as other men. When I am let by His spirit I feel like the poor publican, God be merciful to me a sinner. I have no righteousness of my own. I have no patience with anyone who tries to rob the Son of God of His glory. I get no pleasure out of praise of man as his wisdom I often remember the scripture where it says how beautiful are the feet of those who preach the gospel of peace and bring good tidings of good things, not hell fire and damnation. How his people were 10,000 talents in debt and not a farthing to pay and He paid it all. He works all things after the council of

His own will. Even man who goes about to do anything without a plan, we say is foolish. If he has a plan and follows it and fails, either the plan or the one trying to fulfill it was imperfect; but God is perfect in all His works from the foundation of the world. I have heard some preachers that seem to be afraid to say some things they fear they will get God in bad. I say let God be true though every man a liar. His is a law given and not under any law. Sin is transgression of law.

This is my first attempt to write any of my views. If I am wrong I can not help it. I am most 53 years of age and a barber by trade. My health is not very good but when the time comes for me to depart from this life I want all who know me to know that I give Him, Christ all the praise and glory for that inheritance that reaches within the vale. In conclusion if it is God's will you will write me a long letter and be led by His spirit that I might feast on the crumbs that falls from his table. If any of the Baptist among your acquaintance have a mind to write me I will try in my feeble way to answer.

One of my favorite scriptures is Hebrew 12:1-2 "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Your unworthy brother in hope of a perfect life,

JAMES A. BELL

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DEAR BROTHER,

You will find a money order to pay

for my renewal to the SIGNS, also one for Miss Florence Robinson's.

I have been blessed to be able to attend three associations. It was wonderful to meet with all the dear Baptist in sweet fellowship and have such good meetings. All the Elders were blessed with good food to feed the sheep. I certainly did enjoy all the wonderful sermons. We were so glad to have Elder W. D. Griffin with us at Soldier Creek Association. It was a feast to me, and I wish I had the mind to write as seems I would love to but one can only write as God gives me my thoughts. He gives us all we have in this life.

I received the book "Fragments" and have enjoyed it so much. May God bless you and all the editors of the SIGNS.

It is my pleasure to visit among the Primitive Baptist and attend the meetings, and read all the good articles that are written. If I never meet you in this world I hope to meet you and all of God's little ones at the throne of Grace. I need your prayers. Remember me when you are given mind to pray.

An unworthy sister, if one  
Mrs. S. S. KERLEY

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DEAR BROTHER,

Ever since I received my paper I have wanted to write and tell you what a great feast they were to me and I am not able to get out any where and Oh I was so hungry to hear the Truth preached once more, how I wish I could find words and was a good writer so I could tell you just how wonderful they were to me. This last one seems to me is the best of all, it is just full of the wonderful works of God. It has given me light on so many of the scriptures that I have never been able to understand. The Scripture you used in your editorial was so wonderful. How I wish I were able to help you out with the

paper as my life would be so lonely without it.

The good meeting they wrote about down in Tenn. was at my old home church and my membership is still there. It is the dearest spot on earth to me. I have never wanted a high seat there but all I want or ask for is a place at their feet. That is far more than I deserve. I have slipped in and not let them know that I was there as I felt so sinful and unworthy to be with such good people. I know they can live without me but it is so hard to live without them.

I feel that predestination and the purpose of God mean the same thing. I do not see how anyone could be an Old School Baptist and hate predestination. I love that doctrine better than anything in this world. The longer I live the sweeter it grows to me and I hope you will be able to read this bad writing.

Sister in hope  
 SOPHIA TILLMAN  
 2206 Reosco St.  
 Chicago 18, Ill.

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Toney, Ala.  
 July, 1949

DEAR BROTHER,

I am enclosing a bit of money for the SIGNS. I feel like it is a great family paper. One that is welcome in our homes. I wish it could be had by all those who desire to read it. The OLD FAITH CONTENDER is a good paper, too.

I like to see the corrections, reproofs, and doctrinal views on different subjects as the Bible says all scriptures are 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. So if we Old Baptist are what we hope we are we love the different gifts that is given to the church; and how sweet it is to see these gifts put into effect. My gift is not noticeable but the great God of Heaven knows them that are his. And could I have the assurance I am his, I would not worry over my short comings. Yet, I hope I have a Hope. My conflicts and burdens are many.

I saw one of our beloved Sisters go into the creek last Sunday for baptism and how sincere she looked and how glad it made our hearts to see our kind pastor, Minister R. M. Hawkins administer the ceremony.

It makes our hearts sad to hear of Elder McCool in Five Mile Creek Association so seriously ill. We hope God will comfort his Brethren and family and be his great helper in time of need. Here is a few thoughts on peace.

PEACE

Peace is the glorious gift of God  
 Its comforting while paths of earth we  
 trod  
 While conflicts arise and sorrows we  
 bear  
 Its peace we enjoy a little here and  
 there.  
 Peace is so sweet when God has given  
 His children joys and fortitude of  
 Heaven  
 His peace, His son sent to comfort and  
 cheer  
 Gods peace we enjoy a little here and  
 there.

A poor beggar of mercy,  
 REANER REECE

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DEAR BROTHER,

The time has come again when I gladly send amount due for another year's subscription for the SIGNS OF THE TIMES. I look forward to the arrival of the paper each month filled

with gospel truth that is good and feeds the hungry soul.

He is the supreme ruler, He knows all things, times, events, and none can stay His hand and say, "Why doeth thou", the editorials are a source of comfort to me. I love the deep doctrine, if indeed I know anything about it. Sometimes I read with a joyful heart and deep meditations and at times I try to read with a joyful heart and all seems a closed book. I sometimes don't know if I have confidence in the reality of an experience, but I am conscious that something is wrought in me, and longing for more evidence to feel it may be the grace of God wrought in me, and hope is all that I can do. I hope that I can say as the poet,

Jesus draws his chosen race  
By his sweet, resistless grace;  
Causing them to hear His call,  
And before his power fall.  
From the blissful realms above,  
Swift as lightning flies his love;  
Draws them to his tender breast  
There they find the gospel rest.  
Then how eagerly they move  
In the happy paths of love  
How they glory in the Lord  
Pleased with Jesus' sacred word.

In my ill health all through my years of life, at times I feel it has drawn me closer to the Lord, in much hope, love, trust and mercy in him. For all good things must come from Him in time of need, he alone can lift us up from a bed of sickness and suffering. A number of times when under the care of doctors, I was given the feeling it was the power of God working through them and relief from Him, and I hope I praised Him. When I examine myself I see nothing good, just filthy rags, and wonder how the Lord can be mindful of me. My little thread of hope is more to me than all the gold that glitters. There is a cord that binds that cannot

be broken, the little spark that does not quite go out. Although it seems gone at times, it is for my good and His glory. I cannot doubt Him, but doubt myself. These lines of the poet seem a prayer to me,

Come, thou long expected Jesus.  
Born to set thy people free;  
From our sins and fears release us,  
Let us find our rest in Thee;  
Israel's strength and consolation  
Hope of all the saints thou art  
Dear desire of every nation  
Joy of every longing heart.  
Born thy people to deliver;  
Born a child, and yet a king,  
Born to reign in us forever,  
By thine own eternal spirit;  
Rule in all our hearts alone;  
By thine all sufficient merit  
Raise us to thy glorious throne.

In my younger days I was at a meeting with my father and mother, not especially interested in the meeting myself, while all were singing and for some reason this line of the hymn rang in my heart. "Streams of mercy never ceasing." Those were all that were outstanding to me, I did not know the hymn they were singing. Those words were with me all the way home. I wanted to ask my mother what hymn those words were in but I seemed afraid to ask her. I took the hymn book and hid and searched each song until I found those words, "Streams of mercy never ceasing." The whole song was beautiful to me and it is a favorite among many others now to me.

May the Lord's blessings be with all his little ones and I hope I am included in his blessings, and hope He will be to me a sanctuary wherever He may lead me in my path of life He has laid for me to travel.

In hope in Him though unworthy  
Mrs. MABEL LINDSEY  
Ione, Calif.

Merryville, La.

DEAR BRETHREN,

It is time for my renewal to the good old SIGNS of the TIMES. I enjoy reading it and do not want to miss a single issue.

As we are embarking on another new year we feel ourselves to be the same old sinner that we have ever been. If I live to see the ninth day I will be 73 still groping along in sin, doubts, and fears. I don't care to take up too much of your time, for I know you are very busy but would like to write some of my late experiences.

In March 1947 I was stricken with "Flue" and then developed pneumonia. For five weeks I was a very sick man. I spent 17 days in the hospital and most of the time they thought that I would die. But this was the happiest time of my life. I know that something must be done if I should live. Something said to me, mans days are numbered as the days of an hireling. Then I was carried to a ford or crossing on a large stream known to me as the river of Jordan. A black line was drawn in front of me as small as a sewing thread. That represented the space between me and death. I was placed face down in the sand. The bottom of this stream was lined with rocks of all shapes and sizes. The water was rippling through these rocks without a sound. I viewed the opposite side which was beautiful beyond description. I would gladly have passed over but it was not the Lord's time. Then in a twinkle of an eye I was wafed away and this language came to me as plain as if someone was speaking to me. "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures, he leadeth me beside the still waters."

This may not mean anything to anyone else but it is precious to me. I am

still feeble and feel to be a burden to my family and friends. But I would not give up this little hope, if it be a hope, for the gold of Ophir.

God chose his people before the highest dust of the hills were fashioned or even the earth was; not for their good doers but for his own good pleasure. It is my hope that I be one of his chosen.

May long live the SIGNS OF THE TIMES to cheer the scattered saints abroad.

J. PAUL McMILLIAN

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*"Pray without ceasing" 1st, Thes '5-17*

DEAR BRETHREN:

I was pleased indeed to read in the Jan. "Signs" the writing of the brethren on the subject of prayer, how timely, and necessary, for us to be reminded, to pray without ceasing, and in every thing give thanks; for this is the will of God in Christ Jesus concerning you. It is a subject that I have pondered over all my life, and I tremble as much as I did fifty years ago, the solemn place, the groanings that cannot be uttered, when our hearts are tuned to sing his grace.

Nineteen years ago, I was led to express myself on this wonderful subject to the "Signs of the Times" and they published it, in Vol. 97, February 1929, page 25-26, and the brethren of today write the same. How the spirit of truth, binds us together, tears unbidden flow, the strong are made weak, the poor are made rich, O that I am worthy to approach the throne of grace, too unworthy to even look toward heaven smite upon our breast, and ask God for mercy, O God be merciful to me a sinner, O Lord save me or I perish, O Lord teach me how to pray. Let us all take an inventory of ourselves, and see what is lacking what can we bring to the

altar, is there any thing on the shelves of our establishment that will merit us before a holy God, or rather do we find it full of dead mans bones, and all uncleanness. Wounds and bruises, putrefying sores, O wretched man that I am, who can deliver me from the body of this death, when suddenly a light from heaven above the brightness of the sun at midday, blinding my natural sight, opening my inner eyes, and the Lord says of him, "Behold he prayeth". There is no exception, all have sinned and come short of the glory of God, there is none righteous, no not one, now by the light of the knowledge of God, in face of Jesus Christ, by His light we see light, see ourselves guilty and pray for mercy, nothing in my hand I bring, naked and helpless to thy cross I cling, grant me mercy O Lord, I have no other place to go. Pray for the peace of Jerusalem, for my brethren and companions sake I will now say, peace be within thee. Pray for me.

GEO. L. WEAVER

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Chewelah, Wash.  
Rt. 2

## SIGNS OF THE TIMES

DEAR SIRs:

I am sending money for my subscription to the dear old paper.

I hope it will always stay full of the truth and the good things of the spirit. I know only God can sustain you and hold you up. This is the way walk ye in it. A highway shall be there and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those the wayfaring man, though fools shall not err therein. Oh, we may be fooled, but when we walk in the truth we shall not err. Christ is the way, the truth and the life. I hope God will bless you to pick out the letters that have the light

of truth for the paper. How blessed are a people whose God says I am your God and ye are my people. I cannot believe in a God that the world worships. That he has to wait on man before He can move. In his mind dwells only corruption and he would rob God of his glory and power. It makes me think so much of the Scripture in Job where He says who is that that darkeneth counsel with words without knowledge? How often we do this? But praise be His holy name He has a people who can sing great and marvelous are thy works Lord God Almighty. Just and true are thy ways. How do they do this? Through the blessed Savior. It also says the letter killeth, but the spirit maketh whole.

So I hope that Spirit is with you in your journey in the SIGNS and life. This is not a matter to be treated lightly. For it is a fearful thing to fall into the hands of the true and living God. No one but those He has dealt with know this. But they know and are made to cry for mercy and that He will ever sustain them. How well we know in our spiritual travels that man does not live by bread alone. Now a little one soon tires of the sop of this life and begins seeking and trembling for Him to come again. This is the highway the way of holiness. First we must be cleansed, for the unclean shall not pass over. All self must be removed and we become as a little child trusting only in Christ Jesus, the author and finisher of our faith. And when we are in Him we are wayfaring men traveling on a long journey. If you have traveled as I have you'll know that Christ is your all in all. If you have a hope it is in Him. If mercy it comes in Him. Oh how precious He becomes to one who stands afar off and can only cry unclean, unclean. Perhaps I am

making this too lengthy, if it is not the truth please know I'll be glad for you to destroy it. For I say let God be true and every man a liar.

I love the SIGNS. May it always be full of God's truth and may the spirit over show it unto us to a feasting of our soul and to God's glory.

Written in Christian love, I hope  
 MARY ECKARD

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Mt. Vernon, Ill.

DEAR EDITORS OF THE SIGNS OF THE TIMES,

I am enclosing a personal check for \$5.00 to renew my SIGNS, another year, and the remainder to help carry on the dear paper. I love the paper. I have just finished reading Oct. number which came this afternoon and certainly enjoyed it all. Elder W. D. Griffin's editorial "The Flock of God" was wonderful. I also enjoyed Mrs. Luther Campbell and Mrs. Lucille Young's letters feasted on all. Seems I have been so grieved in the passing of Elder R. L. Dodson, I loved his editorial, feasted on them and had hoped to hear him preach sometimes. But God knows best and what He does is ever best. He is God and none can stay his hand. He does His will according to His purpose. But oh how wonderful He does His will and his wonderful power that He can raise up others to carry on, his ways are higher than ours and past our understanding. Dear Editors, I hope you all can be blessed to keep the dear SIGNS, as has been in the past, and I feel that God will uphold you all in doing so. It is a great comfort to me that the old Primitive Baptist can publish a good paper with sound doctrine that people can read as so many dear brethren and sisters that are not able to attend the churches, but can read and enjoy the good tidings in the SIGNS

and feast on the fat things that are so sweet to the hungry soul.

Sometimes seems I have a desire to write if the Lord was willing for me to do so, but I have never been given a light of understanding; but I have been made to love the Old Baptist for they preach Christ and Him crucified. He is my all in all. How wondrous is his love.

I did not intend to write all this. But oh sometimes I can't stop. I want to go on. If I could write something that would be any comfort to anyone, it seems it would be a relief to me. I only take up space. May God bless and uphold you all in these trying times. Remember me when you are given a mind to pray.

An unworthy sister, if one, the least  
 Mrs. S. S. KERLEY

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DEAR EDITORS,

It is time for me to send my renewal so am enclosing same—I would not want to miss any copies. There is so much good reading and so many sweet letters. I have often wished I were gifted to comfort others but such is not the case. I do thank the Lord for such gifts and trust His spirit will lead them on to other letters and edifying articles. I have so much to be thankful for and I seem to lack the spirit of thankfulness I would like to have. I wonder if I am alone in this matter. I feel so sorry for those in afflictions and troubles and try in my weakness, for that is the only way I have, to pray for them. My life has mostly been laid in pleasant places. I was raised in a Baptist home by wonderful parents, while my husband is not a church member he should be, and always take me to church or makes provisions for me to go. I have three lovely daughters, they are grown and married to very fine men and all are church

members of the Primitive Baptist church. There is one line in one of our hymns that fits me so well, "In all the paths thru which I've passed, what mercies I've enjoyed"—with all of this I wonder why I feel so worthless at times and wish there were ways of being of service to my brethren.

I have the privilege of going to Liberty Church twice a month, that is where my membership is—Elder Dearing is our pastor, and a very able and humble man. On the 1st Sunday in the month we go to Shiloh Church in Bell. Elder Baxter Hale is the pastor. I enjoy hearing him and meeting with them. Please do not print such a worthless letter.

I do pray the Lord to bless you and keep you.

Your unworthy sister  
ETTA DONIAVY

122 Lincoln Avenue  
Salisbury, Maryland

ELDER SPANGLER, MY BELOVED PASTOR:

When you asked me Sunday night how I had been getting along since my baptism and if my burden had been lifted, there were many things I wanted to say but it seemed my tongue was tied and I couldn't tell you anything. So if it pleases the Lord to enable me, I want to tell you a little of what is in my heart. I may not be given to write anything worth the paper it is written on. I know it will be only empty words unless dictated by the spirit.

First of all I want to say that although I never experienced the heavy burden of membership as many others have, I have for a long time loved the Church and seen a wondrous beauty there and had a desire to be among that number, but I never anticipated the sense of peace and communion and the enlargement of my soul that I have

known for the past few weeks. The night before the Church received me while you were preaching at Snow Hill about Ruth, I felt with great conviction as Ruth did, that "Whither thou goest, I will go—Thy people shall be my people and Thy God my God"—that I could not "go to gleam in any other field", for there would be no food for me in any doctrine save that of God's sovereign and electing grace and that there could be no kinship with any except those who declare that "Salvation is of the Lord". All night long I wrestled and Satan tried his best to reason me out of it, but toward morning I was given a verse, I hope, which seemed to settle it and I was made willing to leave "my times in His hands." I hope the Lord's time had come and that is was all of Him. I do hope I may be given grace to walk circumspectly, that I may ever be kept humble before Him—that I may be made reconciled to His blessed will, whatever it may hold for me—that I may be thankful for those things which He denies me. From the depths of my soul I echo the words of the hymn writer:

"Whatever Thou deniest, Oh give me  
Thy grace

The Spirits sure witness and smiles  
of Thy Face."

I hope that I may be given patience to wait upon the Lord. I am by nature very impatient. I am prone to try to hurry events along to suit myself yet how glad I am that our decisions are not our own and that we cannot direct our steps for what a blunder we would make of it all. I think so often how blest Paul was to state I am therewith to be content.

A good deal of the time lately and today in particular I seem to have been "stirred up" and at times carried away from earth and the things thereof and



my soul been made to soar like the eagle. All day today my heart has been almost bursting with joy and gratitude to "Him whom my soul loveth" and have said over and over in my heart "My beloved is mine and I am His". I have been hardly able to attend to my work and once I went in the back room where I could be alone and let the tears flow—not tears of sorrow or grief but tears of thankfulness for the hope that I trust is within me, and I felt with great force;

"Thou the source of all my comfort  
More than life to me  
Who on earth have I beside Thee  
Who in heaven but Thee."

These times of rejoicing are very sweet and precious—they are the breath of life and I feel I could not go on if the "joy of my salvation" were taken from me entirely, yet tomorrow I may be entirely empty and completely concerned with the affairs of earth. I've had just such experience even in the last few weeks but I hope I'm thankful for the glimpses I do have now and then.

I also want to tell you, Elder Spangler how I feel the Lord has blest us in sending you among us. Truly the things you preach are meat and drink to the hungry, thirsty soul. The Lord has richly blest you. I have felt so very humble when you and others of God's dear family have celled me "Sister". It is difficult for me to assume the new relationship in that way, but it is very sweet to be so addressed. It is the closest of all relationships—the tie of blood—the blood of Our Lord Jesus. What matchless grace that that precious blood was shed for "even me". What a perfect Savior He is. Perfect not only in His saving grace but also in His grace to keep us from falling. I am completely with Him but not with myself.

Elder Spangler as I was doing my work the other day the portion of Scripture found in Isiah 35:8-10 came into my mind. You have referred to it a few times and as I meditated upon it, I had a few thoughts which I put into verse and I'm sending it along to you. If it isn't any good and especially if it is not Biblical in every respect, simply disregard it.

I would love hearing from you, Elder Spangler, but I don't expect it and hope you won't feel in any way obligated, and besides it will hurt your arm to write. It will seem like a long time before we will see and hear you again, but it is a great pleasure to anticipate your coming and we feel it is worth waiting for. Please give my love to your family and especially Sister Spangler.

In bonds of love  
MILDRED DYKES

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SIGNS of the TIMES, INC.,  
ELDER DAVID SPANGLER,

I have a desire again to write to your paper. Some of the brethren and sisters at our association told me how much they enjoyed reading the articles which I have written for your paper. I know not how to begin; I know nothing and can not think of anything to write except it be given to me by the Holy Spirit that will be of any comfort to those that are in the Spirit. I hope to be guided by the Holy Spirit to rightly divide the words of truth and nothing but the truth. I know that I am not able to make one believe the truth, but those that have ears to hear, let them hear, and hearts to understand, let them understand. It is by the power of God that we believe.

I can only write what comes to my mind first.

The eyes of your understanding being enlightened; that ye may know is the

riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us, who believe, according to the working of His mighty power. Christ speaking, says, Ye are saved already if ye believe on me whom the Lord has sent. I have a mind to write some on the word WORLD. This word *world* is misused as much as any word in all the scriptures, by all denominations outside of the Old School Baptist. It does not mean or include all of the Adam family by no means, in every place that it is used.

"I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man heard my words, and believe not, I judge him not; for I came not to judge the world, but to save the world." What *world* is this? It is the *world* that the Father had given Him, that Christ came to, or was sent to save those that He died for. I believe that all of their names were found in the Lamb's book of life; they were chosen in Christ before the foundation of the world. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." (John 12 Chapter 46:48)

For I have not spoken of myself; but the Father which sent me, He gave me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting; whatsoever I speak therefore even as the Father said unto me, so I speak. If all the preachers would speak the words only what God gives them to speak by the Holy Ghost, there would be no confusion. But it is said that evil men and seducers shall wax worse and worse, deceiving and being deceived.

I have manifested thy name unto

the men which thou gavest me out of the world: thine they were, and thou gavest me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. I pray for them: I pray not for the world, but for them which thou hast given me: for they are thine. (St. John 17:6-9)

This world that Christ says He prayed not for is not that world that God so loved that he gave his only begotten Son; it is not the world that Christ came to save that he died for.

"For God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have ever lasting life. (John 3:16)

This world that God so loved does not mean the whole Adam family, but it is God's Elect world that were chosen in Christ Jesus before the foundation of the world, and in due time he will make manifest by his holy Spirit. If this included the Adam race, all that are born in the world would receive that heavenly throne and that would make a universal salvation. I believe that Jacob represents God's elect world that God so loved that He gave his only begotten Son to be slain, and resurrected from the grave without any corruption.

"Now if Christ be preached that he rose from the dead, How say some among you that there is no resurrection of the dead." (Cor. 15:12)

"For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand not of works but of him that calleth; (Rom 9:11)

"As it is written, Jacob have I loved but Esau have I hated.

"O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast

sent me." (John 17:25)

I have felt at times that God has loved poor me; that His holy spirit is dwelling in me, and that I know that my Redeemer liveth.

Who shall separate us from the love of Christ? Shall tribulations, persecutions, or famine, or nakedness, or sword? 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. To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.

F. L. COX

\* \* \*

DEAR PRECIOUS BRETHREN IN CHRIST,

One of my sons was taken prisoner and held during the last war for three years and nine months. I lost a son at Salamauwa in the Army Air Force after 4½ years. My daughter is Roman Catholic.

However it is not of personal family affairs I wish to visit on you this bright May Day, but to declare the greatness of God—not to try to wash God's hands or make excuses for His absolute decrees—for if ever a poor mortal piece of clay has been made to see His mercy, His gentle loving kindness, His grace, and His greatness; it is I.

"My beloved is gone down into His garden, to the beds of spices, to feed in the gardens, and to gather lilies." I think that I wrote you once before, about the figure of Moses' wife being black, chapter in Solomon's Song, the church spoken of as being black but comely (beautiful) in Him the church

is perfect (spirit) but the flesh is imperfect and weak—but through His work She becomes a Pearl of great price and priceless. Naturally a grain of sand gets into the oyster, presses against it; the nacre (mother of pearl) which is the living, is deposited layers upon layers about the grain of sand till a pearl is formed. The pearl is thus an answer to the injury. The offending object itself becomes through the work of the injured one, a precious and beautiful gem. A picture of God's divine grace. Pearls are of different degree of value and beauty, dependent not upon the grain of sand which gets into the oyster, but upon the layers of nacre that are wrapped about it. A figure of the greatness of God's grace bestowed upon us. It is not the depth of sinfulness one has done which makes one fit or unfit for the Church of Christ, the Heavenly Bride; but the beauty and glory of Him we crucified by our sin that is put upon us a robe to clothe us. Not any righteousness we have or could have that would make us fit for such a wonderful calling. It is Christ's righteousness put upon us, enfolding us, that makes us as a church, a worthy Bride for Him. He took the sin wherewith we wounded Him and made of it a Pearl of Great Price.

"As an eagle stirreth up her nest, and beareth away her young"—the natural habitat or nest of the eagle is always in a high rocky clift—just in the edge of a precipice, she builds her nest. She first selects thorny sticks, then lines it with soft wool. She feeds her young until they become too fat to fly and then she starves them, and begins to remove the soft lining of the nest. The thorns begins to hurt them, then she begins removing a stick at a time until only one is left (man's works, self righteousness) and how they cling

to that one (self help) stick. Then she pushes them off the precipice and they go down screaming. Nothing but sure death below—no help they feel below—no help from above; but all the time the old eagle is watching for she has caused all of this upheaval. Just when they have given up all hope of rescue, she spreads her wings, sails underneath, lifts them and bears them away. A notice it says, "As she stirreth up her nest" and my brother I don't feel that was written as a just "happen so", but a true figure of God's dealings with the sinner. A true figure of His matchless mercy and greatness that He is the One who decrees and the One who knows and decides. It is not for the creature to so limit Him or decide who is or isn't one of God's own.

My father-in-law, was an eminent physician. My daughter-in-law is a very fine registered nurse and through the privilege of knowing them I have been taught naturally that no doctor, nor nurse passes an opinion upon a patient they have never seen or known whatever the reports or messages given them. They must have all the case history, the cause—and I have been taught by the God of Heaven that John looked and found not one worthy but the Lion of the tribe of Judah. So each one is dependent upon the nacre, Mother of pearl, Christ's righteousness, God's mercy, His ordained decree and plan way back in the annals of eternity.

For a long time I was so confused I did not know whether it was Baptist or Catholic. One teacher, all grace, the other, part grace, and part works, both teach mercy and I was in so much trouble—pushed off the precipice. Then taking the 107 Psalm, He maketh the storm a calm—they that go down to sea and great waters in ships. Believe me my brother, my ship was wrecked. "The raging storms be ere so wild, it

is then I am most near thee". Oh how gentle and loving He leads in His steps. Yet He shows His power. I wish I had time to sit and visit with you face to face and tell you. I am convinced whether Catholic or Baptist or whatever creed man calls them, that pearl of great price is His true Church and in that land of beginning again where all our mistakes, all our heartaches are cast aside like a shabby old coat at the door, He will be at the gate like an old friend who waits, the One whom in our blindness we have made the victim of our sin and our mistakes. What a great plan; "I have put my coat off, here shall I put it on, I have washed my feet, how shall I defile them."

He suffered and died, put off the old coat of flesh (He did not sin) paid the price (Pearl) washed His feet (Church) and sits enthroned in majesty at the Father's right hand. I wish I could shout it to the house tops. This is my humble basket of chips, I lay at your feet. I wish I could go deeper and deeper into His beauteous truths, but find there is suffering in wisdom and I shrink from that, too.

"Oh when shall I see Jesus, and  
reign with Him above  
And from His flowing fountain  
drink everlasting love  
When shall I be delivered from this  
vain world  
Of sin and from His blessed fountain,  
drink endless pleasure in"

And then, "There shall be abundantly fed with the fat of thy house. He will make thee to drink from the fountain, etc." Truly there is a feast of fat things and now I must close.

Sometimes when I have time I will write you an experience of the son while in the hands of the Japanese. He was a Catholic until that ordeal and the daughter told me of an experience she had one time going through a bam-

boo forest, while she lived abroad. I see it differently than they do but I am sure they have suffered too.

Love and fellowship, humbly a beggar

LEONA TUTTLE

Stockton, Calif.

\* \* \*

PSALMS 127:1

“Except the Lord build the house, they labor in vain that build it; except the Lord keep the City, the watchman waketh but in vain.”

Except shows us that the house of the Lord is his work, from start to finish. “Upon this rock I will build my church and the gates of hell shall not prevail against it.” Math. 16-18. “For the temple of God is holy, which temple ye are” 1st, Cor. 3-17. I have had some experience in the Building trade, and I know what authority means, I have had men working for me, I would say to Bill here is the plan of that west approach, take Jack, and get that started. Bill says Ok Boss, and goes at it, then I say to John, when you and your partner get this sub-floor finished, go into the back room, and do the same there. John says Ok, never in my experience, did any of my material ever offer any assistance, or say why doeth thou this like clay in the hands of the potter. It was my building, and I claimed a perfect right to use the material as I had determined it for. I had it all studied out before I bought it from the mill, and each item had its place. This shows Predestination, that we all have. The ability that God has given us, all trades is the cunningness that God hath given us, no matter how small we owe it to Him. When Moses built the ark of the testament, the Lord told Moses to send for Bezaleel for I have made him cunning in all kinds of work, See Exod '31. All of us in our daily life we are by nature predestinarians, we plan, we

look ahead and determine, and the world praises us for it, but when we turn the tables, and speak of God Saving by grace, and not of works, they stumble at it, and say foolishness. Denying to God, what they claim for themselves.

We have a beautiful picture in type, Solomons Temple, 1st Kings, 6-7. “And the house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer, nor Ax nor any tool of Iron heard in the house, while it was in building.” The material of this house was wood and stone, the wood was framed in the forest, the stone cut in the quarry, then sent to Jerusalem for the temple, by command of Solomon, it had been fitly framed together, and grew up as the house of God here in the Wilderness, and the type which is so beautiful to us here, we are made to wonder, what must be the house that the Lord builds out of his redeemed sinners, the church of God. For His great love he had for them even when they were dead in sin quickened us together with Him. For ye are God's building, ye are God's house, here in this low ground of sin and sorrow, made ready, hewed, squared, and fit, as members of his mystical body, who is their head over all things to the church, which is his body, the fulness of him that filleth all in all. Whose builder and maker is God.

There is no exception whatsoever, there is no substitute for God's love nor his grace, even his watchmen waketh but in vain, except the Lord keep the City. What a sure foundation is laid for his chosen people, and they are given the assurity, that, “No weapon that is formed against thee shall prosper; and every tongue that shall arise against thee in judgment thou shalt condemn; This is the heritage of the Servant of the Lord, and their

righteousness is of me, saith the Lord"  
Isa 54-17.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Jude-24-25.

GEORGE L. WEAVER,  
2802 Marcum Tr.  
Huntington, W. Va.

\* \* \*

### THE PLACE OF THE SEA

By Annie Johnson Flint  
Have you come to the Red Sea place in  
your life  
Where, in spite of all you can do,  
There is no way out, there is no way  
back,  
There is no other way but through?  
Then wait on the Lord with a trust  
serene  
Till the night of your fear is gone;  
He will send the winds, he will heap  
the floods  
When he says to your soul, "Go on".  
And his hand will lead you through,  
clear through  
Ere the watery walls roll down;  
No wave can touch you, no foe can  
smite,  
No mighty seas can drown.  
The tossing billows may rear their  
crests,  
Their foam at your feet may break;  
But you shall walk over their bed dry  
shod  
In the path that your Lord shall  
make.  
In the morning watch 'neath the lifted  
cloud  
You shall see but the Lord alone  
When he leads you forth from the  
place of the sea  
To a land that you have not known,

And your fears shall pass as your foes  
have passed,  
You shall no more be afraid;  
You shall sing his praise in a better  
place,  
A place that his hand hath made.

\* \* \*

### THANKSGIVING

Lord, I am glad for the great gift of  
living,  
Glad for Thy days of sun and of rain;  
Grateful for joy with endless thanks-  
giving,  
Grateful for laughter and grateful for  
pain.  
Lord, I am glad for young April's won-  
der,  
Glad for the fulness of long summer  
days;  
And now when the Spring and my heart  
are asunder,  
Lord, I give thanks for the dark Au-  
tumn days.  
Sun, moon and blossom, O Lord, I re-  
member,  
The dream of the Spring and its joy  
I recall;  
But now in the silence and pain of No-  
vember,  
Lord, I give thanks to Thee, giver of  
all.  
Hopewell, N. J.

(The late Elder) F. A. CHICK

\* \* \*

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## EDITORIAL

ANNAPOLIS, MD.

JANUARY, 1952

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## NEW YEARS GREETING

Through the Providence of a merciful God, the "Signs of the Times" has weathered the storms of another year. Many changes have taken place in the world during the last year, and the paper has also seen changes as to Editorship. A year ago this month God called home our beloved former editor, Elder Dodson. In March I was appointed to take over as editor, and manager, to succeed him, as of July first.

Elder John D. Wood of Manassas, Virginia, was appointed as Assistant Editor. The associate Editors continue the same, Elders H. O. Nash, of Atlanta, Ga.; E. J. Lambert of Winnsboro, Texas and W. D. Griffin of Covin, Alabama.

I am greatly indebted to these brethren for their co-operation in the work. Could not ask for more than they have given. Their work helps very much in

carrying on, as they have been blessed to write for the paper to the comfort of His people, and the glory of His name. They have also been helpful in sending in new and re-newal subscriptions.

Our readers have also been very helpful in many ways. Many have sent in new subscriptions for others, thus helping us in circulating the paper among our brethren. Others have written for the paper many good letters for publication which I would encourage you to continue to do. There are many shut-ins who never have the privilege of going to the house of God to hear preaching, who receive many crumbs from the Master's table through your writings. To our ministers and other subscribers we would say, "continue to write for us, we need you and your help".

I have been very humbled by the many, many letters of encouragement I have received. Often my tears have been my meat as I read these messages. I have been unable to acknowledge all of them, but they are appreciated.

To all who have helped in carrying on the work, please accept the sincere thanks of all connected with the publishing of the paper. It is yours, and we want you to feel that way about it.

The "Signs" has been sustained by the hand of God for one hundred and nineteen years. We realize very sensibly that it is in the hands of God. If it is His purpose for it to continue, it will continue, as long as He has a purpose in it. It is the oldest Old School Baptist paper in America. The fact that it has been sustained through the upholding hand of God through all these years causes us to believe it reflects the sentiment of the Old School Baptist generally.

The continuing of the paper has been like the experience of Elijah's and the widows much of the time. They lived upon a little oil, and a handful of meal.

From day to day it continued that way, but the meal wasted not, neither did the oil fail. Our continuing today, dear brethren is that way.

The very fact that the sustaining has been that way, seems to denote the peculiar way God has of doing His will.

Deacon Cyrus Risler, of the New York church was blessed to carry on the work of getting out the paper for the first half of the past year, and until I took over the work I did not realize the many problems that arise from time to time. We are greatly indebted to him, and the co-operation of our Board of Trustees.

We would not fail to mention the kindness, and consideration of those who have contributed to the Endowment Fund. This fund is being invested, and the proceeds from the investments used for the poor of the flock.

May it be the will of Him who doeth all things well to grant us faith to look away from a world of strife and confusion, to Him who has said, "I will never leave you"; to not trust our own carnal wisdom, but Him; to know and do His will; to love Him more, and serve Him better, is the humble desire of the writer. He can cause wars to cease, if His will, and the greatest of all cause them to cease in the hearts of poor sinners, and say, "Be still and know that I am God".

Where strife exists among our dear people; O, that He might bring dear brethren together in peace, and love, cause each one to esteem his brother better than self, that all who love our Lord in sincerity might be brought together to His banqueting house, where His banner over them is love.

D. V. SPANGLER

\* \* \*  
EDITORIAL

"Jude, the servant of Jesus Christ, and brother of James, to them that are

sanctified by God the Father, and preserved in Jesus Christ, and called. Mercy unto you, and peace, and love, be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.—Jude 1,4."

For several months I have contemplated writing again on the doctrine of the primitive church. In a sense all preaching and writing, that is of the right kind, is doctrinal. But in other respects there are different tenets of our belief. There has always been those that made efforts to differentiate between doctrinal and experimental matters, between doctrinal matters and practical godliness. To those that feel to make that difference, I recognize and respect your views, but, to me, I feel that all preaching and teaching and writing, is doctrinal. At the same time, in order to make ourselves understood, we divide the things of God, into groups.

In the beginning, let me say that I am not writing to give the views of the Hopewell association, of which I am a member, nor to speak for those of my associates on the Signs staff. I am writing what I hope the Lord has taught me. I say that I 'hope' the Lord has taught me. I have heard brethren that do not subscribe to what I believe say that the Lord taught them what they believe. In one of our cases, if not both, this is not true. The Lord does not teach two doctrines, nor two experiences. He teaches us all that we know,



and that is the same in all his family. I feel, in order for us to understand each other, to tell just one episode in my experience. Here is the reason that I believe in the predestination of God concerning all events. I believe God taught it to me in my experience, and while he was teaching me, I believe he just as effectually taught my wife the same thing. If I have been called to preach his unsearchable riches, it was at, and in, the very beginning of my experience. I am not able to tell any kind of a feeling or condition that existed before I had an impression to preach the gospel. The circumstances before and at my birth, my name, my demeanor before the audiences in school, all, all, had given me, before men, the name of preacher. But this was what others thought. It certainly was not what I thought, nor by any means intended. Just after I hope that the Lord revealed to me the shortness of my arm, and the length and strength of his, I was thrown in company with those that did not believe in the doctrine of God's sovereignty. I loved them then, and I still do. Their memory is sweet. I hope some sweet tomorrow to meet them over home. They tried to get me to join them. It was not because I knew that my home people believed different from them, for I thought that they believed the same. Is it too much to say that God ruled to the end that I did not? I did not know any better myself. I did not know that the Primitive Baptists back at home were classed as Absoluters. But imagine my surprise, and chagrin, when I got back to my old home, that I found them to be the kind of people that believe 'what is to be, will be'. I wrestled with the problem for months. If ever a boy came home an enemy to the doctrine of God's absolute predestination of all things it was surely I. I was tossed to

and fro for months. I lived in the very midst of torment. I got to the place that I did not want to talk about the Bible. During this time, I was as much weighted with preaching as ever before or since. I preached to my team in the field; I dreamed of it night after night; I sought an escape from it and found it not; I sought rest and found it not. In the summer of 1930 the last baby was born in our family. In the fall of that year my wife's mother died suddenly. They lived three hundred miles away from us. Our baby had been sick all of its life, but on this particular Sunday morning the physician said that it was better and would continue to get better. When she got the message that her mother had passed away, it was natural that she would want to attend the funeral. We knew that she could not take the sick infant, but my brother's wife had a baby about the same age of ours, and the doctor said that she could take care of both. Arrangements were made for my wife to go with her sister next morning, starting at day light. Before day we were on our way to her sister's home with plenty of time to get there before the agreed moment. But her sister, knowing the condition of our baby, did not have any idea that she would attempt making the trip, and when we got there they were well on their way. We could not head them off, and we did not have any other way for her to go and be on time for the funeral. There was not anything to do but to go back home. As I write the trying ordeals that she has passed through as a minister's wife come up before me. I can today, as I did that memorable morning of twenty years ago, see that heart-broken girl as she had to turn towards home knowing that she would never see her mother any more in this life. But the worst had not yet come. That same evening

as the sun was setting, and at the time my wife would have been three hundred miles from her little one, the baby was seized by a fit and died in her arms in just a few seconds. You talk to me that my God does not control all things and it falls on deaf ears. We know better. Men can claim that God has taught them that he does not rule all things, but they do not have any proof. She and I lay claim to the fact that he does control all things and here is our proof. Here is abundant evidence to us that men's mind is controlled by Israel's God. It would be the height of absurdity to tell us that it was an accident. We knew then, and by his amazing sustenance, we know now, that our mind, and our arm, and our aim, was all too well trained on getting her away from the baby, *and from now until time is not, is too short to make us to know that it was our carefulness.* EITHER THEN, OR BEFORE, OR THAT IT WAS OUR OBEDIENCE, that brought things to pass as did come to pass.

I often travel back in mind to Missouri to the spot where I hope that the Lord revealed his grace to me. But again and again I have had to travel backwards to that day when God displayed his mighty power, and revealed to me my weakness. I do not mean to intimate that past blessings and experiences will do to live on for tomorrow. I would not have you to think dear kindred that I am not prone to forget the way that I trust the Lord has led me. If I was left to myself to that end, then I could not stand for one hour alone any better than the disciples of Jesus could watch one hour. But the Lord deals with his people in a way that they are a remembering people (Deut. 8:2).

I would, if I could (wouldn't you) always be ready to give a reason of my hope. Sometimes I desire to do that, and even now feel an inclination to

dwell experimentally for a while among you on the way that I have come. The many days of anxiety when hell loomed before me as my just doom; the groans and sighs as I sought deliverance from the burden of sin; the sleepless, tossing nights when I called to this one and that to see if they knew where my lover had gone (S.S. 3), I will leave off at this time. I wanted to tell you this much of the way that I hope the Lord has led me, so as to acquaint you with my reason for believing that God rules in heaven and earth. Telling this as my experience will not be to you what it was to me. If you have not so learned Christ, *what have you learned?* Have you learned that you *can*? Then by all means preach that you can. I do not desire to change any one's views concerning the doctrine of God our Saviour. It would be like me, and it certainly would not stand the test. I have tried to leave my experience and could not: I fain would go back to Egyptian darkness could I do it: I would wear my own apparel as readily as Adam and Eve wore their fig leaf apron if I could get the rotten, filthy, stinking texture adjusted on me; I would, if I could, eat husks and feed swine, and spend my money for bread that satisfieth not (Luke 15:16; Isa. 55:2). No matter how circuitous the route which I, like unto Jonah, would take, I have had to cry out from the belly of hell that salvation was of the Lord.

I meet up with others as I travel among the churches that enjoy hard corn. I meet the younger people among us, and they often speak of the way that they have been brought. Yet, they find so many lo heres and lo theres that they are wondering at which we call the hard doctrine. I feel that that is an ambiguous term, for the doctrine of God our Saviour is not a hard doctrine.

It is the easiest doctrine to believe that a sheep ever comes in contact with. To the carnal affections and desires it is hard—so hard that not one has ever believed it, but to the sheep, what else is there to believe? (John 6:63). And I tell you here and now that they are equipped to feed on this doctrine (S.S. 4:2; 6:6).

I have not dealt with the text at the head of this article. I wanted it for a starting place, and if the dear Redeemer is with me, I will dwell on the work of God in saving sinners in the future. I kindly ask you to keep in mind the text.

W. D. GRIFFIN

\* \* \*

THE ONE HUNDRED AND  
TWENTIETH VOLUME OF THE  
SIGNS

We have had some requests for the prospectus of the Signs of The Times to be republished. We are glad to comply with this request.

Below is the ten articles published in the "Signs Of The Times" in the first Volume, in 1832.

Proposals for publishing a semi-monthly paper, to be called "The Signs Of The Times," devoted exclusively to the Baptists 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." I John v.8.
2. The Absolute Predestination of all things.
3. Eternal, Unconditional Election.
4. The Total Depravity and just condemnation of fallen man.

5. That the Atonement and Redemption 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, etc., making war with the Mother, Arminianism, and her entire brood of Institutions.

The above is an exact copy of the "Prospectus as it appeared in the "Signs" in the year 1832. "The Editor, and I believe Assistant Editor, and associate Editors still hold the precious truth as set forth in the above articles as the Doctrine of God's eternal truth.

The Lord willing I hope to comment on the various articles during the coming year, also to re-publish the last editorial on Predestination written by Elder Gilbert Beebe, founder of the "Signs."

DEAR BROTHER,

It is now time to renew my paper. I hope I will always be blessed to renew it and have it coming as long as I live. In its pages my hope is written from all parts of the world. Yea, my dark and gloomy days are told also, and my joys along with sweet meditations are related. The scriptures are so beautifully set forth and explained in the SIGNS. The great work He performs is so sweetly told by those who are gifted to do so.

Our Lord gave gifts unto men. Some are gifted in preaching while others are gifted in prayer, others in singing, some with deep understanding, meekness and kindness. There are those gifted to watch over and care for the church and to see that things are taken care of. It is so pleasant when we are enabled to view the great preparedness God made for His people while traveling through this low ground of sin and sorrow.

If it had not been for his keeping power, love and mercy, I would have been swept off of this earth long ago. I hope I have been killed and made alive; if not my hope is in vain. There are times we feel to say we know our Redeemer liveth. While most of my time seems so long and full of darkness and sin till I wonder why my life has been spared. I feel so fearful that yet I will feel the awful stroke of God's anger. We are such helpless creatures that we cannot do one thing to help ourselves, standing before a just and holy God. Oh, the awful weight of such feelings no one knows except those who are brought there through trials for no one will voluntarily get there of themselves. But the joy and sweet peace of a child when of his promise; that where two or three are gathered together in my name there will I be in their midst.

Remember us when at the throne of grace, and may you be spared and en-

abled to carry on with the SIGNS for many years to come in honor and glory to our blessed Lord.

In love of the truth,  
(Mrs.) LUTHER CAMPBELL

\* \* \*

#### RESOLUTION OF RESPECT

WHEREAS, it has pleased our Heavenly Father to remove from the scenes of this life and his labors amongst us, our beloved brother and Elder, R. Lester Dodson, and

WHEREAS, Elder Dodson was a faithful minister of the gospel, serving the brethren of our correspondence and often visiting us of the Virginia Corresponding Meeting, and

WHEREAS, we appreciate his humility and his faithfulness in giving his time and means to serve the household of faith in general through the Signs of the Times and the Primitive Baptist Home,

THEREFORE, be it resolved that we give thanks to the giver of all mercies for the gift of this his servant unto His church and that we extend our deep sympathy to Mrs. Dodson and family, and that we spread this resolution on our minutes and publish same in the Signs of the Times.

Done by the unanimous voice of the Virginia Corresponding Meeting at their session held with the Frying Pan Church, Fairfax County, Virginia in 1951.

ELDER JOHN D. WOOD,  
Moderator  
G. C. SPINDLE, Clerk  
ARTHUR L. CARTER,  
Asst. Clerk

#### MEMORIAL

God has seen fit in his infinite wisdom to remove from these shores of time our dearly beloved brother in Christ, Elder R. Lester Dodson. We bow in humble submission to our Heavenly Father who doeth all things well.

We wish to go on record that we miss his

kindly advice, his gift as a preacher of the gospel of Christ, his comforting words written in the Signs, and his presence at our associations and yearly meetings. The Lord gave him wisdom and we loved to sit at his feet and listen to him. May the Lord of all grace comfort those who mourn.

Resolved that this memorial be published with the minutes of this association and in the Signs of The Times.

Done by order of the Salisbury Association held with the Indiantown Church, October 25th, 1951.

Elder H. M. Bennett, Moderator.  
Maud T. Laws, Clerk  
William S. Adkins, Asst. Clerk

\* \* \*

JOHN W. YOCUM

The Primitive Baptist cause lost a firm and faithful friend in the death of John W. Yocum who passed away at his home in Huntingdon, Pennsylvania on November 12, 1951 at the age of fifty six. He was a veteran of World War I and a member of Standing Stone Post No. 1754, Veterans of Foreign Wars. He had been in failing health for four years during which time he received the tender ministrations of his faithful wife who did everything possible for his comfort. Death was caused by an incurable heart ailment. He was born February 11, 1895, in Huntingdon, the son of H. G. and Ada (White) Yocum. In 1923 he was united in marriage to Miss Alice Greenland of Trough Creek Valley, who proved a loyal and true companion through all the years of their happy married life. During World War I he served in a motor transport division and spent two years overseas. For twenty-seven years he was in the employ of the Pennsylvania Railroad at Altonna, retiring four years ago because of ill health. Surviving are his wife and four sisters: Miss Dorothy M. Yocum, Mrs. Sarah Lutz, Mrs. Martha Johnston, all of Huntingdon, and Miss Maude Yocum of Oklahoma City, Oklahoma. The funeral services were held in McClain's funeral home in Cassville, David J. Heim, pastor of the First Baptist Church of Huntingdon, conducting the services. The interment was in the Trough Creek Valley Cemetery. Mr. Yocum was a man of many splendid qualities of mind and character and possessed a very pleasing personality.

His honesty and integrity and neighborly traits were among his many virtues. His hospitality was noted by all who knew him, and on several occasions meetings of the Primitive Baptists were held in his home, his wife being a devoted member of the Primitive Baptist Church of Trough Creek Valley.

ARNOLD H. BELLOWS

West Monroe, La.

To the SIGNS of the TIMES, and the household of faith who read it, I desire to present a memorial of Brother J. R. Baxter who died August 28, 1951 in Monroe, La.

Brother Baxter was born in Lincoln Parish, La. in the year 1872 and lived near Ruston, La. for many years and then moved to West Monroe where he passed away.

He was married to Miss Beula Riser Baxter of the same community and to this union were born nine children, all of which survive him together with his wife. The survivors are as follows: His wife, Mrs. Beula Baxter; Ivy Baxter, Vicksburg, Miss; Ellis and Rubin Baxter, Mrs. J. L. Witherington, Mrs. W. L. Moore, Mrs. Johnny Markham, all of Monroe, La.; Mrs. W. B. Williams of Shreveport, La.; Mrs. L. E. Watson, Dubach, La.; thirty eight grandchildren, eight great grandchildren, four brothers and two sisters.

Brother Baxter joined the Primitive Baptist Church called Ephesus, four miles east of Ruston, La., long years ago, and was a strong believer in that doctrine of God our Savior. This writer had the pleasure and privilege of being with him in his home and other places and talking with him concerning that faith which was once delivered to the Saints, and I am reminded of that beautiful and comforting expression of God's holy word, where it says "Blest are the dead who die in the Lord, for hence forth they shall rest from their labor and their works to follow them". I feel sure that this scripture, together with all the comforts and consolations were and are applicable unto him.

May God bless and comfort his bereaved and mourning family and loved ones with all the comforts of the blessed promises of the Lord, in His holy word. It will not be long until the Lord Himself shall descend from Heaven and the dead in Christ shall rise, and we who remain alive shall be changed in a moment, and be caught up with the Lord, and ever be with Him and all the redeemed host around that eternal and ever blessed throne to praise Him forever and ever in the realms of fadeless glory and bliss.

The funeral was conducted by the unworthy writer, in the Kilpatrick Funeral Chapel at Ruston, La., on the above date in the presence of his family and a host of relatives and friends after which he was laid to rest in the Douglas Cemetery near Douglas, La.

Yours in Hope,  
R. W. RHODES

\* \* \*

WILLIAM ORVILLE HOBBS  
CLAUDE M. HOBBS

In compliance to a request by the widow of the late Elder W. N. Green of Altus, Okla-

homa we attempt to jointly write obituaries of her two sons—W. Orville Hobbs and Claude M. Hobbs—who departed this life May the 14, 1951 and June 4, 1951 respectively. Our heartfelt sympathy goes to this dear old mother in Israel who seems to have so patiently borne many troubles.

W. Orville Hobbs of Oklahoma City was born August 2, 1906 and was taken by death May 14, 1951 while visiting in the home of his mother, Mrs. W. N. Green, Altus, Okla., in order to attend the annual three day meeting of Little Flock Primitive Baptist Church there. He seemed to have greatly enjoyed the meeting manifesting a love for the doctrine of God, our Saviour. He was stricken with illness immediately after returning from church Sunday and was stricken with death Monday, 10:05 P.M. Funeral services were held at Tims Funeral Chapel, Altus, 3:00 P.M., May 16, 1951. Elder E. J. Lambert of Winnsboro, Texas officiating; burial was in Altus Cemetery. Our sympathy also goes to his devoted wife of Oklahoma City, Mrs. W. O. Hobbs.

Besides his wife and mother, he was survived by one brother, Claude M., one step brother C. D. Green of Oklahoma City, three step sisters, Mrs. Willie Foster of Oklahoma City, Mrs. Ethel Champeau of Norman, and Mrs. Flora Davis of Little Field, Texas.

God saw fit to also call by death at Veterans Hospital on June 4, 1951, Sister Green's last surviving child, Claude M. Hobbs, who was stricken seriously ill two weeks before his death. Claude served his country in World War One. He is survived by his precious aged mother of 79 years and the afore-named step brother and step sisters. Funeral services were conducted by Elder W. W. Tayler of Dallas, Texas at Tims Funeral Chapel and burial in Altus Cemetery. Shortly before his illness Claude made many comforting expressions to his dear mother concerning his hope, belief, and trust in Jesus Christ, the redeemer of all Saints which will be a source of comfort to her in her lonely condition.

We, the writers of this manuscript, pray that God may console you, Sister Green, with His Spirit and make you able to bear with thanksgiving these many sorrows; may He be a companion to you Mrs. W. O. Hobbs and a comfort to you in your bereavements; may He bless the other survivors to be content with your lot and reconcile you to His will. We believe that Claude and Orville fulfilled perfectly God's purpose in them here and they lived their allotted time. We are living in hope of the resurrection and that heavenly sphere where death nor sorrows never enter.

(Eld.) W. W. TAYLOR

(Eld.) E. J. LAMBERT

#### ISAAC L. KIP

In the death of Isaac L. Kip at his late home in Neshanic, New Jersey, October 11, 1951, not only the community in which he resided most of his life, but other communities which he frequently visited in New Jersey and New York, and especially the Old School Baptist cause have sustained an irreparable loss that will be felt for many years to come. Mr. Kip was widely known in several states, was prominent in the social and political life of the community in which he resided and was greatly beloved. His pleasing personality, keen sense of humor, abounding hospitality, strict integrity, and unsullied character combined with his outstanding neighborly qualities stamped his life with the impress of true nobility and has left a monument of precious memories in the hearts of all who knew him. He was an attendant at the Neshanic Reformed Church and also attended whenever possible the Old School Baptist Church at Hope-well, New Jersey. He adhered firmly to the principles of Calvinism, and his home was always open to entertain members and friends of the Old School Baptist Church, though he never united with any church organization. He possessed a library unusual in size for a private home and was an authority on local history.

Death was due to a heart ailment, and his passing was sudden and unexpected. He was born at Fultonville, New York, December 10, 1873 and was therefore nearly seventy-eight years of age. He was the son of Francis Kip, a locally well known and able minister of the Reformed faith, and moved to New Jersey in 1883, receiving his education in the district where he resided. He moved to his late home in 1898 where he resided until his death. He was united in marriage to Miss Anna B. Eick in 1900 and their union was blessed with over a half a century of happy married life. He is survived by his wife, Mrs. Anna B. Kip, three children, Leon, William, and Mrs. Alida Totten of Neshanic, also seven grandchildren and one great grandchild. One daughter, Miss Elizabeth, died in 1944.

The funeral services were conducted at the Neshanic Reformed Church on October 15, and were in charge of G. B. Scholten, pastor of the Neshanic Reformed Church, assisted by Elder Arnold H. Bellows of West Hurley, New York, pastor of several Primitive Baptist churches in New York state, and by Edward Irish of Harlington Reformed Church, Henry Hotaling of Millstone Reformed Church and Harry Blackburn of the Neshanic M. E. Church. The interment was in the family plot in the Neshanic Cemetery.

(Elder) ARNOLD H. BELLOWES

CHURCH NOTICES

Pleasant Valley Primitive Baptist Church, Kingman, Kansas, meets the first Sunday and Saturday before, every second month (Jan., March, etc.) at the home of Sister Verda Machesney, 516 East Ave. C., Kingman, Kans.  
(Mrs.) PHEBE CATES, Clerk

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

New Hope Church better known as Lick Creek meets every third Sunday and Saturday before at 11 a. m., five miles north of Dawson Springs, Ky.

R. L. BIGGS, Pastor

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

O. W. PERKINS, Pastor

The Ebenezer Primitive Baptist Church at Baltimore, Md., meets every third Sunday at 11 a. m. in the meeting house, 210 E. Madison St. near Calvert.  
Q. A. GLADDING

Black Rock Church meets every second Sunday at 11 a. m., Butler, Md. on Falls Road about 20 miles north of Baltimore.

J. D. WOOD, Pastor

Hopewell Old School Baptist Church, Hopewell, N. J. meets every Sunday 10:30 a. m. in the meeting house.

Salem Primitive Baptist Church meets each first Sunday, 11 a. m., north end Harrison Ave., Panama City, Fla.

F. A. COLLINS, Pastor

Bethlehem Church, Malvern, Ala., meets each second Sunday, 11 a. m.

J. J. COLLINS, Pastor

Norfolk Primitive Baptist Church meets each third Saturday at 2:30 p. m. and Sunday at 11 a. m., Fairmont Park, 3023 Cottage Toll Road, Norfolk, Va.

R. B. DENSON, Pastor

Little Zion Predestinarian Baptist Church meets at my residence, on Pacific Highway, U. S. 99, about one mile southeast of the southern city limits of Chehalis, Wash., the fourth Sunday of each month at 11 a. m.

C. M. FISHER

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

PETER JONES, Pastor

Mt. Zion Church, Weslaco, Texas, meets every fourth Sunday at 10:30 a. m. and Saturday before at 11 a. m. at the home of E. B. Ault on Progresso Highway, three and one half miles south of Weslaco.

E. B. AULT, Pastor  
BESSIE CHAMBERS, Clerk  
Route 1, Box 88, Mission, Tex.

Mt. Gilead Primitive Baptist Church meets each third Sunday and Saturday before, five miles north of Hartford, Ala.

F. A. COLLINS, Pastor

Hopeful Church, Ozark, Ala., meets each fourth Saturday, 11 a. m.

J. J. COLLINS, Pastor

The Primitive Baptist Church at Pratt City, Ala., holds meeting every fourth Sunday at 11 o'clock. Meeting place at Alder St., at the top of the hill. First car stop going into Pratt City from Birmingham.

W. D. GRIFFIN, Pastor

Ephesus Primitive Baptist Church meets each first Sunday and Saturday before in Slocumb, Ala., 11 a. m.

E. R. SORRELLS, Pastor

New Hope Primitive Baptist Church, Slocumb, Ala., meets each first Sunday, 11 a. m.

J. J. COLLINS, Pastor

Wrights' Creek Church, Slocumb, Ala, meets each fourth Sunday, 11 a. m.

J. J. COLLINS, Pastor

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

H. MATT BROCK, Pastor

Beulah Primitive Baptist Church meets each 4th Sunday, south end Three Notch St., Troy, Ala.

F. A. COLLINS, Pastor

Seclusia Old School Baptist Church meets each 4th Sunday at 12812 Williamson, or write A. J. Taylor, 932E Monterey, Pomona, Cal.

Hopewell Predestinarian Baptist Church meets at 10:30 a. m. each second Sunday in American Legion Hall, 1119—21st St., Sacramento, Cal. All lovers of the truth invited.

SETH BYNUM, Pastor  
WM. ECHOLS, Clerk  
Chowlilla, Cal.

Bethel Church meets every third Sunday and Saturday night before at the home of L. H. Riley, 5265 Ardelle, Stockton, Cal. For information write Elder L. L. WILSON, 2627 North Tulare St., Bakersfield, Cal.

The Old School or Predestinarian Baptists meet for worship on fifth Sundays at 2:30 p. m. second floor Pythian Temple Building, 1012 Ninth St., N. W., Washington, D. C. Elder John D. Wood, Minister. For information write FRANK T. SIMPKINS, Sr., 5214 Harper St., Dillon Park, Washington 19, D. C.

Meetings are held each first Sunday and Saturday before at Little Flock Church, S. W. 29th Ave., and 6th St., Miami, Fla. We extend an invitation to any interested to visit us.

(Mrs.) J. M. FUTCH  
7005 S. W. 21st St., Miami, Fla.

Salem Old School Baptist Church, Weiser, Idaho, meets every second Sunday at 5th and E. Park St.

Pleasant Grove Church near Yakima, Washington, meets at 11 a. m. each second Sunday by appointment at the home of one of the members living at Naches, Wash.

A. D. HUGHETT, Pastor  
BEATRICE HAAN, Clerk  
Star Route, Naches, Wash.

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

HARVEY J. BIRD, Moderator

Mt. Carmel Church, Coffee Springs, Ala., meets each first Sunday, 11 a. m.

W. A. WILLIAMS, Pastor

Ramah Church, Cottonwood, Ala., meets each third Sunday, 11 a. m.

J. J. COLLINS, Pastor

Mt. Pleasant Primitive Baptist Church, located 2 miles south of Dothan, Ala., meets each second Sunday and Saturday before.

F. A. COLLINS, Pastor

Old Union Primitive Baptist Church meets each Saturday before fourth Sunday, near Dozier, Ala. Harmony Church meets each fourth Sunday at 11 a. m., ten miles S. W. of Fayette, Ala.

H. MATT BROCK, Pastor

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

H. MATT BROCK, Pastor

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

Richmond, Virginia Primitive Baptist church meets every fourth Sunday in their new meeting house about ten miles South of Richmond, Virginia. Just off Highway 360 South.

R. B. Denson, Pastor

Little Flock Primitive Baptist church of Tucson, Ariz. meets for worship on the third Sunday, and Saturday before at 134 E. Prince Road. All lovers of the truth are invited to meet with us.

T. J. Robinson, Pastor  
Mrs. J. H. Day, Clerk.

The Church of Shepherd Fold, Houston, Texas, meets every first Sunday in each month, and Saturday before at 10:30 A.M. Located on Little York Highway, four miles north of Houston, Texas one mile east of Highway 76.

W. O. Beene, Pastor

### Ebenezer Old School Baptist Church in NEW YORK CITY

Meetings every first and third Sundays at Parkside Hotel, 18 Gramercy Park South, one block east of Fourth Ave. and 20th St., near 23rd St. Sta. Lexington Ave. Subway. Take Elevator to Park Room second floor. 11 A. M.-1:30 P. M.

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

D. V. SPANGLER, Pastor

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

E. H. LANIER, Clerk.

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

The Old Orderly Mt. Zion (Cash) Predestinarian Baptist Church meets on Saturday before the fourth Sunday in each month at the home of Bro. J. J. Darnell, Campbell, Texas.

Sister SIMMONS, Clerk

Saints Rest Predestinarian Baptist Church meets first and third Sundays each month 11 a. m. 4614 Sylvester St., Dallas, Texas.

L. D. ROSE and W. W. TAYLOR, Pastors

Fort Worth, Tex., Primitive Baptist Church, 1211 8th Ave., meets first Sunday in each month at 11 a. m. and Saturday at 2 p. m. Take South Summit car to All Saints Hospital, get off and go one block North to meeting house.

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

Shepherd Fold Church meets each first Sunday 11 a. m., Saturday before 2:30 p. m. on Little York Highway, 4 miles north of Houston, Texas. One mile east of Highway 76.

W. O. BEENE, Pastor

The original Pilgrim Rest Church of Lawn, Texas, meets every first Sunday and Saturday before at 10:30 a. m.

C. M. HAYGOOD, Pastor  
HOWARD EASON, Clerk

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

C. Y. OSTEEEN, Pastor

Mt. Olive Church of the Predestinarian Baptists, Stockdale, Texas, meets the third Sunday in each month at 10:30 a. m. at the home of M. J. Culpepper. Lovers of the truth invited.

E. B. AULT, Pastor

The Old Salem Church of Old School Baptists, 4 miles south from Teague, Texas, meets the first Sunday in each month and Saturday before.

MAGGIE ELMORE, Clerk

Danville Primitive Baptist Church meets each second Sunday 11 a. m. and Saturday night before Bradley Road, Danville, Va.

W. R. DODD, Pastor



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 120

ANNAPOLIS, MARYLAND, FEBRUARY, 1952

No. 2

October 30, 1951

"Let no man therefore Judge you in meat, or in drink, or in respect of an Holy day, or the new moon, or the sabbath days: which are a shadow of things to come; but the body is of Christ." Colossians 2; 16th & 17th.

The words "Let no man therefore Judge you", in the nature of their use, in this scripture, are positive in their order and could not possibly be wrested by the vanity of men's minds to signify conditions on the part of men, as having relation to something which we ought not to allow men to do, without doing violence to the preceding verses of this chapter. (Please read the entire chapter). This language is just as positive in its nature of meaning as if it had been rendered, "No man can judge you." Men may try, and do try, with all their might and main to judge another man, as to what he may eat doctrinally, or as to what he may drink, to the assuaging of his spiritual thirsting after righteousness, and their efforts just utterly fail because all of this eating and drinking, the place experimentally of your keeping of an holy day unto the Lord, or of the new moon, (servitude of the law,) or of the sabbath days (Gospel rest seasons of the soul) are all fixed of God, in the personal experience of each heir of promise.

Out of the unwasting bounty of a kind and merciful Father, all of these things are meted out to the exercising

of the soul, individually, experimentally to everyone who has in his, or her, travel of experience of soul, through the ministration of the Holy Spirit; have tasted that Jesus is gracious, as the Holy Spirit takes the things of Jesus and delivers them unto you. Hence no man can judge you.

When the master, even Jesus, the high Priest and Bishop, of your souls, brake the bread and blessed it, and gave to the twelve apostles, and said, "Take eat; this is my body broken for you," and likewise, when he took the cup, and poured the wine, and said, this is the wine of the new testament in my blood, "Take ye, and drink ye all of it. He was not leaving the matter optional with them as to whether they ate or drank, but rather he made this positively mandatory, not only to them, but to all who have tasted that the Lord is gracious, in the pardon and forgiveness of their sins. Every heir of promise, regardless of whether they have ever partaken of the emblems of the Lord's supper, in the order of what the church calls the keeping of the ordinance, or not, they have, and do, subsist upon and eat the spiritual essence of the Lord's broken body, and drink the wine of the new testament in his blood, everytime they experience a season of rejoicing in a saviours love, therefore then, all of this being fixed in the personal experience of every heir of promise, "No man can Judge You". Again, when we come to ex-

amine the nature of a "Holy Day", the season or time, the day of days experimentally, the day when peace was spoken to your troubled soul, when Jesus was revealed to you as your personal saviour. When with tearful eyes, you by faith beheld Jesus, God Incarnate, smitten, afflicted, wounded for your transgressions, in your law room and stead, drinking the gall and wine of the fierceness of the Divine wrath of God, (which was your just portion and due). When you beheld the mystery of mysteries, Jesus treading the wine-press alone, and you beheld his garments dyed in the winefat, his own blood, and by faith you hear the sweet whispers of his love to the chief of sinners, saying I bore all of this for you, to set you the lawful captive free, and thus I have taken the prey from the mighty, and have put away your sins by the sacrifice of myself, to be remembered against you no more forever, even I have taken away the handwriting of ordinances, which was against you, and contrary to you, having nailed it to my cross, having slain the enmity thereby. Oh Holy day! When I first rejoiced in a saviours love. There is no other day like it in my life. This is the day when the sun stood still and the moon stayed in its motions, while God fought your battle for you, the sun was turned to darkness, (Jesus smitten put to shame for you.) The law demanded the life of every guilty transgressor, hence when Jesus agonized in Gethsemane, and poured out his soul unto death on the tree of the cross, the Just for the Unjust, the law which demanded the life of the lawful captive, when it got his life, it got your life, He, Jesus being your life.

"When he who is your life shall appear, then shall ye also appear with him in glory, rejoicing. In his personal coming, dear tried and tempest tossed,

children of God, in your own personal experience, and revealed to you personally, his gracious power to save, when this was yours to taste by faith, the moon (law), stood still, that is, ceased to have its dominion over you. The moon (law) was turned to blood, in the obedience of Jesus unto death, on the cursed tree of the cross. (See the prophesy of Joel) the strict Justice of God was forever satisfied in your behalf, the wrath of God was appeased, Justice and mercy met together, and Kissed each other, and the prey was taken from the mighty, and the lawful captive, (poor guilty sinners) was delivered. All of this must have its place of application in the experience of God's trembling children, and hence this is the new moon to you, the law (moon) fulfilled, forever satisfied **BY THE OBEDIENCE AND RIGHTEOUSNESS** of Jesus, even his obedience unto death, and thus the moon (law) experimentally is put under your feet. Jesus your friend having satisfied its every just demand for you, having done for you what you could not possibly have done for yourself. Therefore then, in this glad day, season of rejoicing, you receive your first tasting of the "Sabbath Day", season of rest in the finished work of Jesus; and this rest is seasonal, and intermittent from the time peace was spoken to your soul, unto the time of your final and full deliverance, when, and where, you dear weary child of God, who often here are groping in darkness, cast down by sore and fiery doubts, and often you feel to be an utter castaway. Yes, you shall see the king in his beauty, in his Holy glory, with unclouded eyes, eyes no longer fettered by sin, shall see him, Jesus without a veil between, when mortality shall be swallowed up of life, and you shall be ushered into his Holy presence to dwell in his fullness forever

and forever. This is the ultimate of your hope, fullness of his grace. "Let no man therefore judge you etc." No man can judge you for Jesus is judge of the quick and dead. All of this dear children of God, which is yours to experimentally taste, by the sovereign, irresistible will of God, and is sweetly yours through his abundant mercy, and predicated solely and alone, on the promise of, because it seemed good in his sight and not because of worth or merit of, or in the creature, for that all have sinned, and fell short of the glory of God. Every moment of your rejoicing before him in love, when you are lifted up from your dead state in nature's night, and transplanted to his native air, (the Eden of Love) raised up and made to sit together in love, before his wondrous throne, and taste through grace of the dainties of wisdom's table, all of this in its entirety is but a little foretaste, received in part in measure here of that which shall be yours in its unmeasured fulness, when that which is in part shall be done away, when you are finally ushered into the fulness of his presence and his glory, and you shall see him as he is and shall be forever satisfied in the ultimate of your hope, when hope is ended in fruition and faith is turned into sight. Therefore then these little seasons of his heavenly visitation, the seasons of tasting of wine on the lees, and of fat things full of marrow, compared to the ultimate and the glory which shall be revealed in you to the praise of the glory of his grace, rightly are but a shadow of things to come. But hear the conclusion of the whole matter, lest any flesh should glory in his presence. "The body is of Christ" and the body fitly framed together of him is nourished, strengthened by joints and bands and growth unto an Holy temple in the Lord. To

the measure of the stature and fulness of Christ, and God, sets every member in the body as it hath pleased him. Jesus Christ himself being the chief corner stone, in whom not just merely on him, but in whom all the building fitly framed together, groweth unto an Holy temple in the Lord. Where is boasting then, excluded by what law—by the law of works, nay, but by the law of grace. This is my hope, my all, yea all my consolation, all my joy resting in the full weight of conviction that the body is of Christ, first, last and forever; therefore it is of grace through faith to the ultimate praise of His Holy name. Blessed be his name forever and forever more.

How unsearchable are his judgments, and his ways past finding out, how little a portion is known of him. How great is his love, how wondrous is his grace. Finally of him are ye in Christ, Jesus; who of God is made unto us righteousness, sanctification and redemption.

My God, my life, my love,  
To thee, to thee, I call  
I cannot live if thou remove,  
For thou, art all in all.

Submitted in love for the truth, in  
humble hope of his adorable mercy.

H. J. BIRD  
1039 Beech Ave.  
Charleston, W. Va.

\* \* \*

Bluefield, West Virginia  
Route 1, Box 212 A  
October 16, 1951

SIGNS of the TIMES

Annapolis, Maryland

DEAR BROTHER:

I am mailing you a letter written by J. A. Perdue for publication, with his permission, in the SIGNS. I feel like it would be comfort to all believers of the Baptist faith.

If you don't mind, send me a copy of

your paper. I hope and trust I am a brother of the same faith and order of which I hope you stand for.

J. T. CRAFT, SR.

August 2, 1951

Redwood, Virginia

DEAR BROTHER CRAFT:

I hope you are all well and enjoying good health. We are reasonably well at present. I was truly glad to have you all as well as many others to visit our good Association which I feel and truly believe the Lord was in the midst of them, and even was a great source of comfort to Zions little ones. They are the true household of faith, of whom the Lord keeps as an apple of his eye. He says I will be with them even unto the end of the world, I will never leave nor forsake thee. The Lord's faithful promises to his little flock is without the beginning of days or ending of time.

He says I have loved thee with an everlasting love therefore with loving kindness have I drawn thee. Dear ones, we too sometimes hope and believe that we love the Lord with all of our heart and all of our soul; even with the same sweet spiritual love wherewith God loved his little children from the foundation of the world; even through an endless eternity. I believe it is true if once in Christ always in Christ. According to Holy writ, all whom Christ died to redeem is just as sure for heaven and immortal Glory as God is sure. If God be for us who can be against us. I feel persuaded that regardless of what the consequences is, and have been and will be with God's dear children that there is nothing in this world nor that which is to come that will ever be able to separate us from God's love. They often feel to be the vilest of the vile, miserable, wretched and in the most distressful perplexities, and not even a friend on earth or in heaven. In the flesh we are nothing.

They shall be tried by fire and refined as pure gold. Some of this refining requires being carried through floods and flames of bitter persecution. The Lord's refining fire is his precious work and high commands for training valiant soldiers of the cross, of which I hope to be one of, don't you?

I often think of the confirmation of dear old Job's faith and hope. The Lord so graciously preserved Job until he could withstand the wiles of the devil, even his own wife and his miserable comforters. Job said "through the Lord slay me, yet will I trust him".

Dear kindred we little creatures are so helpless and dependent upon the Lord for all things even for the forgiveness of our many sins and short comings, which are many. I often wonder could there be one so vile as I. I hope we have true fellowship with the great apostle Paul when he said "O wretched man that I am who shall deliver me from the body of this death" and too, Paul continued to say that we are saved by hope. Also he says, "Where sin abounds Grace did much more abound".

When Paul's departure was at hand it seems reasonable that his hope was in possession, and that he had no more to hope for, for he said: "I have finished my course. I have fought a good fight. I have kept the faith, henceforth there is a crown of righteousness laid up for me"; not for Paul only but for all of the dear saints of God. Dear old Paul, passed away in the triumphs of faith and likewise do I believe that all of Christ's bride pass away. I do not believe that any of God's saints will die corporially in fear of eternal hell. "When through the deep waters I call thee to go, the rivers of woe shall not thee overflow." He will be with them in the sixth trial and yea not forsake them in the seventh; God will never leave

nor forsake thee. He who has promised is faithful. So it is all of the Lord that we live move and have our being. Man that is born of woman is but few days and full of trouble. Dear ones I do, don't you, so much desire to have all of your trials, troubles, and afflictions here in this sin-cursed world. Though they be many and very great I beg, give mine to me while in sinful humanity, for it is so humiliating that our dear Jesus went before us and many sorrows bore. We who follow after can never meet with more. We feel sure that there is none that will ever go beneath our dear Saviour in his suffering humanity, but dear saints be not discouraged for our glorious Redeemer arose from Joseph's new tomb. He triumphed gloriously over the horse and the rider. He reigned until he put all enemies under his feet. He conquered both death, hell, and the grave.

When Christ said it is finished, your salvation and mine, I hope is complete and secure in God's mind and purpose and now his Son is seated at His own right hand ever making intercession for His saints according to the will of God.

I suppose all who read my unworthy awkward scribbling think I try to hint so much about the resurrection of God's dear saints. To take away from me my hope of the blessed assurance in Christ's glorious resurrection of His saints. I feel that my hope would be totally blighted. We are living in hope that we are waiting to wit the redemption of these our vile bodies, and even in sincere expectation that when the final consummation of all things comes to hand that Christ our blessed Redeemer will come again the second time without sin unto salvation to resurrect and raise his purchased bride from her sleeping dust. He will raise them incorruptible, undefiled even in the perfection of beauty and glorification of

His saints. Then they shall see Christ as He is, be like Him and be satisfied. His saints that remain here alive shall be changed and caught up together to meet the Lord in the air, to be ransomed home to their eternal abode, even His high court of glory. I feel His glorified Bride will hear the welcome applause, "come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." It is true if His little unworthy feeling children only inherits His glorified kingdom it would be enough, his kingdom with all of its grandeur and beauties can never be too highly praised. It is the new Jerusalem the city of our God whose builder and maker is God.

I hope this unworthy scribble is in line with what Primitive Baptist believe and maintain. I hope you all enjoyed the association and will come again and visit us. I hope Elder Priddy is much improved and also Brother and Sister Arington.

May the Lord bless you and also all of the household of faith that they walk circumspectly in the ordinances in His faith and love, is my prayer. A brother I hope, of eternal life.

J. A. PERDUE

\* \* \*

October 23, 1951

DEAR BROTHER:

"O Lord, I am oppressed; undertake for me." Isaiah 38:14.

This morning after breakfast while in the lobby smoking my pipe and roaming in a world of thought; the above seemed to grasp hold of me. I went to my room, stretched out on my bed and cried in anguish of soul. "What a wretched sinner, I am."

Hezekiah was sick unto death. How apt have I been so sick that I could see only death. At the command of the prophet, "Set thine house in order," Hezekiah turned his face to the wall

and prayed.

This signifies the end of his strength. "Look unto me, and be ye saved, all the ends of earth." Isaiah 45:22.

I felt to be at end of my earth. Then suddenly a voice said, "Get up and write."

What a happy message it must have been, I have seen thy tears, I have heard thy prayer. How blessed it is to mingle our tears and blend our spirits with the family of God. The evening of oppression, the morning of joy; midnight is between these two periods. Behold for peace I had great bitterness, but thou hast cast out all my sins behind my back. What a happy message when Jesus said to the woman, "Go sin no more." "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion." Psalms 137:1.

Israel was in captivity. They could not even sing the songs of zion in a strange land. This is time of the travels of a child of God. "O Lord, I am oppressed: Undertake for me."

Jesus must do all my undertaking, or else I have no hope.

I have been brief but I hope to have provoked a few thoughts.

I desire here to get away from the subject and mention a recent visit. On the first Saturday and Sunday in August I was with the Church in Kingman, Kansas. In the flesh I was a stranger to those people, and they to me. I had never seen any of them. Those Old Baptists are not of us, they are us! I have never enjoyed a sweeter meeting and have never received a warmer welcome. I am yet breathing the rich perfume of their fine hospitality and sweet fellowship. They have no shepherd but they meet regularly. I had a strong feeling that a certain Brother will preach.

C. H. BYRD  
Panama City, Florida

Draper, N. C.

Oct. 15, 1951

DEAR BROTHER SPANGLER,

I noticed my subscription to the SIGNS expired with the Oct. issue. I am enclosing \$5.00 to renew for two years.

I have been reading the SIGNS around fifteen years and always look forward each month to getting it and searching its pages for every crumb I can find that has fallen for me from the Master's table. Sometimes I get no comfort or understanding and have to lay it away and pick it up and read some other time.

I am enclosing a prayer that came to me around midnight last night. I arose and got paper and pencil and wrote it down. If you see fit to publish it you may, otherwise put it in the trash can. It will be no offense to me.

The writer is imperfect, but perfect and gracious is He who gave me the prayer.

I've been physically unable to sit up all day for three days now. I am hoping to meet you dear brethren at Dan River the fourth Sunday.

Remember me when at the throne of grace.

Yours in hope,  
(Mrs.) EARL BRANNON

#### A PRAYER

Dear God in heaven reach down  
Thy omnipotent hand,  
Lead me to Thy Throne of grace,  
To pray at Thy command.  
Its concerning my two sons, Dear God  
I so humbly want to pray,  
That they may live to come back home,  
Once more with me to stay.  
They are both in a foreign land,  
Almighty God, You know where they  
dwell,  
Please watch over them,  
Guide them and keep them well.

Give them strength to endure their trials,  
 Give them wisdom to understand,  
 That through life's dark shadows and sunshine,  
 And God is at their right hand.  
 Now that our home life has been severed  
 Here on earth by Uncle Sam  
 When we are called to that home eternal  
 May we be joined to forever dwell with  
 the great,  
 I am. AMEN.

Marks, Miss.

October 12, 1951

Elder David V. Spangler, Editor

SIGNS of the TIMES

Annapolis, Maryland

DEAR SIR:

The enclosed money order should probably be sent to your business office, except that I wanted to talk to you editors. I wrote to Elder Dodson when he took over. In some way my subscription was marked to June 1952. That was an error. It should have been to 1951. I wrote Elder Dodson but he thought he was correct. Therefore you should credit the entire amount of this order to contributions, and that will make the 1952 correct.

The SIGNS have been in the homes of my family since it was started. I personally knew Elders Gilbert and William Beebe, both having been entertained in the home of my parents. From this you will understand I am by now what is properly called an old man. My uncle, Elder Thomas P. Dudley was one of about the same age of Elder Beebe. He was a regular contributor to the SIGNS. My great, great Grandfather, Elder Ambrose Dudley was one of the organizers of Licking Association of "Particular Baptists" in central Kentucky. My mother was baptized by Elder Silas H. Durand during one of his frequent visits to Licking

Association. My Father was a deacon in his church. In addition to the Elders I have referred to we knew and have entertained Elder Pollard of Canada, W. J. Purrington, A. B. Francis, W. L. Smoot, P. D. Gold, P. G. Lester, and others. Elder John Eubank who finally lived, I believe in Delaware, was formerly from Georgia, then Kentucky and later lived and died in the east. He was a frequent visitor in our home.

I regret very much to have to say I am not a church member. We left Kentucky when I was a young man. There are no Primitive Baptists near home. Many years ago my father had a chance to visit a Primitive Baptist near home. Upon his return home he said he believed they were good people but not our kind. I did not question him. At a later date I was in a distant part of Mississippi and attended a Primitive Baptist church. As soon as the preacher found I read the SIGNS he told me, the "SIGNS Baptist" did not fellowship them. That ended my effort to find a church. Probably it should not have.

Do you ask why I am writing this? So far as I know there are in my entire connection, and it is a large one, there is not a Primitive Baptist. And in my entire acquaintance in Miss. there are none.

Some times, in fact very often I get hungry to talk with some one who can look at matters of a spiritual nature, as I feel I am able to understand it.

The local Baptist cannot understand why I cannot join with them. But I feel when one offers to join a church he is ready to endorse their doctrine and co-operate with their entire program. That I could not do. How I do wish I could go to a church that believes the doctrine held by my parents and grandparents, and so well proclaimed by the writers of the SIGNS and ask them to let me be one of them.

I think you will pardon this long letter as I believe you will understand why I am writing.

Our small cottage in Lexington, Kentucky used to be jokingly called "The Baptist Preacher's Hotel" because so many of them would stop over night with us. I wish it could be so now.

I want always to have the SIGNS to read.

Though I am now past 81 years of age I am blessed with good health, so that I can continue to follow my vocation as an engineer. For that I am so thankful.

Now with a sincere wish that all good things may come to you and those associated with you in giving us the SIGNS.

Very truly yours,  
W. R. WALLIS

\* \* \*

DEAR EDITORS OF THE SIGNS:

I am sorry to be so late in renewing for the SIGNS and desire to give thanks in my Heavenly Master's name for the means He has provided to enable me to remit at this time.

It has pleased the dear Lord to bring me through deep waters since I sent my subscription in last year, but He has not forgotten to be gracious. He has taken me into a sacred nearness with Himself and in tender love and compassion made me to rejoice in thanksgiving and praise to His Holy Name, even while my breast broke in grief and sorrow in my great loss. On the 7th of May this year my beloved husband and companion for thirty-two years and eleven months was stricken with a cerebral hemorrhage which paralyzed his throat. We took him to the hospital where he seemed to rally for a time, but on the fifth day he became much worse and had to be put in an iron lung where he remained till he breathed his last on the 19th day of May.

I had thought I was praying the Lord's will to be done, and that I was reconciled for it to be so; but was made to realize on the day the Lord released his soul from it's suffering that the spirit of the flesh was fighting to keep him with me. Then it was as though the dear Lord spoke to me in tender love and compassion, and told me my loved one was ready and longed to go home, though he could not speak to tell me, and I said in my heart, dear Lord if Thou will be my strength, and will take my precious one unto Thyself I will not grieve to have him back. And when I was thus made submissive with a perfect trust and assurance all was well with my loved one, and that my Lord was caring for us both in His love and mercy, his soul took its flight back to its Maker.

The days and nights are now so long and lonely and I do miss him so, but my Heavenly Father has been kind and faithful, and when I would give up in my weakness and desolation He lifts me up and gives me strength to go in His strength and forbids me grieve for my loved one but rather give praise to Him who hath done all things well.

As I stood by my loved one and looked upon his intense suffering and he trying so hard to talk to me and could not, I could not have borne it had not my gaze been fixed by faith on the cross of Calvary to behold the suffering of my Lord, whose suffering and death and resurrection took the sting out of death and made my suffering bearable in a blessed hope in Him. And to His holy name I would ascribe all praise. To His poor and afflicted children who are now drinking of the dregs of the cup of sorrow I would comfort them by the comfort where with we ourselves are comforted of God.

"The cross of Christ constrains my heart to sing redeeming grace



Awake my heart and bear a part  
in thy Redeemer's praise

O who can be compared to Him who  
groaned upon the tree

This is my glory, joy and bliss that  
Jesus died for me."

I now have the constant care of my mother who is almost 83 years old and is totally blind and her mind is deranged. Many who read the SIGNS will remember her, Sister Ruth Hill, she has been a member of the Primitive Baptist church since about 1915, and was a subscriber to the SIGNS till about four years ago when her eyes got so bad she could not read. She is two-fold precious to me, first by nature then by grace.

And to those who have offered up their humble petitions in my behalf in my recent trial and sorrow I do humbly desire an interest in their supplications at the throne of grace for His continued mercy and goodness to me in this present trial.

The poem enclosed written to the memory of my departed one, are expressions of my heart, drawn forth in love to him and adoration and praise to my blessed Saviour who is worthy of all praise.

Yours by the grace of the Lord Jesus  
(Mrs.) R. C. WRIGHT

\* \* \*

Charleston, W. Virginia

DEAR EDITORS,

I am enclosing money order for five dollars to pay on my subscription. I do enjoy reading the SIGNS. I am a shut-in and can't get out to church meetings often as I am nearing my 73rd birthday and am very feeble. About all the preaching I hear is through the SIGNS. I love to read the editorials and all the good letters they contain.

I love the dear old Primitive Baptist.

I love the doctrine they advocate. It is my meat and my drink. "By grace are ye saved through faith that not of yourself it is the gift of God lest any man should boast." Every child of God is brought down to know there is nothing they can do to merit salvation. It has to come from the giver of every good and perfect gift. It is by the grace, love and mercy of God that we are drawn to Him. I have loved Thee with an everlasting love and with loving kindness have I drawn Thee. Yes His love is everlasting, what He doeth is done forever.

He saw the end from the beginning and from ancient times the things not yet done saying my counsel shall stand and I will do all my pleasure.

There is no chance system or happen so with the Lord. It is all one chain of events coming to pass just as God pre-arranged it. In hope of Immortality, beyond this vale of tears.

MRS. ERNIE NULL

DEAR ELDER SPANGLER:

In my weak way I want to write and tell you a few things about my sinful life. But in writing to you I feel to be taking a great privilege, a person so much my superior.

I am the least and most sinful in the world. Sin seems to crowd around me and the more I try to be good the worse I get. It seems I sink deeper and deeper each day. Sometimes I wonder if there can possibly be a way for me to ever find rest from the load of sin I am burdened with most of the time.

The Lord has been good to me and I have nothing to offer in return. I did enjoy reading the SIGNS OF THE TIMES and my Bible, also the Landmark. It really seems that the crumbs would fall. Though often small I would be made for a space of time to rejoice. It is believed I am to be blind and I

can not read much anymore. I am not better to be blind than other people. There has been a lot of people blind. If it is the Lord's will for me to be blind regardless and if it is will for me to retain my sight the rest of my life in this world, I will continue to see.

If it is really my lot to be blind, closed in from the natural things in this world, I hope to be able to pray that God will give me a clearer view of the spiritual things. If I must be blind tomorrow, I think that is all the more reason I should thank the Lord that I can see today and not worry about tomorrow.

I would liked to have gone to the meeting at Snow Hill. I thought about you and wondered what you would preach about. I do not know what has happened but there is one thing I do know, I am not the person I once was and the entire world has changed to me. I so often feel like the publican "afar off" and I try to say, God be merciful to me, a sinner. It seems to reveal my weakness more and more each time. I see myself the chief of sinners. Sometimes I try to say with all of my heart, "remember me, Lord remember me and save me or I perish." But why should I expect the good shepherd to watch over and remember me a black sheep. I fall so short in every point. Unworthy to call the precious name of Jesus. Often when I ponder over my many sins I find some comfort in the one "He forgave most, loved Him most." I find many beautiful words in God's words that are comforting.

I do not read the Bible like I once did. It is an entirely new book and I am not afraid of it now. If Jesus ever comes into my life and teaches me the way the truth and the life like He has you good people; I hope to be thankful but I do feel so unworthy. The thirst and desire for this world's goods

has faded. Now I often grow hungry for the understanding of God's word. I do not think that flesh and blood will ever teach it to me. This won't fall in line with you good people I am corrupt, just one mass of sin. There is no good I do, because there is no good in a sinner like me. There are so many things that I would like to understand. The dear Lord knows all about it all.

It is beautiful to know there is one who knows and understands. I often think about my many comforts and Jesus did not have a place to lay His head. He did not try to gather gold and silver in this world. That was not what he came for. The dear Lord has been good to me, and I wish that I could write and tell you what he has done for me.

It has been near forty years since I had my first experience of knowing that God had all power as in Matt. 28-18. I really think you people are the ones Jesus was referring to when He said, Lo, I am with you always even unto the end of the world.

There are many beautiful things in the Bible that I would like to read and reread. But God had a just reason for me being almost cut off from them. When I could read the SIGNS I would be lifted so high. I suppose to an elevation where I did not belong, and I would fall back in my old path of sin and my stony heart would be harder than ever.

I do not want to take too much of your time. That is of so much value to the ones I consider the children of the Lord. Some people seem to be sorry for me and I appreciate their sympathy. But I have a lot of pleasure no one knows about. I get so much out of a cloud. I love to hear the thunder roll and see the lightning flash. It makes it so plain that God has complete control. I have often watched them and

thought how happy I would be if I could be up there and ride on them. The trees, birds, flowers all seem to express the Glory of God. Above all the wind, I like to compare it with God's spirit. It moves about yet we can not see it, still we know that it is there. All of these are pleasures poorly expressed. I can not find words to explain, but you will understand. A man with your spiritual knowledge can read between my broken lines.

I read in Luke 16-25 Abraham said, "Son remember that thou in thy lifetime received thy good things and likewise Lazarus evil things, but now he is comforted and thou are tormented." This seems to tell me that the poorest are sometimes the richest. I believe there is still a lot of Lazarism in the world today. What I most desire is the crumbs from the unseen table and to be willing to accept the bitter as well as the sweet. Humbly surrender all to the Lord and say take this world, but give me Jesus.

Mrs. Truitt said you put the poem I sent you in the SIGNS. Do not think that I do not appreciate your trouble, but I am afraid it is out of place as I do not feel worthy to mingle, or commune with you good people. Yet as little as I am, the dear Lord has been good to me.

God Bless You  
MRS. INA PILCHARD  
Stockton, Maryland

\* \* \*

London, Ont., Canada  
353 Dufferin Ave.

DEAR ELDER SPANGLER,

You will find a money order for a renewal to the SIGNS of the TIMES for two years. May it please the Lord to give to you and Elder Wood wisdom and understanding in publishing the SIGNS that it may honor and glorify His Holy name. May He be your coun-

sellor at all times. For in Him we move and have our being.

Enclosed you will find a copy of a letter written by one who is hungering and thirsting after righteousness. If it meets with your approval and if you have space, please put it in the SIGNS.

Last night I had sweet meditations as I reviewed anew the way I have travelled this wilderness journey. The way a sinner travels from nature to grace.

Not so long ago the words, "thou has abiding faith" were whispered in my soul and I was given renewed hope and a sweet rest and a shelter in the storm. We know that faith is the gift of God. How wonderful is the love of God to his little children.

Sometimes we have to pass through the flames, the dross to consume and the gold to refine and it is needful to humble us at Jesus feet and at the feet of the brethren. To me humility is one of the greatest virtues. When I meet a brother or sister who is meek and lowly, I am greatly drawn to him or her. Then he is following in the footsteps of the Master, then he will be a comfort to his brethren. Again it takes the power of God to make and keep us humble.

The lot is cast into the lap but the whole disposing thereof is of the Lord and as a dear brother remarked, we must sit down before there is a lap. We must rest from our labors and trust in the Lord. I feel I have a very small mind and I know so little.

I think of Mary and Martha. How Mary sat at Jesus' feet and heard his words but Martha was cumbered about much serving and she came to Jesus and He said unto her, Martha, Martha: thou art troubled about many things. But one thing is needful and Mary hath chosen that good part which shall not be taken away from her.

May all His little children be kept ever looking unto Jesus who is the author and finisher of their faith. Praising His name now and forever world without end.

LOLLIE MAY CAMPBELL

Paris, July

MY DEAR LOLLIE,

"Mid scenes of confusion and creature complaints, How sweet to my soul is communion with saint!" Thus I felt upon receiving your lovely letter and I hope I am thankful to the Giver of every good and precious gift that He put it in your mind to write me upon the subject that is our greatest joy and more to us than anything else in this life below, it made me very humble.

The world seems so full of confusion and complaints and in business it is difficult times, that I feel the urge to run away. The question comes up—where shall I go? Immediately ones thoughts go to God—"Oh that the Lord would guide my ways" and we long to move among God's people, just to be in their midst and listen, but going to the meetings isn't the same as it used to be in our father's and mother's days. They were happy days as I look back and remember the mingling together in the homes and the visits. However, there is a time for all things and conditions, but to me it is change and decay in all I see, but thou who changest not, Oh Lord abide with me.

Is I prepared to go to the June meeting, my thoughts were—all the feeling seems to be gone and what's the use of going. However, I feel that I came home with a few pleasant memories and since have been reminiscing, hoping to have gathered a few crumbs to hold me on my way.

Bitterness and rebellion are known unto me. How lovely when this is taken from us. Again it is God alone who can do this, then are we glad, calm and still

and willing to lie passive in His hands and know no will but His. It is God in everything whatsoever, wheresoever, nothing too small, nothing too great for it is in Him we live and move and have our being. How happy to know this is all in the plan even before the foundations of the world were made. Therefore if we are one of his, no one can pluck us out, but the great question is with me, am I his or am I not?

Not long ago as I was meditating upon my sorrows, trials, my down sittings and my uprisings, the words came sweetly to me—"Afterwards the peaceful fruits". "By their fruits ye shall know them", but with myself there is always a clinging of doubt, which makes me cry unto the Lord to make my case clear unto me. I will remember Elder Slauson saying to me at one time—"The bud may have a bitter taste but sweet will be the flower". I replied "some buds never flower". His reply was—"yes but it belongs to the stem." I never forgot that, if we belong to the stem what does it matter so far as this world is concerned. A peculiar people in the world but not of the world.

As I look about me there are people everywhere all the time coming and going, often I find myself peering into their faces, looking for the mark in the forehead, but there seems never to be one around to whom I can go. It is then we remember there is One—One above all others who well deserves the name of Friend, but one does get lonely at times and longs for the presence of the Lord's people, again alone, yet not alone—"Jesus trod the wine press alone and of all the people, none were with Him." In the days of mourning, perhaps we are walking closer with God.

Now I must close, but not before thanking you for your letter, I cherish it. This is a poor attempt for a reply

but I felt I must write.

With sincere love,  
FLO FEGAN

\* \* \*

Portsmouth, Va.

DEAR ELDER SPANGLER,

I hope to always have the SIGNS. I am sure I do not say this because seeing it in our house is among one of my earliest recollections, but because it is the best paper published in our United States.

I feel that it will continue to be in good hands while in yours and Elder Woods. I feel nothing will find a place on its pages that the dear Saints of old would not sanction, with a "Thus sayeth the Lord".

I would like to say I am thankful that you are in charge of the paper, but am I truly thankful for anything?

It was wonderful to be at the Salisbury Association and hear that wonderful doctrine proclaimed, the doctrine that one of our gifted English writers says if "We know and love will take us to heaven."

I know it is for God's humble poor, the people everywhere spoken against, but Oh I have only such a faint weak hope that I am one of them.

It is too beautiful, too marvelous, too high, it always seems for me to claim any part of. If the dear Lord knows me it must be for my "sin and sorrowings".

I notice you occasionally have a poem in the SIGNS, I am enclosing two that I recently ran across in one old collection of mine. Elder Chicks was cut from an old copy of the SIGNS.

I thought perhaps you might use them, if not as I love them both, please return them. Thanking you in advance, and with love to both you and Sister Spangler.

I am I hope your sister,  
MRS. MARILTA PEARCE

R. R. #5

Princeton, Ky.

DEAR EDITOR OF SIGNS OF THE TIMES:

I wish I could write something that would show my appreciation of the comfort your paper gives me. I seem to be alone in this world, old, deaf, afflicted and ignorant. I scarcely ever get to go to church and when I do go I do not hear. Yet I love to be with them that love the promises of God. The question is, am I included in that promise? Those who are led by the spirit of God love one another.

People might ask why were you at church? Why did the tears roll down your cheeks? Was it for show? It is, I hope, the manifestation of the love of God. I do not think so, but know that God knows those that are His. He has known them always. There is not a just man upon earth that doeth good and sineth not.

Paul speaks of a warfare, it take two to have a war or more. Now the law was given Moses but grace and truth came by Jesus Christ. Jesus came into the world to redeem a people from under that law. But you He hath quickened who were dead in trespasses and in sin. Do you meet them that are walking after the flesh? Also, there are those who are walking after the spirit, showing abundant proof that they are the Lord's. Thus you may know you have passed from death unto life because you love the brethren.

There is bound to be a natural man and a spiritual man. One is the reverse of the other. Here springs the warfare. When you would do good, evil is always present. How to perform that which is good you find not. You are alive once without the law but when the commandments came sin revived and you died. Was then that which is good made death to you? You know the law is

spiritual, holy, just and good but you are carnal, and sold under sin. Oh brother, is it your sins that bothers you, and makes you doubt and fear you have never known the Lord? You have a knowledge of sin. That it keeps you humble and shows you that you are not as good as those you love. It makes you esteem your brother and love him and keeps you feeling unworthy of them. The apostle Paul cries out "Oh wretched man that I am who shall deliver me from the body of this death." Paul could see his littleness. But he was made to rejoice in the law of God after the inward man and to thank God that with the mind he served the law of God; but in the flesh the law of sin. There is now no condemnation to them that is in Christ Jesus who walk not after the flesh but after the spirit, for the law of the spirit of life in Christ has made us free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God sent His Son into the world and for sin condemned sin in the flesh.

I see a little flock who was saved and called with a holy calling. There is a little flock who are hungry and thirsting after righteousness. It is according to His own purpose and grace which was given us in Christ before the world. It is the Father's good pleasure to bring them to the kingdom. They are washed in the blood of Jesus Christ and made whiter than snow, and Christ Himself has gone to prepare a place for them that where He is there we may be also and what a place that will be. There will be no more sorrow, pain, and death, but all will join around the throne and sing the songs of Moses, and the song of the Lamb. This is my hope and my all. If I am wrong I feel that all is lost as to my part for it is not by the free grace of God I am lost. What have I done that is worthy of

that great love and devotion that I hope I am given sometimes to see. Thanks be to God who giveth us the victory, it is not by works of righteousness which we have done but according to His mercy. He saved us and its so sweet to see that God loved us even when we were dead in trespassed and in sin and has quickened us together in Him and saved us by His grace and no man can take us out of His hands. I realize my time here in this world is short and my past whole life is full of sin and if I am saved it is by the free grace and mercy. I ask that I may be given grace to rejoice and see those things as I see them tonight. I feel that I could go on and on, but it is the same old story you have heard many times by more able writers than I am. Yet it can be said at the final windup of time that the half has never yet been told.

Cast the mantle of charity over this dear brother, and tell all who have a mind to write to a poor old deaf sinner, that I will be glad to hear from them. We are strangers in the flesh but I hope not in the spirit. My membership is at Old Lick Creek Church near Dawson Springs, Ky. Elder R. L. Biggs of Nashville is our pastor. I wish that you could visit us some time.

I am your unworthy Brother in a brother in a good hope of Jesus Christ.

D. L. CLARK

\* \* \*

April 2, 1951

R. W. Rhodes

Lillie, La.

DEAR ELDER RHODES:

I feel too unworthy to call you Brother as much as I would like to do so if you would permit me. I am ashamed that I have waited so long to send you my many thanks for the little book "Gospel Comments", it is wonderful and has given me so much enjoyment. It is sweet preaching to me, the food I

crave for. I am afflicted but my afflictions are the greatest blessings I have ever received, for through them I was brought to the church of God and given my Hope that is worth more to me than the whole world. I can truthfully say I am happier now than I have ever been in my life, I go to preaching every time I can. God has blessed me to go a lot since I was afflicted and I always enjoy the preaching so much. My husband says that I heard you preach at the Association last year but I don't remember, I heard so many. If I am ever where you are again I hope to meet you and also hear you preach and if I never meet you in this world I am glad I have a sweet hope of meeting all of God's dear children in that home above. Death is something that I don't dread now as I once did, God has been so good to me, what if I had been taken away before my blind eyes were opened to the truth, then I hated the Baptist for I thought I believed the ways of the world, now I cannot stand them, even on the radio. I heard one say the other day that God did not answer a sinners prayers, I know he has answered my prayers many times and I also know I am a sinner. Oh yes he is much better to me than I deserve, I would be the most miserable person on earth if I did not believe what I do now in these terrible times, I know now God is above all and I feel that he is with me all the time. My husband asks me sometimes why I never worry about the children, I tell him God is taking care of them and praise His Holy name, He always has. I know they will not get through this world without some trouble, we will have trouble as long as the world stands, I don't expect Peace on earth, and in heaven alone no sin is found and there alone is Peace for all the children of God.

I did not mean to write so much and

hope I haven't worried you so I will say many thanks again for the book and please accept this small donation. I wish it was a lot more near what the book is worth.

I haven't been able to hear you on the radio yet but I hope to sometime. I heard Elder Fred Rhodes from Durham preach yesterday, he announced after service about your radio program, he said he heard you one time but not very plain.

May God bless you to write and preach a long time in this world before you are taken to that happy home above.

God bless you always and please remember me in your prayers as a unworthy sister in Hope.

MRS. E. G. HALL

45, Victor Street, Spray, N. C.

DEAR EDITORS:

My mind is impressed to write some of the things I feel, that is of the dealings of the Lord. Since a child I have had these feelings now I am eighty-three years old.

I remember when I was a child I was told to come to Christ and I tried, but I found that I was just like I was. I went on until 1896, I was on a ball room floor as I had a great desire to dance. At that time my attention was called to look down at myself. I saw that I had on a long black cloak. I broke loose from the ring and there my trouble began. I got to the place when it was day, I would wish that it was night and when it was night I wished it was day, I did not know what to do. These were the dealings of the Lord I hope.

Your unworthy brother,  
CHERRIE BENJAMIN

SIGNS of the TIMES, Inc.

Annapolis, Maryland

BRETHREN:

Please find enclosed three dollars for

my renewal of the SIGNS. I enjoy reading it. I have read this paper most of the time since about 1915, or a little later. There has been a few years during this time which I did not see any of them because I was going from place to place; so lost out for awhile. But as I am now located for awhile at least I want to renew my subscription for another year.

I have enjoyed very much the editorial page of the paper for this month. We know that whatsoever God the great Creator, purposed in his work will be fulfilled. Man's work is always a failure; but God's work is a perfect work and will stand. No dear brother, God did not lose anything in the Garden of Eden. Adam was the loser. He sold his birthright for a little morsel and had nothing to buy it back with. Because evrything belonged to God and because we are Adam's offspring by nature. We too have nothing to offer Him. Our service, our worship, and everything we have to offer all belongs to Him in the beginning.

Paul said after we have done all these things, we are still unprofitable servants, we have only did the things which we should have done (our duty). We owe all this to God anyway. Christ our great shepherd is the divider of these sheep. He calls them and they follow, He is the preserver both of His Father's will and purposes; He finished the work His father sent Him to do and left us a record of His life suffering, and death, also of His resurrection. We have a complete example of His Father's will that He came to do and this record has been preserved by the Father for our learning. We do well to think on these things and learn what is written and preserved for us.

In time past only a past of the people could read of His word. But it has

pleased God to preserve His written word until the day came when all who desire to learn of His word and what it tells us can do so. Before this day of education, He God had prophets and men, who feared Him, to tell of His wonderful works to those who were wanting to know of God's work and purposes as He had and did reveal these things to His servants by the spirit. But the time has come when it is God's will to have each and all who want to learn the truth of His written word to read it for himself and know what the Bible really tells us. Christ called the scriptures which He had in His day, the prophets and the law because these scriptures He had and all these was a preserved record of the things which God had revealed to his men of old. But after Christ came and was the living example which His Father was preserving for us.

He the Father said This is my son in whom I am well pleased, hear ye Him. So then the holy Scriptures which we have of Christ's life and of His death, resurrection and ascension to Heaven is his word given to us, preserved by God for us, and through the spirit of God we are made able to see the beautiful things or a part of them; that He has promised to all those who love Him. We are creatures of flesh and cannot see the spirit. We learn by the things we see, hear and feel, and it has pleased God to fix it so. But we cannot see or understand the things of God by His spirit. It is a wonderful blessing from God to have His written word to read. We get comfort from it.

MRS. FRED MARTIN

November 4, 1951

Signs of the Times

Annapolis, Md.

GENTLEMEN:

Enclosed is check for \$5.00 to extend



my subscription to the 4th month of 1953.

I recently enjoyed attending the Bartehotaker Association in October held at Bishel Church, Lamor County, Ala. Elder Biggs of Nashville, Tenn. preached the introductory sermon to a large attentive audience.

My nephew, Charles P. Hayes, principal of Kennedy High School, Kennedy, Ala. is moderator of this fine old Primitive Baptist Association.

The Hopwell Old School Baptist Association was held with Union Church, Fayette County, Ala. Friday and Saturday before the third Sunday in October. Elder C. H. Davis served this church as pastor when I was a small boy more than 50 years ago.

Elder W. D. Griffin, Associate Editor of the Signs and clerk of the Association preached the introductory sermon to an overflow throng of people, many from distant states. The Lord led Brother Griffin along the line of thought in a very able way of wholesome words, which was referred to by the many able preachers.

All through the three days meeting, I can't recall all the names of the visiting ministers but will give the names of the ones I do remember. Elder Lambert of Texas, Elder Perkins of Ky., Elder Taylor of Texas, and Elder Hawkins of Ala. Our local ministers of this association were Elder H. M. Brock, Moderator, W. D. Griffin, clerk of Ala., Elder Wes. McCool and E. B. Sanders of Gords, Ala. are all able preachers of the Faith once delivered to the Saints of God.

I enjoy very much reading the Signs.  
 GILBERT DAVIS  
 Montgomery, Ala. P.O. Box 1691

\* \* \*

DEAR BROTHER,

After many years of living away from you who I believe to be the dear

and precious children of Him who created the Heavens and the earth; together with all that is within. My heart and thoughts are made to leave the lusts of the flesh, after which I have sought to satisfy to no avail and turn to behold my own weakness. To see part the greatness of Him who has said "If I were hungry I would not tell thee, for the cattle on a thousand hills are mine, the earth and the fullness thereof."

So I am God, and there is none other. Yes the serpents that will not be charmed have bitten and stung this poor sinner.

Now to whom shall I turn? If not to my first love, if indeed my heart is not deceived and now as my thoughts begin to wander I could write more but will try to stay myself. I long to see someone who loves the truth as it is in Christ Jesus. Oh, that I could sit among you and eat manna from the master's table again.

In closing I have one request, if anyone who cares to will write me or if you live near, please contact me.

May God's grace keep and uphold you. When at the throne of Grace remember this unworthy sinner.

W. O. WAMMACK

11559 Willake Street Whittier, Calif.

\* \* \*

Horse Shoe Lake, La.

DEAR EDITORS,

Please renew my subscription for another year.

Speaking of the SIGNS I have been a reader of it more or less since Elder Leffert and G. Ruston Vaughn were editors. Also I read the Old Faith Contender from which I get comfort. I am glad to know that the Lord has men to fill the vacancy of our Elder Dodson as editor.

Yours very truly,

CHERRIE BENJAMIN

## EDITORIALS

ANNAPOLIS, MD.

FEBRUARY, 1952

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## EDITORIAL

Those who believe and rejoice in the things set forth in the Signs are those who have found that nothing else satisfies, and that nothing else is consistent with what they have learned through much exercise of heart. Most of us have sometime been satisfied with most anything having a semblance of religion. But not so when a change has been wrought in our hearts. It is because of this change that we are particular what we endorse as doctrine and order. Without a being turned about and brought to a much different understanding through a new birth, or quickening from spiritual death, we would yet rejoice in the way that seems right to men. This is the greatest and most important blessing that the Lord bestows upon His people, to be turned from trusting in self for our righteousness before God, to trusting in Him alone for everything either in time or

eternity. Few voices are being raised today calling attention to the difference between the doctrines of men and the doctrine of God our Saviour. Comparatively few are really interest in searching, as did the Bereans, whether these things be so. When, however, the Spirit begins a work it is an entirely different matter with them. When the sands of self-righteousness begin to shift and the foundation begins to sink, then the struggle begins; a struggle which always ends up with the sinner in a horrible pit and miry clay. The struggle goes on as long as there is any strength remaining in the sinner. Oh, what a terrible condition he finds himself in; he is a condemned wretch before his God, justly condemned for he learns that all his thoughts and actions are open before God. He gives up all for lost, yet is enabled to beg for mercy; all helps have failed, even God has turned his face away and eternal condemnation stares him in the face. Little can he know that the merciful eye of God is upon him and has been all the while. He is being brought by a way he knew not. The Spirit points out and applies the righteousness of Christ and opens up the great truth why God sent his own Son into the world—to save sinners. Then there is a rejoicing and peace wholly unknown before. Indeed, with David, he is brought up out of an horrible pit, out of the miry clay, and his feet are set upon a rock, and his goings are established, and a new song is put in his mouth, even praise unto his God. The foundation is now secure—no more shifting sands. He is led about and instructed and grows in grace and knowledge of the truth, in which leading about he is often tried as gold is tried in the furnace; rejoicing awhile and then in heaviness through manifold temptations. 1 Peter 1:6-7. All these things make him careful in his belief

and practice. Yes, in his talk and actions. If the grace of God that brings salvation has appeared to him, he is taught something. It teaches him that, denying ungodliness and worldly lusts, he should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the Great God and our Saviour Jesus Christ. Titus 2:11-13. Again with David, he can say, "... for this is all my salvation, and all my desire, although he make it not to grow." II Samuel 23:5. How else is he known to the brethren, except he brings forth the fruits of the Spirit. In these things are manifest love and fellowship one for the other.

Dear reader, have you been led about in this way, either suddenly or gradually having been brought to the knowledge of the truth as it is in Jesus? Do you rejoice in the deep and mysterious doctrine of predestination, election, effectual call, resurrection and final preservation of the saints? If so, you rejoice that the Lord raised up Elder Beebe, and those who stood with him, and qualified them to cry aloud not only for these blessed truths, but *against* all the errors which had crept in gradually. The church is entirely separate from the world and its doctrine. It is the only divinely sanctioned organization in the world—the only organization established by Jesus. He gave her his commandments and settled her in all her parts; and she is to contend earnestly for the faith which was one delivered to the saints, not believing every spirit, but to try the spirits whether they be of God.

There are comparatively few (in comparison with the number of men in the world) who are faithful in these things. Not many are interested in a, "Thus sayeth the Lord", for their faith and practice. The church's foundation

stands sure, however, having the seal that the Lord knows then that are his, and that he 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 the knowledge of the truth, as said Peter and Paul. The church is built upon "this rock", and the gates of hell shall not prevail against it.

What a wonderful thing it is that salvation is not in the hands of men, either to obtain or give to others. Our God has made all the arrangements from beginning to ending. Peter sums it all up, when writing to the "strangers scattered", when he wrote, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; Grace unto you, and peace, be multiplied. 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." I Peter 1:2-5. May the Lord bless all who are interested in the Signs, both writers and readers, and all everywhere who love the truth, to heed the admonition of the Apostle in Hebrews 10:23-25, "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." J. D. W.

## TWO HUNDRED AND FIFTIETH ANNIVERSARY OF WELCH TRACT CHURCH

Newark, Delaware

On Sunday, December the 9th, The "Welch Tract", Old School Baptist Church at Newark, Delaware, celebrated its two hundred and fiftieth Anniversary. The church was organized in Wales in 1701, and emmigrated to this country as a regular constituted church.

This is the oldest Old School Baptist church in America. I have been requested by several to give an account of the meeting through our paper, as it would be of interest to our readers.

D. V. SPANGLER, *Pastor*

As this is the two-hundred and fiftieth anniversary of the organization of this Church, I think it appropriate to make some mention of the history of our people, the Baptist, or known today as Old School Baptist; Also called Primitive or Predestinarian Baptist.

From the days of the apostles until the second century there is a space of time that has never been bridged completely by historians.

In the days of the second century the World was ruled by the Romans. In the early days of the second Century we have much evidence of the Christian's faith in God in those days. Among the true followers of our Lord in those days was manifested a desire to worship him according to the dictates of their own conscience. They were not persecutors, but the persecuted.

I shall here quote an address by Tertullian in his appeal to the established civil government in Rome, in the second Century. This gives us a picture of what the spiritual desires were in these days.

"We are a body united in one bond of religious discipline and hope. We meet in our assemblies for prayer. We are compelled to have recourse to the

divine Oracles for caution and recollection on all occasions. We nourish our faith by the Word of God; we erect our hope, we fix our confidence, we strengthen our discipline, by repeatedly inculcating precepts, exhortations, corrections, and by excommunications when it is needfull."

In the third and fourth Centuries God raised up men of his own choice to declare the faith once delivered to the saints. Novatian and Donatus were two of the outstanding ones of that Day and age.

Novatian was an Elder in the church at Rome, and because of laxity of morals, and loose discipline in the churches he withdrew from it. The majority of the churches followed one Cornelius, a person according to historians who was more lax in discipline than Novatian.

Churches were established under Novatian who would receive no members from such as held the faith and practice of Cornelius except by re-baptising them.

In the fourth Century one named Peter Waldo became the leader of what was later called the Waldenses. These people according to ancient writers continued in the apostles faith and practice until the days of the reformation.

The two ordinances observed by the Waldenses was the Lord's supper, and Baptism. The latter as showing forth the Lord's burial and resurrection from the dead; the Lord's supper as showing that our continued perseverance is because of him, and both ordinances are but emblems and signs of inward Grace.

I mention these things that we might be reminded of the practices and order of the early church.

During the sixteenth century the Baptist were called Ana-Baptist. This name was applied to them by their

enemies because they insisted on re-baptising all who came to them for membership, regardless from what order they came. They were in their faith and practice but a continuation of the followers of Novatian and Waldo.

The true followers of our Lord Jesus Christ, regardless of what name they were called have often been persecuted. This was often because they recognized no authority for Faith and practice except the Word of God; no king of kings except the Lord Jesus.

No doubt this persecution was one factor that caused our Welch Brethren whom we desire to mention the memory of to-day, to cast their eyes to a new world, where they hoped to worship God according to the dictates of their own conscience.

It no doubt was a very solemn undertaking; to leave their native land; homes and many loved ones for a land unknown to them; to set out to-day for a foreign land with nothing settled as to where one would live, a means of livelihood, or a certain dwelling place would cause many serious thoughts. Yet this is what the founders of this place were confronted with. How truly we are reminded of the experience of the Lord's servant Abraham when he was called to go out to a place he would afterward inherit! He went out not knowing whither he went; he sought a city which had foundations whose builder, and maker was God.

Likewise the Pilgrims who left all behind, and as an organized church of Jesus Christ sailed for America. No meeting house for the worship of God is theirs, yet they go forth. With them they brought letters of commendation to any they should find of the same faith. This was a precious possession of theirs.

It is evident that the decision was not made because of their desire alone

for riches. This was manifested by the fact that they were organized into a church before leaving their native land.

Neither were they unmindful of their need of a minister among them to speak unto them the word of God.

In the Month of June, 1707, this body of believers in our Lord Jesus Christ, later to be called The Welch Tract church, sailed from Milford-haven, South Wales, in Great Britain. The number was sixteen including their pastor. The names are as follows:

Thomas Griffith, Pastor  
 Griffith Nicolas  
 Evan Edmonds  
 John Edward  
 Elizeus Thomas  
 Enoch Morgan  
 Richard David  
 Elizabeth Griffith  
 Lewis Edmond  
 Mary John  
 Elizabeth Griffith  
 Shonnet David  
 Margaret Matheas  
 Shonnet Morris  
 James David.

They landed in Philadelphia, September 8th of the same year, and continued in that vicinity for about a year and a half. They were received by a congregation meeting in Philadelphia in a loving manner, as both held the same faith; There was a difference in belief about the ordinance of laying on of hands of newly Baptised persons. The Welch Tract brethren held this as a gospel ordinance, the Church in Philadelphia did not. This caused some conflict between them for some time, but was finally settled to the extent that all could commune together at the Lord's Table.

Early in the eighteenth century William Penn granted to David Evans and William Davis a tract of land of thirty thousand acres. This tract has since

been known as "The Welch Tract". This land was to be divided and deeded to settlers from South Wales.

To this place moved the Welch Baptist church, and in 1703 built a log meeting house in which they worshipped until the present structure was erected in 1746. The first house occupied the same location as this present building.

The bricks in the present house were brought from England, and carried by mule-back from Newcastle to the present location. It is reported that these mules were led by women members of the congregation.

In 1680 representatives of over one hundred congregations of Baptists from England and Wales, meeting in London, put forth what is generally known as "The London Confession of Faith." These articles of Faith were adopted by this church in February 1716. It is mentioned in the original church records that this confession of faith held the following principles of Faith; believers Baptism; election and final perseverance of the Saints.

These Articles of faith were translated into the Welsh Language by Abel Morgan, to which was added an article relative to laying on of hands; singing Psalms; and church Covenant.

The first pastor died June 25th, 1725, living about twenty years after immigrating to these shores.

As the Church was composed of Welch People, the preaching for about one hundred years was in the Welch language.

This church was one of the five original churches forming the Philadelphia Association in 1707, and according to history was for many years the most influential members of that body.

Ministers who have served this church as pastors are as follows:

Thomas Griffith, Elisha Thomas, M. E. Thomas, Enoch Morgan, Owen

Thomas, David Davis, John Sutton, John Boggs. Also Gideon Farrell, Stephen M. Woolford, Samuel Trott, William K. Robinson, Thomas Barton, G. W. Staton, William Grafton, Joseph Staton, John Eubanks and H. H. Leferts. There may have been others, but according to the information I have been able to obtain, this is the complete list.

This list includes eighteen names. These pastors served nearly two-hundred and fifty years in all, and the average time of service of each would be about fourteen years.

Buried in the church cemetery are nine former pastors as follows: M. E. Thomas, David Davis, John Boggs, Gideon Farrell, Enoch Morgan, William K. Robinson, G. W. Staton, Joseph Staton and John Eubanks. There may be others.

Buried here are also other noted ministers who did not serve here as pastors, among them is Elder B. F. Coulter.

On September the 3rd, 1777 the meeting house took part in a military engagement. The Americans after being driven from Cooch's bridge retreated along Christiana and made their last stand under the shelter of the church walls. At this time a Cannon Ball is said to have passed through the building.

A few of the prominent descendants of Welch Tract include President Garfield of the Union, Jefferson of the Confederacy, Senator Chamberlain of Oregon and John Griffith McCullough, former Governor of Vermont. In 1894 he erected two of the large monuments in the cemetery in memory of his Griffith and McCullough ancestors.

"One Lord, one Faith, one Baptism. One God and Father of all, who is above all, and through all, and in you all. Ephesians 4th.ch. V. 4 and 5."

Today as we come together to celebrate the two-hundred and fiftieth Anniversary of this church we are wonderfully blessed; We have religious freedom; the privilege to worship God according to the dictates of each ones conscience.

Blessed to meet where the children of God have gathered to worship him for over two hundred years. Here around this meeting house sleep many precious loved ones who continued steadfastly in the Apostles doctrine and fellowship, and in breaking of bread, and prayer.

How thankful we should be to the giver of every good and perfect gift. In the midst of rejoicing may we ever be mindful that we enjoy these things to-day through the tender mercies of God.

In reviewing the History of this church, we would do well to remember that the identity of a church, as the church of Jesus Christ cannot be claimed because of the age, or length of time it has been in existence. Its identity is in the doctrine, Faith and practice.

A church could be very old as an organized body; have articles of Faith that would be in accord with the Word of God, and hold fast to the ordinances as taught in the new testament, and then not bear the mark altogether of the Apostolic Church.

Neither can a church or denomination lay claim to Apostolic Faith and practice, because of the name it bears, the number of members enrolled, or its success in the eyes of men. The Name is only one of the marks.

The Name of a church usually signifies the practice of it, or the name of the person who founded it, and advocated the doctrine it holds.

The Name Baptist is applicable to our people because we recognize only

Baptism by immersion as one of the ordinances of the house of God.

John the Baptist was known by that name because he was the forerunner of Jesus, and Baptised in the River Jordan.

Jesus was Baptised in Jordan, and so were the apostles of whom we have record.

The true Church, regardless of what age it existed in, or name it bears is a body of Believers, called out of the World, Born of his spirit, who walk in his commands, and observe his ordinances. There are many believers who have been called by his grace, and born of his spirit, who are never members of his visible church, but our reference is to the organized body.

One Lord; There are Lords many and Gods many, but to them that believe there is but one Lord. The word Lord means Master, and Jesus is spoken of as the "Lord of Lords, and King of Kings".

The master has said, there would be many saying "Lo here and Lo there". We are commanded to go not after them because the Kingdom of God is within you. This means that the Government of him who is called "Our Lord Jesus Christ", is a spiritual government. The prophet Isaiah well describes his work, "The Government shall be upon his shoulder;" he is head over all to the church, which is his body. The fullness of him who filleth all in all.

The body of Jesus, which is his church is designated in holy writ as The Lamb's wife; the chosen in Christ Jesus; the chosen of God; the faithful in Christ Jesus; the election of grace, and the children of God.

The expression, One Faith, is closely related to the one Lord. This Faith does not stand in the wisdom of men, but the power of God. As Jesus is acknowledged in the heart as the only divine

master, so there can be but one Faith. This Faith is the gift of God, the fruit of the spirit, the substance of things looked for.

It lays hold of Jesus Christ as the one called, "Wonderful, Counsellor, the mighty God, the everlasting Father and the Prince of Peace".

This one Faith, Does not direct to several sources for salvation. It looks to Jesus alone, who is the author and finisher of it. To him who by his own blood entered heaven, having obtained eternal redemption for us.

One Baptism; This epistle referred to in the text was to the church of Jesus Christ at Ephesus, and shows that the one Faith, and one Baptism, is because there is but one Lord. How well the apostle describes this in the 6th verse. "One God and Father of all, who is above all, and through all, and in you all.

D. V. S.

#### OBITUARY.

By request of several of our Baptist friends, I am sending an obituary of our late beloved sister Jennie A. Gillis. She was one of ten children born to John C. and Ann Frances Bateman, whose home was in Caradoc, Ontario. Her father was a deacon of the Covenanted Baptist Church of Canada, and used often to conduct services when the Elder was away, and his speaking was very acceptable to the church for many years. His wife and several of their children were members of the church and were dearly loved by their brethren.

Sister Jennie united with the church in New York City over thirty-five years ago, and was baptized by the pastor, Elder John McConnell, as she was then living in New York with her sister and family. On March 29, 1919, she was married to Deacon Duncan Gillis and took up her abode with him at Muirkirk, Ontario. In the fall of the same year she was dismissed by letter from the watchcare of the New York Church to the Covenanted Baptist Church of Canada, where she remained a faithful member until her death.

She was an excellent companion and wife, making their home an Old School Baptist home and aiding her husband as a deacon's wife, so that he used the office of a deacon well, and purchased to himself a good degree, and great boldness in the faith which is in Jesus Christ. Her dear husband died after

a short illness in December 1929, soon after we became pastor of the Church in Canada. We were members in New York when Sister Jennie made a good confession before the Church there, and was gladly received into their fellowship. While there she endeared herself to the brethren by her faithful attendance and her spiritual-mindedness, and, after her return to her native land, she was greatly esteemed by her brethren. As it was said of her mother before her, by Elder Ker, so it can also be said of her:—"She was one of the noblest of women, kind, faithful and true. She was deeply exercised and well instructed in the doctrine of grace, and dearly loved the truth in all its fulness."

After her husband's death she moved to London, Ontario, where she lived for over twenty years, and her company and fellowship was greatly prized by the brethren and friends in that city. For several years she was very frail, but would get to meeting if possible, and sometimes came when she seemed too weak to leave her home. At last she was confined to her bed, her nephew, Mr. Archie Blue, seeing that she had every care, and at last took her to his own home, where kind loving hands did all they could for her. She gradually got weaker in body, but in spirit she longed to enter into rest. She passed peacefully away August 6, 1950. She leaves to mourn her loss, one sister, Mrs. J. L. Young of New York, besides a number of nephews and nieces and many friends and brethren. Funeral services were held at Duart, Ontario, where the writer tried to speak to the comfort of those present, and her remains were laid beside her dear companion to await the second coming of our Lord Jesus Christ from Heaven, when the dead in Christ shall rise first.

GEORGE RUSTON.

MRS. MAUD TAP MCGREGOR was called from the walks of life. Her age was 68, September 28. She was a dear friend to the Baptists and a sister we believe in Christ. Her home was always a home to the Baptists. She seemed always to love to wait on them. Her favorite song was "When Sorrows Encompass Me Round". She always filled her seat at Church and her place will always remind us of her. Her life was a quiet, meek and lowly disposition, as near the life of a Christian as one could imagine.

Our pastor, R. L. Biggs, talked and the Church sang "Amazing Grace" before her remains were layed to rest in the Old Beulah Cemetery.

Written by

MONA MCGREGOR

Route 4, Box 149 Monroe, La.



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 120

ANNAPOLIS, MARYLAND, MARCH, 1952

No. 3

## FORTY-SECOND PSALM

R. ANNA PHILLIPS

As pants the hart, hard-hunted for the streams  
Of waters cool, and seeks them mid the strife;  
So pants my soul for God, whose smiling beams  
Upon me, as healing founts of life.  
So thirst I for the living God and true,  
In searching tears, while foes continual cry--  
"Where is thy God?" as though I never knew,  
Or ere would know His saving presence  
nigh.  
In cravings deep my restless spirit sighs,  
Nor will be comforted without Thee near;  
Wilt Thou no more in pity hear my cries?  
When shall I come before Thee to appear?  
My weary soul doth faint of thirst for Thee,  
To drink but tears as from the wells of strife  
In Marah's plain; -- Thou only art to me  
As springing wells of health and love and life.  
When I these things compare to other days,  
As when Thy presence did my soul bedew,  
And fill with joy and holy peace and praise,  
Then pour I out my heart for Thee anew.  
But oh! my soul, why fallen thou so low?  
And gloomed so deep? -- Hope thou in  
God as thine  
That waters full once unto thee did flow,  
Is that again thou 'lt taste the streams divine.  
God of my strength, remembering 'twas Thy  
hand  
That helped me hitherto - from Mizar's hill,  
And of the Amorites, and Jordan's land, --  
Revives a hope that Thou wilt help me still.  
For sure deliverance from one Deep doth call  
To my poor soul in this -- though wave  
on wave  
Goes o'er my head with surging billows all --  
To trust the same dear Hand again to save.  
Deep calls to Deep, - a voice comes from the sea  
Confirming Faith, that, strengthened,  
now would plead, --

"From out those depths each lifting up shall be  
A seal to help in every time of need."  
Day speaks to day, and for this night hath ears,  
And soft replies, -- the God Who blest  
our sway,  
Will this night-time, though met with  
weeping tears, --  
Bless with sweet songs, and lift the veil away,  
Then, oh my soul, why art thou so cast down, --  
Disquieted and stirred with deep alarm?  
While day to day, and night to night  
makes known,  
That God for thee will bare His holy arm?  
Hope thou in God; though fallen, He'll replace;  
He bruises but in healing to refine;  
And casts thee off to show His smiling face  
The more, the health and light and life  
of thine.  
God of my life, -- my Rock whom I adore  
And trust, too weak Thy dealing hand  
to trace; --  
Who art my life and health must these restore.  
Restoring me unto Thy smiling face.  
Then thou, my soul, shalt reap thy night's  
own tears  
And bind great sheaves of holy peace  
and praise: --  
Hope thou in God, -- the night far spent  
appears, --  
The harvest time -- the dawn not long delays

\* \* \*

21 January, 1952

Dear Brother Spangler,

May we mortal creatures of this world, if only but blessed by our Creator, being endowed with wisdom from above to visualize some of the greatness of our God, we at once find our finite minds lost as to words to even attempt to ascribe or speak of His vastness and His loving kindness to we poor mortals of this time world.

The Lord willing, it is my desire to put down some of the thoughts as it occurs to me from Holy Writ wherein the Spirit of the Lord gave David to slay the great monster of the Philistines named Goliath. If we but read the 17th Chapter of 1st Samuel, we shall see what a tremendous fear that was cast upon the men of Israel by this man monster who defied all Israel and cursed David, a man of God.

The 38th through the 40th verses appear to be on my mind, particularly the 40th verse. "And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine." We notice that King Saul a man of the world gave David an armour of brass and that upon his head, where the knowledge of man and his religion are, in the head and not in the heart. Equally, we notice that David could not use the armour and sword as he had not proven it. Isn't that the way of a child of God's? They can not be girded with the armour (laws) which offers no protection but only condemns. Here they wanted to put a sword in David's hand so they could say or tell man what he must do to be saved. Yes, attempting to take the honor from the Lord God and give it to puny man. David by the grace of God was given to pull off the armour as does all of God's children who are called out of Egypt, the land of darkness, into the glorious light and walk of a child of God. It could be proven as the scriptures tell us there is a way which seemeth right unto man, but the end thereof are the ways of death. David being a man who put his trust in the living God and not in any of man-made doctrines, he could not fight the fight

of faith by the traditions of man, but like Jesus who was never subject to any of man's education or training to install in Him any of man's wisdom. David's help must come direct from God and maintain the freshness; the purity; the glory and return to the Lord God the giver of every good and perfect gift.

And he took his staff in his hand, and chose him five smooth stones out of the brook. David tells us in the 23rd Psalm, "thy rod and thy staff they comfort me". So we see that the Lord was leading him the same way as His people are being kept today. The heart deviseth the way but the Lord directs his steps. The five smooth stones to me represent:

1. Omniscience - Unlimited Knowledge
2. Omnipresence - Everywhere present  
and no place absent.
3. Omnipotent - Unlimited Power.
4. Infinite - Perfection.
5. Eternity - No beginning and no end.

OMNISCIENCE: Unlimited Power. We notice that David was given to put his hand in his bag and took thence a stone, and slang it, and smote the Philistine in his forehead. That is just where the religion of the world lies in the forehead. It is my understanding if we are given to praise the Lord and acknowledge His powers thereof, then we are endowed with understanding, we see darkness and light are the same to His all penetrating eye; He who chose His people in Christ Jesus His Son before the foundation of the world and none can stay his hand. He who not only saw the end from the beginning but has declared it thereof. All prophecy is founded on God's foreknowledge and predetermination of things to come which is clearly set forth in Election, Predestination, Vital Unity of Christ and His body, the Church, Redemption and Resurrection. God clearly predetermines the incarnation of Christ, His sufferings, death, and resurrection. Yes, nothing comes to pass but what it was decreed by Him and that it was foreknown and foretold by the Lord long before it was done. Is it any wonder that the exact proportion and the wisely adaptation of every ob-

ject in this world to each other and of all to the praise and glory of our God, is but befitting His Omniscience, which includes both perfect knowledge and wisdom.

Foreknowledge means to know before it comes to pass. It is not that God foreknows what will be, but it is simply that He is a God of purpose because He has decreed it just that way and that is the way it is and ever will be. I would like to know how anything can be foreknown if it is not certain and it being certain to come to pass, then it must have been proposed by the Lord God Almighty. So it is written by the Apostle Peter, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied". We see that the foreknowledge of God embraced and that long before this world was spoken into existence, Election, Predestination, Justification, Redemption and Resurrection and that all in His dear Son who paid the supreme sacrifice for His people, everyone from Adam until the final consummation of time shall be saved by the powers of God, as all powers that be are ordained of God.

We notice that there was only one stone used and if we are only given to see the foreknowledge of God it will kill any head doctrine (man made) that this world has ever produced, so only one stone was required to kill the great monster Goliath, who trusted in his gods of this world. The other four could do the same but they were not needed, as all it took was one and that is the foreknowledge of God. There is no difference today, as the Truth never changes, the Truth thousands of years ago is still the Truth today, let God ever be given the glory, without Him there is nothing.

**OMNIPRESENCE:** Everywhere present and no place absent. The Lord being a Spirit and not being bound by space as a body of this world made up in parts, if so he would be finite, for a body and matter is a product of time. God being an uncreated spirit and having no beginning and no ending as we poor mortals of this earth. God is immutable,

He changes not, and if He did change or move from place to place He would be mutable. If He rose from non-existence as the world would have us believe He would not be existence (everlasting) as the Scriptures declare. He is from everlasting to everlasting, and there is no beginning and no ending. Malachi 3:6 tells us, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." The Lord's presence reaches the unlimited vastness of space, comprehending all things that are, though ever so numerous whether falling of a hair or sparrow or the immutable company of His son.

The Lord being everywhere in spirit ever leads His people in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them. It is the Lord who brings His children to the knowledge of the truth and they have been made to feel and taste the sweetness of His tender mercy, and regenerating power, having experienced it in their hearts, simply in that Jesus has made himself manifest unto them, giving them to hate the things which they once loved, the ways of the world. Nothing is sweeter or more comforting than to look over the road with fellow travelers, who have been given by the grace of God to travel over the same road. How sweet it is to look back over the way one has been brought and made manifest to see the merciful kindness of the presence of the Lord guiding every step and keeping them from the evil world. It is not strange for a child of God to want to talk of the sweetness with the like travelers, comparing places where they struggled together without knowing it, yet comforting one another in their joys of a blessed Savior who has pleased to make all these joys manifest unto them.

**OMNIPOTENT:** Unlimited power. God being perfect in knowledge, perfect in purpose, it is befitting that He would be perfect in power. If He did not have the power to carry out what He knew would come to pass then He would not have all power, but thanks be to God of all grace, He who speaks and it is done, He who commands and it stands fast,

speaks with authority as the Prophet Isaiah in the 46th Chapter tells us, ". . . 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." God the creator did not take man into His counsel, neither was he consulted in his creation. The Scriptures tell us that the heavens are higher than the earth, so are the Lord's ways higher than man's ways, and His thoughts than our thoughts, and His word that goeth forth out of His mouth; it shall not return unto Him void, but it will accomplish that which the Lord pleased and it shall prosper in the things whereto he sent it. Nothing is impossible with God as He is the power behind all power, and His operations prove it by the visable works of His creation as all forces of this universe, displaying stupendous power but none can exist or go one grain farther than what the Lord has ordained.

**INFINITE:** Perfection. The Lord God being perfect in all His Attributes, He who made the world out of nothing and has stretched the north over the empty spaces and hangeth the earth upon nothing, had to have more than the know how, more than just being there and having the power to perform. There must be a feasting and rejoicing unto the Lord. The Scriptures tells us that the world is ever learning but never able to come to the knowledg of the Truth. That which is imperfect cannot put on perfection, so it behooved the Son of God to come down upon this earth taking voluntarily upon Himself the likeness of sinful man (sin expected) for the love of his whom the Father gave Him out of this world, living a perfect life, fulfilling everything required of the Father in their stead. Christ also has 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. We see the law was filled by obedience, the obedient one being Christ, and had he not,

man would suffer ever more, for his disobedience, or God must lose the manifestation of His holiness therein. For if it were never kept in any instance, never fulfilled by any one person in the world, how should the glory of it be declared. Is it any wonder then we should praise the Lord God for His goodness, and for His wonderful works to the children of men.

God being infinite, equally are all His powers infinite. If He is finite then there would be a power higher than His and all would come tumbling down upon Him, but the Lord God is unlimited and unbound as to power and space. He is unlimited and unbound depending upon none, but his creation clearly depends upon him. He who is able to do exceeding abundantly above all that man can possibly think, for He knoweth all things proper and fit. He who leads His people in a way that they know not, a way that they would not in and of themselves choose, and if they did not choose the way which they are brought, then how can they praise any but the One who has made it manifest unto them. We must see and understand and know that all powers that be are ordained of God, for by him all things consist.

**ETERNITY:** No beginning and no end. The things which are not seen are eternal, they are spiritual, not tangible, something that cannot be accepted or rejected by mortal man. In Genesis the Bible records for our learning. Let us make man in our image, in the image of God created he him. The greatest honor bestowed upon mortal man is to be in the image of God (Christ) who was with the Father before the world began. Eternity is that which is without beginning or ending. As the Psalmist tells us, Psalm 90: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God". It is not in the mind of sinful man to visualize but a short period of time as time is with man. Man judges time by darkness and light but there being no darkness with God, He is without beginning self-existent. If God had been eternal then there must have been a period of time that there was no God and if so, there may be one

again as the thoughts and belief of man would have us believe. God being the cause of all causes as He has purposed so shall it stand. His purposes and decrees are never frustrated, because He ever lives to bring them into execution. Age does not exist with God, He is not a bit older than when the world was created, neither will He be when it is destroyed. What we should be thankful for is that His people were blessed with all spiritual blessings in Christ Jesus as they were chosen in Him and that before the foundation of the world, and had grace given unto them in the mind and purpose of God before they were created.

We believe the basic principle of the Bible is to set forth God in all His power and glory and to present His Son, Jesus Christ, as the Savior of His people as is set forth in the Law, Prophets and Psalms, and by the fulfillment of the law and the prophets and Psalms as recorded in the New Testament by none other than His eternal Son Jesus Christ in a certain number of people whom the Father giveth Christ He shall lose nothing but shall raise it up in the last day to praise the Lord for evermore. Man in this time world if called out of nature's darkness shall acknowledge and praise the Lord for His knowledge made present, in power, in Christ Jesus.

In love, I hope a brother in Christ,  
 JOHN F. SIMPSON  
 2430 Lincoln Avenue  
 Granite City, Illinois

\* \* \*

Lillie, La.  
 Jan. 18, 1952

To the Household of Faith,  
 Through The Signs Of The Times  
 Fellowship and Christian Greetings.

It is with much fear, and great apprehension that I undertake thus to address you, as I feel very ignorant and very unworthy to undertake to speak or write, in the great and worthy and precious name of the Lord, to His people, but I find a desire in my heart to communicate with you concerning His precious and holy and comforting Gospel truth, that is taught and left upon record in the Holy scriptures,

for the learning and comfort of the children of God.

The passage that I have been meditating upon at times for several days now, is that of Jacob and Esau, the twin brothers of Isaac and Rebecca. This is a subject that the worldly and the wise professor has but very little, or no use for, as it shows the attitude of God in His sovereign will and choice, which is not based upon the will of either Jacob or Esau, neither the desires, and conflicting attitudes of Isaac, nor Rebecca.

I will quote herewith, Rom. 9:13. "As it is written Jacob have I loved, and Esau, have I hated." Now I will say that no natural reasoning of so called theological or earthly wisdom can ever explain satisfactorily to human minds, on their levels, just how and why God's attitude was to love one and hate the other. because we human creatures, unrestrained would have it in some way or another that it was due to something, that either or both of them had done or would do, that caused this reverse attitude, but the scriptures in Rom. 9:11, plainly tells us that this attitude of the almighty and unchangeable God was this before either one was born, and before either one had done either good or evil, that the purpose of God according to Election might stand, not of works but of Him that calleth. How is this dear brethren and sisters, from the teachings of the natural Adamic Creature, on this great subject.

Man's persistent teachings, upon this subject from early morning of time, is that the way to get God to love and save you is to do something good, when the scriptures plainly says "There is none that doeth good, no not one", Rom. 3:12. So if it had been left upon men to do good spiritually, then all would have been lost, and gone forever, world without end. Then as bad as the natural man dislikes this despised and rejected doctrine of Election, it is the only reason that any are saved, and housed in Heaven and Immortal Glory. While this is true, it must be remembered that even though this is true, the Lord Jesus Christ died for the sins of all the Elect, and the Righteousness of Jesus Christ is given every one of them, and

they are led by the Spirit of God after they are regenerated and born of the spirit of God, and they are made to see themselves sinful, vile and very unworthy, and entirely dependent, before God, which is the best scriptural sign, that they are the children of Jacob and not of Esau, because Esau was a cunning hunter, and a mighty man in his own estimation, and hated Jacob, and wanted to kill him. So it is with all the children of Esau (spiritually) they hate those who are born of the Spirit of God and are and have been determined to kill them.

Now on this great subject, there are many different angles that can be followed, for an example there seems to be plenty of evidence that Jacob was a much worse fellow naturally than Esau was, in that he was ready at the beckoning of his mother to take advantage of his aged father's blindness and feeble and aged condition, in order that he would receive the Blessing that ordinarily would have been Esau's from a human standpoint, and this deception worked, so far as Isaac was concerned and though so far as the sinfulness of the act was not of God, but was under Gods perfect control, and Jacob did receive the Blessing, though both he and his mother were traitors, and deceivers, yet the unchangeable doctrine of election triumphed over all to the extent that Jacob, whom God loved and saw fit should receive the Blessing, regardless of the fact that he was a deceiver.

On the other hand Esau did not in this instance practice any deceit, but obeyed his father and went and killed the true venison as he was commanded, and brought it to his father, to find that his father had already blessed Jacob. So Esau's good and true venison, and Jacob's deceitful savory meat of the kid he had killed, did not alter the case. That Jacob have I loved and Esau have I hated. Now I do not think this circumstance of sin, and deception that is so clearly set forth in the scriptures would have the least tendency to license any of God's children, to want to sin as a result of this application. They are sick of sin, and are made to say, O wretched man I am, who shall deliver me from this body of death. So

then nothing can disinherit those to whom the Lord in His covenants has made promise and on the other hand none can by any means of works or otherwise get or obtain that blessed and glorious inheritance to whom the Lord has not made an heir of that promise.

How can those who say that salvation, depends on works and the will of the creature, take the case of Jacob and Esau and make it harmonize with their contention. If they try to base it on the works of the creature, then was Jacob's case based on what he did? If so it must have been because he did evil work, in deceiving Isaac, and on the other hand, Esau was condemned because he obeyed his father, and secured true venison and did not deceive his father, it will not work either way, but the truth is, it is not by works, but Him that calleth as the bible says in this same chapter, not only this but the average professor completely ignores the fact, that the bible says this love of God for Jacob, and His hatred for Esau existed before either of them had done either good or evil, that the purpose of God might stand. Then dear child of God will His purpose stand? If so then it is not of anything good that Jacob did, because he had done nothing and neither was it because of anything evil that Esau had done, because he had done nothing.

Then where is there any scriptural justification for the idea that God loves His people for what they do? And where is there scriptural justification that God hated Esau for what he failed to do? I really want to know. Yet I want to assure you dear brethren that I believe that Jacob had done wrong and wicked in deceiving his aged and afflicted father and also Rebecca had done wickedly in perpetuating such deception upon him, and I also believe that Jacob was given to hate himself and his wickedness and to repent of it before God, if the purpose of God did embrace it.

I believe that the Lord loved Jacob, long before he and his mother purposed to deceive Isaac, and long before either Jacob or Esau were born into this world. We find that the Lord told one of His servants of old, Yea I

have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. Jer. 31:3. Then here is a place where the Lord has declared that His love for one of His has existed everlastingly and that being the case I am of the opinion that the Lord has always loved His people, one of the old writers says, but He is in one mind, and whatsoever His soul desireth even that he doeth. Job 23:13. So then if the Lord is in one mind, then He loved Jacob with that mind, and to me it seems He has ever loved them, or else He must have been in at least two minds. We also find in Malichi 3:6, where the Lord Himself says, "I am God, I change not therefore ye sons of Jacob are not consumed, it is also said in another place concerning God, that He is the same yesterday, today and forever, Heb. 13:8. Then if there ever had been a time that God and Jesus Christ did not love Jacob, or his people according to this last quotation of scripture, there would never be a time when He would, because He is the same yesterday, today and forever.

So then dear child of God this wonderful, and everlasting love of God for His people is beyond the description of mortal tongues or pen it is so wonderful, that no wonder John described it thus, "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 This is a different manner of love to that of natural love of the Adamic creature, because that kind of love cannot reach back into the everlasting annals before the world began as this manner the Father bestows upon His people is said to be or to have been in existence before the world began. Read Jno. 17:23, 24. You will find that this love was in existence even then, and I am certainly sure that this was before Jacob or any of the children of God had done anything good, I am equally sure it was before they had done anything evil, and also I am sure that the love and the choice of God of Jacob, and God's hatred of Esau and all the others He hated was finished and complete too early for

either Jacob or Esau to have had anything to do with it.

The marvelous and glorious thing about all this dear child of God is that the Lord in His mercy bestowed such mercy, love and kindness upon a poor and unworthy, and sinful wretch, as we are made to feel and see ourselves to be, or as Jacob was. I believe that the best scriptural reason to believe that one is a Jacobite, and one that God loves with this everlasting and unchangeable love. It is to find one who feels and realizes he or she is a great sinner, and that often mourns and weeps because of their sins and one who is so destitute of any righteousness of his own, that he is made to hunger and thirst after righteousness, O how destitute the Lord's people do feel, when the Lord lays His hand of gracious dealings on them they are truly undone and are made to faint in that great wilderness, and to hunger and thirst in that desert, but the Lord visits them in this condition with rivers of waters, and with springs in the desert, and waters then flow from that fountain that flows from the throne of God, which water is as clear as crystal and which streams made glad the city of God.

This manner of God's everlasting and unchangeable love to His people was made manifest when Jesus died for our sins (if I am one) on the cruel cross, when He suffered the just for the unjust, when He wore the crown of thorns, and sweat as it were great drops of blood, and when He was given the vinegar mingled with gall, it was because of this love, that was stronger than death.

Yours in hope,

R. W. Rhodes

\* \* \*

Gantt, Alabama  
January 1, 1952

Dear Brother Spangler,

Today brings in the new year but I can't say that I have anything new. I do hope for it all to be good.

I have never met you, neither did I ever meet Brother Dodson but I was made to love him for some reason and I hope it was from

hope of love and as I say love is God. I hope to love you as I loved him and so far we have agreed as he and I did.

Some of my children have seen and heard you preach in our country and they liked you, I hope I shall know more of you too. I would like to meet you in this life but my hopes seem to be weak as I am ninety-three years old and my health is weak. I know I can do nothing without the aid of our Lord and Master. I am not able to do my writing but can think of a lot to talk about and have to get someone to write it for me. I don't go to church to try to learn anything as I can't hear and my memory is short. The SIGNS of the TIMES gives me all the preaching I can get.

I am now a meditator, I am sometimes made to rejoice and sometimes I'm made to mourn. We can do nothing without the help of God and my daily thought is that I hope the Lord will lead me and take care of me. It's all his and if I'm not his, I can't make myself. I have fear and sorrows and it is all just.

If I could do my own writing, I might have something to interest you but before I can write my own thoughts, they have gone from my mind then I have to wait until they come back. God has purposes and causes and I must say that I can't do anything without a purpose and cause. Jesus is the first great cause and the last great end to everything. This is my belief. My wants are greater than I can fill.

I wanted to write you a comforting letter and I see no comfort I can fill. Please excuse the attempt and I want to say I wish you a Happy New Year and please remember me in your prayers.

Your brother in hope,  
J. S. Scott

\* \* \*

505 E. Houston Street  
Levelland, Texas

Editors:

Just received my January 1952 SIGNS which reminds me it is time once again to renew my subscription. My husband was a subscriber when we were married in October 1897 so you see it is a family paper as we have taken it since that time.

The Signs is dear to me now since my husband passed away as I live a long ways from church and will not be able to go often because of the distance and age as I am near seventy-three.

I would love to say a few words by way of encouragement and appreciation to both the Editors and contributors but my mind seems almost a total blank now; but if I know my own heart or mind, I do heartily endorse the SIGNS and seldom put the paper down when it comes until I read it through, and then leave it on my table where I can continue to read it from time to time.

I will bring this to a close and may the dear Lord bless you the Editors and enable you to continue to contend for the Faith which was once delivered to the Saints for many years to come for it is a comfort to all the Saints wherever they may be and especially those who are situated as myself and when you are blessed with a mind to pray, may you remember me.

Mrs. T. W Bowers

\* \* \*

Atlantic, N. C.

January 7, 1952

Elder David V. Spangler  
Annapolis, Maryland

Dear Elder Spangler:

Enclosed is a check for three dollars to renew the SIGNS for another year.

It is the best Primitive Baptist paper I have ever read, and the December issue was wonderful.

May the Lord give you health and strength to publish it as long as he sees fit for the comfort of his people.

Sincerely

Mrs. Harold R. Daniels

\* \* \*

SIGNS of the TIMES, Inc.  
Annapolis, Maryland

Dear Brethren:

As my subscription is up in December I will renew now.

I will try to write a few words to let my many friends know that I am still here though very unworthy as always.



I have not been to church for a long time but I always think of the good meetings they have. In 1944 I had neuritis in my head and lost my left eye; then I had and still have heart trouble. In 1945 I was operated on and they took off my right toe as the hardening of the arteries caused it. Then in 1950 they had to take the other leg off both above the knee; but I am fine now and get around good in my wheel chair. "God moves in a mysterious way, His wonders to perform."

We live with our daughter Elsie and her little son Billy. Ellen and Ivan both live here close. I see them every day. They have a little son, Jimmy. Nathan is 91 years old and I am 74 and we can both wait on each other.

When Ivan was in the Army and while he was in California he went to Seclusia Church. He said when he got near the church house he heard them singing and then he thought that that is the church alright. It sounds like home. Elder Slusher and Elder Berry were there. He sure did enjoy the meetings and they were all so good to him. I sure do miss going to church but I do try to be reconciled to the dear Lord's will. The dear old SIGNS help me through, and there are others so much worse off than me.

I did not mean to write so much but do with this as you think best.

Best love to all, your unworthy sister,  
Mrs. N. R. Parks

\* \* \*

December 10, 1951

Elder David V. Spangler, Editor

Signs of the Times

P. O. Box 86

Annapolis, Maryland

Dear Elder Spangler;

I am enclosing my check for \$5.00; \$3.00 for my subscription and the balance to use as you see fit.

Am glad to see letters from many of the old writers in the Signs, and hope you every continued success as its editor.

Was privileged to attend the Obion Association at Walnut Fork Church in Henry County Tennessee the 3rd Sunday in October (the 123

Session) and was promised copies of the minutes which I will be glad to forward to you should the clerk fail to send you one. Of the Elders who attended, there were Biggs (Nashville), Poyner (Murray, Ky.), Kerley (Ill.), Smith (Ark.), Harrison, Lowrey and others. I recall in the Signs a short time ago, an article written by Bro. Barnes (also attended) on the ordination of Brother Harrison. The late Elder Dodson expressed a desire to meet with this association a short time before he passed on, but providence prohibited. I hope that you may some day have the opportunity as most of the members are readers of the Signs. The late Elder Wyatt of Selma, N. C., met with them in 1928 at their Centennial meeting. He edited a Primitive Baptist paper, but I do not recall any editors of the Signs ever attending. Dad, during his life time, took the Signs for over 50 years, and as clerk of Hephzibah church, kept each copy as long as he lived, often quoting from them.

In the November issue there is a letter from Covin, Alabama, concerning old numbers of the Signs, and the History of the Eastern States, with minutes, etc. I do not know if my brother preserved Dad's copies or not, but in 1928 at the Obion Association Centennial, with their permission, the permission of Hephzibah church and the aid of the late Elder J. C. Chester and others, I was given the privilege of speaking on the history of that association, and of the Primitive Baptist and their associations generally. The history most commonly used by Primitive Baptist generally, is Hassell's, I believe; but the one which gave me many facts; minutes citations, etc. was compiled by Benedict, and is in the Chicago Library. As the break with the Missionaries came in 1825 at Nashville, if I remember correctly, all minutes before that time were of the Primitive Baptist. I also have borrowed Elder Alexander Campbell's old song book, but do not have the date when the Campbellites (Church of Christ) broke away. I feel, as does the writer, that conditionalism in no form fits with Primitive Baptist teaching.

In comradeship and hope,

John Franklin Lax

Lamesa, Texas

12/19/51

Dear Elder Spangler:

It is time once more to renew my subscription for The Signs Of The Times and wish for you and all the associated editors and all readers the blessing that only a good and kind savour can give to his chosen ones. May each sorrow be a blessing in disguise through the coming year and may God give us all a feast of good things. I have enjoyed some sweet spiritual feast this year and as I grow into middle age it seems that I thirst more for the Living Water and enjoy their spiritual coolness beyond expression. It seems as though I could shout aloud His name so divine as I write these few lines

Our beloved Elder Dodson has been gone to his great reward a year and we miss his writings and may I say you all have done a wonderful job and may God bless you all with his presence in the future to write on, to feed the sheep and lambs God has chosen and called forth to be fed, and the food we love so well though the world is mingled with gall. Why for their hearts are not right in the sight of God. So the sweet food to a true call of God is not sweet to those that set up the scripture to suit the modern day religion.

I truly believe that should this war end, it will not be because of the so called "Religious America" but because of the few that can be found who still hold his name in reverence and all power, we know he can and will end all wars when he sees fit. Wars are brought about by selfish men but they are ended by the all powerful hand of God and if it is His will I pray this present conflict will soon end. May peace and good will reign in this new year is the prayer of an unworthy sister.

Laura Womack

\* \* \*

209 W. Pine St.  
Palestine, TexasSigns Of The Times, Inc.  
Annapolis, Maryland  
Dear Editors;

Enclosed you will find a money order for \$3.00 for another new subscription.

I thank God we are still blessed with the precious privilege of assembling ourselves together, to worship God. One who sits on his throne, and controls all things; one who speaks and it is done, who commands and it stands fast. Who knew the end from the beginning, and from ancient times the things that are not yet done; the Alpha and Omega, the first and the last.

As in days past, the world is full of false Gods. All about us we find a religious world who have a form of Godliness, but deny the power thereof. It is full of the praises of the accomplishments of men, not seeming to realize that without God man can do nothing. Yet men, not God get the praise. Christ said, "No man can come unto me except the father who sent me draw him. All things are delivered unto me of my Father; and no man knoweth the son but the father; neither knoweth any man the Father, save the son and he to whomsoever the son will reveal him". Then how can poor puny man choose Christ as his Saviour? Even Christ came to this world not to do his own will, but the will of the Father, and this is the will of his father that of all the Father hath given him he should lose nothing, but should raise them up at the last day. He performed the work the Father gave him to do, and said on the cross, "It is finished".

I thank God that I can sit under the drippings of the Sanctuary, and drink of that living water which comes down from the fountain of life, and is served to us by his faithful servants. These have not chosen this profession, but God has chosen them. They have passed through the same school of experience that Jonah was called to pass through. Through much suffering they have been made willing to go forth and stand on the watch towers of Zion, and declare the whole counsel of God to a little flock — the poor afflicted pilgrims here below.

Christ said, "Ye have not chosen me, but I have chosen you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name; he may give it you.

These things I command you, that ye love one another.

If the world hate you, ye know that it hated me before it hated you.

If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

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

But all these things will they do unto you for my names sake, because they know not him that sent me."

I pray that brotherly love will continue throughout the household of Faith. May God continue to shower his blessings upon the meek and humble; may he watch over them, and forgive their trespasses and guide their footsteps in the paths of truth and righteousness, that they may rejoice in their savour, and sing his praises to his ever blessed name throughout their journey here below. I pray his blessings upon the dear "Signs Of The Times" that it may continue to spread glad tidings of great joy throughout our land; especially to those who cannot attend their church services because of afflictions or providential hindrance.

Rejoicing in hope, and trusting in the mercy of an all-wise covenant keeping God, I remain,

Your little sister from Texas,  
Mrs. Thelma Jordan French

\* \* \*

Centralia, Virginia  
January 7, 1952

SIGNS of the TIMES,

Enclosed find check for five dollars for my renewal to the SIGNS for two years.

We enjoy reading the good letters from the Brethern and Sisters published in the SIGNS. Also the editorials and may the Lord continue his blessings on you and the associate editors to carry on the good work which is so comforting to the Lord's little ones.

Sometimes I feel that I can witness with the Psalmist David, "The Lord is my Shepherd, I shall not want, He maketh me lie down in

green pastures, He leadeth me beside the still waters." These words are so much comfort to me in times of trials such as the little Richmond Church has just gone through is found in the five verses which reads, "Thou preparest a table before me in the presence of mine enemies, thou anointest my head with oil, my cup runeth over, surely goodness and mercy shall follow me all the days of my life and I will dwell in the house of the Lord forever."

Brother Spangler I feel that the little Richmond Church has been greatly blessed and we are having regular meetings each 4th Sunday and Saturday night each month. Elder Raymond Payne is preaching for us and we all love him for truth's sake.

I feel to say that no hand that is formed against his chosen few can prosper.

Will close with love and may the Lord bless and keep his little ones is my prayer for Jesus sake.

G. S. Weider

\* \* \*

Route No. 3

Hurricane, W. Va.

Dear Elders of the SIGNS:

I see my time is up to renew my subscription and I don't want to miss a copy of the dear sisters, brothers and friends writings. Such sweet letters does my soul good to read them. If I could write like you I would spend the rest of my days writing.

I need the prayers of all of you.

D. O. Sloan

\* \* \*

30 Rives Road  
Martinsville, Va.  
12/19/51

Dear Editor and Associates:

I don't know anything to write that would be interesting except possibly news items. We have about completed a new church building at Town Creek. The Pigg River Association will be held there in 1952 and so many of you will be able to visit us then I hope.

To the Primitive Baptist who are so widely scattered and many of whom are so far apart, I would like to remind them that it isn't so

here, I believe there are fourteen Elders living here in Henry County and within a radius of fifty odd miles there are fifty Primitive Baptist Churches. We can visit churches in seven associations within an hours drive and a good many of them within 30 minutes. Truly we live in the Gospel Vinyard but are at times forgetful and ungrateful.

Keep up the good work with the SIGNS. I feel that it is a publication worthy of the price and the efforts put forth in its circulation.

Your unworthy brother,  
Elder T. E. Ingram

\* \* \*

December 8, 1951  
Rives, Tenn.

Editors of the SIGNS:

I am not especially writing these few lines for publication, but to pay for this years subscription and for the new year 1952. I do like to read the SIGNS, the good writings from other states of the good meetings and associations. I have had the privilege and health and conveyance to attend church of our faith and order almost every week-end as my home church is not too far away. Some of my neighbors cannot understand why I go so far away to meetings when all around me there are other denominations. I wonder and fear that I am not one among His dear people, but long to go more if they will just permit me to come and sit on the back seat. "Praise Him from whom all blessings flow", we are not our own but are bought with a price that was the blood of the blessed Saviour; the Christ who hung on the cross and died, was buried, rose again the third day and is alive forever more.

An unworthy sinner I feel to be. No wonder the poet could write "What wonderful love is this Oh my soul", Sometime on the mountain tops all praises he is due, but most of the time deep in the valley of sorrow and doubt and feel all self righteousness and been carrying in my heart. Is it your experience that you have to be shown again and again these things? Sometimes God braces me with a godly walk and makes me feel that I will never stray from the paths of righteousness, if this

fails I know what it is I hope. Peter experienced it when Satan was permitted to sift him as wheat. These falls enable us to rejoice in the mighty hand of the Lord that upholds us so that we shall not be cast down.

Dear ones, we want flowery beds of ease, but that is not the travel of God's children, they must suffer persecution Christ said, remember if they hated me, they will also hate you, God's wills and shall never fail.

He knows just what it takes to teach one humbleness, humility, also all things that are works of the flesh. Christ teaches you all things needful, worketh patience, and hope maketh not ashamed for that great love of God is shed abroad in our hearts by the Holy Ghost, which is given through Christ Jesus our Lord.

If not room in your good paper, cast it aside.

Thank you and yours, in Christian Love,

Mrs. Sophia Price

\* \* \*

6807 Gainsville St.  
Houston 20, Texas

Dear Brother Spangler;

Although I do not feel worthy to call any of God's children brother or sister I love them so much I cannot help doing so.

I feel I could not do without the Signs Of The Times. It is so full of precious provisions from the Masters table I am surely blessed with a feast of fat things of which I feel most unworthy.

I feel the same way when privileged to meet with God's Saints; I feel to be the very least one there, (that is if I am one of his) I do not feel worthy of the least of Gods sacred blessings.

I often wonder if there are others that feel as I do; so wretched, so evil, I feel there are none, and if they could only see me as I am I feel no one could love me. Neither do I feel worthy of their love.

Sometimes I wonder why I am here. I know should I receive my just deserts the very depths of Hell would be my doom,

But that precious hope is my comfort. The precious spirit which God promised he would send for our comfortor, and I know that if

there is hope of eternal life, there is a little spark of that blessed spirit.

When I am made to forget self, and remember his sure promises, great power, Wisdom, Mercy, Goodness and everlasting love to his people. I wonder that I yet worry and doubt, and say I shall not anymore.

But ere long there are "cloudy and dark days" there is fighting within me, and fear without. This brings to my mind the sweet old hymn;

Mixtures of joy and sorrow I daily do pass  
through  
Sometimes I'm in the valley, sinking  
down with woe  
Sometimes I am exalted on Eagles wings  
I fly,  
Rising above Mount Pisgah, I almost  
reach the sky.

O that precious memorable nite sixteen years ago, when the blessed Lord spake to me, (I hope it was he) called me out of darkness into the most glorious light; in brilliant light I stood on a great white Rock.

What peaceful hours I then enjoyed,  
How sweet their memory still,  
But now I find an aching void  
The world can never fill.

At times remembering his precious promises, and meditating upon them I seem to feel that he is near -- within my heart. In these sacred moments the Lord, our saviour is feelingly dwelling in me. I live in him, and he in me. My beloved is mine, and I am his.

As God has said, "I will dwell in them, and walk in them, and I will be their God, and they shall be my people." Oh, am I one or no?

He has promised that He will never forsake His children. I believe that the God of Heaven and earth who rules all things after the counsel of His will is able to reconcile His people to His will.

I know that He has a purpose in all things. I am here for a purpose, I know not what, and when that purpose has been fulfilled he will remove me from this old world. He will use us according to his will and for our good, and when he has no further purpose for us here he will call us to a better home.

I hope that I believe in a God of all power, who decreed all things, and that each and every event takes place just as he purposed in the beginning.

Yea, I hope I believe in the absolute Predestination of all things; that God is a complete sovereign, working all things after the counsel of his own will. I hope I have been that the world has nothing to offer that would taught of the Lord to believe as I do, and I feel change my belief.

"All things work together for good to them that love God, to them who are the called according to his purpose."

Jesus said, "For without me, ye can do nothing". We cannot walk alone, but must be guided by the giver of every good and perfect gift.

"Lean not unto thine own understandings, in all thy ways acknowledge Him and He shall direct thy paths". God is our surety in all things from eternity down through all ages, yea before the day was I am he, and there is none that can deliver out of my hand, I will work and who shall let it.

Jesus said, "My father which gave them me is greater all: and no man is able to pluck them out of my hand".

O the comfort, satisfaction and strength to know that we are kept by the power of the mighty and all wise God.

"Am I a God at home, and not a God afar off, saith the Lord; can any hide himself in secret places that I shall not see him; do not I fill heaven and earth, saith the Lord; is there a God beside me? I am the Lord, and there is none else beside me. I am first and I am last".

He is Lord of Lords, and King of Kings.

I believe, God the creator of all things, chose his people in Christ Jesus before the world began and that they shall be holy and without blame before Him in love. That his people are quickened by the spirit, raised up out of a state of death in trespasses and sins, born again, called with a holy calling, not according to their works, but according to his own purpose and grace given them in Christ Jesus before the world began.

His eternal purpose and power was great

enough to make manifest his will in time to all the elect family that were created in Christ Jesus .

Before the world began. They were created unto good works which God before ordained that they should walk in them. He works in them both to will and to do of his own good pleasure.

God in the riches of his grace hath to the charge of Jesus laid the sins of all this chosen race, whose debt of suffering Jesus paid. Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved.

For by grace are ye saved, through Faith, and not of yourselves, it is the gift of God; not of works, lest any man should boast.

Brother Spangler I have been writing on this since Oct. 11th, my sixty-third birthday. But since I have been somewhat ailing I have read my Bible and written a little now and then. (It is now Oct. 25th).

It helps to shorten the hours for I have enjoyed it. Although what I have written is rather scattered, and too I know not how to express my feelings as I would like to. I am so ignorant of spiritual things. I often wonder if I really know anything about God spiritually.

I love to read the scriptures and one part or another are most always on my mind.

After reading this over it seems an awful mess. I only hope I have not said anything to darken Counsel.

"Who is this that darken Counsel by words without knowlege". Job.38. If I have written amiss please lay it to the ignorance of a poor old sinner. I realize my imperfection and ignorance in spiritual things, and know that I should keep quiet, for it seems that all things that I do are wrong. I can never do the things that I would do, but the things that I would not, this I do.

Oh how I yearn to grow in Grace and in the knowledge of the Lord; the glorious gospel of Christ Jesus our crucified Lord. I know that God's dealings with me is just, and I know that he has dealt more merciful - more lenient than my iniquities deserve. Whatever my portion may be it is just as it should be.

May God bless you and all his little ones wherever, and whoever they may be.

Love to all from and old sinner living in hope of life eternal.

Hariett Little Gray

\* \* \*

Spray, N. C.

Dear Brother Spangler,

Since visiting in your home last summer, I have felt somewhat impressed to write a few of my thoughts concerning "Hope".

Brethren, it was early one morning in August, 1951, that my three sisters and I, together with my dear brother-in-law (John Blackwell) who has since passed away, went to visit our dear Pastor and his his loving wife, at Annapolis, Md. A time I shall never forget. It seemed so good to feel just like you were at home, and with God's people. While there we had the pleasure of meeting many more of God's humble poor, and I love them all, I hope, for Christ's sake.

Brother Spangler and wife took us over town and showed us the large buildings and many other things of interest, but what attracted my attention most were those large anchors which were lying on either side of some steps to a large building. We saw many ships out on the water. We also saw one that a family lived in, out in deep water. Anchors were used to hold it secure there.

Hebrews 6-19 says: "Which Hope we have is an anchor to the soul both sure and steadfast".

Now this hope that I am speaking of will be with us in the ceaseless years of eternity. It will not decay, but the anchors that hold those ships will.

The Bible says be ready always to give a reason for your hope. One of my reasons is that Christ shed His precious blood on the cross back yonder before I ever had a being in this world, that such a sinner as I feel to be might not be lost. What wonderous love is this; and I say again, surely Hope is an anchor to the soul. Praise God, praise His holy name.

Sometimes we feel like He has completely forsaken us. But He hasn't. It's just that our faith gets weak. Is it not in that time of storms

and the waters get rough that we need this anchor? Then it is that He manifests His love toward us again. I believe with all my heart that Hope is an anchor to the soul.

I was young when I first united with the church at Dan River. But I hope I have been shown that our good works cannot supply the spotless robe that we must wear. But Jesus will supply all our needs. And in this I see a good hope, an anchor to the soul.

Thus far the Lord has led me and kept me. I hope I feel to know that from His bounteous hand we will all be fed. For He who feeds the Ravens, will give His children bread.

Although I feel so little, if I am a child at all, I hope I feel to know poor sinners think at first they can do something to save themselves. But it is not of him that willeth nor of him that runneth, but of God that showeth mercy. There is nothing that we can do. There is nothing that He can't do. He speaks and it is done, commands and it stands fast. Sure Hope is my anchor firm and strong.

But where The Lord has planted grace  
And made His glories known.

There fruits of heavenly joy and peace are  
found

And there alone.

May the Lord tune my stammering tongue  
and heart to love and praise Him more. So that when He has finished with me here I may go to a place where no chilling wind or poisonous breath, sickness, sorrow, pain or death will be felt and feared nomore. There I see, I hope by faith, perfect love and perfect joy. Then we can with the poet sing.

Forbear my friends to weep,  
Since death has lost it's sting.  
Those Christians who in Jesus sleep  
Our Lord will with Him bring.

As I lay on my bed several years ago, sick, I dreamed I was to die, and that someone was going with me to show me where I would be buried. He led me to a most beautiful stream, and just as far as my eyes could see it was clear as crystal and as I thought, was flowing from the throne of God. I dreamed an old sister in the cemetery rose up and said to me, "How do you like it here, we can talk to each other?"

I told her it was heaven to me for I wouldn't have to suffer any more. If such is the sweetness of that stream, what must the fountain be!

I hope that the good Lord will ever keep me humble and let me live at the feet of my dear brethern. Because they are the ones I want to live with, and the ones I want to die with. I want this same gospel preached over my dead body when this world can afford me a home no longer. So I will bring my few scattering remarks to a close by saying may the Sovereign Lord of all keep and bless His children everywhere is my prayer.

Mrs. J. C. Hyler  
215 Primitive St.  
Spray, N. C.

\* \* \*

#### MEETINGS DISCONTINUED

Due to the desire to serve the brethern regularly at Needmore and Sideling Hill in Pennsylvania on the 5th Sundays, we find it necessary to discontinue the meetings in Washington, D.C. This is with regret, since the interest and congregations have been good in Washington. Those who may desire information as to nearby meetings may phone Frank T. Simpkins, Sr., Hillside 2747.

John D. Wood

\* \* \*

#### Indigents to February 1st, 1952

Sarah L. Taylor, Pa., \$5.00; Mr. and Mrs. Handy Truitt, Md., \$5.00; W. A. Carter, Ala. \$10.00; Mrs. Val Werner, N. J., \$4.00; Mrs. Bertie L. McCoy, Del., \$1.00; Rachel M. Millerin, Pa., \$1.00; Mrs. Carl Twilley, Md., \$5.00; J. W. Goyne, Ark., \$1.00; Joseph Johnson, Tenn., \$5.00; R. L. Buckner, Okla., \$5.00; John Franklin Lax, Ill., \$2.00; Mrs. P. I. Froude, Mich., \$2.00; W. G. Anderson, Ky., \$2.00; J. R. Davie, Ky., \$1.00; Mrs. M. L. Doss, Calif., \$2.00; Martha M. Thompson, Tex., \$2.00; Mrs. H. D. Hewitt, N. Y., \$7.00; C. A. Groves, Tex., \$2.00; Madora Gibson, Okla., \$1.00; Mrs. W. G. Thompson, Canada, \$5.00; Mrs. Maynard Finch, N. Y., \$2.00; Friends, N. Y., \$100.00; Mrs. W. B. Germany, Tex., \$2.00; Ben Parrish, Ark., \$5.00; Mrs. Lena Burtin, Va., \$1.00; L. B. Hylton, W. Va., \$1.00;

## EDITORIALS

ANNAPOLIS, MD.

MARCH, 1952

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*All letters for this paper should be addressed and remittances made payable to***SIGNS OF THE TIMES, INC.**

P. O. Box 86

Annapolis, Md.

**THE PROSPECTUS OF  
THE SIGNS OF THE TIMES**

I promised in the January issue of the Signs, to offer some comments on the prospectus of the paper, treating, the Lord willing on each article separately.

Though I was numbered among the associate Editors of our paper for about fifteen years, I have never written on several subjects that are dear to our people, The Old School Baptist.

I can heartily subscribe to the articles set forth in the first edition of the Signs. I believe they are most surely believed among us. The fact that they were first published in 1832 as the doctrine the paper stood for, and continues to contend for today, does not make them the truth. They are in accord with the doctrine of Christ, the Prophets, and Apostles, hence they were the truth when first published, and to us are the truth today. By the many communications I receive, and the writers of old, I believe the principles set forth have reflected the views of our brethern, and I have no desire to depart, from them, or remove the ancient Landmarks.

All truth does, and must harmonize. To attempt to remove certain principles of the doctrine of grace, or modify them would destroy the perfect harmony of their relationship, one to another.

We are living in a day when vital principles of doctrine mean little to many professed followers of the Lord. Yet it is only through an understanding of these things that believers are enabled, by faith, to lay hold of Christ and his redemptive work as suited to the needs of lost and ruined sinners. The question is often asked, Why do the Old School Baptist continually dwell on the doctrine of God's purpose, Election, Predestination, Preservation, Perseverance and the Resurrection of the dead? We affirm and reaffirm them because it is the only doctrine that honors God, and points to Christ as the complete Saviour of his people. The more we are given to understand these things, the more we are strengthened in the inner man, and rejoice in Christ Jesus, having no confidence in the flesh.

As the first expression in the prospectus speaks of the existence of God, I shall endeavor to treat on this subject as he may direct.

The creation of this universe speaks of a power beyond comprehension by mortal man. The creation may have been over a period of thousands of years, as far as we know. A thousand years is as but one day with God. The sun, moon and stars speak a language all their own. Of a power that has placed them in the heavens, and they have needed no repair or care of man. They move in their fixed orbit year in, and year out, through the thousands of years. Man with all his wisdom has never been able to create anything comparable. The apostle aptly describes this in Heb. XI-3. "Through Faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things that do appear". "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made even his eternal power and Godhead; so that they are without excuse". Rom.I-20. He spake and it was done; he commands and it stands fast.



The millions of animals that inhabit the world; the fowls that fly in the heavens, and the creatures that live in the briny deep, all speak of a great creator. Each has its peculiar nature, or instinct that causes it to know what to eat and when to eat. And not the least of all, the food it would need was provided for it, and it was placed at the right place to obtain food.

The flowers that bloom, the plants that produce herbs for medicine and every other plant whether for food for man, or other purposes were created by Him, and each thrives according to the place he made it for. What a wonderful creator, and how little mortal man knows of him. He is most High and Holy; inhabiting eternity; dwelling in light whom no man can approach unto. There is no language where their voice is not heard. They speak to every nation, kindred and tongue of Him who created them. How wonderfully blessed is the man who beholds this power in creation, providence and Grace. He can truthfully exclaim, "Great and marvelous are thy works, Lord God almighty".

The minerals of the earth that are discovered by man, as God gives him the knowledge, and the need of that generation calls for it, but reflects the existence of Him who created them. Many of the minerals we use to-day were never found by man until there was a need for them by the human race. It certainly appears that this great creator placed the needs of each generation in the earth for the time they would be needed and gives man the wisdom to use them when the need arises; yet man often tries to take the credit for such things.

As we behold the wonders of Him all about us, in the plants that grow, the flowers that bloom and the birds that sing can we not witness with the Psalmist where he says, "The fool has said in his heart, there is no God". Ps. 14-1. He is everywhere present; His presence fills immensity.

All nature owns his guardian care,  
In him we live and move;  
But nobler benefits declare  
The wonders of his love.

Job described the power of him, and evidence of his existence in Job 26th Ch. "Hell is naked before him and destruction hath no covering".

He stretcheth out the north over the empty place, and hangeth the earth upon nothing.

He bindeth up the waters in his thick clouds; and the cloud is not rent under them.

By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.

Lo, these are parts of his ways: but how little a portion is heard of him? But the thunder of his power who can understand.

D. V. S.

## OBITUARIES

### Minerva Flinchum

Mrs. Minerva Flinchum, wife of Thomas Flinchum was born July 22, 1872, and departed this life July 8th, 1950, making her stay on earth 77 years, 11 months and 17 days.

She had been in declining health for more than a year and had a very serious operation from which it seemed almost impossible to recover, but she had a strong constitution, such remarkable courage, that she once again could be up and about her work and attend Church. However, this dreaded, malignant disease returned and even though she must have suffered severely at times, she was so patient, meek and humble, never complaining and bore her afflictions bravely. Seldom do we see anyone with such a meek and sweet disposition. It seemed that anyone could see the mark in her forehead that she was one of God's chosen elect. She was loved by all who knew her.

She was a faithful and beloved member of Lamm's Grove Primitive Baptist Church and was always at meeting when her health permitted.

She is survived by her husband, Thomas Flinchum of Carthage, Route No. 1; six sons: Arthur, Robert, Brady, Joel and Emory, all of Carthage, Route No. 1 and Alex of Carthage; three daughters, Mrs. Wylie Purvis of Robbins, Mrs. H. B. Brady of Star Route, Carthage and Mrs. D. J. Hicks of Carthage; thirty-two grandchildren and eighteen great grandchildren.

Funeral services were conducted from Lamm's Grove Church by her beloved pastor, Elder S. T. Atkinson, Sr., and her body laid at rest in the Church cemetery where she will sweetly sleep until the morning of resurrection, when she will be caught up with all the redeemed family of God and carried to that City of Gold, whose Builder and Maker is God, where there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away and all will be peace and love.

We feel that we have lost a precious sister in Christ, but our loss is her eternal gain.

The floral tribute was beautiful, expressing the high esteem in which she was held.

R. Lee Comer  
Lizzie G. Comer

\* \* \*

### William Bennett

William Bennett, son of James and Louvinia Bennett was born in Surry County, North Carolina, October 12th, 1862 and died October 5th, 1951, at the age of 88 years, 11 months and 23 days.

He was married to Pheobe Ellen Key in 1885. To this union were born seven children of which six survive. J. C. Bennett of Winston Salem, Mrs. W. T. Badgett of Broadway, North Carolina, Mr. G. M. Fulk, Sanford, North Carolina, Mrs. A. L. Hall of Carthage, North Carolina and R. E. Bennett, Carthage, North Carolina. One daughter, Mrs. Pearl Slawter passed away several years ago. He leaves one brother, who lives in Independence, Missouri. His wife died November 5th, 1946. She was a member of Union Primitive Church in Surry County. They lived in Surry County until 1920 when they moved to Sanford and spent their last years in Lee County.

Brother Bennett united with the Church at Lamm's Grove on the second Sunday in March of 1929, and was baptized by Elder D. V. Spangler on the second Sunday in April and was a devoted member. Everyone who knew him, loved him, for he was so thoughtful of others, esteeming them above himself. His walk, talk and his life was an inspiration to those around him. His face shone with the beauty of a meek and humble expression. Truly it must have been to ones of this character that Jesus said "Blessed are the Meek, for they shall inherit the Earth." We shall miss him, but we feel our loss is his eternal gain.

He was so devoted to his wife, waiting upon her with such patience, for she was almost an invalid for several years before she died. He was also a loving father and a wonderful friend.

Funeral service was conducted by Elder S. T. Atkinson, pastor of Lamm's Grove Church and his body laid to rest beside that of his wife in the Church Cemetery.

We feel he is sweetly sleeping in Jesus and is at rest from all his labors, awaiting the Judgment Day. It will only be as one long night of blessed sleep and when he awakes it will be to live forever in a world that knows no end.

R. Lee Comer  
Mrs. R. Lee Comer

\* \* \*

### OBITUARY

Mrs. Elizabeth Mellott, member of Sideling Hill Church, died March 19, 1950, in her 86th year. She was the widow of David R. Mellott, deacon of the same church, who died in 1909. Sister Mellott spent her entire life in Fulton County, Pennsylvania, and was baptized by Elder E. V. White in early life. She was a

faithful member of the church and loved to entertain her brethren, which she did until illness prevented.

There are three surviving children, one Veda Mellott Schooley, died in 1935; Rosa Mellott Deavor, Elmer V. Mellott and Orien Mellott, all of Fulton County; also 8 grandchildren and 7 great grandchildren.

In the absence of Elder Wood, the funeral services were conducted by Eld. Wm. Smoot, at Sipes Funeral Home, Saluria, Pa. Burial was in the Sideling Hill Christian Cemetery.

Another one of the Lord's redeemed has finished her earthly journey and is peacefully awaiting the coming of her glorious Redeemer. May all be reconciled to the will of their God.

JOHN D. WOOD

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### RESOLUTION OF RESPECT

John Ruben Ely was born near Victor, Comanche County, Texas, December 18, 1875; departed this life November 11, 1951 at the age of 76 years.

He was united in marriage to Miss Maud Thomas of Comanche County, Texas in 1897.

To this union nine children were born. Six boys, Albert, of Torrance, Calif., Dewey, in the U.S. Army, Cortez, of Seymour, Texas, James, of Mineral Wells, Texas, Homer, of Torrance, Calif., and John, Jr., deceased. Three daughters, Mrs. Lillian Underhill, DeLeon, Texas, Mrs. Cordie Blankenship, Seymour, Texas and Mrs. Annie Stephens of Electra, Texas.

Mrs. Ely passed away in April 1924.

Besides his children he leaves to mourn their loss 15 grandchildren, 7 great grandchildren, three brothers, Joe, of Corcoran, Calif., George of Santa Marie, Calif., William, of Floydada, Texas and one sister, Mrs. Elizabeth Laquay of Vernon, Texas, together with nephews, neices, his brethren and sisters in Christ, and a host of friends.

Brother and sister Ely united with the Predestinarian Baptist church at Lovington, New Mexico, in the year 1920, and died in this faith. "Blessed are the dead that die in the Lord"

Brother Ely's home was in DeLeon, Texas. He was stricken with a heart attack while visiting his children in Electra, Texas. Upon reviving, he requested that the writer be called if anything should happen to him. The writer with Elder J. A. Neatherlin of Wichita, Texas, conducted the services at Totten Funeral Home, Electra, Texas, after which his remains were taken to Post, Texas and placed beside his wife in Terrace Cemetery, to await the final consummation of all things, when the children of Faith shall come into perfection, "And these all, having obtained a good report through Faith, received not the promise; God having

provided some better things for us, that they without us should not be made perfect." Heb. II 39-40.

Written by request of the family,  
(Elder) C. U. Landers

\* \* \*

Brother John R. Blackwell was born October 17, 1899, departed this life October 5, 1951, making his stay on earth 51 years, 11 months and 18 days.

He was married to Miss Lelia Dix in 1925. To this union were born five children. One died in infancy. He also leaves one grand child.

Brother Blackwell united with the church at Dan River Saturday night before the fourth Sunday in March, 1946, and was baptised by our pastor Elder D. V. Spangler the following day.

He was a pilgrim here journeying to a better world which is heavenly. He was looking for that city which hath foundations whose builder and maker is God.

Brother Blackwell was a lovely brother, a good provider for his family, and always ready to lend a helping hand. He will be greatly missed by his family, his friends, and his church, but we feel our loss is his eternal gain.

The funeral services were conducted at Dan River Church by our pastor Elder D. V. Spangler, Elder J. W. Gilliam and Elder S. M. McKinney. His body was laid to rest beneath a mound of beautiful flowers in the church cemetery to await the second coming of our Lord and saviour Jesus Christ.

Therefore be it resolved:

- 1st - That we humbly submit to the will of our heavenly Father who doeth all things well.
- 2nd - That we extend our heart felt sympathy to the bereaved family.
- 3rd - That a copy of these resolutions be sent to the family, a copy be spread on our church record, and one each to the Old Faith Contender and the Signs Of The Times for publication.

Done by order of Dan River Church in conference, Saturday night before the 4th Sunday in November, 1951.

W. C. Vipperman

\* \* \*

Sister Naomi Ray was the daughter of Sister and the late Elder J. F. Spangler. She was born December 29, 1882 and departed this life May 10, 1951. She was married to W. L. Ray June 27, 1901. To this union were born twelve children (9 sons and 3 daughters). Two sons preceeded her in death.

Sister Ray united with the church at Dan River fourth Sunday in September, 1950, and was baptised by our beloved pastor Elder D. V. Spangler, her brother in the flesh, the fourth Sunday in October following.

We feel that she was a mother in Israel and that her sorrows while here were nothing to be compared to the joy that is in store for her.

The funeral was conducted at Dan River Church by Elder W. C. King and her body was laid to rest beneath a mound of flowers in the church cemetery to await the morning of the resurrection when Jesus will come with thousands of his angels to gather his jewels into that world which hath no end.

Therefore be it resolved:

- 1st - That we humbly submit to the will of our eternal King who never made a mistake.
- 2nd - That we extend our deepest sympathy to the bereaved family.
- 3rd - That a copy of these resolutions be sent to the family, a copy be spread on our church record, and one each be sent to the Old Faith Contender and the Signs Of The Times for publication.

Done by the order of the Dan River church in conference, Saturday night before the 4th Sunday in November, 1951.

W. C. Vipperman

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In as much as it has pleased our Heavenly Father to take unto Himself our dear Sister Belle Griffeth, be it resolved that Macedonia Church ask to be given grace to say, "Thy will be done," and bow in humble submission; knowing that it is good when one of the Household of Faith can depart and be at rest to await the coming of our Lord.

We deeply sympathize with the bereaved family. May they be comforted by the spirit of the Heavenly Father, whom she loved to worship.

Done by order of the Church while in conference, July, 1951.

ELDER C. W. LANDERS, Moderator

L. K. FOSTER, Clerk.

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R. Carl Hall was born Feb. 8, 1886 in Union Parish, La. and died August 3, 1951 at his home near Farmersville, La.

He is survived by his wife, Eula Taylor Hall, a brother, Mrs. Willie Hall, Farmersville, La. and two sisters: Mrs. Haile Ward, Farmersville, La., and Mrs. Lula Norris, Sunflower, Miss.

Mr. Hall was a good neighbor, devoted husband, and a lover of the doctrine of God our

Savior. He was a dear friend to the Primitive Baptist and their cause.

The funeral was conducted by myself and Elder W. A. Speer, at Liberty Hill Primitive Baptist Church. The burial was in what is known as Taylor Cemetery at Liberty Hill Primitive Baptist Church to await that glorious resurrection when the Lord comes again.

R. W. RHODES

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### Elder S. O. Tatum

Elder Silas O. Tatum, age 55 years, passed away at his home at 1650 East Polk Street Paris, Texas on October 10, 1951. He was married to Miss Murl Shelton in 1917 and united with the Providence Church of the Primitive Faith and Order, Franklin County, Texas on September 2, 1933, was liberated to preach September 30, 1933, and ordained to the full ministry October 4, 1947.

Elder Tatum was a son of that faithful old watchman on the walls of Zion, Elder W. H. Tatum, and we feel was also given the charge to follow in the footsteps of his father, which charge he faithfully kept. There never lived a more humble, loving human being; faithful to his church and loved by all who knew him. He was firm in the doctrine set forth in the scriptures, having a great gift for the truth, a gift which we are persuaded came from on High: a kind friend to everyone; a devoted husband, and a loving father.

For the past few years this unworthy writer has been more closely connected with him, in a church capacity, than with any other man in my entire life, and many of the most pleasant and profitable hours of an otherwise unprofitable life have been spent in communion with him.

Elder Tatum was called as pastor of the Providence Church, where he was baptised, immediately following his ordination; a position he faithfully filled until his death. He was a patient sufferer of cancer many months prior to his passing, always greeting everyone with a smile, continually expressing willingness that the Lord's will be done, and oh, how we miss his smiling face and loving countenance.

The funeral was conducted at the funeral home in Paris, Texas by Elder E. J. Lambert and his body was laid to rest in the family burial ground near Enloe in Delta County, there to await the resurrection morn when all like him shall come forth to be reunited with their spirit from on High, thence gathered together around the Great White Throne where there shall be no sorrow, sin, or death. To the bereaved ones we would say—"Weep not as those who have no hope." The survivors are his widow and one daughter of Clovis, New Mexico. Written by one who loved him and I hope the doctrine he preached.

C. E. White,

Winnsboro, Texas

### Mrs. J. P. Murphy

Sister Murphy was born Dec. 12, 1877 in Union County, Ark. and passed away Sept. 2, 1951, at the age of 73.

She is survived by her husband, J. P. Murphy, five daughters: Mrs. Frank Reed, Ruston, La.; Mrs. Homer Bird, and Mrs. Nella Wright of El Dorado, Ark.; Mrs. Nan-nie M. Harrell, Dallas, Texas; and Mrs. C. H. Weeks, Shreveport, La.; and fifteen great grandchildren and eleven grandchildren.

She was a very highly respected member of the Primitive Baptist Church at Rehobath. She openly professed that faith several years ago and was a regular attendant of her church as long as she lived.

I and another minister of another order conducted the funeral at the Funeral Chapel in El Dorado, Ark. after which she was laid to rest in the cemetery at El Dorado, Ark.

R. W. RHODES

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### Mary B. Fisher

My precious mother, Mary B. Fisher, passed away at the home of her daughter, Mrs. W. A. Little, Ft. Worth, Texas, December 18, 1951, at the age of eighty-eight years, six months, and nineteen days.

Mother had been in failing health for several years but eight months ago she took with a heart ailment and gradually grew worse. At the time of death she seemed to be as usual and was sitting in her rocking chair when all at once she made a little sound and she only breathed twice and was gone.

Her funeral was conducted by her dearly beloved Pastor, Elder C. Y. Ostun. Mother joined the Primitive Baptist Church in Kentucky in 1893 and was baptised by Elder P. W. Sawin. She loved the doctrine of Salvation by Grace. She fell and broke her hip seven years before she died and was unable to attend meetings at the church but we had meetings at our home for her occasionally.

She was the mother of seven children, five surviving. A. H. Fisher, Oregon City, Oregon, J. S. Fisher, Ft. Worth, Texas, Mrs. J. W. Free, Pomona, Calif., Mrs. W. A. Little, Ft. Worth, Texas and Mrs. Rhoda Jones, Long View, Texas. She also leaves four grandchildren and six great grandchildren.

We would say we are sad and lonely without her and feel it is so hard for us to view her room where she stayed for eleven years with us, yet we would not call her back here to suffer as she did at times. She has gone from the evil, and is at rest, sweet rest which she longed for.

In deep sorrow yet in a glorious Hope that these bodies will come forth at the sound of the last trumpet, and be fashioned like Christ's glorious body.

Mrs. W. A. Little, Daughter

### Nathan Riley Parks

NATHAN RILEY PARKS, was born in Orange County, Indiana, October 13, 1860 and passed away January 4th, 1952, at his home in Union, Oregon, at the age of 91 years.

He came to Oregon in February, 1891. He was married to Ida E. Cummins, December 30, 1900, at Touchet, Washington.

To this union were born three children, all of whom survive him, together with his widow, Ida. The children are: Mrs. Ellen Caudle, Mrs. Elvie Rizer and Ivan C. Parks; two grandsons, Billy Rizer and Jimmie Parks, all of Union, Oregon. Also one brother, Levi Parks of Elgin, Oregon, and other relatives and friends.

He was a strong believer in the doctrine preached by the Old School Baptist. His home was always open to the Baptist as long as he was able to keep a home. His widow is a member of the Presbysterian Baptist church in Touchet, Washington.

The dear Lord called him home, and he answered the summons to go home to God the Father, and now rests in peace.

Elder R. B. Wolf, of Eagle, Idaho, pastor of the Elgin church conducted the funeral services, taking for his text 1st Corinthians, verses 48 through 57.

Submitted in sorrow by sister Ida E. Parks.

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### Mrs. Joseph Korlmel

MRS. JOSEPH KORLMEL, aged 73 years, passed away at the hotel apartment of her daughter, Mrs. Fred Eppinger, in Kansas City, Mo. January 4th, 1952.

Mrs. Eppinger and her husband and son, came to Kansas City for the duration of the holidays and had taken this apartment for the duration of their stay, and she had invited her parents for the New Year's day and the few days following. Sister Korlmel was the eldest daughter of brother George and sister Mollie Alenubough of Wellington, Mo.

At young womanhood she was united in marriage to Joseph Korlmel, and they made their home in Lexington, Mo. many years. To them were born one son and three daughters, one daughter aged 6, preceding her in death. Those who with their father are left to mourn their loss are: Mrs. Fred Eppinger, Dallas, Texas, Mrs. Murel Chambers, Kansas City, Mo. and Archie Korlmel, Kansas City, Mo. Two brothers—brother J. B. Alenubough, Oak Grove, Mo. and Forrest Alenubough, Houston, Texas. Also three sisters, Mrs. Nora Blair, Chicago, Ill. Mrs. Eliza Flourney, Ann Arbor, Mich. and Miss Maud Alenubough, Independence, Mo.

She united with Big Sbi a bar Old School Baptist church near Wellington, Mo., in September, 1910; her husband joining at the water, and they were

baptised by the late W. L. Hall. When they moved to Kansas City, Mo., she and her husband placed their membership with Little Flock church, in Cass County, Mo.

Sister Korlmel ever lived faithful to her church, and was highly esteemed by all who knew her, and especially by her brethren in the church. Her meek and humble disposition, her Christian attitude is well worthy of our emulation. We loved her for these virtues, but God loved her more and he has taken unto himself only that, that was his. May he comfort all who mourn, and especially her lonely companion and sorrowing children and enable all to say, "Thy will be done."

Her funeral was preached on Sunday at the Earp Funeral Home in Kansas City, by her pastor, the undersigned, to a filled Chapel of relatives and friends, and her body was laid to rest in the cemetery, at Wellington, Mo., there to wait the resurrection Morn.

L. L. Schenck

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### Harmon Bell Jackson

HARMON BELL JACKSON, was born November 8, 1902 and died August 9, 1951, making her stay on earth forty-eight years, eight months and a few days.

She leaves Mrs. Bessie Parrish of Sharon, Penn., Vida Byrd and Cecil Jackson of the home, Hugh Jackson of Chicago, Ill., George Jackson of Union City, Penn., a half Brother—Cleveland Jackson of Sharon, Penn., and a number of nieces and nephews.

Sister Jackson united with Cane Creek Primitive Baptist Church in Obion County, Penn., by experience and was baptised by the writer into the fellowship of the church which she so highly prized and lived a devoted life to the cause of Christ.

She will be greatly missed by her Brothers and Sisters but her going is not like the going of those that have no hope. I can say that this is one of the most devoted families to each other I have ever met, I have visited in their home for about thirty-five years and have tried in my weakness to preach in this lovely home which has been an outstanding place for the Old Baptist people to visit. They have had preaching at the Jackson home for many years every fourth Saturday night in July and I hope the Old Baptist preachers will still continue to visit this home and preach for these children as they are a devoted family to the Baptist cause. May God reconcile them to their loss and their Sister's eternal gain and bless them with all they need in this life and the world to come, life eternal.

The funeral was conducted by Elder R. L. Harrison, who was her Pastor and the writer in the presence of a large crowd of relatives and friends. Her remains were interred in the cemetery to await that last and sweet call from on high where

she will be in the image of her maker. May God's blessing be with those who mourn.

O. W. Perkins

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### Mrs. Margaret Van Woert Osborn

With profound sorrow we report the death of Mrs. Margaret Van Woert Osborn, wife of Brother Hewitt Osborn, who died suddenly of a stroke in the early hours of Sunday morning, January 6, 1952 in their home at West Athens, New York. Her husband discovered her lifeless body when he arose in the morning, she having passed peacefully away by his side during the night. She had suffered for a considerable time from high blood pressure which refused to respond to treatment and terminated in a sudden and fatal stroke. The funeral services were conducted the following Wednesday afternoon at the West Athens Methodist church, Elder A. J. Slauson and the writer having charge of the services. The interment was in the Woodstock cemetery. Besides her husband, she is survived by two brothers. Lamont Van Woert of West Athens and Dr. Reginald Van Woert of Ravena, New York; also two sisters, Mrs. Blanche Cotton of Athens and Mrs. Nellie Lewis of Coxsackie, New York; also one step daughter, Mrs. William McCormick of Middletown, New York; also two step sons, Scott Osborn of East Orange, New Jersey and Floyd Osborn of Syracuse, New York.

Mrs. Hewitt Osborn was the daughter of the late Mr. and Mrs. John K. Van Woert of West Athens, and was born June 5, 1889, and was therefore past sixty-two years of age at the time of her departure. She had taught school successfully and served several years as housekeeper for her father after her mother's death. In 1932 she was united in marriage to Hewitt Osborn to whom she proved a most helpful and loyal helpmate. Her charming personality, ready wit, and appealing humor were qualities that combined with her stainless character to make her greatly beloved. She had often traveled with her husband to visit various associations and churches of the Old School Baptist faith in New York, New Jersey, Pennsylvania, and Maryland and was widely known and impressed all who met her by her noble qualities of womanhood and her thoughtfulness of others. She was a constant attendant with her husband at the meetings of the Olive and Hurley church in Shokan, which he served as a deacon, and she never failed to render any aid possible in looking after the welfare of the brethren and friends and in loving ministrations to them. Though she never united with the church, she evidenced the life of one who had learned of Jesus in her walk and in her desire to know the truth. She has left vacant a place that can never be filled, and to her bereaved husband and to the entire community she has bequeathed a legacy of precious memories.

Arnold H. Bellows  
Arnold H. Bellows

Lillie, La.

December 5, 1951

To the Signs Of The Times,  
and to those of like Faith.

In Memory of Brother M. J. Whatley:

Brother Whatley was born in Union County Ark. in the year 1868 and lived there the most of his life. He died November 27, 1951 after a long and serious illness. He died in a Hospital at Houston, Texas.

Brother Whatley joined the Primitive Baptist Church seven miles north of Eldorado, Ark., called Bethel, where he was a consistent member for many years. He was an enthusiastic and interested believer in the truth of the Gospel of our Lord and Saviour Jesus Christ. When the writer was younger it was my privilege to visit in his home near Bethel Church, and I was made to feel welcome, and enjoyed his good conversation in Christ Jesus as I believe and understand it.

I feel to hope from the evidence of his testimony and manifest experience, that he is much better off than if still here suffering these earthly afflictions, sorrows and heartaches, and disappointments, as is very common to earthly beings, especially the children of God, as in the case of Job, and many others that I could name. I do not believe as some seem to, that he has gone to his final and Glorious reward but that he is in a state of rest of the soul, I have no doubt, as is taught in Rev. 6.9 to 12. But there is that time of the bringing forth in that final Resurrection, and being changed from Mortal to Immortality, and from Natural to Spiritual, and from corruption to that of incorruption 1 Cor. 15th chapt. Then shall the grave be robbed of its victory, and death of its sting, and all the children of God will be given that eternal inheritance, that was prepared for them before or from the Foundation of the world, Matt 25.31 to end of chapter.

That will be the Glorious and final, and eternal ushering in of that glorious, and indescribable, and eternal, and perfect inheritance of the Saints. Still I believe that the children of God are relieved, and given at least a measure of rest of their souls, or Spirits, when they depart the

body, and return to God who gave it. Rev.14.13 says, They shall rest yea saith the Spirit from their labours and their works do follow them.

So with these scriptural evidences, and encouragements, dear bereaved ones May you be comforted and consoled, to trust in Him who has promised graciously to save, resurrect and Glorify with that Glorious and eternal Immortality, at His second coming, which isn't long, if I mistake not. May God comfort and console you, and may you be given to look to Him, as He alone is able to comfort you.

Brother Whatley leaves to mourn His passing, three sons, Aca, Thad and Bill Whatley, all of Houston, Texas. Two daughters, Mrs. Eva Terral and Mrs. Harvey Richmon, also of Houston, Texas. Three sisters, Mrs. Jett Hill, Mrs. T. C. Goodwin and Mrs. John Burton, Sr. all of Eldorado, Ark. As well as 14 grandchildren and great grand children. The funeral was conducted by the unworthy writer, assisted by Elder W. A. Speer, at the Primitive Baptist Church at Rehoboth about six miles northwest of Eldorado, Ark. The remains were laid to rest in the Rehoboth Cemetery. In charge of Barton Funeral directors.

Your unworthy Brother in hope.

R. W. Rhodes

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#### RESOLUTION OF RESPECT

The Soldier Creek Association of Old School Baptist in session with Mount Pleasant Church Graves County, Kentucky desire to leave upon our records a tribute to the memory of our departed brother, and minister of the Gospel Elder W. B. Overby.

Elder Overby departed this life May 5, 1950 at a ripe old age. He was ordained to the Ministry in 1899; he had the care of several churches in this association during his ministry. For several years before his death he had been inactive because of infirmities of old age, but he was ever ready to give a reason of his hope, speaking the things of truth and soberness, in the doctrine of our God.

Be it therefore resolved, that we bow in humble submission to God's holy will, in removing our beloved brother from our midst, hoping our loss is his eternal gain.

Committee:

W. A. Bowden  
H. C. Adams  
T. S. Chester  
O. W. Perkins, Elder

#### RESOLUTION

Resolution adopted at the New Vernon, N. Y. Church meeting September 22, 1951.

WHEREAS, Since our meeting last September the Church has suffered the loss of our dear friend and pastor, Elder R. Lester Dodson. For many years he has gone amongst us, preaching the gospel of the Son of God. He had never shunned to declare what he believed to be the whole counsel of God. We are greatly saddened at his loss and that we shall never more be blessed to hear his words of hope and comfort.

RESOLVED, That we give thanks to God for the gift of Elder Dodson and for his long service in the church. We wish to bow in humble submission to God's will. Our grief is tempered by the thought that our dear pastor has entered into the rest that remains to the people of God.

Adopted at the meeting of the New Vernon Old School Baptist Church, September 22, 1951, and ordered to be printed in the *Signs of the Times* and included in our minutes.

(Eld.) AMASA SLAUSON, *Moderator*  
WM. D. CHAPMAN, *Clerk*

\* \* \*

#### MEMORIAL TO BROTHER R. L. DAVIS

This article was written in memory of our highly esteemed and dearly beloved Brother R. L. Davis who passed away August 2, 1951, at his home in Dodge City, Kansas. Brother Davis joined Little Flock Church by letter May 10, 1947, and he will be sadly missed by that body. Brother Davis was seventy-five years old. He was a strong believer in salvation by Grace, and put no confidence in the flesh. He was widely known among the Primitive Baptists and had traveled extensively among them. He was unassuming, honorable and highly respected among his brethren and friends, who feel the loss of his passing very deeply.

Funeral services were conducted by his pastor, Elder W. W. Taylor of Dallas, Texas, who was accompanied to Dodge City by his wife and Sister W. N. Green of Altus, Okla.

Therefore be it resolved that we bow in humble submission to God's most holy will and be it further resolved that

a copy of this memorial be sent to his bereaved children, a copy to the SIGNS of the TIMES for publication and a copy be made a part of our church records.

Done by order of Little Flock Church at Altus, Okla., September 9, 1951.

Elder C. E. TURNER, *Moderator*

Mrs. LORE KESTER, *C. C.*

Mangrum, Okla.

\* \* \*

IN MEMORY OF MY BELOVED HUSBAND  
WHO PASSED AWAY MAY 19th, 1951

Sleep on precious one, thy sweet slumber  
I would refrain forever to intrude  
Thou art at rest in the arms of Jesus  
The Shepherd, the only Good.

Thy sufferings were so great, precious darling  
As thou did pass through death's gloomy woe  
But a dear Saviour whose sufferings thine did  
surpass

Bade release to your soul, to Him go.

He tread the winepress alone, precious darling  
That in Him your weary soul might repose  
He took you from the evil to come  
It's sufferings no more to know.

My pathway is now so lonely, dear  
I miss you and need you so  
I long to leave this evil world  
And to my Saviour go.

But He forbids me want my way, dear one  
He knoweth what is best for me  
And to my lonely weary heart  
He sayeth, "I still will succour thee".

O Saviour, be Thou my Husband  
The vacancy Thou hast made do fill  
Till Thy purpose in me hath been wrought out  
According to Thy most Holy will.

Then bear my soul home to glory  
To share in that peaceful rest  
Thou hast prepared by thine righteous arm  
For Thy saints thou hast forever blessed

AMEN.

(Mrs.) R. C. WRIGHT

\* \* \*

Mrs. Ella Ports Kelly, wife of Horace F. Kelly, was born July 19, 1868, and departed this life March 19, 1951, making her 82 years and 8 months of age. Besides her husband, she is survived by one daughter, Mrs. Clarence Baublitz and two grandchildren, Ivan Baublitz of Baltimore and Miriam Baublitz at home.

Mrs. Kelly was born and always lived in Northern Baltimore County, Maryland, and

attended, when able, the Black Rock Old School Baptist Church under the pastorship of Elders Rowe, Topping and Wood.

In the absence of Elder Wood, the funeral service was conducted by Mr. Louis Young of the Methodist Church at Tipton Funeral Home, Hampstead, Maryland, and she was laid to rest in the Black Rock Cemetery. May the Lord give reconciling grace to those who mourn her departure from this life.

Beginning December 28—continuing through the 30th of December. A number of visiting brethren and Elders are expected.

A cordial invitation is extended to brethren and friends to meet with us.

WM. ECHOLS, *Church Clerk*  
Chowchilla, California

\* \* \*

### A NEW YEARS RESOLUTION

A good New Years resolution would be to send in a new subscriber to the "Signs."

How about the son in the Army? Would he enjoy it? Or the daughter away from home; a friend who loves the truth.

\* \* \*

### IMPORTANT

Please watch the expiration date on the wrapper of your paper, and renew promptly. If the reading is 6-51, it means your subscription expired in June 1951. We depend entirely on subscriptions, and the gifts from brethren and friends to pay all the cost of publication, mailing etc. We do not use the paper for advertising, so your co-operation in these things means much to the paper. We appreciate your promptness more than we can tell you.—Ed.

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### PRICES FOR EXTRA COPIES OF THE "SIGNS"

We will furnish extra copies of the Signs of the Times at the following prices: 1 copy, 25 cents; 3 copies, 75 cents; 6 copies, \$1.50; 12 copies, \$3.00 These prices do not apply to our regular subscribers who fail to receive their paper, and if they will notify us of the failure we will mail them another copy free of charge.

Please check the renewal date on your wrapper. It shows when your paper expires.

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# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 120

ANNAPOLIS, MARYLAND, APRIL, 1952

No. 4

Hebrews 7:25 and 26

I stand amazed when blest to view  
My Saviour, Priest and King;  
To glimpse the fullness of His work  
And of His excellence sing.  
The bride, His father chose for Him  
Sank low in sin and shame;  
I'll bear her guilt, the Lord declared,  
And give her my own name.  
To earth the Man of Sorrows came,  
Was bruised of God, and died;  
And in the travail of His soul,  
His God was satisfied.  
He rose, triumphant over death,  
Fulfilled the law's demands;  
Now, interceding for his bride,  
Before the throne He stands.  
'Twas wondrous love that led Him thus,  
'Twas matchless grace, and free;  
My soul, by faith, beholds that love,  
Including even me.  
For when my heart in sorrow bleeds,  
By trouble sore distressed;  
'Tis then His spirit gently speaks,  
And woos me to His breast.  
Oftimes the tempter to me comes,  
In dazzling, bright array;  
With promise sweet of earthly joy,  
He lures my soul away.  
My frame is dust - I can't resist,  
A greater strength I need;  
I try my own, but find myself,  
A twisted, broken reed.  
But lo! my Surety then appears,  
At God's right hand he stands;  
He speaks, and shows my guilty soul  
Engraved upon His hands.  
Charge nought to her account, He pleads,  
She is my spotless bride;  
Dying, I paid her debt in full,  
And rising, justified.

Though dead in sin, I loved her still,  
She ever lived in me;  
My robe of righteousness she'll wear,  
Through all eternity.  
And then, some day, I'll come again,  
To take my waiting bride;  
She'll rise, her garment white as snow,  
For I was crucified.  
The Father hears His glorious Son  
And answers to His blood;  
Then tells my soul, for Jesus' sake  
That I am born of God.  
So in the judgement, may I stand  
Before the great white throne;  
Accepting in God's beloved, when  
He claims me for His own.  
Oh, perfect love, oh, love divine,  
Sweet balm for hearts that fear;  
It sanctifies my deepest loss,  
And dries each falling tear.  
Oh Dearest Lord, Thy blessed self  
In grace Thou gavest me;  
Whom else have I upon this earth  
Or whom in heaven, but Thee?

Mildred Dykes  
Salisbury, Maryland

\* \* \* \*

Huntington, W. Va.  
January 1, 1952.

DEAR BRETHREN: In looking over some old writings of mine, I found an article I had written in 1914, it was my first trip over in Ontario, and no doubt, there are some living today, that will remember. This letter was written about the time of Elder Chick's passing, and when Elder H. H. Lefferts was appointed one of the Editors of the SIGNS OF THE TIMES. "The Covenanted Baptist Church of Canada" is still contending for the Faith once delivered to the saints, Elder George Ruston, has been their Pastor for many years

and lives among them. I have visited them many times since I wrote the article in 1914, and the Lord willing I expect to visit them again next year. I think the enclosed article will be appreciated, by some at least. I wish to state to my many brethren in Virginia, West Virginia, and North Carolina that my visit among them was a pleasant one in 1951, and I look forward to seeing them again, that my health has been very good for one of my age and I hope I am thankful to the giver of all good for his watchful care and protection over wife and me, here in this sinful and war-torn world. May we all be made reconciled to our lot, and some day hear his voice, and be like Him, and be satisfied.

Yours in Hope,

GEO. L. WEAVER

2802 Marcum Terrace

\* \* \*

Cleveland, Ohio

July 4, 1914

DEAR EDITORS:—By request of some of the brethren in Ontario I send you a short sketch of my visit among them this June, to the Ekfred quarterly meeting. Meeting with an accident at home, which made me unable to work at my trade (carpenter), I felt impressed to visit the brethren of Canada, and leaving home June 25th by boat I arrived at St. Thomas the following morning, and was met by Elder J. B. Slauson, who took me to his home in St. Thomas, Ontario. It was our first meeting, and our conversation at once was on the things of the kingdom of our Lord, and as far as I could see my visit with him and family was one long to be remembered. Friday evening quite a number of the brethren gathered, and I tried to speak to them with the ability that God gave me. Next morning we left for the Ekfred meeting, where I had the pleasure of meeting for the first time Elder Silas H. Durand. The meeting Saturday, Sunday and Monday was a season of much enjoyment to me. An appointment was made for Elder Durand at London Monday evening, when we heard a very able discourse from him. Tuesday I spoke to the brethren at Dunwich at 3 o'clock, and from

there was taken to the home of sister Lilly, in Dutton, where we were very pleasantly entertained until evening, when I took the train for Pt. Stanley and boat for Cleveland arriving home Wednesday morning, July 1st. Now that I am back at home, in the hustle and jostle of a busy city, my visit seems almost like a long, pleasant dream and a sudden awakening, and I wish to thank our heavenly Father for his wonderful mercy, protection and liberty, and the brethren for their hospitality toward me, a poor sinner. May the Lord bless them.

Brother Ker, I am glad to hear that you have a brother editor. We felt since our dear brother Chick was taken from us that the Lord had some one in mind, and we have wondered who it was, and are glad to know it is Elder Lefferts, and we hope the Lord will sustain you, that the SIGNS OF THE TIMES may still cry, "The sword of the Lord and of Gideon." The time is now when we need plain, straight talk about the doctrine and order of God's house, for there are so many isms among us, so many trying to become popular, underestimating the power of Almighty God, to draw away disciples after them, and we have always looked to the SIGNS as a paper whose editors shunned not to declare unto us the whole counsel of God, and may God by his omnipotent power, eternal wisdom and perfect love guide and protect you against the lo heres and lo theres for the comfort of his people and the glory of his name. Amen

Geo. L. Weaver

\* \* \*

Arkansas City, Ark.

THE SIGNS OF THE TIMES:

The cycle of time has again rolled around to where my subscription to our paper has expired, and not wanting to miss a single copy, I am enclosing money order to extend my subscription another two years, and the difference you may use as you see fit. I say our paper; if I know anything at all pertaining to Gospel truth this SIGNS OF THE TIMES comes in its completeness every month, and if this poor stoney heart of mine deceives me not, I do not believe it does according to divine in-

spiration, each and every writer has been visited by the same guiding hand that visited Joseph recorded in Matthew 2:13.

"And when they departed behold an angel of the Lord appeared to Joseph in a dream saying, arise and take the young child and his mother and flee into Egypt, and be thou there until I bring thee word for Herod will seek the young child to destroy him."

All those who have tasted the goodness of God are familiar with the first chapter of Matthew regarding the angel appearing to Mary in her conception, also to Joseph regarding his wife, and the Child Jesus. Also the star guiding the wise men on their journey when sent out by Herod to seek the young child.

Herod orders to destroy under two years of age all children in the province. No, no we do not believe that the king or all the orders from his court could destroy this little babe Jesus. Yet the purpose of God was that he should be taken into Egypt, that the prophecy might be fulfilled, "Out of Egypt have I called my son." I did not have in mind to write on this text, but do have a mind to try in an humble way to tell the readers, writers and editors of the family paper my appreciation evidenced by Truth, love and fellowship are for the others.

The love of God shed abroad in the hearts and minds of his children is undoubtedly the brotherly love manifested by those who have tasted that he is gracious. We are not called upon to originate this love, for it is absolutely the sovereign gift of God.

We are commanded to keep a watchful eye for the pitfalls and snares, yet striving in an humble way to follow the meek and lowly Lamb of God, and we hope all who have tasted and enjoyed the special blessings of God, and feel the joys of his salvation, elevating their affections one for the other, and strengthening the sacred cords that bind their kindred hearts in fellowship and union will be blessed to continue to manifest their love one to another.

They desire to speak one to another of the goodness of the Lord, and through the SIGNS

this is made manifest in each issue.

When Christians are so situated where they cannot commune together in fellowship in the services and of worship of God, to them the correspondence of the brethren is truly refreshing. While gratitude and praise to God are due from us for the temporal mercies which fall our lot, for food, raiment, homes, friends, civil and religious liberties, above all it behooves the children of God, to praise and adore the great author of salvation for the gift of his dear son, and for the evidence we enjoy that he has included us, a peculiar people, in his salvation, among the redeemed family. However it should not be forgotten by us that Godliness is a great mystery, and all that we can know of it must be revealed by the Holy Spirit, and that all the Holy spirit ever has, or ever will reveal of Christ to us, is a priceless and precious gift, and must be in perfect harmony with the scripture of divine truth.

These facts all the writers, and especially the Editors and associate editors of the SIGNS stand for four square.

In concluding these thoughts my precious brethren in a divine spirit, we must give honor and praise where it is due. We have an advocate with the Father even Jesus Christ, who is our peace, or the propitiation for our sins, and not for ours only, but of all his people, his peculiar chosen people, his church, the Lamb's wife, throughout the world.

There is no other saviour, no other way of salvation, but Jesus Christ, and him crucified. He is our Advocate, our redeemer and our life. Through him we are reconciled to God, and delivered from his wrath.

Through and by this great manifestation of God's love and mercy, we poor helpless sinners find salvation unto us from a just and holy God. There is none beside me saith God, neither is there any atonement for sin except that which is in Christ, and that for his people of every nation, kindred, and tongue. Not of works lest any man should boast.

"And this is the Fathers will that hath sent me that of all which he hath given me I should lose nothing, but raise up again at the last day."

"No man can come to me except the Father which hath sent me draw him, and I will raise him up at the last day." This is in accordance with the solemn declaration of our blessed intercessor in his prayer to the Father. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."

"Those thou gavest me I have kept, and none of them is lost but the son of perdition, that the scriptures might be fulfilled." For whom thou hast given thy son to redeem from all iniquity, and to purify unto himself a peculiar people, zealous of good works; whom our God saved and called with a holy calling, not according to our works, but according to his own purposes and grace given us in Christ Jesus before the World began. These people who were chosen in him before the foundation of the world, predestinated unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will are quickened by his spirit from their state of death in trespasses and in sin, and saved by grace, through faith, and that not of themselves, it is the gift of God. Not of works lest any man should for fear of worrying the dear saints of the most high God I am closing. If these thoughts find the waste basket, all will be well. May the most Holy God of love and mercy guide and watch over each and every one, keeping, and revealing himself unto the lovers of his truth and ways, and when our trial of life is over gather us into that house not made with hands, where we can forever sing praises and honor to whom honor is due. From one of the least, if one at all.

Unworthily,  
Ben Parrish

\* \* \*

Penhook, Va.

SIGNS OF THE TIMES INC.

DEAR EDITORS:— Find enclosed \$3.00 to pay for my subscription to the SIGNS for another year. I hope I will always be blessed to receive it, and have it coming to my home as long as I live, for in its pages my experience I hope is written from all parts of the

world. Yes, my dark and gloomy days are told, also the times of joy and sweet meditations, the scriptures are so beautifully explained; the great work he performed, the riches of his grace are told by those who are gifted to do so.

I have been a reader of the SIGNS for over fifty years, and it has never changed. I have been a member of the Primitive Baptist fifty years. I am getting too old to get out much; I can read the SIGNS, and it is a great pleasure to me.

In hope of a better world,  
Mrs. W. T. Potter

\* \* \*

Jan. 9th, 1952  
Ringgold, Virginia

Dear Elder Spangler and Readers of the Signs:

I do enjoy the Signs most of all papers. I miss my dear brother in many ways. I had a sweet letter from his wife to-day. Spoke so sweet of him; twice of being awakened by his calling her name, he had gone but still with her. Of December 19th, being one year since he left for his heavenly home.

I did so much enjoy the December number of the Signs. I read, read and reread its contents. The brother H. L. Rogers from Texas was indeed rich in spiritual food. He is certainly gifted. I also enjoyed the two sisters from Texas. Sister French is a wonderful writer to me. Also glad to see in print a letter I received from sister Laura Womack. It did me so much good at the time; I've never met her but she felt so close in a way I wanted to embrace her in my arms.

I wish I in return could write something of comfort to the readers, but am not well, and cannot at this time.

I want to say, so far as I can see you, Elder Spangler, and others are doing a fine job in publishing the Signs. Am so thankful it can be continued, I feel all of you deserve credit.

Wishing all the blessings that only God can give in the New Year.

A little sister in hope of a better home.

Sister W. L. Furgerson

Castle Rock, Wash.

Jan. 20, 1952

Dear Friends in the Lord;

Of late I have had some beauties shown to me which I wish to share with the household of faith. To others they may not seem beautiful, but to my little mind they are as jewels. I am not worthy to address the dear saints as friends, but were I to await a worthy feeling I never would write at all.

If I have any merit or worthiness it is in Christ the redeemer and not of myself. I do not desire to dwell on this phase of my spiritual life, for I hope I have been enabled to put away my childish things and attained adulthood.

While reading the 20th chapter of John I felt to see some beautiful things in the recordings of the visit of the saints to the tomb. It seems that poor heart broken Mary was very desirous of finding her saviour and knew not where he might be found. Things that occurred then and are still occurring to us now; the desire to find our saviour, and our inability to find him until he makes known his whereabouts. And the joy she knew when at last she knew his presence.

Was it greater, do you think that of a lost undone sinner of to-day when at last they know him, and where to find him?

In part he said to her, "Go to my brethren and say unto them I ascend unto my father, and to my God and your God."

He did not say, tell it to the whole world but to my brethren. This touches me deeply for how few of us go to his brethren, and tell them that we have seen the saviour, and that he has ascended to his God and our God. So now to-day I desire to tell you brethren and sisters that I have seen my saviour. I have seen him as one altogether lovely and adorable as the lowly lily of the valley, pure in color and of delightful fragrance.

When he told Mary, "I ascend to my God and your God," he was speaking down through the ages to poor unworthy me, and that is tempts at prayer, with his God, and our where by faith we find him in our feeble at-

God. Eve making intercession for us. How glorious!

When he left the sepulchre he left the linen cloths which was about his head, wrapped together in a place by itself, and not with the other clothes. I do not think that this means that they were wrapped in paper or cloth or any such thing, but folded or rolled up neatly as we would express it to-day. Why were they left there in the tomb? To me it signifies the sin and grief with which I am now clothed so completely shall be left in the tomb when I am resurrected, if indeed I am blest to be his. If I am not his then at the resurrection I shall bring with me all the sins that satan so admires. Christ had no sin to leave in the tomb, but his clothes left there are significant to us of the sins we have which shall be left in the tomb, and we shall come forth clothed with the same spiritual glory as that of our saviour.

The napkin or head linen was by itself in a different place signifying that the head (Christ) was to no longer need clothes, but the church (body) would require clothes for some time to come.

Then too, it gives a beautiful lesson in order; the things being folded or wrapped together and placed in separate places. Those being yet needed all in one place, but the one whose use was finished laying apart by itself. Oh that he would grant us mercy and wisdom to follow this lesson in our own lives and in the church, that we might perform and do that which is acceptable in his sight.

How often like Mary I seek him in tears and fear and wonder where I can find him, while always and ever he stands holding me by one hand, and our dear God by the other, thus securing poor sinful me to the throne of the most High, yet like Mary I weep and seek until he speaks, then like her I can say, "Master" Then I am assembled with his dear disciples and the doors are closed against the world he appears in our midst and speaking says, "Peace be unto you." Then indeed do we rejoice and say with Thomas, "My Lord and My God." This is not all the beauty I see in this lovely

chapter but it is all I can express. If any child of God finds any comfort in it God alone is to be praised.

A weak one trusting alone in the great I am, and who is surely saved by Grace, if saved at all.

Mrs. Effie Parks

\* \* \*

January 14, 1952

Elder D. V. Spangler, and to all the Household of Faith.

The Lord being my strength, I now make the attempt to write again to the good old SIGNS OF THE TIMES. What I write I hope is ordered of the Lord; for the comfort of God's believing children. Not that we are sufficient of ourselves to think anything as of our selves; but our sufficiency is of God. (2 Cor. 3:5.

I am glad to know that your work as an Editor is encouraging to you. may it be the Lord's will to bless you and family, and all believers of the truth. I believe it is by the power of the Spirit of God that we are made to believe the truth; to believe the scriptures. We read in the scriptures where God's chosen elect people are made to believe. My people shall be a willing people in the day of my power. "And what is the exceeding greatness of his power to us-ward who believe according to the working of his mighty power." Eph. 1:19. I believe the scriptures mean what they say and say what they mean; if not so, then who can tell what they do mean? I hope that I am enabled by the power of the Spirit to rightly divide the word of truth. "For by grace ye are saved, through Faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast." Eph. 2, 8:9. Faith is the fruit of the Spirit, a free gift of God. The scripture reads "All men have not Faith," "Without Faith it is impossible to please God" "Without me ye can do nothing."

I have been asked to give my views on the scriptures where it speaks of Paul being sent to preach the gospel to the heathen. Now

WEBSTER'S definition of the word heathen is a non believing people. ". heathen (Hethn) n. one who does not believe in the God of the Bible; unenlightened; heathenish." This puts the heathen down pretty low. But we find in the scriptures where the heathen is justified by Faith. So I believe those heathen that Paul was to preach the gospel to had been justified by Faith.

"Know ye therefore that they which are of Faith, the same are the children of Abraham. And the scriptures, forseeing that God would justify the heathen through Faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith."

Now we know according to the scriptures, and our experience that the preaching of the gospel is not to make believers. The preaching of the gospel is to them that believe, (present tense) according to the power of God and the wisdom of God. Those that have no faith it is foolishness to them. Without faith being given to them they will not believe. "For unto us was the gospel preached, as well as unto them: but the word (What was this word under consideration? Was it not Christ?) preached did not profit them, not being mixed with Faith in them that heard it." (Heb. 4-C, 2-V.) They had not been born of the Spirit, quickened into life. Now the scriptures read, "All men have not faith." Now the word heathen is spoken of in the book of Psalms, 2-C. 8-V. In the first and second verses of Psalms, take notice what kind of people the scriptures are speaking of. "Blessed is the man (present tense) that walketh not in the counsel of the ungodly nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord; and in His law doth he meditate day and night." (1-C, 12-V.)

I have read in the scriptures somewhere, God's people shall meditate day and night, and I do believe that I have been made to do my share of meditating day and night; My sleep

has been taken away from me a lot lately by the power of the Lord according to his purpose, I hope for my good. "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (I believe this scripture has reference to Christ speaking to his people. "Blessed are all they (present tense) that put their trust in him. In Christ, who is the author and finisher of our Faith." (Ps. 2, 8:12) I do not know that I am included in this US, but I have a hope that I am. For we are saved by hope: but hope that is seen is not hope: (those that say, I know that I am saved, have they any hope? According to the writings of Paul they have not) "for what a man seeth, why doth he yet hope for?" (Rom. 8-24)

To the only wise God our Savior, be glory, and majesty, dominion, and power, both now and ever. Now unto the King eternal, immortal, invisible, the only wise God, be honour, and glory for ever, and ever. Amen.

From a brother, I hope, in hope of eternal life beyond the grave when Christ comes with his Holy angels with power.

F. L. Cox  
El Dorado, Ark.

\* \* \*

Memphis, Tenn.

Dear Editors of the SIGNS:

How we do miss addressing our much loved Elder Dodson, who has been called to the great beyond, to be forever with his God. He was indeed a father in Israel, so kind and always ready to comfort those who would ask him.

His writings were always with such sincerity and humbleness and love, giving God all the honor, praise and glory. How we hope we thank God for such gifts as he was given. Now we believe and are sure he is able to qualify as many as He sees fit to fill all the stands and print all the papers which He pleases. I sometimes feel the many blessings that God has in store for His children here are so grand and glorious. I would love to shout His praises from the house top. Then

I feel like crawling under the house sometimes where I think of me. Who am I to be thinking or saying such things we do not stay that way either. For when light shines in these hearts of ours we begin to sing again.

Oh how beautiful are the mansions in God's house? I do not know what way I fit there, but I have wondered about the seasons of joy, life and love we experience along life's way. It seems as I am looking at a beautiful mansion, examining the wonders of its making. The upkeep of it, its purity will never wax old, nor fade but it gets more beautiful from every way you look. There we find we can only look a little while. We must travel on. We must not be too downcast because things seem to be against us. Really if we be one that hungers and thirsts after righteousness; then our meat and drink is not found on the highway of life, the broad way that so many are enjoying here. No, we can not find any place to fit in there. No food, no drink, no comfort, no kindness, no love, just a mad rush; each striving to outdo the other. When the dear Lord comes to your rescue and says be not afraid it is I. How good it is and how happy, 'tis heaven below. Just as darkness vanishes when the light is turned on; just so the darkness that has you so surrounded to almost smother you is gone immediately when light springs up in your heart, and you can not turn on that light. I have tried so hard, pleading the return of the comforter to restore unto me again the joys of the salvation. Not realizing that would soon be saying the blessing came from our good doings, like so many are doing, but not so with the fewest of all people.

I believe God is pleased to show unto some the works of the Lord in the deep and this people is brought in ways they know not and in paths they have not trod. They are not even asked about it nor is it ever explained or made clear and sure to them in the way we long to know. As you see, the lame walk, the blind see, the deaf hear and the poor have the gospel preached unto them. Now it has been said by those that understand not, if I believed so and so I would go out and take my fill of sin.

That is evident fact they know nothing of its weight and guilt. To those whom the Lord has taken up his abode within and turned on the light that exposes our sin and uncleanness and they feel to be standing before one who knows all things they have ever thought or done. They see themselves ten thousand talents in debt and not a farthing to pay. After trying and using up all their efforts, their eyes are opened to see the truth of the matter. They see themselves sinking deeper in sin. This poor one has already had its fill of sin and desires to put it down once and for all. And in its early days of life its hope was that as they grow older they will be able to enjoy heavenly things more, not knowing how closely sin is woven into this nature of ours. Not knowing that man is nothing and less than nothing and altogether vanity and vexation of spirit. This heavenly spirit that takes over the lives of God's children is the light and the pilot of their soul, and He directs it in the way which He pleases. There is a great warfare going on with us until at times it seems all will power in heaven and earth was given unto Him. Yea, in him all fullness dwells; these paths we had not trod and the ways we know not lead through the wilderness and the deserts, where we do not have the flesh pots of Egypt, no more to eat till we are full of the things we left behind.

In this life we meet with many disappointments that we wonder if we are going to be destroyed. But our Pilot has all our needs and will supply them in due time and the exact amount. He knows our every need and how sweet and pleasant it is when brought to our Master's table and the food is so good. We are told His Grace is sufficient for us. Then we feel to know it is. We have been well fed, but remember the children of Israel began to complain while the meat was still between their teeth. Do we not feel to know what that means.

I had a good letter from Sister Duffus of Canada, and one night about a month later I was called to the telephone and it was she at the bus station passing through Memphis.

We talked for an hour and a half such sweet words and joyful voice praising God from whom all blessings flow. She had been visiting with Elder Cloud and family in Alabama and others. She left me with so many wonderful things to think about, and each one was flowing with the goodness of God who is rich in mercy and gives us such manifold blessings till my cup runneth over. Now we know such sweetness must be given us of God. All arrangements are ordered of Him that benefits his little ones along the way and we want to give Him all the praise and honor.

May God bless you and uphold you to carry on with the SIGNS to his own Honor and Glory and to the comfort of Zion.

Mrs. Luther Campbell

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Box 315

El Dorado, Arkansas

January 10, 1952

Dear Brother Spangler:

I am enclosing herewith a typewritten copy of an article written to me by Deacon T. P. Wilson, of Liberty Hill Church in our (South Ouachita) Association, setting forth some of the experiences he has experienced which he hopes in the dealings of the Lord in an experience of grace manner with him. He asked me to type it and send it for publication. I feel that it is a wonderful article and it seems to me to set forth evidence of a rich experience of grace and if you feel that it should be published would be glad for you to publish in the SIGNS. I have his letter authorizing it for publication if you desire to have me send it to you.

I am also attaching herewith notice of church meeting time of two of our churches in this Association which I will appreciate that you insert in the Church Notice column of the SIGNS.

I feel that you and those associated with you are being enabled to carry on with the dear old SIGNS in a wonderfully good manner and way and publishing the family paper to the comfort and consolation of the Household



of Faith, and may it please the God of all grace to continue to uphold, lead, direct and enable you to continue the publication of it and to earnestly contend for the Faith once delivered to the saints.

I am especially glad you were given to publish in the January issue the prospectus of the Signs of the Times, which was published in the first Volume, in 1832. I feel that you, and the Assistant Editor and Associate Editors are still holding the same precious truth.

Yours in a sweet hope,

W. A. Speer

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Elder W. A. Speer

Dear Brother:

As I have so often thought of what was meant when it was said, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan.2:44

I often wonder if that was done for me, but I do have some experience of something I hope is of the Lord, and if I don't weary you I want to just tell you what I hope the good Lord has done for me, and I do hope he showed me what I was and gave me a sweet hope, that some day heaven would be my home. When I was fifteen years old I had a spell of fever and thought sure I would die but I got up and was walking down an old road, and my mind was drawn up and I looked up and it seemed I heard a voice say "here is your home." I was so happy and I begged the good Lord to let this old body die and let me fall asleep in His care and await the resurrection, and be out of this world of trouble. Then I saw a dark road that I had to travel, and the more I begged the more I saw this dark road. I went on for ten years and I tried everything I could. In that time I joined the Missionaries and they ordained me for a deacon. I led their prayer meetings and was a Sunday school teacher. I led their singing. I played every part for five years and I got in so much trouble I sold out

and went to Oklahoma. There I visited the Campbellites and every other order I could hear of and then I sold out and went back to old Mississippi where I was before and then I joined the Methodists. I was Clerk of their Conference for two years and then I joined back to the Missionaries where I started. Then in a few days I was walking down a road going home and a feeling came over me I can't express. I stopped and it seemed that the earth would let me fall through, and it came in my mind of all the good works I had performed and it seemed I heard a voice that said, "because you have done this you are bound for hell." Oh, dear Brother I have never forgot how I did feel. I saw hell was my home. I hated to go to my house but I made it and went where my wife was and told her I never expected to have anything to do with no so-called church while I lived, and it seemed a thousand pound weight was taken off of me. Then I wondered what that meant. I had never heard the Old Baptist preach and had never been in one of their churches. So that night I went to bed, and went right off to sleep and saw in a dream a large crowd and they was on my left side all dressed in black suits, some tall and some short, and I turned my head and saw a lot of people all the same size and all dressed in garments as white as snow and I heard a voice say to me, "These are Old Baptist." The next morning I borrowed a mule and rode four miles to where one lived, and when I got there he said to come in, that he had been warned I was coming. I told him I had a dream and he just went down and rejoiced and we both had a joyful meeting. He told me a preacher would be at a place twenty miles from there. That was in 1915. He said we would go on Saturday. So I went with him. We went down there horse back and that was the first Old Baptist I had ever heard, and it was a joyful sound. So the next Sunday after that, being the second Sunday in November, 1915, and Saturday before, was their meeting time and I went and when an opportunity was given I was up there before I thought, and then I saw myself the biggest sinner in the world and that is all I could tell, but I wanted to go with them

and they received me and I was baptized the next morning. So now I feel sure that it don't take a lot of talk from the preacher to get one to join the church for I was made to love them before I heard one preach. Now please tell me don't that scripture I began with apply here and in our experience, for do know that the things I helped carry on in the orders of men I now have no use for. In them we always had night meeting to call for mourners. I don't feel like I want any more night meeting. It seems to this poor sinner that the manna fell in day light, and was gathered in day light and it could not be kept over night. So all was types and shadows of good things to come and we see that they fixed their altars to offer their offerings on as they were directed, all a type and shadow of this day. We go and fix a house for the same purpose to meet and try to offer all we have in songs and praise to the one that their offering represented. But I do hope I have been killed to the love of fashion and style of the world. I have no desire to pattern after the world. We find the old Prophet let them fix their altar and then he fixed his. I do not believe any Old Baptist should take outsider's evidence and follow it in no sense of the word, nor try to run their meeting to suit outsiders. They that worship God in Spirit have no confidence in the flesh. So if we do things they do, surely we have confidence in the flesh. We hear it said, "O, he is a believer." Maybe he is, but my experience teaches me that I could not stay out when I was made to see where the church was, and I wanted to ask them something instead of telling them what to do. And also the preacher did not have to preach where I could hear it for me to understand. I had never heard one preach when I was shown the church. And I had to go ask for a home with them. Dear ones, I am just a poor boy, just about 68 years old. I have been let stay among the Old Baptist thirty-six years. Twenty-eight years ago I was ordained a Deacon but I have never felt like I was one. So now we read how Jesus said you are brought into His kingdom. "Except ye be converted and become as little children, ye shall

not enter into the kingdom of heaven." Matt. 18:3. Now notice Luke 22:29 Jesus said; "And I appoint unto you a kingdom, as my father hath appointed unto me." Then in Matt. 19:14 Jesus said, "suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." So that is why this poor sinful boy has a sweet hope that I suffered the loss of all my self-righteousness and when we are brought down as a little child then we are made to think of what is meant in Hebrews 4:10, "For he that is entered into his rest, he also hath ceased from his own works, as God did from His." For we see that he has been taught that salvation is a free gift and all His children are kept by His power and everyone that is born again that walk the narrow way, it is because the blessed Jesus leads them. Look at Ezekiel 36:27, "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." Now as we are brought to know that if we do anything good it is because the Lord caused it. Now we know our nature or the natural man can't walk no way but the broad way where destruction is. For our carnal mind is not subject to His law neither indeed can be, so it leads the other way. Now we see the old scriptures all speaking of and pointing to the Saviour and His kingdom in this time, and it was said of Jesus in Hebrews 9:26, "but now in the end of the world hath he appeared to put away sin by the sacrifice of himself." So we see then he used the word world. So that must have been the going out of the law and we see in Revelation 1:1, "The revelation of Jesus Christ which God gave unto Him, to show unto his servants things which must shortly come to pass." So it must of been the going out of the old law and the setting up of His kingdom by making with them a New Covenant, for John said in Revelation 21:2, "And I, John, saw the holy city, new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband." That must have been the kingdom or church under the New Covenant for we see the old law Covenant was as old Jerusalem. So now we

## SIGNS OF THE TIMES

see that everyone that is teaching salvation by the law, or works, is just trying to build up the old Jerusalem. So now she is not the mother of us and she has no husband, but she has many more children than the true mother. Of course I mean children that have not been born again.

So, Dear Ones, whoever may chance to read this, don't think I am trying to learn any one anything. It has been on my poor mind so much here of late. I have got disable to work, but, Dear Ones, some times this poor boy is made to rejoice when I think of that sweet and comforting word we read of the second coming of the blessed Saviour in 1 Thess. 4:16-18, "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." Dear Ones, if it was like the world preaches, a great judgment coming that would not be any comfort to no one. Jesus said He had finished the work the father gave Him to do. So this poor boy believes that explains His second coming, for He has no need to set His foot on the ground any more, but when He calls, His children will hear.

So I am afraid this is too much I have written now, for it may be as I feel, not worth anything to any one. So every one that feels like it is worth anything to them, please write this poor boy. I am in the South Ouachita Association in Louisiana.

T. P. WILSON

Rt. No. 1, Downsville, La.

\* \* \*

Hurricane, West Virginia  
Route 3, Box 49

Signs of the Times

Dear Sir:

I am sending a money order for my subscription to the dear old paper. I hope it will always stay full of the truth and the good things of the spirit. I know only God can sustain you and hold you up. This is the way,

walk you in it. A highway shall be there and a way and it shall be called the way of Holiness; the unclean shall not pass over it; but it shall be for those the wayfaring man, though fools shall not err therein. Oh, we may be fooled, but when we walk in the truth we shall not err. Christ is the way, the truth and the life. I hope God will bless you to pick out the letters that have the light of truth for the paper.

How blessed are the people whose God says, "I am your God and ye are my people." I cannot believe in a God that the world worships. That He has to wait on man before He can move. In our minds dwells only corruption and it would rob God of His glory and power. It makes me think so much of the scripture in Job where He says, "Who is he that darkeneth counsel with words without knowledge?"

How often we do this. Praise be His name. He has a people who can sing great and marvelous are thy works, Oh, Lord. Just and true are thy ways. How do they do this? Through the blessed Savior. It also says the letter killeth, but the spirit maketh whole.

In bonds of love,  
L. M. Johnson

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1137 Thomkins Ave., S. E.  
Roanoke, Virginia

Dear Brother Spangler,

I have a letter here I have enjoyed reading so much that I thought I would send it to you for publication; if you think it worthy.

I hope you and your family are well as usual and enjoyed Christmas. We are all well as usual.

A brother, I hope, in Christ  
Luther C. Bowles

\* \* \* \*

June 29, 1951  
Redwood, Virginia

Dear Mr. and Mrs. Bowles,

I hope that you are well. We are reasonably well. I often think of you both and about the joyful meditations that we have had on and about the sacred theme of salvation by Grace.

Which we have sought and hoped for, and through tribulations, doubts, and fears with much grief and sorrow; which causes us so many weary and anxious thoughts as to whether we are the true circumcision of the Lord Jesus Christ. If not deceived, we feel to know that glorious things of thee are spoken and that Thou knowest and doest all things. For by him all things consist. We in our mortal existence are less than nothing, and are but dust and ashes in the sight of God. But our spiritual existence, that is if we have any, has been wrought by the true merits of God. Through the sacrificial offering of His dear Son, who was a man of sorrow and acquainted with grief, sacrificed His life and His precious blood on the cruel, agonizing cross, to save and redeem His Church. Who is described as being but a remnant and the fewest of all people.

Christ has brought His little bride under the appellation of many beautiful lovely names such as, my little children, my little flock; He says my heritage is unto me as the speckled Bird, and all the other birds round about her are against her. He describes Her in the singular, She is but one, She is His true Church. He called Her, his love, my dove, my undefiled. She is the only one of her mother. She is the only one of her. She is the bride, the Lamb's wife. Christ has preserved and blended His bride together into one bundle of united love, until I believe there is but one true experience of Grace, and all of the children of God have and will have it. There is but one Lord, one faith, and one baptism and they all have identically the same power, essence and glory.

All of His saints shall know him from the least unto the greatest of them. If we have Christ in us the hope of glory, we have that true experience of Grace. Christ is all things unto His church, His lovely bride. He is the sure foundation, and the center of our attraction. That is, if we have any. We sometimes grumble and complain at our afflictions which is but light to be compared to the glory of God; which we hope has been revealed to us. We desire, and strive to run with patience the

race that is set before us, ever looking unto Jesus, the author and finisher of our faith.

Dear kindred, when we feel to be thus exercised in the liberty of God's Holy spirit to rejoice in the fruits of the Canaan language. To praise Him from whom all blessings flow; then we are constrained to truthfully say, take away every other and give me but this. I feel very safe in saying that this doctrine which we hope that we believe and has been established in our hearts. I feel sure there never has been or ever will be anything greater under the sun for the saints, other than Christ's glorious doctrine. Sometimes I wonder in amazement why do I sit so many different days with my head bowed trying to express on paper to these my dear brethren and sisters some little hints of my ups and downs, feeling and believing that surely all of my precious brethren had more zeal of these sacred things than I. Then I again wonder, is there not a cause? We hope it is the affectionate love of God which has been shed abroad in our poor hearts that has produced the cause and effect of our peculiarity. Though the world thinks our doctrine strange but we would not with the world exchange. We truly believe there is a cause for things being thus and so with us and we hope the cause is a just one. Dear ones since I met you both last, I hope it has been God's will and good pleasure to comfort you all with many spiritual blessings as well as carnal. He is truly worthy to trust for both. Yes, even for all things. I hope it has been your lot to continue running around to your good meetings, and enjoying the Holy fruits of the Canaan language. If so be that we are worthy of being esteemed the least of God's saints.

Oh may we be clothed in His holy spirit; that we may walk worthy of the vocation where with that we are called, to even show forth his undivided praise, love, and great esteem in this unworthy scribble.

I have so much desired that the Lord would bless me to write you both some little comforting thought, though much unworthy I feel to be.

We are commanded to comfort one another with the comfort wherewith that ye are comforted. I hope this scribble is in line with what Primitive Baptist believe and stand for. May the Lord bless you and all of his dear saints in such ways that they shall walk obedient to His holy command, is my prayer.

A brother, I hope  
J. A. Perdue

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419 E. Live Oak  
Altus, Oklahoma  
February 15, 1952

Dear Elder Spangler:

With Elder W. W. Taylor's permission to send this for publication, I am enclosing an article written by him.

We enjoyed it so much, would like to share it with others.

If this is not published, please return his writings to me.

We enjoy reading the SIGNS so much and save every one of them.

Yours in hope,  
Faye Houk

\* \* \*

August 15th, 1951

Dear Brethren in the Old School Baptist Faith.

If one so weak, undone, vile and unworthy as I should address you dear people as such.

I have a mind to write also some request to do so. With this thought in mind I seem to have a desire to try, the Lord willing, to express some of my views on a text found in Isaiah 14; 24. "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." I believe this text to be a very deep and wonderful one when properly explained and applied. To my mind it is a key to the entire bible, that it has direct contact with every verse in the bible. I agree with a recent writer in the Old Faith Contender, scriptural truth should be contended for and declared by our ministers and that which is not the truth condemned. On all controversial issues scriptural proof should be furnished and proper scrip-

tural connections. So may God enable me to do just that.

In the above text God confirmed it with an oath that everything that He thought about shall come to pass. No stronger manner of confirmation can be found.

Now what we are concerned about is, what did God think? Well surely He thought about everything, for He is omniscient. Col. 1; 16,17. "For by Him all things were created, that are in heaven and that are in the earth, visable or invisible, whether they be thrones or dominions or principalities or powers: all things were created by Him and for Him. And He is before all things and by Him all things consist." This shows that He knew all things or else He created something that He did not know about, and is before it and it is consisting by Him. Now if He knew it He surely thought about it, and swore that it shall come to pass. Isaiah 14; 24.

We see His thoughts before the world began consisting of His dear Son and the salvation of His people, which is of great interest to us all. For that is a personal and individual matter with us. 1st Peter; 18, 19, 20. "Forasmuch as ye know that ye were not redeemed with corruptable things as silver and gold from your vain conversations received by tradition from your fathers; But with the precious blood of Christ as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world but was manifested in these last times for you." Now if God ordained Christ before the foundation of the world to redeem His people with His precious blood, surely He thought about Him doing just that; therefore it must come to pass for God who cannot lie had sworn that it shall come to pass.

He also thought about what He would redeem them from. Matt. 1; 21. "And she shall bring forth a son and you shall call His name JESUS for He shall save His people from their sins." Yes, He thought about His people becoming sinners or He would not have that His son which the virgin Mary was going to bring forth would save them from their sins.

And it must be just as He thought or His oath was not true. When did He think about man sinning? Before the world began, when He ordained His son to redeem them from their sins.

Why should it mean so much to us that He thought about sin and wickedness? It does show the perfection of God's mind. Makes it clear that He did look down through the ages of time, from the annal of eternity and see everything that would ever transpire. I do not want to be misunderstood, so before I go further I wish to say that I do not believe that God is the author of sin. He is not the originator of wicked acts, nevertheless, He knew all about them before they came to pass and this knowledge has a very important part in the salvation of His dear people. for if there were one single sin of mine or anyone else's that God did not know about that would be one that would not be atoned for, for God never thought about it. So it would be very inconsistent to say that God had taken care of a sinful act and never had even thought of the act being committed.

God thought of redemption before the world began according to 1st Peter 1, 18, 19. Therefore He thought of His people being lost and by what means they became lost. Yes their own sins and iniquities. God though of Adam transgressing His pure and holy law when He placed him in the Garden of Eden, and told him that the penalty would be death. Gen. 2: 17. "But of the tree of the knowledge of good and evil, thou shall not eat thereof for in the day thou eat thereof thou shall surely die." He did not say IF you eat thereof but said in the day thou eat thereof thou shall surely die. Does this not show that God thought of man eating of that fruit which He told him not to eat thereof? If so, He has sworn that it shall come to pass. If He had not thought of it God would have been surprised when He came walking in the garden in the cool of the day, Gen. 3; 8, and found out that man had done something that He never thought of him doing. That would have destroyed sovereignty and immutability of God. So it can not be true.

God did not make the man Adam trans-

gress His law and become a sinner. James 1; 14, 15. "But every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived it bringeth forth sin, and sin, when it is finished it bringeth forth death." This proves that the man was enticed and drawn away with his own lust when he sinned, not pushed away by the God of heaven, nevertheless God knew that he would do it and He knew it with a perfect knowledge: therefore He was not surprised at any of it, for He had thought about it coming to pass before he ever made the man. And swore that it shall come to pass according to our text. And most wonderful of all, he thought of the wonderful cure of this dreaded disease of sin, even before it came into the world. Isaiah 53 - 11. "He shall see the travail of his soul and shall be satisfied. By his knowledge shall my righteous servant justify many: for He shall bear their iniquities." This was spoken by the prophet Isaiah approximately 800 years before the Savior was born into the world, as it was revealed to him by the God of heaven. So God must have thought about that. Yes He thought of the travail of His son's soul, his suffering and dying, as well as the satisfaction of the saving of his dear bride which is the church of the living God.

The saving of His people is where the real satisfaction came in, nevertheless it took the suffering of His dearly beloved and only begotten son to bring it about. His son, Christ Jesus, was willing to suffer, for He knew it would accomplish God's purpose: the saving of His dear people which was His bride, lost in sin by her own lust being conceived. James 1: 14, 15. Now did God think of Isa: 53, 11, or did He inspire Isaiah to write something for our learning that He never thought about? It would be foolish to say such a thing. Well, just what all does this cover here in God's thoughts? The travail of His soul. Then Christ Jesus' suffering was in God's thoughts. Did He think about why he was suffering? Yes the salvation of His dear people. "For He shall bear their iniquities." Then He must have thought about the iniquities of His people: therefore they are going to have iniquities or

God's oath is not true. Isaiah: 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." The above quotation tells us why He was wounded, bruised and chastised, also tells us the accomplishment of it. This was all in the thoughts of God before they came to pass. Therefore it must come to pass. And it did come to pass just as God thought it would and at the time God thought it would come. Yes, He thought of His son being wounded and how he would be wounded and what for. That covered the wicked act of Judas Iscariot betraying Him, as well as every lick those wicked ones struck Him with their hands and the nails being driven into His hands and sides by the Roman soldiers. Surely God thought about all these things or else He was OH so much amazed when He found it out. Surely no one would want to say that. Because He thought of it that did not make Him the author of sin, even though He knew all of this and swore that it shall come to pass. These wicked characters did not do it in order to fulfil God's thought, knowledge and predestination, but they did it by being drawn away and enticed by their own lust, having evil intentions in their hearts when they were doing it. As it was in Joseph's case who was a figure of Christ. Gen. 50; 20. "But as for you ye thought evil against me, but God meant it unto good, to bring to pass as it is this day to save much people alive." Here Joseph was talking to his brothers when they were beseeching him not to requite them of all the evil that they had done to him. We know that they had evil intentions when they were selling this poor boy to the Ishmelites merchants, deceiving their father etc. Yet God meant it, that same act unto good for the purpose of saving much people alive. God's grand and holy purpose was carried out; but Joseph's brothers' purpose was not carried out. They were desiring to get rid of him forever because they hated him because of dreams he dreamed and his father loved him more than he did them. None of this was in any way Joseph's fault.

No doubt the God of heaven caused him to dream these dreams. Isaiah 45;7. "I form the light and create darkness: I make peace and create evil; I the Lord do all these things." So he was giving Joseph light on this matter but the same thing was darkness to his brethren, and created evil in their hearts according to Gen. 37, 5. Yet the very lives of those boys were going to be taken care of by the acts of this little hated brother of theirs. For God was going to send him before them into Egypt. Gen. 45, 7. "and God did send me before you to preserve you a posterity in the earth and to save your lives by a great deliverance." So by the hatred of his brethren and a sale to the Ishmelites merchants he reached Egypt. His brethren had no intention of sending him to Egypt to save their lives but to the contrary, they wanted to get rid of him: but God had thought of all this and how it would work out for the good of his people. 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." So it was in the case of the blessed Saviour, God thought of him coming in this world and redeeming his precious church, the Lamb's bride from her sins, by Him being delivered into the hands of the wicked. Acts 2, 23. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain" This shows that the thoughts of God included the deliverance of his son into wicked hands. Surely He thought of what He was being delivered for. Romans 4, 25. "Who was delivered for our offences and was raised again for our justification."

So with the foregoing in mind concerning the thoughts, knowledge, and purpose of God, to my mind it adds up to but one thing, and that is God did absolutely predestinate, think, foreknow, purpose and decree all things whatsoever comes to pass and in no way became the author of sin, neither do I have any patience with men who try to hide their misdemeanors behind predestination. To me it is nothing

short of God dishonoring and damnable heresy for one to say, "Oh, well I could not help doing that wicked act" and try to excuse himself for doing it by saying it was predestined.

Predestination does not cause men and devils to do wickedness any more than God's thoughts and foreknowledge does and neither of them are causative.

So may God bless the truth at all times and forgive us of our short comings, and bless us with the light and understanding of His word and the holy scripture. Pray for me and cast a mantle of charity over the foregoing. If it is of any comfort to you praise God for it all, for it will be so justly due Him.

W. W. Taylor

1019 S. Llewellyn St.

Dallas 3, Texas

\* \* \*

West Hurley, New York

February 23, 1952

Dear Brother Weaver:

The fifth, sixth, and seventh verses of the sixth chapter of Genesis read as follows: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them."

This scripture so puzzling to the natural understanding has a sweet and solemn experimental import to the children of God. It is an error to suppose that the word "repent" inevitably carries with it sorrow for an act committed, because sorrow for a transgression is by no means repentance itself, as the offender because of inherited sin and the weakness of the flesh may continue to persist in doing wrong without repenting or in any sense turning back or ceasing from his wicked ways. Repenting means to turn back or to

cease from, whatever associated meanings it may sometimes possess. In the experience of a child of God sorrow for sin is one thing and repentance or turning from it is entirely something else though both are related. But the repentance attributed to God does not and can not apply in the sense that a sinner repents, for God has no sin to be repented of. In the experience of a saved sinner Godly sorrow for sin must precede repentance, but with God there can be no repentance or turning back from a sin that is not committed.

The Godly sorrow that worketh repentance or salvation is the operation of the Holy Spirit in the heart of a subject of grace and depends upon the person, work, life, and death, and resurrection of Jesus Christ.

We accept as true believers the fundamental truth that God is all-wise, all-powerful, and all-holy. In his wisdom he saw the end from the beginning and with the exercise of his sovereign power could have decreed things otherwise, had he so desired. Being all-holy it is inconceivable that he could sin or make a mistake in the purpose and work of his creation. Then we are assured that God was not sorry because he had created man, for he is of one mind and who can turn him? In all there are fifteen places in the old testament referring to God repenting, but in no case does it imply or express that God was sorry for his work of creation or any part of it. God promised that the seed of the woman would bruise the head of satan, and that promise was fulfilled in Christ, and in that promise declared his unchangeable purpose. If there had been no sin, there could have been no Savior and no demonstration of the eternal and unfathomable love of God. The depth of love is demonstrated by its application to the greatest need of love which is salvation from eternal wrath and woe by free and unmerited grace. Hence hell is set over against heaven; eternal happiness against eternal woe; sin against righteousness; the purpose of God against the wiles and schemes of satan.

God's hatred against sin must be evidenced, and therefore man was hindered by the prov-



idence of God from waxing worse and worse and sinking deeper and deeper into the filth of sin until the time of the flood. Then God repented that he had made man and in this very thing turned away from the man he had made, the creature he had favored and blessed in so many ways, the creature who has prospered and multiplied and the imagination of whose heart was only evil continually, and so brought about the means of man's destruction save the family of Noah who believed in God and for whose preservation provision was made by the building of the ark. God had given sinful man many blessings and had greatly prospered him; but now God repented in that he turned away from the creature of his creation and withheld his blessings and manifested his wrath against sin and the unsaved sinner by sending the terrible flood as a punishment, so typical of the future judgement that awaits the impenitent ungodly. Noah by faith prepared an ark for the salvation of his family. Only by faith do we see Jesus as the ark of our safety from the flood of the wrath to come when the judgement of God is executed upon the ungodly.

Sin is hateful to God, inexpressibly so, and the grief in the heart of God was because of sin in this world, even though God decreed that it should be because it was necessary to accomplish his eternal purpose and redound to the glory of His son in the work of redemption. Without the entrance of sin into the world God's people could not be glorified through the consummation of the work of salvation. As much as God is grieved because of sin, yet it must come into the world with all its fault and filth and folly and fruit to accomplish the purpose of God. In nature man is grieved to do certain necessary things not sinful in themselves like the destruction of a family pet for the sake of mercy. God was grieved because of his infinite hatred of sin. As man and beast and the earth itself partook of the curse of sin, God repented after he had favored the creation of man and beast by sending the terrible judgement of the flood.

But this repenting in no sense signifies that God in the slightest degree changed his eternal purpose from what he had determined to perform in his divine plan of the ages. Turning the wickedness of unrepentant men to their destruction redounds to His glory quite as much as turning the election of grace from everlasting wrath and woe to a state of endless happiness and glory. Whatever God does comports with his ineffable holiness and justice.

Arnold H. Bellows

\* \* \*

In October of 1951, Elder H. O. Nash, one of our Associate Editors had a severe heart attack. We are glad to report that he is slowly recovering.

This is the reason that his regular editorial failed to appear in the last issue of the Signs.

I am sure that all connected with the paper together with our readers wish him a speedy recovery, and that God will bless him to continue to write and preach again the Gospel which he has so highly favored to do in the past.

Editor

\* \* \*

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**EDITORIALS**

In January there was re-published the Prospectus which Elder Beebe issued when he began the publication of the Signs in 1832. This Prospectus has been an ensign all the years, and, on one occasion, Elder Beebe said "The following Prospectus still waves at our mast-head; we see no cause to shift our course in any particular. We are still pledged to conduct our paper according to what is therein stated."

We have every reason to believe that all who are in any way connected with the paper are dedicated to these same principles. If otherwise, we could not conscientiously lend aid to its publication. The truth as it is in Jesus in of such importance to the Church, and we trust to ourself, we would weigh prayerfully and carefully each and every point of doctrine and practice which we hold to be the doctrine of God our Saviour. There must be a complete and perfect harmony between the things we hold and the things Jesus taught and instituted

—and the Apostles proclaimed—else we are not "hewing to the line." This, we believe, everyone who has been brought out of darkness into light would do. We cannot feel for a moment that Jesus with-held anything that was needful for his people to know, believe or practice in their sojourn in this world; nor can we feel that the inspired writings of the Two Testaments contain anything superficial. We firmly hold, therefore, that, "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works." Changing times cannot bring about a condition in which it is necessary to leave off some, or add other things to the "Faith which was once delivered unto the saints." Jesus said, "I am the way, the truth and the life," and we believe it. Truth has the property of being always precisely right under all conditions, and since Jesus is THE TRUTH anything thought or believed contrary to His teaching, however slightly, is NOT THE TRUTH. This is the reason all Old School Baptist and all others taught of the Spirit, insist on a "Thus sayeth the Lord," for all doctrine and practice. If we are said to be behind-the-times and old fashioned, we do not blush or feel dejected, for we are not ashamed of the Gospel any more that the Apostle was. Rather, we are more concerned whether we are included in the number of those written in the Lamb's book of life. To this end we are given to heed the Apostle Paul's admonition, "Examine yourselves, whether ye be in the faith; prove your own selves." 2 Cor. 13:5. And Peter also, "-----give diligence to make your calling and election sure." 2 Peter 1:10.

The Prophet Malachi spoke of the polluted bread and the blind, lame and sick which were offered - with which things even their governor would not have been pleased - and we surely have learned: "Know ye not that a little leaven leaveneth the whole lump," and, "Dead flies cause the ointment of the apothecary to send forth a stinking savour." We cannot,

therefore, turn aside from the things taught us of the Lord, as if we could improve upon them; nor tone down the doctrine of God our Saviour to please the fancies of men; nor, indeed, do we have any desire to, "rule by our own means," though many would like to have it so. The TRUTH as it is in Jesus means something to us, and we are content to have it as He taught it. We are well aware that all we know of truth has not come by the teaching of men, nor by natural intelligence. It is basic truth that the carnal mind is not susceptible to spiritual things. Unless there is a "quickening" and a revelation, we can never be concerned with things other than those belonging to and in the natural kingdom of Adam. We humbly hope that we have heard the sound of, "the wind that bloweth where it listeth" and were brought to feel and realize the state of death we were in nature, and after sore trials and many sorrows, there came to us a peace which passeth understanding; and the reality of the Saviour and the hope of redemption were opened up. It was through this experience, and the things vouchsafed in this experience, that our hope was and is founded. Stated briefly, this means to all those of like experience, that their choice in Christ before the world began is revealed and assured to them. However they are first brought to conviction; that is, to the realization of their lost and ruined condition before God because of sin and transgression and that they are utterly depraved and unable by any means of their own to satisfy the divine justice of God by which they are condemned. This is the work of the Spirit of Truth, and the assurance of the love of God to them when He chose them in Christ before the world began; this together with all that this comprises, is being born again, or from above. We have no reason to feel or believe, either from experience or the Scriptures, that our flesh is born again. But there is a quickening to the knowledge of death and the implanting of hope, but each will testify that they are still sinners and that mortality is imminent. Our flesh is so subdued that we do not love the things we once did

and we hate our own life. These things are better felt than expressed, when we would do the things we cannot do, and would not do the things that we do. Yet, withall, there is assurance given us that we are reconciled to God by the atonement of His own son, Jesus Christ; but we have as yet only received the earnest of the Spirit, the Spirit of adoption, the hope of glory and are sealed with the holy spirit of promise, knowing full well that the work begun in us is yet to be completed; and we run with patience (endurance) the race of mortal existence until it is completed. We recognize that we are yet mortal and corruptible—not yet fitted for heaven and immortal glory; but we are "sealed" until we (the flesh man which is alienated from our Father by reason of sin) shall be adopted, that is, redeemed unto our Father (God). This will be accomplished when "this mortal shall put on immortality and the corrupt shall put on incorruption." This is the resurrection and refers only to that which is mortal and dies. It is because of that which shall be completed or accomplished in the resurrection that we, who groan within ourselves, are redeemed and thus fitted for the kingdom prepared for us from the foundation of the world.

Let us further consider the "new man." In being born again (or from above) we are said to be born of the spirit, or born of God. We know of no better way to present it than to say that this is the manifestation to the "heirs of promise" of the life they had in Christ before the world began. It has respect to none others than those "chosen in him." All these had their standing (being) in Christ before time began, but can know nothing of it until they have their natural life in Adam by ordinary generation, according to the will and purpose of God. In this is made the election of grace manifest among the generations of Adam, for there is no such thing as a "spark of grace" in each Adam creature. This manifestation is called a new, or spiritual birth. And properly so, for the natural birth is a bringing forth of that which is from Adam; likewise the new birth is the bringing forth of that which

is from or in Christ. In the 22nd Psalm it is said, "A seed shall serve him; and it shall be counted to the Lord for a generation. They shall come and shall declare his righteousness unto a people that shall be born, that he hath done this." Each of these births produces or manifest the nature of that of which it is born; the natural, producing that which is corrupt and remains so until redeemed; the spiritual, producing that which is holy and cannot sin, and, consequently, needs no redemption. "Who-soever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." 1 John 3:9. This is a great mystery, for both of these are in the same man. This complexity is shown by Solomon in his Song 6:13, "What will you see in the Shulamite? As it were the company of two armies." we have here the "old man" and the "new man" - the flesh and the spirit. The old man is the earthen vessel which the treasure is in, for God has shined in our hearts. "But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." 2 Cor. 4:7. In each one who is "called out of darkness into his marvelous light" there is a warfare, for, "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary one to the other; so that ye cannot do the things ye would." Gal. 5:17. And, "We are troubled on every side, yet not distressed; we are perplexed but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh."

The sum of the matter, brethern, is that each object of the love and mercy of God have their eternal election manifested in them, and, though they are fallen in sin, Jesus has satisfied the wrath and justice of God by his atonement for them. This is confirmed in them by the work of the Holy Spirit so surely that they have the spirit of their adoption while in this life; as well as a foretaste of their eternal joy to come.

These are deep and mysterious things, brethern, and if we are so signally blessed to, "Have

put on the new man, which is renewed in knowledge after the image of him that created him" (Col. 3:10), and "risen with Christ," and have our affections set on things above and not on things on the earth, may we consider well what it means to us; and, knowing that all "these things" shall be dissolved, may we be mindful of, "What manner of persons we ought to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God": for we, "According to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be dilligent that ye may be found of him in peace, without spot and blameless. And account that the long suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction."

J. D. W.

\* \* \*

#### FIRST COR. 6th CHAPTER, 2 V.

*"And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God."*

One of our readers has requested our views on the above portion of scripture. We are glad to present such thoughts as we have on the subject for her consideration, and all others who read it. Please accept them for what they are worth, and remember the writer is very imperfect and liable to err.

By reading the fifth and sixth chapters, we notice that the apostle Paul in this letter to the church at Corinth pointed out to them gross disorders that were being tolerated in the church, and admonished them to deliver the transgressor unto Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus.

They were also puffed up, and had not rather mourned that the wicked person among them should be taken away. These two things usually go hand in hand, disorder of some nature and a puffed up condition in the flesh. Sometimes the one to be delivered unto satan is a very important member in their eyes, one manifesting to them a gift, and they are puffed up because they have such a one among them.

Such glorying is vain, for there can be no true glorying in deed and in truth in the church except they glory in the Lord. "Let him that glorieth, glory in the Lord." This is experienced in the church when they are blessed to walk in his commands; to know no man after the flesh.

A little leaven leaveneth the whole lump. In other words when a church is so enraptured with a man's gift that they fail to require a Godly walk and a Godly conversation, their glorying is not good. The whole body is affected by the disorderly walk of one member. It is like a cancer affecting the entire blood stream, poisoning the entire body, and holding with it is some sense partaking of it.

We are admonished not to keep company with fornicators, yet reminded at the same time that to avoid them all the time we would have to go out of the world. That in our daily affairs with our fellow men we are bound to come in contact with fornicators, drunkards and idolaters. We are commanded to shun them as much as possible.

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an extortioner, or a railer, or a drunkard; with such an one, *not to eat*."

The man who keeps company with those who live a disorderly life knowing these things becomes partakers of his deeds, as the express command of the apostle is NOT TO EAT WITH SUCH A ONE. If we as the professed followers of Jesus Christ, and as organized bodies professing to be the church of Jesus Christ, fail to observe these express commands, sin lieth at the door, and we can expect nothing short of the chastening rod of God.

The question may be asked how long shall one be delivered unto satan. The answer is until the flesh has been destroyed; until the cause of the trouble has been subdued; the old leaven purged out, and a true manifestation of repentance by ceasing to walk in the path of disorder. When this has been proven, not by words, but by his walk, then he should be restored to the table, not before.

Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

Do "ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters?"

Besides holding in their fellowship a fornicator, one who took his father's wife in fornication, and also being puffed up, to this was added the charge of going to law against each other before unbelievers. All this was to their shame, and condemned by the apostle. Was there not one among them that was capable to judge? We are told to let the one least esteemed among us be the judge. One who has no worldly ambition such as glorying in the flesh. This is usually the one least esteemed when there is a walking after the flesh. Christ as the King of Zion, is often ignored, and His blessed teaching, when these things abound. He in the capacity of the lawgiver seems to be least esteemed.

And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, (Ye have put on Christ) and by the spirit of your God.

Here the church is reminded that they were one time by nature the children of wrath, even as others. But God who is rich in mercy, wherewith his great love he loved us, even when we were dead in sin, has quickened us, and made us alive unto God and holiness. The more reason is given that they should purge their house because God had delivered them from such things. They are called upon to recount the mercies of God to them; to seek the things above, where Christ is on the right hand of God; to set their affections on things

above, and not on things of the earth, because they are dead, and their life is hid with Christ, in God. When he who is our life shall appear, then shall we appear with him in glory.

He refers to their former state as the more reason they should be careful to observe the teachings of Christ, the King, and walk according to the order of the gospel.

The church of Jesus Christ is the highest court on earth, to the saints. She may hold things in her bounds that are disorderly, and yet be the church of Jesus Christ. Her laws are binding, and there is no higher court to appeal to. When one is excluded from one church he is excluded from all. The door he went out is the one to return through.

Paul never took the position that the things he admonished them about caused them to cease to be a church of Jesus Christ, but rather admonished them to remove the cause of their trouble and disorder.

As long as a church is recognized by sister churches, as a church of Jesus Christ, though she holds things in her bounds not according to good order, her authority must be acknowledged. When she persists in continuing to hold such things, **AND GOSPEL LABOR HAS BEEN BESTOWED UPON HER WITHOUT AVAIL, NOT BEFORE**, then she is to be considered no longer as a church of Jesus Christ. Her candle stick will certainly be removed.

Until such time, he that neglects to hear the church shall be unto us a heathen, and a publican. (One who bears no evidence of the work of grace).

Now I have written much more than I expected to when I started. This request came from a sister in Texas. I have attempted to reply as I hope I have been directed. The disposition of the matter is with the Lord, Whom I hope to serve, and whose I am. I can certainly say, it is written in love for his dear people, and the cause of his blessed son. I have no man's person in view, only the cause of truth, and the glory of his great and glorious name.

It has been the policy of this paper not to publish articles from excluded people if we knew it. It will continue to be the policy. If

some write that we do not know about we cannot help that. We hope through his grace to acknowledge the authority of each church as a sovereign body, to labor for the things that make for peace, and the things that edify the household of faith.

D. V. S.

\* \* \*

## OBITUARIES

### SISTER LAURA VIOLA MORGAN

The subject of this sketch is Mrs. Laura Viola Morgan. Before her marriage to Judge Mack Morgan, she was Miss Everage, she and Judge Mack Morgan were united in matrimony in the home of E. Morgan, Oct. 6, 1890. The late Elder H. H. Wyatt officiating. This was in Brantly, Ala., Crenshaw County. Judge Mack Morgan was called to his eternal home, Dec. 6th, 1908.

Six children survive Sister Morgan, namely; Mrs. Carlee Lowman, Panama City, Fla., Mrs. Viola Jay, Walter M. Morgan, Panama City, Fla., W. C. Morgan, Andalusia, Ala., B. G. Morgan, and J. B. Morgan, Brantly, Ala. Two children deceased, John E. Morgan, May 6, 1914 Henry L. Morgan, Feb. 23, 1945. John at the time of his passing lived in Brantly. While Henry at the time of his passing lived at Panama City, Fla. Five step children survive Sister Morgan, namely; Lewis Morgan, Vaus, Fla., Mrs. Lillie Everage, Andalusia, Ala., C. L. Morgan, Brantley, Ala., P. G. Morgan, Luverne, Ala., Frank Morgan, Brantley. However Frank passed away Dec. 22nd, 1936. Besides children and step children, there are 26 grand children and 23 great grandchildren.

Thus we see the host o hearts that were broken in the passing of this great mother and grand mother, along with a host of other relatives and friends and neighbors.

Sister Morgan was truly a help mate to her distinguished husband so long as he lived, aiding in every way possible that he might make good in the world. She was always his right hand bower, and evidently God crowned their efforts with success. They brought their children up in the nature and admonition of

the Lord. And they are among us today, God loving and God fearing citizens. In her childhood days she attended the common schools of Crenshaw County both at Providence and Bullock and when the common school had no more to offer, she was determined to get more education, so she entered Troy Normal College of Troy, Ala. and finished her schooling there which so well equipped her for the task that lay ahead of her. She was truly very efficient for all the duties that befell her. She was a great lover of flowers, and spent much time in caring for them in her garden situated on the east side of her beautiful home in Panama City, Fla.

Sister Morgan was very talented both as a nurse and seamstress, she was always ready to help those in need, she was friend to all the rich and poor alike, and was happiest when she was helping others, she seemed to understand so well that kind deeds done were only lent, and in helping others she grew strong.

Sister Morgan together with her distinguished husband and all the children could always be seen around when old Baptists held their meetings, though Mr. Morgan never joined the Primitive Church his convictions were strong and strictly Primitive. Soon after Judge and Mrs. Morgan were married the Lord manifested beautifully to sister Morgan and by reason of what the Lord revealed to her she offered for membership at Old Union Church which at that time was in Connecuh Association, she was joyfully received into the fellowship of the Church, and was baptised by the late Elder B. J. Wilson and spent the remainder of her life in the sweet fellowship of the people of God, truly consecrated to the cause she had espoused. She seemed to understand her frailty so well that she expressed often when it was the good Lord's will to call her, that it would also be his will to take her in ease, and it is the understanding of the writer that two physicians were present at her passing and they agreed they had never observed the passing of one so easily, apparently she just fell asleep.

Owing to the farsightedness of Sister Morgan, the keenness of her vision I know of

no other poetical expressions that could pay greater tribute to her than the following few lines.

There is a land mine eye hath seen,  
In visions of enraptured thought;  
So bright that all which spreads between  
Is with its radiant glory fraught.

A land upon whose blissful shore  
There rests no shadow falls no stain  
There those who meet shall part no more,  
And those long parted meet again.

Its skies are not like earthy skies  
With varying hues of shade and light  
It hath no need of sun to rise,  
To dissipate the gloom of night.

There sweeps no desolating wind  
Across that calm serene abode  
The wanderer there a home may find,  
Within the paradise of God.

Elder J. J. Collins

January 27, 1952

\* \* \*

ELDER JONAH S. MURPHY, the subject of this notice, was born February 5, 1867, departed this life December 27, 1951, at the home of his daughter, Mrs. Bernice Linn of Elkins, W. Va., with whom he had resided since the death of his wife, who preceded him in death. She having passed in death February 15th, 1938. Elder Murphy had been an invalid for the past several years, having sustained a broken hip which resulted from a fall in his bedroom. Complication and his age being against him, he never recovered. He suffered greatly during the years of his confinement, but he bore his afflictions with a spirit of meekness and resignation.

Elder Murphy was the son of the late Elder James Murphy and Mary Stansberry Murphy. He was united in marriage July 12, 1885 to Lanora Dorcas Shoemaker to which union was born ten children; four sons and six daughters. Two sons, Beeman and Burland and two daughters, Mrs. Bessie Lake and Bunis preceded him in death. Left to mourn are two sons, Burr and Benton and four daughters, Mrs. Bernice Linn, Mrs. Bycie Greathouse, Mrs. Bonnie Johnson and Mrs. Beulah Weese. Two brothers, Stephen and Hickman. Sixteen grandchildren and twenty-three great-grandchildren.

Elder Murphy was apprehended by the unerring spirit of God early in life and was brought to a convicting knowledge of his before the bar of God's holy Justice, experimentally in a tedious labor of convicting trial. Peace was spoken to his troubled soul in the revealing of Jesus as his hope, his salvation, his all, in such a full and wonderful measure of rejoicing, in his full acquittal from guilt and sin, in the atoning blood of Jesus which hope was his staff and an anchor of his soul to the end of his pilgrim journey.

He united with the Leading Creek Primitive Baptist Church of Mostrose, Randolph County, W. Va. (Tygarts Valley River Association) May 27, 1893. He was ordained to the full work of the gospel Ministry June 28, 1902.

The Leading Creek Church was organized May 27, 1854 and Elder Jonah S. Murphy's grandfather, the late Elder David P. Murphy, was called to the Pastoral care of the church. He faithfully served as pastor until his death November 30, 1885. Then the late Elder James Murphy (the father of Elder Jonah S. Murphy) was called December 26, 1885 to serve as pastor. He served in faithfulness until he was called in death January 30, 1903. Elder Jonah S. Murphy served as pastor for forty-nine years in a service of love, as a faith-undershepherd of the Lord.

As one who knew and loved Elder Murphy, I wish to say in humbleness of spirit, that in my close and intimate acquaintance with this dear Father in Israel, it is my humble opinion that few men indeed in our day have stood on an equal plane with him as a Minister and a Pastor. The power and eloquence of his deep doctrinal and experimental preaching (which preaching was done in the very essence of the spirit of meekness and love, yet in power and in demonstration of the spirit) was one of the rare gifts of God to his church and people. He was well gifted in discipline and his labor was for peace in Zion.

Since the passing of Elder Murphy, the Leading Creek Church has called a grandson of Elder Murphy, our young and highly esteemed brother, Elder Veldon Linn to the Pastoral care of the church. I felt called upon in my feeble effort to chronicle the life and death of this dear man of God, to add this little historical data of the church, which Elder Murphy loved and served so faithfully and so well during the days of his ministry. The history of the Leading Creek Church insofar as its pastoral care of service is concerned, is rare and perhaps almost without precedent. I realize that neither time nor space would permit me to speak more than briefly of the characteristics and virtues of this dear humble servant of

God. To know him was to love him. His humility, his sincerity, his faithfulness marked him as an outstanding personality. He was indeed a father in Israel to me. My memory goes back through the years to the time when he as one in the presbytry of Elders, lay his hands upon my sinful head; upon the occasion of my ordination to the ministry. It was Elder Murphy who delivered the charge to me.

He completely relaxed all muscles several hours before the end came. His passing was very quiet, quitting the ways and walks of men as a full ripe shock of grain. For him to die was gain. The loss to the family, the church and the host of friends is great indeed, but we grieve not as those who have no hope. May God visit reconciling grace upon the bereaved. According to the request of Elder Murphy, Elder J. C. Hammond was called to conduct the funeral. He used for the text, Job 5:26. "Thou shall come to thy grave in a full age, like a shock of corn cometh in his season." He was blessed to speak to the comfort of the bereaved family. Burial was in the church cemetery December 30, 1951.

He passed away in the 84th year of his life, lacking from December 27 to February 5 of being 85. His life was long and eventful and blessed in a varied field to his fellowman. The grandson, Elder Veldon Linn, has the undivided support of the members of the Leading Creek Church. May God sweetly bless his labors as he did that of his grandfather.

Written in compliance of the request of Elder Murphy. May God bless his bereaved family. I wish to say that all of his children are all of the Primitive Faith and are all united in that deep bond of love to my heart.

Submitted in love,

H. J. Bird

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#### RESOLUTION OF RESPECT

Whereas, it has been the will of God to remove from our midst by death, November 15, 1951, our dear brother, J. C. Presley. We hope to bow in humble submission to the will of Him who doeth all things well.

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

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

Done by the order of the church, November 18, 1951.

Elder C. E. Turner, *Moderator*  
R. L. Buckner, *Clerk of Church*



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

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No. 5

## THE UNPARDONABLE SIN

We have been requested to give our views on what constitutes the blasphemy against the Holy Ghost, the sin which Jesus said should not be forgiven unto men. Inasmuch as it is necessary to have the scriptures upon this matter plainly before us as we write, we shall begin by quoting those passages which refer to this matter. The first is in Matthew XIII, 31, 32 and reads as follows, "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." The gospel according to Mark III. 28-30 puts it in this way: "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation; because they said, He hath an unclean spirit." Turning now to Luke XIII, 10, we find it thus: "And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven." both in Matthew and in Mark this declaration of Jesus concerning the unforgivable sin is in connection with the Pharises accusing Jesus of having cast out devils by Beelzebub the prince of devils. This ascription of the work of the Holy Ghost to the devil is what is called the blasphemy against the Holy Ghost. To thus ascribe the work of the Spirit to the devil is to be guilty of a sin which shall not be forgiven. The period during which this sin shall not be forgiven is "never". Matthew puts

it, "Neither in this world, neither in the world to come." Mark says, "Never." Therefore we take it that the expression, "Neither in this world, neither in the world to come," is the same as, "Never". That is, whosoever ascribes work of God's Spirit to the devil is a lost soul, there is not forgiveness for that sin throughout all the period of time. As for the heaven beyond this life, there will be no sin in that world therefore no forgiveness of sin there. To be guilty of this blasphemy is to be in danger of eternal damnation. In the eternal mind and purpose of the infinite all-wise God from before the foundation of the world, God's elect were not, and have never at any time been, in danger of eternal damnation. When the blessed Jesus declared this truth about the unforgivable sin against the Holy Ghost, He was then in the legal or Jewish world. Under that legal covenant and in that legal world, there was no such thing as forgiveness for blasphemy against God. Witness the Scripture in Leviticus xxiv. 16: "And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well as the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death." When Jesus further said, "Neither in the world to come," He had no reference to the world of eternal glory beyond this mortal life. He meant by "the world to come," the gospel world or age which was to follow after his resurrection from the dead, when the legal world or age should come to an end. As there had been no forgiveness in the legal world for blasphemy against God, so there is not now any forgiveness for this blasphemy against God in this gospel world. The law of Moses could not forgive that sin, but killed him who committed it, neither does the gospel of Christ forgive

blasphemy against God, but excludes from the household of faith one who ascribes the Spirit's work to the devil. Therefore neither in the law world nor in the gospel world is there forgiveness for the sin against the Holy Ghost. The word "never" does not mean eternal. It means "at no time," and has reference to the whole extent of time, there is no forgiveness for blasphemy against the Spirit. We know that this subject has been a matter of concern to many of the Lord's dear children, because most of them have at some time in their soul's travels feared themselves to be guilty of the unpardonable sin. That great adversary of the soul's peace, the devil, loves to tease and torment the children of God and his accusations against the brethren are never so poignant as when he can take the very Scriptures of truth and hurl them at the saints. Never is Satan so plausible as when he comes garbed as an angel of light quoting passages from the sacred book. But while he quotes Scripture at times, he always quotes it piecemeal, never having any regard for the context; and while he quotes it often glibly, he never construes it correctly. Nevertheless the pain which Satan causes by his gross misapplications of the Word are terribly acute and give rise to sore doubts and misgivings on the part of the harassed believer. Now, we feel to say emphatically that where one has a fear lest they have committed the unpardonable sin, the presence of that very fear is itself an evidence that the unpardonable sin has not been committed. Those who are guilty of this unpardonable sin never have any such fear about it. The presence of the fear proves there exists also a reverence for God. Where reverence is there can be no blasphemy. A spiritually awakened soul is alive to sin, the unawakened soul is dead to sin. When dead in sin there is no fear of sin, indeed no consciousness of sin at all. To be conscious of sin and to be in fear of it is evidence of spiritual life. We feel to say to our readers, especially to those who may have at times feared themselves guilty of the unpardonable sin, that if you would not know it, you would be callous and hardened, and without feeling any pain about it. The fact

that this fear of the sin is with you shows your conscience to have been made tender regarding the offensiveness of sin, and this fear of the Lord is the knowledge of life to depart from the snares of death. Jesus says in the Scriptures quoted from Matthew that a word spoken against the Son of man shall be forgiven. This means that any offense which comes against Jesus shall be forgiven. All the sins which are chargeable to the second Person in the Trinity are forgiven, it does not at all matter what may be the character or kind of blasphemy or sin committed.

Jesus Christ is the Mediator between God and God's elect, and is the elect's Surety for all the debts they owe to divine justice. Almighty God has laid on his Son all the sins of all his elect children. There is not one single sin which the elect of God have committed, or are committing at this present time, or that they may or will commit, but that Jesus Christ has atoned for the whole of them. He has washed away all the sins of his people in his own blood. This is because the sins of all God's chosen people come against the Son of man, Jesus Christ. He is the Scapegoat for all of them and bears their sins, all of them, away into the land of forgetfulness, whence they shall never return to be remembered any more, never to be again charged to their account. On the other hand, the sins which come against the Holy Ghost are not forgiven. This is because there is no mediation provided in the will of God for these sins. These are the sins for which Jesus Christ was made responsible, the debts for which he was not made Surety. Suppose Mr. A gives to Mr. B his note for \$500, and that Mr. A asks Mr. C to go his surety on this note. Mr. C consents to be A's surety. In the event that A cannot pay this note, C will have to pay it, because he is the surety for it. But suppose Mr. D also owes Mr. B a note and that D fails to pay it. Now, B goes to C and wants C to pay D's note. Will C do it? He will not. Why not? Because C is not D's surety, therefore is not liable for D's debts. Jesus Christ, the Son of God, was from all eternity the predestinated Mediator and Surety for his

people who were chosen in him before the foundation of the world. All their debts to God he will pay and has paid. He gave his life for them. But Jesus Christ is not Surety for the sins of the whole human family. Therefore the sins of those for whom Jesus was not made Surety, are not atoned for and never will be atoned for. All those sins are sins against God the Spirit directly, without a mediator to stand between and render satisfaction for them. Therefore these offenses being against God the Spirit, and not against Jesus Christ, have never forgiveness. There is no sin so terrible, no blasphemy so heinous, but that it is possible to be forgiven, provided it is against Jesus Christ, that is provided he is the Surety for the transgressor committing that sin; but even it be but a word against the Holy Ghost there is not forgiveness anywhere for it, because it is an offense for which there is no mediation provided, no surety to pay it. The apostle Paul had at one time been a blasphemer, as witness his first letter to Timothy, thirteenth verse. But this blasphemer found forgiveness. Why did he? Because Jesus Christ was from all eternity predestined to be his Savior, therefore the Surety who paid all Paul's indebtedness to divine justice, thus bringing unto Paul the forgiveness of all his sins. No doubt there have been many who have blasphemed God who have not found forgiveness as Paul did, who were naturally no worse men than Paul had been, but who obtained no forgiveness because Jesus Christ was not from eternity responsible for their safety, was not made of God to them their Surety. Therefore their sins were against God the Holy Ghost without a mediator to stand between them and divine justice to make good the debt that they might go free. From all this line of thought which we have been pursuing here, it will be seen that it is not possible for a child of God to commit an unpardonable sin. There is not one single sin of all the elect of God which Jesus Christ is not the atonement for, If there is anything which he left out or overlooked, then he is not the perfect Captain of their salvation, but liable to err, as the rest of us. Since he has however perfected all his set-apart

people by the one offering of himself, it follows that not one of them can commit an unforgivable sin. This unforgivable sin is the sin committed by the wicked, or by those who were not included in the covenant of election before the foundation of the world. Their sins have no atonement. There is no mediator provided for them, hence their offenses are directly against God the Holy Ghost, and not against Jesus Christ. If they were against Jesus Christ they would be forgiven.

We hope we have made ourselves sufficiently clear, so that you have grasped our view of this matter. We hope we may have been enabled to set at rest your fears as to yourselves being guilty of this unpardonable sin. If you have had a fear within yourself that you may have guilty of this, that very fear is testimony of spiritual life within your soul; having this life you must belong to Christ, and belonging to him you have him as your Advocate in the court of heaven to present you faultless before the throne of God. Belonging to him, you cannot sin yourself away from him. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, 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."

L.

\* \* \*

## MY EXPERIENCE

One day in late September, 1921, in the morning at 11 A. M., I was sitting quietly at my desk in the office where I worked a number of years (C. V. Hill, 8 Co., Inc.) and Mr. C. V. Hill came in with his bible. He had lost his oldest daughter that year in the winter and had to postpone the funeral on account of a very bad snow storm, the roads leading to the cemetery all being blocked with snow. His mind seemed to be on God's word and he brought his bible daily and I would see him reading at his desk frequently. Finally we got into conversation about the scriptures and his thoughts and mine were very different, especially about the way of salvation. At the time, I belonged to the Methodist Church and

I never knew anything else but the work system. I thought we had to do something in order for God to bless us with a new birth. I had joined the church when I was 21 years old and I remember one thing which was outstanding and that was, I did not feel any different in my feelings than I did before the minister called on my sister and myself and asked us to join, so we joined together.

I was about 41 years old on the morning mentioned above while at my desk. Mr. Hill and myself together with Mr. Alfred Titus, who thought as Mr. Hill did, had talked together many times, when we were alone and it seemed the more we talked the further apart we became. We made no headway. At last Mr. Hill opened his bible to the scripture in St. John's gospel, Chapter 6, 29th verse. "Jesus answered and said unto them, This is the work of God that ye believe on Him whom he hath sent." He pointed his finger to the word BELIEVE and it changed into very large letters as I have indicated, and that same word was surrounded by a light brighter than the noonday. I took my eyes off the word and looked up and exclaimed "I see, I see, I see it all" and Mr. Hill went to find Mr. Titus and told him about the expression I had made and we three came together in tears. I could not work any more that day but fumbled everything. I felt such power which was unseen by everyone else around me. They gave me much good literature to read at home and everything had changed in my belief to what they believed. Everything was made so plain to me. I went to the Methodist church the following Sunday and I did little else but weep to realize that all was dead works there. The preaching and prayer both seemed dead and I remember someone bringing me water as they thought I was ill.

The following Sunday I went to Hopewell on the trolley as I did not drive then and Elder Vaughn preached from the text "If ye love me, keep my commandments." They sang "Springtime" which just suited my condition and he opened the door of the church, as I was in tears. I then arose and went forward,

telling them my experience and they accepted me although an entire stranger to everyone except Mr. Hill who was present. I was baptised that same afternoon about 5 o'clock in a beautiful stream outside of Hopewell and there were many people on either side of the stream singing beautiful hymns. When I came up out of the water I did not say anything but I had a most wonderful peace in my soul which passed all understanding. I did not come back to myself until after I was baptised. It just seemed that I must be baptised first, before I could be interested in the common things of life. As I write, it all comes back to me so real and I can hardly see for tears.

Most everyone thought I had lost my mind especially my old friends at the Methodist church where I previously belonged, and of course much persecution set in a little later. They thought Mr. Hill had influenced me but it took the power of God to show me the right way. My dear sister Sarah had a Christian heart but she could never see as I did.

My brother Joseph who died a year ago this er days but I never could understand him. He died at 71 years but he had stopped going to the Methodist church and had never found the true church in the earth (the Old Baptist.)

My brother Joseph who died a year ago this month had an experience while I was taking care of him in my home. He tried to talk about it one morning about 4 o'clock when he said he had been in the Garden of Eden and that he wished he could tell me about it, but he did not feel that he could. I told him it might be just for him if he could not tell it and he seemed satisfied.

Your sister in sweet fellowship of the Gospel.

Sister Susie A. Stone

\* \* \*

Princeton, Ky.

Dear Brother and Sister Chandler: I received your letter this evening and was glad to hear from you. But Brother I am so sorry to learn of your troubles and truly hope that all of them will be O. K. I know it is a great burden

to you all at this time, but listen I am glad to know your faith in our blessed Lord is strong. He tells us to rejoice in these things for they worketh patience, patience experience, and experience hope and hope maketh not ashamed.

It is all in the Lord's hands and I believe those things are sent upon us to try our faith. We must be led through fire and tried that the dross be consumed, the gold refined. So count it all gain for you have the blessed assurance of that Almighty God that all things work together for good to them that love Him. This is to prove your love, test it and cause you to give praise for all things and glorify Him in it.

When we suffer let us realize we are following in His footsteps for His sheep must follow Him. We cannot be reconciled to what goes on here in many things. Even Christ, the only begotten son, said, "Not my will but thine be done." And it is my sincere desire and prayer to God that you can be made to say, this and mean it from the bottom of your heart. Those he loveth, he chasteneth and those he loves are made to realize this and give Him the glory.

Old Job says man is but a few days and full of trouble. We cannot expect anything else out of this life for it is all vanity and vexation of spirit. But thanks be to God there is another life where sorrow and disappointments, troubles, and distress are not known. It will all soon be over with us. We will soon be where our dear old fathers are, in a grave knowing nothing. They had their troubles what if they could arise and speak, don't you think they would say, "Put your trust in Him for He knows His business and it will all work out for your good."

I wish there was something I could do to help. You wish I could see you and hear you tell it, but I have no way of going anywhere. I have not been to meeting since last spring. I hear from Elder Darnall often and he seems to remember me. He is a great comfort to me.

Pray for me and mine when it goes well with you and remember me as your unworthy brother in a good hope.

Dan L. Clark

Dear Editors of the SIGNS OF THE TIMES:

May God bless and keep you as long as you have a being in this world, and at death, may may you yield your last expiring breath bosomed upon the love of Jesus Christ, by the will of the Father.

If not deceived too badly, I lov this way and the way of which the SIGNS write about. I understand that God's in all and through him all things consist. God knows what is in darkness, but He abides in Light. This Light is Jesus Christ. This light shines out of darkness, the man, and the darrkness comprehend ed it not. God is holy. Man is unholy, God is light, man is in darkness, and he remains in this darkness until light appears. Then it is this light that shines and not man. Man is only a servant. A man that can have and feel this love and can sit beneath the wings of the love of Jesus Christ. Here are a few verses out of a poem I composed that suit my case:

I'm sold, depraved, I can not find,  
My Savior's love at any place.  
He comes to me by His own will  
He calms the storm, says, "Fear be still."

My soul she waits upon the Lord,  
He is my shield, He is my sword  
He is my Savior, "Priest and King,"  
And all I am or have He brings.

\* \* \*

Dear Editor, you may ponder over these few remarks, if you judge them to be worthy of space you can carry them in the SIGNS, if not just count them as the writer feels to be:

Nothing, if there is anything less than nothing, put me in that class. Some of the brethren have asked mae to send some of the poems, here is one on faith as I understand it.

We know by Faith, God framed the worlds,  
The heavens the earth, the sea,  
He set their bounds, they can not go,  
Beyond His firm degree.

There is a faith that men say ac,  
That is no faith at all,  
It is the faith that doth deceive,  
A faith that cause our fall.

The faith that's Christ's the Author,  
In death will bear us safely o'er,  
That Faith will save from sin;  
For ever back to Him.

By Faith of old, did Enoch walk,  
Upon this sin cursed sod;  
His heart was full of love and truth,  
He walked, and talked with God.

By Faith did Sampson use the bone,  
He slew one thousand men,  
When can we have such faith as this;  
When Christ this faith begin.

By faith king David He took the sling;  
With five smooth stones in hand,  
His faith was set in God alone,  
With these, he slew the man.

By faith we view, our heavenly home;  
Beyond our mortal eye,  
In peace we'll dwell with Jesus there,  
And never more to die.

By faith we see the distant things,  
In to that distant clime!  
There'll be no need of sun nor stars  
Where men, no more count time.

God made the worlds by Jesus Christ,  
And all things in the sea;  
Their bound all set they can not run,  
Beyond their set degree.

Yours in hope of that heavenly home,  
beyond our mortal life.

Warden Lewis  
Lowland, N. C.

\* \* \*

Route 2  
Farmerville, La.  
March 15, 1951

Dear People:

I will write a little about what I believe, and have found in the scriptures about the church of God, and believers.

It is a great pleasure to search the scriptures although I'm no perfect speller or writer, and I cannot understand it like I would love to. I know it will be scattered for I have always read it that way ever since I was a child. And since I have been among the Primitive Baptist people here, and off at other meetings they have, I have prayed for an understanding or for the Lord to show me the way, and I believe my prayer was answered. My belief about the scriptures has changed and it is more comforting to think that there is a God that works all things after the counsel of his own will. Eph. 1:11, and that he has his people, or his church here on earth scattered among every people, tongue, kindred and nation. Rev. 7:9, no matter where, or whether a member of anyones church, for he said; they will all be taught of the Lord. Heb. 8:10-11, John 6:45. The Lord said they will need no teaching. He made a new covenant and he said; I will put my laws into their minds, and write them in their hearts, and they shall not teach every man his neighbor, and every man his brother saying know the Lord: for all shall know me, from the least to the greatest. Heb. 8:10-11. So the Lord said they shall, and in John 10:16 other sheep I must bring. When he prayed for his disciples John 17:20 he said: neither pray I for these alone, but for them also which shall believe on me through their word. And so it is a sure thing that God's people will be saved. The last words, when he hung on the cross, he said, "It is finished." He meant he had done the work that his father gave him to do.

Yes, he called them, predestinated, justified, glorified them, Rom. 8:29-30. Preserved them, Isa. 49:8. Planted them, Isa. 61:3, 60:21. A garden enclosed, S. S. 4:12. Thy plants are in the orchard, 13 verse. The book sealed, 2 Cor. 1:22, Eph. 1:13, 4:30. They are taught to love one another, 1 Thess. 4:9. He maketh this people to do, Phil. 2:13, Ps. 23:2, Jer. 10:23. Grace was given to this people, James 4:6. Understanding was given, 1 John 5:20, Col. 1:9. Their steps are ordered of the Lord, Ps. 37:23, Prov. 16:9, Jer. 10:23.

Yes, the garden was planted and the Book was sealed with all the good works and true prayers in it. He died for the church, and it won't grow. 2 Sam. 23:5. So where is our part if God has done it. What is there for us to do? In Phil. 2:12 it tells us to work out our own salvation for it is God which worketh in you to will and to do of his good pleasure. Phil. 2:13. So it is grace and hope. Grace means everthing from the beginning to the end. If we have a hope, that is a gift. Yes, God declared the beginning to the end. Isa. 46:10. The way is prepared for them, or fixed before the world began. Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. Cor. 2:9, Isa. 64:4. Read on down through the rest of this chapter. Oh, this a wonderful doctrine to believe in a God that did save. No, he is not a changeable God. The way I once believed he was a changeable God. I thought by my good works I would be saved, and if I didn't do these things I would be lost.

I will never forget when I first began to believe or understand this doctrine. I would search the scriptures, the Bible in my lap, and I would find myself gazing out the window with flowing tears in my eyes. But I wouldn't tell anyone for a long time. I would go to their meeting and I would notice how they met one another and I thought they loved one another better than any people in the world. And they would start singing those old-time songs and it seemed every hair on my head would stand to itself.

And so I began to love this people and love this doctrine and I would search the scriptures the long winter nights until ten or eleven o'clock before I would go to bed. And through the day sometimes I would drop my work and get the bible to look for something that would be on my mind. Oh it is more precious than all the money in the world. It was in the year 1932 that I first began to find this doctrine and on and on and in the year

1941 my oldest son was in the Army and in a year or two another one had to go and that time it seemed to me if it had not been for believing this doctrine I could not have stood it.

But along those years I did not have a desire to live in this church. It seemed to me I was filled on finding this doctrine, but the last year or two I want to be a member of this faith and order. Maybe I will sometime, I hope so. I have been following after this people the last few years off at other places where there would be people from several states, and they would have such wonderful meetings and so much wonderful preaching. I believe all the true Primitive Baptist ministers have the word of God in their heart when they go to these places, and if they preach the word of God He is with them. In the beginning was the word, and the word was with God, and the Word was God. John 1:1. To preach the word is to preach Christ, the Gospel, glad tidings of good things. The Lord told his Apostles to feed my sheep. And I believe the hearers under the voices of the Primitive Baptist ministers get fed. All through the Bible we will find where it says he that hath an ear let him hear. And those that hear its a gift. Understanding, believing, prayers, all is a gift. For without the Lord we can do nothing, John 15:5. So this leaves us helpless like infants because they are helpless and that is what it means in Matt. 18:3 where it says "verily I say unto you except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Now if the people of god are compared with the infant how can they do anything without the Lord. I'm glad it is that way, for if it was left for us to do we would all be lost for the thoughts of foolishness is sin. And he knows the imaginations of the thoughts. And our righteousness is as filthy rags, no one good. "Every good gift and every perfect gift is from above", James 1:17. But whosoever is born of God does not sin for his seed remaineth in him, and he cannot sin because he is born of God. 1 John 3:9.

Well, this brings about hope again, that

prayer in our heart that we were buried with him by baptism into death. Oh, if I could only write like it has come to my mind sometimes. But this people I'm trying to write about thirst after righteousness and they are poor in spirit. I believe that is what Matt. 5:3 means is that it is the humble soul that is blessed. And the higher he gets in divine life the more humble he will be. He will give up his self-confidence. This people is the Church, whose names are written in the book of life, they shall come, they must come, nothing shall be able to destroy them. Jer. 32:40, Dan. 12:1, Rev. 3:5, 13:8, John 10:16, 28. Not a one of them will be lost. Now I do not mean just the Primitive Baptist, but the church, the body, scattered among every kindred, tongue and nation, but I believe the Primitive Baptist people are the only ones that believe this doctrine. If they are the only ones then they are scattered among every kindred, tongue and nation. I'm writing this just like I talk to myself. I talk to this people night and day about the scriptures, just in my mind without even a whisper. And I do not know whether anyone will ever read this or not. But it is a relief to me to write about what little I believe and understand about the doctrine. That is the only hope I have that I believe I understand and believe the true doctrine, if I do.

It seems to me when I was a child it was told to me that the old bible was no more good, when Christ was crucified. But when I began to trace those references it would carry me in the old scriptures from Revelations to Genesis. Yes, the old scriptures are full of predestination. The old prophets prophesied and the new prophets testified. Gen. 3:15 God told the devil what he would do. That he would put enmity between thee and the woman, and between thy seed and her seed. God separated the sheep from the goats before the world began. He loved Jacob and hated Esau before they were born. Rom. 9:13. I will say again this people I'm talking about is the church but I do not mean just the Primitive Baptist. But God planted this Church, and they

shall inherit the land forever, the branch of his planting and the work of his hands, and they are trees of righteousness. Isa. 60:21, 61:3. These people are his workmanship, created in Christ Jesus unto good works, which God hath before ordained or prepared that we should walk in them. Eph. 2:10. God loved this people and he gave them an everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work. Thess. 2:16, 17.

So hope and good works are a gift. It is all a gift. Remember John 15:5, Without me ye can do nothing. Then when a person thinks he is good and can do this and that and that his own work will carry him to heaven, he doesn't know that it is the goodness of God that leads him to repentance. For if a man think himself to be something when he is nothing he deceiveth himself. Gal. 6:4. Well it is said right there that we are nothing, and we do not know anything. And then this brings about hope again. If we know nothing we do not even know we have a hope, for hope is a gift. It is all by grace and grace alone. Christ died for sinners, He didn't come to call the righteous but sinners to repentance. Matt. 9:12 says they that are whole need not a physician, but they that are sick. Those that are whole believe in their own good works, depending on what he can do and getting their names on some church book and they are full of self-righteousness. And those that are sick are the sinners that Christ died for and they have a desire in their hearts continually, for mercy, giving God all the praise, all the glory, thirsting for righteousness, hoping his name was written in the book of life of the lamb slain from the foundation of the world. Yes, he died for the sins of the whole world. He died for the church and his church is scattered all over the world. And this was done in his mind before the world began, and he knows them by name. And when he comes again he is not to save anyone. He is coming to gather them up from all nations, yes, hope again.

With all the little unfortunate things that



comes about, as soon as I think of this doctrine it's a joy. I will say again when I first began to believe this doctrine I would find myself with tears and it seemed to me I was glad of those tears, for it is a comfort to have some one to depend on. And I will say I hope I have a God to depend on. But hope is all we have.

I will bring this to a close but I'm not satisfied. I thought before I started I could write the things about this doctrine in line just like it's on my mind, but I am still searching for a brighter light.

A believer I hope,  
Mrs. O. G. Hicks

\* \* \*

I feel that I would like to sit down and talk with the dear people whom I esteem as God's people, of the wonderful things of God and Godliness, that pertain to their salvation.

When I read their writings in the various periodicals containing their communications throughout the length and breadth of the land telling of their trials, tribulations and the rejoicing in the hope of their salvation it strikes a responsive cord in my heart; stirs up my love to the extent I want to tell them about it, and how I feel. Then the thought arises, what do I know and what could I say? There would be lot more I could say about what I do not know, than there would be about what I know.

The mystery of God and Godliness is beyond my comprehension; I cannot attain unto it. I read the scriptures and feel to rejoice in some of the blessed truths as they seem to unfold to me, but there is much of it I cannot apprehend, therefore its the simple things of life that I can only speak of. For this reason I hesitate to speak much with God's people lest I reveal a lack of understanding, or divine knowledge, but prefer to listen that I may learn something from those I feel have a greater Revelation of the scriptures than I have.

Sometimes I am filled with ecstasy in contemplation of the glorious kingdom of the New Jerusalem. These are things I cannot lay hold of with my hands, but must travel most of the time in a land of no pasture, so to speak, and feeling very sensibly the corruptness and exceeding sinfulness of my nature. I can also witness with David when he said

"The Lord is clean gone forever." It is then we want to speak with our brethern and tell them how we feel, and to know if they have passed this way, and thereby have some mutual comfort. "They that feared the Lord spake often one to another."

They do speak, and are speaking to one another through the columns of the Zions Landmark, The Old Faith Contender and the Signs Of The Times. We hear them speak from every part of the land, and they speak the language of our heavenly Father, having the same teacher, and we rejoice in the fact that they have been taught the same thing. "All thy children shall be taught of the Lord, and great shall be the peace of thy children."

Humbly,

Wm. Graham

Christianburg, Va.

\* \* \*

Sunday Eve., February 17, 1952

DEAR SISTER YOUNG:

We will try to answer your wonderful letter we received a few days ago.

It was somewhat of a surprise to us to get this letter, as we were thinking that we had been forgotten of God, and also man. In other words, we have been left in such a desolate state that it seemed to us that if God had ever visited us in His love and mercy, that surely He had withdrawn Himself and hid His face from us. We could not find Him no matter how much we searched. Of course we have been enabled to meet with the dear brethren and sisters at church here, and some other places, but still that feeling of being alone still remained with us.

But your good letter that we were not looking for, that we did not expect, was so full of the great power of God to remove the great mountain of unbelief (which is sin), and cause the great trees of the forest to be plucked up and cast into the sea. In fact, it was full of life, and we believe it is the same life that Jesus is to His people.

Jesus says to his children, "I am the

Way, the Truth and the Life. No man can come unto Me except the Father which sent Me, draw Him." Now in our desperate loneliness, in our feelings of being foresaken in the desert which we have been traveling in for sometime, we hope we have learned the truth of the language of Jesus as quoted above.

"I am the Way, I am the Truth and I am the Life." Now Jesus is all this to His children, and yet no man can come unto Him except the Father which sent Him, draw Them.

Now can you imagine that I, even I, have been trying desperately to go to Jesus, since He seems to have hidden His face from me. Oh, such loneliness, such a feeling of destitution such as being alone on an uninhabited desert, nothing in sight only a vast expanse of land. No one to go to, no one to talk to, no God to pray to, no Saviour to commune with, and no power to go.

Let me tell you dear ones, that I have been trying to go to Jesus ever since I found myself in a desert land. I have not succeeded in my efforts; I have failed miserably. All I have done seems to separate me farther and farther away from Him. I seem to be going in circles, not knowing whither I go.

But thanks be unto our God Who sends His Son to where we are. And He so kindly tells us that, "You cannot come to Me except the Father which sent Me, draw you."

I love the words "sent Me"; and "draw Him." Now the scriptures have been written a long time. This scripture we are discussing has been written a long time, and we have probably read it many times, but it never did sound so good as it does right now.

No man can come to me. Oh yes, I know the truth of this language now. I have been trying to go to Jesus, but could not. Don't tell me I could have gone if I had tried hard enough, for

I tried very hard. I hope the truth of this scripture has been revealed to me. And if it was, it was revealed while I was in the desert land.

I know now that you have been drawn to Jesus. I can't draw you to Him. You have to be drawn by the Father; there is no other way. "No man can come unto Me except by the Father which sent Me, draw Him." Such gracious words, and oh so true. Who is it that does the coming unto Him?

"All the Father hath given Me shall come unto Me." Yes, all the Father gave the Son shall come. Why? Because the Father draws Him. They would not, they could not come to Jesus were it not for the great drawing power of the Father. But God will draw all of them to Jesus, His only begotten Son.

Jesus says, "And he that cometh unto Me I will no wise cast out." You have to experience the truth before you believe it. It is easy for man to make great assertions about what they believe and what the scriptures teach, but do they know the meaning of the scriptures? Have they experienced the truth?

God draws His children to the Way, the Truth, and the Life, and Jesus is all of this to the child of God.

Jesus says, "I thank Thee, oh Father, Lord of heaven and earth, because Thou hast hidden these things from the wise and prudent, and has revealed them unto babes."

So you see, the wise and prudent cannot by reading find the things that God has hidden from them. Neither would the babe know anything about Jesus unless it was revealed to him. But it seemed good in God's sight to do these things.

The only reason given for this is, because it seemed good in God's sight.

Please come to see us.

J. W. AND CLARA BARNES

## OBITUARY

There is much sadness in our hearts as we try to write in memory of our dearly beloved pastor and moderator, Elder S. J. Priddy, who passed away suddenly and so peacefully of a heart attack in the early hours of Saturday morning February 9th, 1952, at his home in Princeton, W. Va. He had been in declining health for many years, but just the weekend before he passed away he attended his church at Crumpler, W. Va. His prayer that night was so tender and touching, and his preaching was with unusual power and sweetness, both Saturday night and Sunday.

For many years Elder Priddy has gone amongst the Baptist both far and near, preaching the true gospel of the son of God, declaring the whole counsel of God, not fearing the faces of men.

I have traveled many miles, and have never known him to compromise the truth, regardless of the opposition he met. In my early experience there was trouble in the association where we were a member, and he took a stand during the business session on Friday and Saturday in which he stood alone seemingly. When I arrived at the association on Sunday, (being absent Friday and Saturday) he was sitting off to one side alone in deep meditation. He seeing I had arrived called to me and after giving me his reason for the stand he had taken, and stated that if the church felt he had put their lives in jeopardy that he wanted no one to follow him. This impressed me very much. I realized then that he was willing to stand by his convictions, though he might be alone.

In all his many afflictions he was the most patient sufferer I have ever seen. He was so faithful to the cause, serving us when he had to walk on his crutches, unable to stand he would preach to us sitting in a chair. When he began having these heart attacks one after another, his doctor strictly forbid him

going into the pulpit, but he continued to do so at every opportunity, though he never had an attack while preaching.

Elder Priddy was born in Stokes County, N. C. September 13, 1885, son of Snider and Martha Moorefield Priddy.

He united with the church in 1919, was first ordained a deacon, was licensed to speak in public in November 1922, then ordained to the full ministry of the gospel on Saturday before the second Sunday in April, 1923.

He was married to Miss Maggie Graham July 29, 1906, who has been a true companion both in the home, and in his work as a minister, encouraging him in the work at a great sacrifice to herself. He leaves his dear companion, two daughters, Mrs. Verna Shaw, Sophia, W. Va., Mrs. Nawasa Cratty who made her home with him, two grandsons and one granddaughter, also two sisters and one brother. Three brothers and two sisters having preceded him in death in the last two-and-one half years.

We want to say to our dear sister Priddy and family, the churches he served and to all who knew and loved him, may God give us grace and strength to be submissive and to know that God doeth all things well; that he is too wise to err and too merciful to be unkind.

The funeral services were so sweetly conducted the following Monday afternoon at Glenwood Park Church by Elders Golden Harris, J. P. Helms and W. G. Branch, with a host of sorrowing relatives, brethren, sisters and friends from far and near. His body was tenderly and lovingly laid to rest in Rest Haven Cemetery, Princeton, W. Va. there to sleep in Jesus that blessed sleep, until he comes in all his glory to claim his own.

Two that loved him for Christ sake we hope,

Lonnie and Rosa Hylton.

Written by request of sister Priddy.

I was favored with a personal acquaintance with Elder Priddy for nearly thirty years. A great man in Israel has fallen. May God's reconciling Grace be the lot of all who mourn his passing is our humble desire.

*Editor*

\* \* \*

The Delaware River Old School Baptist Association will convene with the Southampton Church, Southampton, Pa. Wednesday and Thursday June 4th and 5th, 1952. Services will begin at 10 o'clock D.S.T. Wednesday morning. A cordial invitation is extended to all ministers and brethren of our faith and order in fellowship with us, and all friends of our faith are welcome. Those arriving Tuesday either by bus or train at Philadelphia will transfer there to the Reading Terminal Depot and take train direct to Southampton, where they will be met. Those arriving Wednesday take train to Bethayres and there take bus to last stop in Southampton which is one fourth mile from Meeting-house. Come to my home next to the Meeting-house and you will be cared for.

CASPER G. FETTER, *Church Clerk*.  
Southampton, Pa. Mar. 10, 1952.

\* \* \*

The annual meeting of the Brookfield Old School Baptist Church of Slate Hill, Orange County, New York, will be held on Saturday, May 24, 1952, before the fourth Sunday of that month. The meeting will start at 10:30 A.M. daylight saving time. All members and friends are invited to attend at this historic old meeting house.

WILLIAM D. CHAPMAN, *Clerk*.

### ***Important Notice***

THE ADDRESS OF THE SIGNS OF THE TIMES, INC. has been changed from Annapolis, Md. to Box 1271 Danville, Virginia. Please send all remittances and communications there. EDITOR

## **EDITORIALS**

"Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called."—Jude I.

It would indeed, my brethren, be a wonderful thing if we could all read this portion of Holy Writ and be satisfied with what we find there. All of our controversies have been over what the Bible *did not* say. Of one thing we may feel sure about. Jude is writing by the inspiration of God. That means that they were infallibly moved to pen what they wrote. If they could write *what they thought* or if they *could leave off* what they were being inspired to write, then it all is worthless to the church of God, for we would not have any way to know what was left off and what was added in. We hear a lot about a basis for reconciliation of warring brethren. This would prove all of the household of faith as to what sort they were. As it has always been, there would be imposters and spies, but, generally speaking, those that believe in the irresistible work of the Spirit in moving Bible writers to write, are able to say shibboleth, and are blessed to lap water like unto a dog.

Articles of faith are alright. An objection to them is evidence of leaning from what was formerly taught. Yet, even that can be wrought for the promulgation of false issues. It does seem that the church of the Lord Jesus Christ is on safe ground when they believe that the Scriptures are given by inspiration. If so (and it certainly is so) then let us examine what Jude had to say. If we believe in the canonicity of Jude, we must (and do) believe in the aggregation of his writing. A part here, then a part left off, and a third part put in is not, nor, indeed, can not be, acceptable. Now, my dear brethren if we

are satisfied in inspiration of the Bible and the canonicity of Jude we may, by the grace given us, delve into the riches of our text.

Jude is a servant of Jesus Christ. Unless we would be ready to accuse the Saviour of being less wise than men, we must conclude that there is unity and harmony among his servants. Paul and Peter and James all acknowledge their place of servitude to Christ. Paul makes mention at least six times in his letters that servitude to Christ is by the will of God. There would have been as much discord in the apostles time, between one that served, because it was the will of God, and one that served by his own choice, as there is now. It would be unthinkable that Jesus had two kinds of servants. Then Jude is a servant by the will of God. And there isn't any doubt but that in his preaching, as with the eminent Paul, he preached *only* Christ, and himself a servant for Jesus' sake.

The apostle wrote one short letter. While the letter was short, it was as widely addressed and sent as any letter has ever been. Unless we accuse Jesus of poorer management than men, we must conclude that the letter of Jude was not, nor has not, nor will not, be returned marked "whereabouts unknown" nor will it ever be "missent". These are self-evident truths. Knowing something about mail service, postal employees, maintenance of equipment, I am free to tell you that with very few exceptions everything is done to get the mail through. But with all the efficiency that we have in the service, we do have inefficient employees. Letters go astray and are never accounted for; many are returned unclaimed because the whereabouts of the addressee is unknown. But our heavenly Father surely did design and devised in eternity to send forth his truth to his chosen people. The apostle has given the cor-

rect names of those that he was writing to. Will they get the message? If the addressee is correctly named they will. It is to those that are sanctified by God the Father, preserved in Jesus Christ, and called.

'Sanctified by God, the Father' is believed (by profession) by every kind of Primitive Baptist in America. There is not a body of Baptists, claiming to be Primitive, in America but what does, or has in time, carried the choice of God's people in Christ before the foundation of the world, as one of their basic articles of faith. According to the wording of what men have believed in the past and, incidentally, what the church still believes, this election was of God in every sense of the word. It is absurd to say that man was active in the election. Furthermore, reasoning from a scriptural standpoint, we know that God did not elect because of foreseen merit in the one chosen. This sanctification is equal and synonymous with the election of God the Father. In the Scriptures when a sanctification takes place it is a separation and setting apart. That is the primary meaning of the root word as well as all the derivatives. God set you a part, dear brethren, according to his own purpose and grace, which was given us in Christ before the world was founded. The manifestation in time of this separation and setting a part, undoubtedly was according to his purpose and grace. If not, God is not in one mind, reason how we may. The doctrine that God is in one mind is too precious to the poor and afflicted children of God for us to spend time trying to convince men and women that it is so. It is still true, as it was true in the apostle's day, that the children of God must be taught by revelation. The church has been taught by experience the separation or setting a part in the mind and purpose of God. They have, as led and guided into the

way of truth, felt the separating hand of God. Not one of my readers (that know the truth) that intended at all to be separated from the world with which they were in love. Not one of them intended to be purged from their dead works to serve the living God (Heb. 9:14). Not one of them knew God, and knowing him not, certainly intended not to follow his Son Jesus Christ. But that that God determined to do in eternity, was manifested in time, and they all, one by one, and that all the way by grace, have been separated from that that they intended not to be.

'Preserved in Christ Jesus' means just what the words mean. By God's amazing grace and providence, I have been blessed to set under the sound of nearly all brethren that preach salvation by grace for time and eternity. I have not at any time, heard the first one of them that preached any more than what Jude preached in this letter. Ah, dear ones, have you felt *your* buildings all slipping on sinking sand; have you been shown that all of your works are as filthy rags?; have you been brought before the angel of His presence with every shred of your garment filthy? have you been bound by he that spoiled all of your goods? and had, instead of the sweet smelling odors of myrrh (S.S. 5:5), the odors of your spoiled rotten fleshly works to overwhelm you day by day? If you have felt these things, happy indeed art thou poor pilgrim, for the Lord has been gracious and has shown, and will continue to show, that there is not, nor can not be, any preservation in you. What a blessing it is to know this. The Lord alone prepares his people to know that their preservation is in Jesus Christ.

The Old Order of Baptists have always believed in the preservation of the saints in Christ Jesus. Their minutes have almost universally had inserted in them as a tenet of faith that the saints

were preserved in Christ Jesus and that they would not fall away. It has slipped into the camps of Israel that this does not actually mean what it says. How grand it is to be accorded the blessing of an experience that is in corroboration with the Scriptures. Then, instead of denying that righteousness that is of the Lord, we poor sinners are brought into unity and harmony with that righteousness, and are blessed to tell the truth as well as to know the truth. In some places there has been a tendency to say that God's people persevere in grace. In all the Bible there is not any mention of a kind of grace that a sinner *can* be active in, in order to receive. This would not be grace at all. Any thing that must be earned in order to have, is not grace at all. If perseverance in grace is necessary in order to be preserved in Christ Jesus Christ, then, I say, to my horror and utter dissatisfaction, that salvation (if it be called salvation) is an after thought with God, and such a far fetched after thought that he will keep thinking *maybe* and *perhaps* it will be so after enough perseverance of the creature. There is a tendency to limit this preservation to purpose and birth and the resurrection. This kind of doctrine is the shell without the kernel. It lays claim for surety in election or choice; it lays claim for the sovereign work of God in bringing to birth of all his children; it lays claim to the final resurrection of all those thus elected. Just one thing lacking in that flimsy doctrine. We do not have anything to preach for time. There is (not a weak link, but) a missing link in such a travesty. The substance of this kind of preservation is that God elects and brings to birth. From that time until death it is 'root pig or die poor'. You may think I am trite, and you may think that my illustration is backwoodsy, but I tell you dear child of God, that it expresses clearly the preserva-

tion of the creature. I am not sent (if I am sent) to preach such a monstrosity as the gospel. But my experience as concerning my call to the ministry is to preach that preservation that is in Jesus Christ both for time (that is, after birth) and eternity. Paul prayed that God not only sanctify us wholly, but that we be preserved blameless in soul and body and spirit unto the coming of the Lord (I Tes. 5:23), and exactly the same word is used in regard to time that is sometimes said to regard only election and in each case it means to keep. However, I want it understood that when God keeps us or tells us to keep ourselves, that it all amounts to the same thing. If God's dear children can not do anything without Christ, there is not any way for any glory to be given the creature for doing that that he can not do without Jesus. This subject is too grand and glorious for one article, for in it is that travel from birth to our departure from this thorny and rocky vale.

The 'calling' of our text is as irrevocable as the being sanctified by God the Father or the preservation in Jesus Christ. Each of the three things are co-extensive with the other. Whoever that was covered in the sanctification was equally covered in the preservation, and those covered by both were equally covered by the calling. As sure as the sanctification is, just that sure the preservation reaches to each one that is sanctified. And the beauty of the whole is that God calls them by his Spirit. O, brethren, how could you ever preach anything short of the divine and eternal sovereignty of an allwise and eternal God? Would you limit the Holy One of Israel? Is he supreme in choice, having sovereignly elected or set a part a definite portion of Adam's race before they existed, only to turn them over to their fallen selves to keep in time? Has he, after sanctifying and preserving in

Christ Jesus, *called at* them in time? No, he certainly has not worked at cross purposes to his eternal purpose and mind when he purposed in Jesus Christ before the beginning of time. But he has done in time what he purposed in eternity to do. He purposed to save those that he elected, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Primitive Baptists have been noted for their firm tenacity to the doctrine of the effectual calling that is of God. If you will search our minutes that are available (which can be had for at least one hundred fifty years) you will find that all associations in America *have in the past* held to that as a fundamental doctrine. Has it grown obsolete? Has the truth grown stale? Is it still the truth, but unsafe and unprofitable to preach openly? No, brethren it has not. Old Baptists still believe that God elected in eternity based entirely upon his own will; that all thus elected were elected in Jesus Christ, and that all of them are preserved in him; that all thus elected and preserved are called in him, but that it is made effectually manifested to every heir in time.

This saving and this calling is manifested in time. Both of them are holy. Both of them are according to his own purpose and grace. One is as far reaching as the other. In no sense of the word has there been any failure in either. Not once has the calling come short of the saving. And all that we are, and our life in the flesh, and our portion and lot in the church, and our hanging around the sheep fold for crumbs, and our hungering and thirsting after righteousness, and our home in heaven, all, all, are based upon the precious fact that we were sanctified by God the Father, preserved in Jesus Christ, and called.

W. D. G.

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**EDITORIAL**

“And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep. And said unto me, ‘What seest thou?’ And I said, ‘I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon top thereof, and two olive trees by it, one upon the right side of the bowl and the other upon the left side thereof.’”

I’ve been asked to write and give my views on the above scripture, and as Peter said to the eleemosynary, “whom they laid daily at the gate of the temple which is called beautiful, to ask alms of them that entered into the temple; Who, seeing Peter and John about to go into the temple, asked an alms. Then Peter said, ‘Such as I have give I thee.’” So, such as I have, I’ll try to impart in such a away as to be of some comfort, and instruction to those who

may read. It is a great blessing to gather gleanings which the Lord commands thee to let fall on purpose for us, and we feel willing to write such thoughts as we have in reply to the request of our brother. There is one thing that marres our enjoyment in speaking or writing upon the scriptures, and that is our want of understanding and comprehension of what they contain.

We have in this scripture for our consideration, the angel, the candlestick with a bowl upon the top of it, the seven lamps, the seven pipes to the seven lamps and two olive trees by it. We desire to comment briefly upon each of these in their order.

“And the angel that talked with me came again and waked me, as a man that is wakened out of his sleep.” Of the many things that the Prophet was blessed to see in his vision or visions, it does not appear that it was one of uninterrupted, without intervals. The angel came again, signifying that he had been there before. Whether this interval was one hour or one month we do not know, but evidently there was a period of time that intervened.

In order that I might convey in some way this lapse of time, I feel to relate an experience I had while in bed during my recent illness. For six weeks I lay in bed seemingly not mindful of the kind hand that delivered me from an attack, from which I understand few survive. I was blessed to go back to the last text I used the 5th Sunday in September at the Greensboro church in North Carolina. I had some thoughts that I had never had before, and saw things that I had never seen before, and to add to the enjoyment of what I felt and saw, my wife in another part of the house began singing that good old Hymn, “Amazing Grace How Sweet The Sound.” This brought tears to my



eyes, and I felt that I had been awakened as a man out of sleep to see things not seen before. The only reason I know that I didn't see all of this at the same time is, that our minds are capable of receiving and retaining just so much. God knows how much to give so that nothing be lost. Often, after speaking, I am blessed to go over my text, and many times I wonder why I didn't think to say things at the time I was speaking, that I thought of after.

It is superfluous to say that the angel is none other than the Son of God, Who appeared many times to the patriarchs and prophets in the likeness of a man or angel. He came again to Zechariah to awake him out of his prophetic trance, or state of dormancy in which he was for some period of time. This brings us to consider the first thing that he saw.

The angel asked the prophet what he saw. "And I said, I have looked, and behold a candlestick all of gold with a bowl upon the top of it." In the first chapter of Revelation, we read that John, while on the Isle called Patmos, heard a voice speaking to him, and he said, "I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks." In the 20th verse of this chapter we find that the voice that John turned to see, said unto him, "That the seven golden candlesticks which thou sawest are the seven churches." Evidently then, the candlestick that the prophet saw, represents the church of God.

This candlestick was all of gold, that is, it was not of many metals, such as bronze, copper, tin or zinc, but of one metal. To the Ephesian brethren Paul said, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, Who is above all, and through all, and

in you all." To the Apostles Jesus said, "Let not your heart be troubled; ye believe in God, believe also in Me." Jesus didn't address them as many hearts, but as one heart. The church of God is not composed of many hopes, many spirits, and many faiths, but there is a oneness in the church, as there is a oneness in the trinity. This is because there is one teacher, one Father, and one God. The candlestick represents both the legal and gospel church, because the bowl on top of it represents Jesus, Who is the head of the church, and Whom everything that is necessary for the church is treasured.

The bowl upon the top of the candlestick, and from it issued the oil that was necessary to supply the lamps and cause them to give light. All that these lamps needed was in that bowl, so everything the church needs is in Christ, Who is the head of the church, and in Whom it has pleased the Father that all fullness dwell. Paul says to the Colossians, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fullness of the Godhead bodily." From the head of our physical body flows the marrow down the spinal column to feed and supply the cavities of the bone, and nerves of the body. So does the Spirit from the head of the church, flow to and through each member of His body, to supply everything that each individual member of the body needs. This oil is collected in the bowl, which to my mind represents Jesus, the mediator, through Whom alone all grace and mercy descends to His church. And Paul says, "But of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. That according as it is written, He that glorieth,

let him glory in the Lord." First Cor. 1-30 and 31. In Him Who is the head of the church, is every gift and qualification that the church, or individual stands in need of.

From this bowl upon the top of the candlestick flows the oil through the seven pipes, to seven lamps. These lamps represent the gospel minister, just as the seven stars held in the right hand of Him Who stood in the midst of the golden candlesticks; represents the angels of the seven churches which are in Asia. Regardless of what we think our needs may be, the seven is a complete number, and is sufficient. The seven pipes signify the means or manner in which the Spirit, wisdom and knowledge of the gospel is communicated to the ministry. Paul said, "The gospel that he received and preached was not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Men may study the Bible and commentaries and learn to preach the letter of the word, but they will never know anything about the gospel of God our Saviour, by such means. These pipes have a direct connection with the lamp, and John saw these lamps, or lights, as stars in the hand of Him whose voice was as the sound of many waters. John was commanded by this voice to write the things which he saw, not the things he had heard about or read about. As a preface to the command of Jesus to His disciples to go and preach, He first showed His authority by saying, "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world."

No man therefore, has the right to preach anything that he has not received direct from Him, Who is the head of the church. Jesus is the great mediator, through Whom all wisdom, understanding, grace and mercy descends, not only to those who are to be ministers, but to every member composing His body.

"And two olive trees by it, one upon the right side of the bowl and the other upon the left side thereof." These olive trees represent the fountain head, or source, from which all divine mercy and grace flows through His Son, not only to the church under the law, but also under the gospel dispensation. If God is the God of all grace as Peter says He is, then there is no grace but that which is of God. God is said to be the fountain of living waters, Jeremiah 2:13. Fountains are said to be living when they are sending forth their refreshing streams to satisfy the thirsty. God through His Son, is ever feeding the hungry, and supplying the needs of His people in the dispensing in their behalf, His kind providence and grace. On one side is the Father and on the other side is the Son, and Jesus says that, "I and my Father are one." John 10:30. From these two flow the fullness of God into the head of the church, represented by the bowl on top of the candlestick. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." The Father and Son are separate only in their respective offices, but not in essence, glory and power, for in these all three are one. Let us also consider the two olive branches mentioned in the twelfth verse of this chapter, and what they represent is recorded in the fourteenth verse.

"Then answered I, and said unto him, 'What are these two olive trees upon the right side of the candlestick

and upon the left side thereof?" And I answered again and said unto him, 'What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?' And he answered me and said, 'Knowest thou not what these be?' And I said, 'No, my Lord.' The said he, 'These are the two Anointed ones, that stand by the Lord of the whole earth.'" Notice that before the angel replied to the prophet's question about the two olive trees, he asked again, "What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?"

Then said he, "These are the two anointed ones that stand by the Lord of the whole earth." These two anointed ones are Zerubbabel who is a type of our spiritual Zerubbabel, and King of Kings, and Joshua a type of the great High Priest over the house of God. In neither Zerubbabel nor in Joshua, could both King and Priest come together under one head, as it does in the Lord Jesus Christ. He is both King and Priest.

If Zerubbabel was not King at that time, he was the son of Jehoiachim, who was King of Judah, who died in Babylon leaving the right of the crown to his son, Zerubbabel. Therefore we feel that Zerubbabel was a lively type of the Lord Jesus Christ, King of the Kingdom which He said was not of this world. This Kingdom of His extends to men and angels; for He is the head of all principality and powers, and all things visible or invisible. The golden oil that was emptied out of the two olive branches typifies the unalterable and immutable government, of the Kingdom which was given Him of His Father; and of the increase and peace of which there shall be no end. John saw Him as King on the Isle of Patmos. "And in the midst of the seven candle-

sticks one like unto the Son of Man; and His countenance was as the sun shineth in his strength." This assures the subjects of this Kingdom that, "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God, thy glory." The inhabitants of this Kingdom are righteous people, therefore the judgements and laws of that Kingdom that is not of this world, must be that of right and administered by a righteous King, with divine power. The golden oil being emptied, signifies the administering of the laws and ordinances of the Kingdom of God. "Behold a King shall reign in righteousness, and princes shall rule in judgement." Isaiah 32:1. Christ was appointed King by His Father, Who said, "I have set My King upon My holy Hill of Zion." Psalms 2:6. Isaiah says of this person, "The Lord is our judge; the Lord is our lawgiver; the Lord is our King; He will save us." From His hand went the fiery law and oracles of God; to rule, and to instruct the church in the wilderness. He appeared to them as an angel, or in form of man. From Him goes this golden oil, (the true teaching and instructions to the subjects of the Kingdom His Father appointed unto Him).

The other anointed one that stood by the Lord of the whole earth, is Joshua, who was priest, and a type of Jesus Who was also appointed by God the Father to this office. We read in 110th Psalm fourth verse, that, "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." The mercy and blessings that come to the church, from Him as Priest over the house of God, is typified by the oil of the olive branch. This oil also signifies the inviolate, sanctity and immutability of the promise and word of God, "Thou art a priest forever

after the order of Melchizedek." God chose the priests the sons of Levi to minister unto Him, and bless in the name of the Lord. The High Priest of our profession appeared to Jacob in the form of a man, and wrestled with him until the breaking of the day. "And he said, 'Let me go for the day breaketh.' And he said, 'I will not let thee go, except thou bless me.'" May God grant that we be as earnest and tenacious in our supplications, and as humble in our petitions as Jacob was. This High Priest not only listens to our petitions, but is touched with the feeling of our infirmities. "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." This is the only way that one can sympathize with the other, is by experiencing the same thing, or practical knowledge gained by living through the same suffering and daily events. It is good to know that there is one to give ear, and to harken to our petitions. I might be standing by a well, and to my knowledge it is full of water, but if I have no access to the water in the well, my knowledge that it is there will not satisfy my thirst; but if I can receive one sip of that water it will do more to quench my thirst than just knowing that there is plenty of water in the well to which I have no access.

Paul tells us that, "God, Who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, Whom He hath appointed heir of all things, by Whom also He made the worlds." No other person has ever been heir of all things. Therefore, no one else can dispense to the people of God, the things that they stand in need of, because these things are treasured up in the Son of God, and it is His to bestow all blessings upon the

subjects of grace. And one day these blessed people will hear that blessed voice say, "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." Matthew 25:34. This will be good news to those who are persecuted, but not foresaken; cast down but not destroyed.

We may not be able to comprehend this vision as a whole; for the angel didn't answer all the questions asked by the prophet. But though the particulars are hard to understand, yet the general meaning has, I hope, been given in such a way as to shed some light of truth upon the subject.

H. O. NASH

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*Republished by request*

#### EXTREMES.

Of late, more than for several years past, the word "extremes" has appeared in the writings of many of our brethren in different parts of the country, and in the sense in which it is used, almost invariably carries with it the suggestion of overreaching. Some say we should, in our presentation of truth, avoid extremes, but give us no just reason for doing so. We have had some meditation upon this subject, and have carefully examined the word "extreme," and our conclusion is that grave and disastrous mistakes occur in trying to make the doctrine of God our Savior appear smooth, plausible and attractive to all classes, both in and out of the church. Not since 1832 has the church of Jesus Christ had as many "feeble," "lame," "sick" or unestablished ones to trouble her as at the present time. Is it because "extremes" have almost ceased to be preached? Think seriously upon this question, brethren.

Some young men, within the last few years, have united with the Old Baptist Church in different parts of the country.

They were zealous; manifested what was thought a gift to preach; were ordained; labored far and near; were never considered "extremists"; pleased many; after awhile indulged in exhortation to the young to follow Christ and consecrate their lives to the Master's cause; later were found holding protracted meetings, singing pathetic songs and gathering in many young, giddy people. These men became high-minded, thought Old Baptists were slow and should be stirred up to be more progressive, and advised that they have a supreme council to adjust all matters of difference in churches which could not be settled at home; they also said that the commission to preach the gospel to all nations was given to the church, therefore the church should send the gospel to alien sinners. These men continued for awhile, but are now with the New School Baptists, some of them having been rebaptized and reordained, thereby absolutely renouncing the Old Baptists as the church of Jesus Christ.

Just here, brethren, let us all engage in a little sober thought. Why is all this? We answer, Because "extremes" were avoided. These men, and many others who have gone to their own place, as Judas did, were never established in the doctrine of free, unmerited grace, effectual calling and justification by faith; had they been, "the gates of hell" could not have prevailed against them. In the face of these undisputed facts, will the ministers of the Lord Jesus Christ continue to oppose and avoid "extremes"? The word "extreme" simply means: "utmost point; edge, or border; outer-most; greatest; highest." Therefore it does not signify beyond bounds or without authority. Consequently to "go to extremes" in preaching the gospel does not mean to get beyond the truth of God; and since it has no such meaning why should any

mortal saved according to the foreknowledge, predestination and grace of God object to "extremes"?

We shall now try the word "extreme" in connection with some points of the doctrine of God. Peter uses the expression, "elect according to the foreknowledge of God the Father." We shall therefore take up the doctrine of foreknowledge first. Do we, as a people, believe it? All answer, Yes. To what extent do we believe it? as regards the salvation of the church only? or do we believe that it embraces all things in eternity and time, even the thoughts of men? David said, "Thou knowest my down-sitting and mine uprising; thou understandest my thought afar off." This is very minute; it is an extreme. Do we believe it? If so, why not preach it? Do we believe in predestination of all things? O yes, is the answer. What term of language then is too strong to use in setting it forth? Some one replies, The term absolute predestination of all things is too strong. This is another extreme. If God did predestinate all things, surely it is absolute predestination, and absolutely sure to come to pass as predestinated; but if he did not predestinate all things, whatever is not predestinated happens by chance only, and God is not in it at all, either in purpose or decree. The wisdom of all the world could not make it appear otherwise. Paul said, He "worketh all things after the counsel of his own will." This is another extreme. If any one thing is not included in this declaration, Paul was mistaken. Why credit, therefore, anything he said? since he might be mistaken in all that he said. Again, in Romans viii. 28, we read, "We know that all things work together for good to them that love God." Some say this text refers only to the sorrows and temptations in the lives of God's children, that their faith may be tried;

others say it refers to the things of salvation only. The epistle to the church at Rome is one letter, and in it the apostle clearly and definitely sets forth sin through the disobedience of Adam; the reign of sin unto death; that those brethren had been the servants of sin, and he thanked God that it was so; the weakness of the law through the flesh, and the utter inability of man to lift himself above the law of sin and death. All these things, and many others are embraced in the text: "All things work together for good." Together does not mean apart or separate; as one link of a chain supports and strengthens another, and many make the chain, so Paul said, "All things work together for good"; the disobedience of Adam and the reign of sin, as well as the obedience of Christ that grace might reign through righteousness. If we believe Christ's testimony, is it wrong to use terms of speech which set forth the "utmost points" of the predestination and sovereignty of God? If the Bible teaches special atonement, which unquestionably it does, is there any language too extreme which declares that truth? If "by grace ye are saved" be true, can it be declared by the servants of God in terms too positive? If not, why not employ plain, positive language to set forth the doctrine in the extreme, that no one mistake our meaning? How would it do to say Paul went to an extreme when he said, By grace ye are saved? No term could be more so, and carries with it power and positiveness which men or angels cannot refute. In reaching this point the apostle presents the doctrine of foreknowledge, election, predestination, redemption, resurrection of Christ and adoption to show his authority for the extreme language: "By grace are ye saved," in which short sentence is cut off every idea or avenue to salvation by creature works. The same authority abides for each servant

of God and for the faith of the election of grace. Salvation, and all that brought it about, and all that pertains to it, is according to God's eternal purpose; no language therefore can be employed which is too positive, in declaring the counsel of God. The children need to be instructed in every point of doctrine; the fathers and mothers in Israel need to be reminded if established, and if not established they need to be instructed also. One of the qualifications of an Elder or Bishop is, "apt to teach." To impart knowledge it is necessary to be clear in expression, using such words as can easily be comprehended, and as few of them as possible to convey the thought in the mind of the instructor. We have no thought of suggesting by anything we have herein said, that the ministers of Christ should be railers, or abusive of other denominations, but to the contrary, to be gentle, kind and considerate.

\* \* \* \*

RESOLUTION OF RESPECT  
IN MEMORY OF  
BROTHER H. F. AKERS

WHEREAS—

It has pleased our Heavenly Father to remove from our midst our dearly beloved brother, Deacon H. F. Akers whose death occurred January 4th, 1952.

We bow in humble submission to the Mighty Hand of Almighty God, for it is the Lord who giveth and the Lord taketh away—Blessed be the name of the Lord!

Brother Akers united with the Primitive Baptist Church at Roanoke August 20th, 1922, by letter from Greasy Creek Church of Floyd County and was ordained Deacon November 5th, 1922.

Brother Akers was a most excellent Deacon and it will be hard to fill his place. He was always to be found at his church conference and meetings. He

professed an abiding love for the church and its cause, and was vigilant and diligent in his endeavors to maintain its doctrine, order and discipline.

We shall greatly miss our brother in our meetings and church conference but while we shall greatly miss him, we know that our loss is his eternal gain. We shall always cherish his memory in our hearts.

Done by order of the church in Church Conference February 2, 1952.

ELDER LANDON HARRIS, *Moderator*  
FRANK G. HOLCOMB, *Clerk*

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### Obituaries

MRS. DAVID A. GEORGE passed away at a ripe old age, in the 86th year of her life, after a short illness.

She is survived by several children and grandchildren.

Her membership was with Flat Shoals Primitive Baptist Church, in Henry County, Georgia. She was a member for sixty-six years and attended her meetings regularly. Her burial was on the regular meeting day, in the church cemetery.

The funeral was conducted by her pastor, Elder J. C. Hewett and Elder W. F. Burford, her former pastor.

Elders Tom Huff and J. R. Chandler were also present.

We feel that our loss is her eternal gain.

Blessed are the dead that die in the Lord. Yea, saith the spirit, that they may rest from their labors; and their works do follow them.

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

MRS. MALINDA STOVER SPEER, at the age of ninety-one years, three months and fifteen days passed away at the home of her daughter, Mrs. J. W. Bowen at Tinsman, Arkansas, on April 18th, 1951. She was born near Holly Springs, Miss., and at the age of three months her parents moved to Fordyce, Arkansas, and she lived there until grown and was married in the year 1881 to the late James A. Speer. She moved to Calhoun County near where the town

of Tinsman now is, in which vicinity she lived all the remainder of her life after her marriage. From the time of her marriage she lived near Whitewater Primitive Baptist Church, in South Arkansas Association, and was a regular and consistent attendant, when not providentially hindered, at Whitewater church during all her life in that vicinity. The home of she and her late husband, who predeceased her, was a welcome home to all Old Baptist visiting Whitewater church and their vicinity and they had the privilege and pleasure of entertaining many of the brethren during their married life. They did so greatly enjoy the Old Baptist visiting in their home. And after the death of her husband her home with her daughter where she had lived for the past sixteen years was a welcome home to all the Old Baptist and still is. Except for the last few months of her life, she had been able to continue to go to meeting at Whitewater church fairly regular. Up to shortly before her death she was very active and alert for a person of her age. She made manifest that she was given to feast and rejoice when hearing the doctrine of God our Saviour preached.

Aunt Lindy, as we called her, was not a member of the visible church, but the evidence was that she loved the Old Baptist and the doctrine they believe and proclaim and contend for. She was a firm believer in a Sovereign God, Salvation by Grace and a Risen Christ. Her hope was in God's Grace applied through His Son Jesus Christ.

She left surviving her two daughters, Mrs. J. S. Young of Hampton, Arkansas, Mrs. J. W. Bowen of Tinsman, Arkansas, thirteen grandchildren, thirty-two great grandchildren and five great, great grandchildren to mourn her passing.

The funeral was conducted by the writer and Licentiate B. S. McManus, at Whitewater Church. Burial was in the Watson Cemetery at Whitewater Church where her remains were interred beside that of her husband to await that glorious resurrection when it is our hope her body will be raised in His glorified image. May God's blessings be with those who mourn.

W. A. SPEER

MRS. ETTA J. LASSITER was born August 26, 1859 in Miller County, Missouri and died January 19, 1952. She married Archie C. Lassiter in 1878 in Puryer, Tennessee and moved to Weiser, Idaho in 1900 where she

resided until 1936. She had been a member of the Primitive Baptist Church for 71 years. The survivors are her daughter, Mrs. Jewell McClure of LeGrande, Oregon and a brother, Mr. Manly Brizendine of Portland. Grandchildren are Mrs. Newel Clifford of Weiser, Mrs. Iona VanSickle of Seattle, Thomas Lassiter of Seattle, Mrs. Orval Sailer of LeGrande, Mrs. Leonard Kelly of The Dalles and Mrs. Delmer Olson of Hermiston and fourteen great grandchildren. She passed away at a hospital in LeGrande where she had been taken a few weeks before. She had lived for many years with her daughter who had so faithfully cared for her and made a way for her to go to church whenever possible. Her funeral was held at Weiser, Idaho, January 22, with Elder R. R. Wolf officiating. He spoke of her faith and hope which had been given her by her Master so many years ago and which was an anchor to her soul so often in life. She loved the church and was always present whenever it was possible. She loved to talk on the scriptures. She had read Hassells church history and was well informed on the fundamentals of the church. May her faithfulness be an inspiration and example to all of us. She wanted no praise for herself but only wanted to praise her Saviour who had done so much for her. She had been a reader of the Signs of the Times for 75 years which fact alone speaks for her faith.

She was a member of the Salem Baptist Church at Weiser, Idaho. She united with that church in August 1900 by letter from the Zion church in Grove County, Kentucky. We will miss her greatly but feel to know she is at rest with her Saviour. May God richly bless the sorrowing family.

Mrs. A. L. Tunridge, C. C.

MRS. ROSA E. AUSTIN, of Chantilly, Virginia, departed this life suddenly on January 9, 1952, aged 74. In 1917 she and her husband came from Baywood, in southwest Virginia, and resided within the bounds of the Virginia Corresponding Meeting. She showed her interest in the church by her oft attendance of the meetings.

Mrs. Austin was a daughter of the late Calvin and Margaret Murphy, of near Galax, Va. and was married to John H. Austin in 1906. She is survived by the following children: Charles W. Austin, Alexandria, Virginia; Mrs. Vera Ashbahian, Annondale, Va.; and Mrs. Verda Brown, Annondale, Va. and also one sister, Mrs. Jones Kirk, Greeley, Colo.

Funeral services were conducted at Frying Pan Church by Elderr J. D. Wood, and interment was made in the National Memorial Park, Falls Church, Va.

John D. Wood

SISTER LAURA VIOLA MORGAN was born in Brantley, Alabama September 13th, 1872. Was living in Panama City, Florida at the time of her passing, which was January 9th, 1951. Funeral services were conducted at Brake funeral parlors, by the writer in the presence of the heartbroken family and a host of neighbors and friends, the music was rendered very softly and touching, truly appropriate for such sad occasion, the floral offerings were immense, and each petal of every flower seemed to express the love and admiration, and high esteem in which this saintly Mother was held by the donors. The writer read the 23rd Psalm and also the 54th verse of 1st Corinthians, and confirmed his reasonings to the same, in an endeavor to comfort the bereaved, reiterating briefly the great change from corruption to incorruption, and from mortal to immortality and also spoke assuringly of that monster death being swallowed in a glorious victory through our Lord Jesus Christ.

The service in the parlors being over, she was carried to Greenwood Cemetery where her body was committed to the tomb there to await the coming of her blessed Lord, peace to her precious memory, and to all the bereaved go my sincere sympathy.

Written at the request of her son, Mr. Mack Morgan, Panama City, Florida.

Elder F. A. Collins  
Hartford, Alabama

#### RESOLUTION OF RESPECT

Whereas God in his infinite wisdom and mercy has removed from our midst our beloved pastor, Elder S. J. Priddy, and who has been so faithful in serving us these

Whereas Glenwood Park church feels deeply her loss in the passing of our beloved pastor many years, be it therefore resolved;

That we bow in humble submission to His holy will and express our belief that our loss is his eternal gain, and be it resolved;

That this tribute to his memory be written in Glenwood Park church book, and copies be sent to the Signs of the Times, and the Old Faith Contender for publication.

Done by order of the church Saturday night, February 16th, 1952.

Elder John Martin, Moderator Protem.  
L. B. Hylton, Church Clerk



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

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ANNAPOLIS, MARYLAND, JUNE, 1952

No. 6

## "PREACHERS CONFUSED ME"

By

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

The principal character in this narrative could be any one of the millions of people who have lived and died since man first appeared on earth. Though the related events and experience supposedly occurred in modern times, the fact that God is unchangeable and there are now and always have been two theories concerning the eternal salvation of man, the experiences told herein might have occurred at any time in the history of mankind, beginning with Cain and Abel. Perhaps the use of the expression two theories concerning the eternal salvation of man is not exactly a correct statement. Rather it should be said that from eternity God has had a purpose concerning man's eternal salvation and man has had a theory.

The character relating this experience has no name. He is just an ordinary person of average intelligence. He is a student and an avid reader, seeking knowledge both from the written and spoken word. But let him tell it.

My father and mother were church members and faithful in attendance. From my earliest recollection until I was old enough to begin to go places without my parents accompanying me, I was carried to church by my parents. After I was old enough to go places by myself I went to church for quite some time through force of habit. I had been reared to go to church. From early childhood I believed there was a God just as a believed as a child that there

were "boogers." I had heard my father's preacher talk about God and I had heard other grown people say there were "boogers" that would get naughty children. I had no particular reason to doubt either of them but had I been pressed for a reason for my belief I could have furnished none except what I had heard from others who were no wiser than I.

In the course of time and according to the laws of Nature I grew older in years, larger in physique and my reasoning powers became stronger. Likewise, I ranged farther from home and from the church of my parents. I strayed into the churches within my range. Until I went into another church and observed its services, it had never particularly occurred to me that the services at the church of my parents was very simple and lacking in many of the details that appeal to people. I had never been particularly impressed with the preaching at my parents' church. I was not sure whether it was because the preaching was of poor quality or because I just did not understand it. At any rate I began to vary the monotony of going to their church by going to other churches. My very first adventure took me to a church where, though no one was prohibited from singing, there was a select group trained to sing the songs for the service. It was really nice and impressive. The sermon delivered on that occasion was so different. It was easily understood. The preacher made it so plain that I could not see why any person could afford to take a chance on going to hell when it was so easy to go to heaven. I wondered why my father's

preachers could not make it that plain. God had a son, Christ Jesus, who gave his life that sinners might be saved. This same Jesus is in heaven to which he arose when he came from the tomb to assure us of a resurrection of the dead. He is ever knocking at the door of sinners' hearts, ready to save them if they will only accept. What more could one want than to just be able to accept Christ and be saved. Of course, the preacher stressed the propriety of the new convert being baptized, though not urging it as a necessity. He characterized baptism as symbolic of our Saviour's burial and example set by Christ which we should emulate.

Before too long, my curiosity took me to another and different church. The simplicity of the services reminded me of father's church. There was no organ and no choir. However, the songs had a different measure and a different meaning to those we heard in the church of my parents. The preacher was really a smart man. He quoted more scripture than any preacher I had yet heard. He had a different plan of salvation to offer; different than I had heard before. He said that the sinner must repent and be baptized into the church in order to attain unto eternal life, and even then unless the convert continued in his good works and exemplary conduct, he could lose all he had gained by being baptized. I went away from the services glad that I had gone. I had something to think upon.

After attending my parents' church another time or two I again went in quest of more light on this thing of salvation. I attended a service at which the minister talked in either an unknown tongue or in a foreign language. At any rate I do not know yet what he said. I noticed as the people came into the service or into the church, they would make gestures and motions. I

noticed numerous pictures and statues in the building. After I had left the service I talked with one person whom I took to be a member. I learned from him that unless one were a member of that church he would never see heaven or immortal glory unless perchance he had a relative in that church who could and would get one of their ministers to make intercession for the soul of the non-member. I did not see any Bible as I had seen in the other churches I had visited. Going to this service actually gave me a creepy feeling. I wondered if the members of that church really knew what had taken place while we were there.

For a few months I was content to go back to the church of my parents. Though I did not understand the theme of the preacher's discourses, and the service was actually dull, I felt that I owed my parents the respect to go to their services. Before long though, I decided to go elsewhere for a change and attended another and different service to anything I had attended before. The choir came out in robes and sang to the music of a huge organ. Finally the preacher came out in a robe. Over at my parents' church I had heard the preacher mention "predestination" several times. At this service the minister touched on "predestination" by saying that for hundreds of years his denomination had believed and preached predestination but recently, by act of one of their conventions or associations, had voted "Predestination" out of their articles of faith. He said too, that for hundreds of years his church had believed in baptism by immersion but had dropped the practice for that of sprinkling as a mode of baptism. In short, it seemed to me that his church had done a good job of stream-lining itself.

After these experiences I began to

read something of the history of religious denominations and occasionally checked on some of the theories advanced by reading the Bible. But really, the Bible was of little help to me. I also read much on the so-called theory of evolution. All the time my confusion became greater and the greater my confusion the more I went about listening to smart men talk, hoping to get some settled opinion of my own. I dropped in on services one day at a church where I had not been before. The music was sweet and the singing was fine. It seemed that at least thousands of dollars must have been dropped into the collection plates following a plea from the minister for money to support the church's missionary in some foreign country. Singing, announcements and the collection took up most of the time and the sermon was short. It was an impassioned plea for sinners to repent, have faith and accept Christ as their personal saviour, and unite with the church. This preacher, more than any of the others, stressed the work that the sinner must perform in order to attain unto eternal salvation which Christ had provided for all who would accept it. I learned from one of the members after services, that the mode of baptism practiced in this church was that of sprinkling.

From all the preachers I had heard thus far, I assumed that God would tolerate a certain amount of sin even among those who had been saved. But now I find myself attending a service in a rather simple, poorly furnished meeting place, which so far as the simplicity of the building itself was concerned, reminded me of my parents' church building. However, that was as far as the resemblance went. There was much singing and more praying. Too, there was quite a bit of shouting and testimony as to what the Lord had done

for the testifying members. I learned from this preacher's discourse that one who sins cannot hope to go home to eternal glory on departing this life.

This last service brought to a total of seven different denominations whose services I had attended over a given period of time. Up to this time I had not given any thought to the question of how many religious denominations there are in this country. But having gone into the meeting places of seven different ones, six of whom used the same Bible and one of which used no Bible so far as I could tell, and having heard what they called the gospel of Jesus Christ expounded in seven different ways, I concluded that I would make some investigation as to how many more denominations there might be so I would have a better idea as to how long it would take me to get around to hearing all of them. I consulted the authorities in the public libraries and my encyclopedia on this question. To my amazement I learned that there are two hundred fifty five so-called Protestant denominations and the Roman Catholic Church. My hopes of being able to hear a preacher from each denomination before making up my mind on just where I would cast the lot of my soul to insure its ultimate salvation, were dashed to pieces by this information. I then and there concluded that my time would be better spent by research and reading than it would be in the elusive search for the right church. So, to reading and meditation I dedicated my spare time.

I first turned to the theory of evolution advanced by some of our smart men; the theory that man was not created as the Bible teaches, but evolved from a minute cell, first as an animal of some kind, which by environment and by the laws of necessity, developed and progressed through thousands of

years into a man. This is such a deep subject that one is compelled to explore many other possibilities, probabilities and angles. Exploration of the subject posed many questions not necessary to be repeated here or answered here. But one serious question does seem to call for an answer from the smart men. How do you account for the "cell" from which man evolved, if in fact man evolved from a minute cell rather than from the creative act of God? If you answer that the cell was created, then might you not be mistaken as to man not being created as the Bible teaches? If you answer that you do not know and cannot account for the existence of the cell from which man evolved, then might we not be justified in being skeptical of your theory of how man came into being? Not being able to accept the theory of evolution, I turned my limited reasoning ability to a dissection and analysis of the various theories of God's plans, purposes, intentions and wishes concerning man that I had heard expounded from the pulpits of seven different denominations. In so doing I reasoned from the premise that there is a God. The moon and stars which give us light by night and the sun which gives us light by day, all testify in unison to this fact.

As I see it, the Bible's teaching that there is a God would not be acceptable proof of His existence were it not corroborated by the hosts of nature on every hand. I reasoned that in creating the earth and all things that exist on it, God had a purpose. Even men who erect great buildings or bridges have a purpose in mind in building such structures. With this purpose God had a determination. A determination that His purpose would be accomplished assured that it would not fail. But now, back to God and man whom He created. My father's preacher believed and

preached that before God made the first man, He had chosen for Himself a people to whom in time a hope of life eternal would be imparted, and that for this people God made provision after death; that of this people not one would be lost because at a time appointed of God, a Saviour would come, sent from God and the Son of God, to pay with His life for the sins of His Father's people. Another minister I heard preach, believed and preached that Christ, the Son of God, died for the sins of all the human family, leaving nothing for the individual to do but accept this gracious gift from on high, believing on Him and living a life expected of one who professed to believe in Christ. Still another preacher believed and preached that Christ died for all men, but that the sacrifice made by Christ for men's transgression would avail nothing unless the individual believed, repented and submitted to baptism. Still another preacher to whom I listened believed and preached that even after Christ died for our sins and returned to His Father, He continues to plead with the individual sinner to open the door of his heart and allow Christ to come in and save him.

Now, these four preachers used the same Bible. I reasoned that it could not be the fault of the Bible because no one book, though it be a holy book, could teach four different theories involving but one God. Of course, when the four different sermons were analyzed and classified, actually only two theories appeared; one holding that God chose for Himself a people none of whom would be lost, and the other holding that man chooses for himself whether he will be one of God's people and if he does not so choose he will be lost. Put in another way, the two opposing doctrines hold: God chose for Himself a people for whom Christ later died and

of these none will be lost. God wants every one of the human family to be saved but only on the condition that they accept Christ will they be saved because God cannot save the individual who refuses to accept Christ as his Saviour. So, when the four different sermons and doctrines I had heard had been boiled down for their substance and actually only two theories were left, I still said that the fault was not with the Bible these four preachers used. But my mind had not yet been made up as between these two opposing doctrines or theories.

I decided to explore one or more of the angles to the theory that Christ died for all mankind but the salvation provided by His death must be accepted by the individual. So, I asked one of the believers of this doctrine, this question: 'How were those people who lived and died before the coming of Christ, to be saved, if the individual must accept Christ as his personal Saviour?' The answer was that those people were saved by faith in the Christ that was to come and if they did not have faith in Him they were lost. This did not satisfy me because in those days of no schools, no radios, no books, no newspapers, no printing presses, no telephones and no postal service, literally thousands of people must have lived and died without ever having heard of the prophecies concerning the coming of a Saviour. This same lack of communication doubtless prevented thousands of people in the long ago from hearing of the law under which the people to whom the law was given, lived and died but without being able to keep the law.

If I were to accept this theory, that men were saved by faith in the Christ that was to come, then I must also accept the obvious corollary to this theory, that is, that there were some who never heard of the coming of Christ, and

never heard of the law which obtained until the coming of Christ, and therefore could not have faith in something they never heard of and having lived and died without having an opportunity to hear of the Christ that was to come and save them from their sins, and without opportunity or reason to have faith in this Christ of whom they never heard, they could not justly be condemned to everlasting punishment though their sins were as scarlet. Having run this reasoning to where such a theory would put a murderer in heaven alongside my dear sainted mother, I had gone far enough to prove its falsity.

I then turned to give my attention to the matter of those poor unfortunate people to whom missionaries are being sent for the purpose of preaching to them the good news that Christ came into the world more than nineteen hundred years ago and gave His life that man may be saved. I soon ran into the same trouble I had in exploring the other angle. I found that Christ fulfilled the law which man had not been able to keep, and therefore the people who have lived since the fulfillment of the law and died without an opportunity to hear of this Christ, cannot justly be condemned to everlasting punishment, though they were sinners of the deepest dye; they had lived and died in far off lands without ever having heard of Christ and without an opportunity to hear of Him and accept Him.

Following these explorations I made a check on that church where the minister talked in a foreign tongue and the members gestured. I found from history that the head of the church or denomination, is in Rome; that he is recognized by the members of the church as being a man without fault or sin and claims to be the successor of St. Peter and the representative of Christ

on earth. I learned further that he proclaims the doctrine which the members of the church must embrace. But what really brought my research on this angle to a quick conclusion was the fact that this church had no head until more than three hundred years after Christ and at one time there were three men claiming to be the head of this Church and Christ's representatives on earth. Undisputed history revealed this illuminating fact. Consequently, I was not seriously impressed with the thought and contention that if I were not a member of this particular church when I die, my soul would be lost, unless my brother-in-law who is a member of that denomination would get a minister of that faith to intercede for my soul.

As a result of my exploration, meditation and investigation, these questions came into my mind: Did God, by the act of creating man, become obligated to man in any way? At what stage in the history of mankind, did man become so powerful that God cannot save him unless man will accept salvation? Can God do anything He wants or wills to do? Is God to be successfully resisted by the very creature He created? Could God have known when He was preparing a place for His children after death, how to prepare not knowing just how many of His creation, or whether any of them, would accept his proffered salvation of their souls?

With these questions in my mind I went back to my father's church where I had sat through so many dull, drab sermons. Up to this time the Bible had not meant anything to me because I could not get anything from reading it. The fact that people said it was genuine, and was the inspired word of God did not necessarily mean anything to me. I am accustomed to demanding

proof of statements others make unless I am in some way personally acquainted with the facts about which the statements are made. In short, I do not think the Bible would mean anything to me yet had not my travels and experiences corroborated the scriptures on which I sometimes think I now have some light. Up to this time my father's preacher's sermons meant nothing to me. But now, it was different somehow on my next going to hear him. On that morning, had I handed him a list of the questions that had come into my mind, he could not have done a better job of answering them to my satisfaction.

In that sermon he portrayed to me and I believed it and understood it, a God that is not under any obligation to me in any way for having created my ancestor Adam. He showed me that progress and education have not changed the nature of mankind. He showed me and I understood it, that if man can successfully resist the Spirit of God when God is of a mind and purpose to have man, then God is not all powerful and I could not trust him all the way. He showed me a God that is all-wise and knew from before the making of the dust from which Adam was created how many souls would be housed in the climes of glory eternal. The reflection from the love of this God of whom the preacher talked, was so bright that my own sins and unworthiness loomed as mountains, so to speak and made them so vivid to me that I was then and there of the conviction that if God should consign all mankind to doom and destruction, only justice would be done. As against the pleas of the preachers I had heard saying and exhorting, "Christ will save you if you will come to him and accept him as your personal saviour," father's preacher quoted this scripture to forever settle that question in my mind, and should

settle it for any who believe there is a God and a Christ and that the Bible is to be believed: NO MAN CAN COME TO ME EXCEPT THE FATHER WHICH HATH SENT ME DRAW HIM AND I WILL RAISE HIM UP AT THE LAST DAY.

THE END

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Williamstown, Kans.

April 9, 1952

"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 upon the earth, the time of the singing of birds is come and the voice of the turtle is heard in the land." Sol. song 2.

This is the Scripture which seems to be occupying my mind just at this time. Primarily I think it presages the entering of the gospel dispensation, tho it is pleasant when we can appropriate these words to our individual experience and I think we are doing no violence to the truth when we can so appropriate them. No doubt it represents the voice of the Lord addressing his bride, the church. He addresses her as "My love", that is to say, the one he loves. And what applies to the church collectively does in a great measure apply to each member of his body individually. He addresses her as if she is "Down" and this state of being Down every dear child of grace can readily assimilate. We are won't to call it Down in the dark valley of despondency. It is needless to try to define this state for every true child of grace is familiar with it. Many of the old patriarchs, prophets and kings were down, so to speak. I am thinking of Joseph as he was in the dungeon through no fault of his own. But his bondage was timed to the pleasure of God to deliver him. Of Job who was deprived of his loved ones and of his earthly possessions and suffered the taunting and ad-

verse counsel of his wife. Dost thou still retain thine integrity. Curse God and die. Nay, dear child, he did retain his integrity; his answer was, "have we not received good at the hand of the Lord and shall we not also receive evil." In the end he could say, "I know that my Redeemer liveth" and that he shall stand in the latter day upon the earth. He declared God knoweth the way that I take and when I am tried I shall come forth as gold. I am thinking of David when he was down in a horrible pit and the miry clay. "I waited patiently for the Lord," said he, "and he inclined unto me and heard my cry. He brought me up also and set my feet upon a rock. He established my goings and he hath put a new song in my mouth even praise unto my God." These with others of God's humble poor, I find it convenient to refer to, for these were examples to us to show there is no pit too deep, no dungeon too dark, and no trial too severe for the Lord to undertake for our deliverance and we rejoice in the assurance the beloved apostle gives us when he said, "We are troubled on every hand yet not distressed, we are perplexed but not in despair, persecuted but not forsaken, cast down but not destroyed.

How sweet is the voice of our Master when we can hear him say, "Rise up, my love, my fair one and come away for lo the winter is past, the rain is over and gone." The cold season is broken up now and the Sun of Righteousness is risen with healing in his wings. Rise up and come away, the winter is past the rain is over and gone. When it rains the sky is overcast with clouds and it is a gloomy day but it brings a blessing, without which we could not long survive. A blessing in disguise. When it is over and gone all nature seems to smile, the flowers appear upon the earth, the time of the

singing (of birds) is come. "Of birds" are supplied words, so omitting them we are sure this singing applies to the Lord's little ones. When their cold season is broken up and the dark clouds of gloom are dispersed they give vent to their joy; they break forth into singing, yea the fir trees rejoice at thee and the cedars of Lebanon. These cold, dark seasons are memories now. But we are not unmindful of the fact, they will return again. God has declared as long as time exists, day and night and winter and summer, and seed time and harvest shall not cease. According to God's providence the one follows the other in perfect rotation. But the same God who ordered all things from the beginning is still able to deliver. Our father is still at the helm.

These seasons naturally, are a symbol of our spiritual experience. So think it not strange, brethren concerning the fiery trials which are to try you. This is God's way of preparing your hearts to call upon him. Showing us how futile are our efforts to eliminate the clouds or change our winter into summer. So let us wait patiently for the Lord. "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint." Now to view this from a prophetic standpoint. "Rise up, my love, my fair one and come away." No doubt the Lord is referring to the time long waited for when his bride, the church should be delivered from under the law and ushered into the glorious liberty of the children of God, the ushering in of the gospel dispensation, when the words of Jesus should be fulfilled. "The people which sat in darkness saw great light and to them that sat in the region and the shadow of death light is sprung up," yea the sun of righteousness is risen now with heal-

ing in his wings, Jesus the light of the world. John pointed to him saying, "Behold the Lamb of God who taketh away the sin (not sins) of the world." The sin of the world was a broken law. He took it away. "He took away the first that he might establish the second," that is, speaking of the two covenants. As it is written, "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Juda, not according to the covenant that I made with their fathers in the day that I took them by the hand led them out of the land of Egypt, which covenant they break although I was a father unto them." "But this is the covenant that I will make with them after those days, saith the Lord; I will put my law in their hearts, I will write it in their inward parts and they shall no more teach every man his neighbor and every man his brother saying, Know the Lord, for they all shall know me from the least even unto the greatest of them and their sins and their iniquities I will remember against them no more forever."

No need to go back under that old covenant and try to teach our neighbor and our neighbor's children to know the Lord. Under this new covenant this is forbidden but it is a sacred duty and a privilege to bring up our children in the "nurture and admonition of the Lord." It is time now to rise up and come away from that old covenant, the law of carnal commandments. "For ye are no more under the law but under grace. Jesus hath taken away the sin of the world. He hath also taken upon himself our many sins and hath made complete atonement therefore. It was indeed, a gloomy day, a gloomy prospect for the people of God under the law, for the law was rigid in its demands. "The soul that sinneth it shall die," and behold, "All have sinned and



come short of the glory of God." Our finite minds are too weak and our hearts too corrupt to offer up adequate praise to Jesus for taking away this sin of the world and that he, himself should be the surety for us and suffer the penalty of death which was justly ours to suffer. The winter, that cold season is past now, the rain, that gloomy day is over and gone. The flowers, a symbol of God's spiritual people appear upon the earth. That new earth, of which it is written, "the whole earth is at rest and quiet; they break forth into singing, yea the fir trees rejoice at thee and the cedars of Lebanon." All evergreen trees, Jew and Gentile saying "since thou art laid down no feller is come up against us." Our obligations have been cancelled, the debt is paid and Divine justice is satisfied. Jesus paid it all.

Truly the time of the singing is come and the voice of the turtle is heard in the land; the voice of the turtle, that is the turtle Dove. As he thus addresses his bride, the church, "My dove, my undefiled, Let me hear thy voice, Let me see thy countenance for sweet is thy voice and thy countenance is comely." Yea, her voice is heard in the land now as in contrast to the sea, the sea being an emblem of the legal dispensation. As it is written in connection with this unspeakable act, "I saw a new heaven and a new earth for the first heaven and the first earth were passed away and there was no more sea". Christ's redemption is complete, that old covenant, the legal dispensation is relegated to the past. The work of salvation is finished and our God has declared, "I make all things new." This law never was designed to give eternal life even when it was in force, much less now after it has been done away. What folly then to seek justification by the deeds of the law; "For by the deeds of the

law no flesh can be justified. For what the law could not do, in that it was weak through the flesh, God sending his son in the likeness of sinful flesh and for sin condemned sin in the flesh."

So again the words of this text: "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 upon the earth, the time of the singing is come and the voice of the turtle is heard in the land." So with all this bespeaks a deliverance from the law of carnal commandments, so let us rise and come away and be not entangled again with the yoke of bondage. "Sing unto the Lord, sing psalms unto him, talk ye all of his wondrous works, make known his deeds among the people. Glory ye in his holy name for truly the Lord hath done great things for us whereof we are glad." Truly the "time of the singing is come and the voice of the turtle is heard in the land."

Sing ye saints, make joyful mention,  
Christ is our complete redemption.  
May we sing the joyful story  
In the higher world of glory.

Jesus Reigns.

L. L. SCHENCK

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Eld. R. W. Rhodes,  
Lillie, La.

DEAR BROTHER RHODES:

I will try to write you this morning in answer to your comforting and gladly received letter of a few days ago. I hope that you are well and enabled to rejoice in the love and mercy of God in whom there is no variableness neither shadow of turning. Neither is there salvation in any other, for there is no other name given under heaven or among men, whereby we must be saved.

It seems for the past three or four weeks that I have been in a great siege of darkness, where I could neither see light, or cry out to any comfort of mind.

But, as it were, cut off from the land of the living, from the soul cheering presence of my Savior, but it seems in the last few days that a beam of heavenly light has shined across the horizon. And that it has pleased Him from whom all blessings flow, to restore His soul-cheering presence to my cast down soul, and enabled me to rejoice in the name of Him who said, "In this world you shall have tribulations, but be of good cheer I have overcome the world." Thanks be unto God He did not say that we should overcome this world, and therein is my hope that Jesus overcame the world, for I know that I cannot.

Paul says, "We glory in tribulation, 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." Paul also tells Timothy, "Be thou therefore not ashamed of the gospel of Christ or me His prisoner, but be thou a partaker of the affliction of the gospel according to the power of God who hath saved us and called us with an holy calling, not according to our works but according to His purpose and grace which was given us in Christ before the world began." We are also told it is through much tribulations that we enter the kingdom of God. And think it not strange concerning the fiery trials which are to try you, as though some strange thing has happened unto you. He also says the trial of your faith is much more precious than gold which is tried in the fire.

So when it pleases our Heavenly Father to restore His soul-cheering presence to our weary hearts, and the Holy Spirit to bear witness in our hearts to the sufferings of Christ, then we are made to glory in tribulations; for the Holy Spirit takes the things of Christ and shows them to us, and I be-

lieve here witness in our hearts and his witness if true, to wit, that He was tempted in all points like unto His brethren, yet without sin. Though He were a son yet learned obedience by the things He suffered. I believe that the Holy Spirit bears witness in the hearts to the agony suffered by our Savior in the garden when He said, "My God, my God, why hast Thou forsaken me?" I believe the Holy Spirit also bears witness, in our hearts, at His own good pleasure, that our Savior is a merciful High Priest, and that in being tempted in all points like unto His brethren, He is able to succor them that are tempted and is touched by their oft infirmity.

"Blessed are they that mourn, for they shall be comforted. Blessed are they that do hunger and thirst after righteousness for they shall be filled. Blessed are ye when men shall speak all manner of evil against you, as the apostle tells us, in all these things we are more than conquerors through Him that loved us and gave Himself for us."

Unto you my Father's children that dwell in darkness and tribulations a part of your time, our Savior has said, "In this world you shall have tribulations, be of good cheer I have overcome the world." And as John was shown that throng which no man could number of all nations, kindred, tongue and people, these are them that come up out of great tribulations and have washed their robes and made them white in the blood of the Lamb. And they shall be with the Lamb, God will wipe all tears from their eyes, the Lamb will be a light unto them. Neither shall they hunger or thirst any more, for the Lamb will lead them and feed them. Blessed are they that do hunger and thirst after righteousness, for they shall be filled. Now all praise, honor, glory, dominion and power be unto God and to the Lamb for Thou wast slain

and hast redeemed by Thy blood out of every nation tongue and people, even so, amen.

If what is written, is in your humble judgment, the truth receive it for the truth sake, if not, cast it aside and receive it not. Write me when you have a mind to.

Your brother I hope in Christ  
and in tribulations.

J. H. HAMRICK,

\* \* \*

313 E. Barrett St.,  
Tyler, Texas.

P.S. I know that what I write myself is no good, but in your humble judgment, that the Lord may direct my pen and you have been comforted by anything I have written, and you think that it would be of any comfort to the poor and afflicted children of God, you may use my letter as you think best. I have nothing in view other than to ascribe greatness to our God. If God be pleased to make me a servant that I may be enabled by His grace, to give a cup of cold water to one of His little ones in His name, His will be done.

J. H. HAMRICK.

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Lillie, La.  
April 6th, 1952.

Eld. D. V. Spangler,  
Annapolis, Md.

DEAR BROTHER IN CHRIST:

At the request of old Brother and sister W. M. Harwell of Poplar Bluff, Mo. I am writing an article, the Lord willing, for publication in the Signs Of The Times, if you approve it for publication.

I will quote the Scripture they requested me to write on, "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Pet. 4-18.

Now I am sure that this is a very great, and extensive, and deep subject,

and I fully realize that I am utterly dependent on the Lord, and the light of His Spirit, to be able to rightly divide the word of truth, upon this great subject, as well as any other scriptural subject, because, with the depraved, blind and sinful nature of Adam, it is evident that these things are hid from the wise and prudent, and it is utterly impossible for anyone to find anything that God has hid from them, and it is said in this scripture that I have slightly mentioned. At that time Jesus said "I thank thee O Father Lord of Heaven and earth because thou hast hid these things from the wise and prudent, and hast revealed them unto Babes." Matt. 11-25.

So we are entirely dependent on Him, who does both the hiding and the revealing, of these things, and it is both hid and revealed because it seemed good in God's sight that it be that way according to this and other scriptures, and there is nothing in Heaven, earth or Hell that can prevent it from being, hid from the wise of this world, and there is nothing in either place that can prevent the Lord from revealing these things to those whom Jesus called Babes. So I hope brethren we are small enough in our own sight and estimation to be among that class He called Babes, and that He will reveal to me and guide me into the truth.

Now there are many different phases of almost any subject in the Bible, and so it is the case of the Subject of the Righteous. Jesus in His teachings said, "For I came not to call the Righteous, but sinners to repentance," Matt. 9-18. So it would seem that Jesus must have had some manner of reasoning on this subject, along the line, that there are some who are righteous in their own estimation, not actually so, but think and feel themselves righteous, and in another place we read of a people who

are righteous in their own eyes, but it is sinners, who are made to know they are sinners whom Jesus came to save.

Then according to Rom. 3-10 where it says, "As it is written there is none righteous no not one." I think this statement is just as true in its proper phase and meaning as any other place where the word Righteous is used, but I believe Paul had under consideration, the depravity of all of Adam's race, all the descendants of the Federal Head of the Human race, as Paul also says in Rom. 5-12 where He says, "wherefore as by the disobedience of one man, sin entered into the world; and death by sin, so death has passed upon all men because all have sinned." So we can see in this sense there is none righteous, no not one. Then what does it mean where Peter speaks of the Righteous, who are scarcely saved? I think He is speaking of the Children of God who are made righteous, by the blood, righteous, and grace of God, we know that all God's people are righteous in this sense of the word by many scriptures.

Now in order to prove from a scriptural standpoint that there are those set forth in the scriptures, as being righteous in some sense, I want to quote you the saviour's language in Matt. 13-43. "Then shall the Righteous shine forth as the sun in the Kingdom of their Father, who hath ears to hear let Him hear." Also in Matt. 25-37, Jesus says, "Then shall the Righteous answer Him saying Lord when saw we thee ahungered and fed thee, or thirsty and gave thee drink?" So we see that in this sense there are those who are truly righteous, through the blood and righteousness of Christ. We also see from Rom. 3-10, "that there is none Righteous within and of themselves, but sinful, unrighteous, unholy, and sinners." There are many other scriptures that would

prove these things but suffice this for the time being on these phases of the subject.

There is also abundant scriptures to show many who think they are righteous, and who so announce themselves, and they are sometimes referred to as righteous, as in the case of those already referred to where Jesus is recorded as saying, "I came not to call the righteous, but sinners to repentance" Matt. 9-18 and other places. Also in Lk. 18-9. And He spoke this parable unto certain which trusted in themselves that they were righteous and despised others. This is the parable of the Pharisee and the Publican, who went to the house of the Lord together, and the Pharisee stood, and prayed thus with Himself, God I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. Then He goes on and sets up all His good works, but not so with the poor trembling child of God but He stood afar off, and smote upon His breast saying, "God be Merciful to me a sinner." So you can see the difference, one was a righteous man in His own eyes, and the other was a great sinner in His feelings, Jesus came to call one of them to repentance, and not the other one, one of these went down to His house justified and the other didn't.

Now I think what is under consideration, about those who are scarcely being saved, is that the child of God being made to see His extreme and sinful condition, and His terrible dependence, upon God, and His helpless condition, to the extent that Jesus says in St. Jno. 15-5, "For without me ye can do nothing." With all this manifest in the heart of a child of God then He most certainly feels that if He is saved at all He just will be, as David said, "He brought me up also out of a horri-

ble pit, out of the mirey clay and set my feet upon a rock, and established my goings" Ps. 40-2, with David in this condition then certainly it must have appeared that if saved at all it would be scarcely indeed.

But in reality there is no saving nor salvation except of the Lord and being the only salvation that there is, then certainly those convicted deeply of their sins, would feel that they would scarcely be saved, but in the light of God's inspired teachings on the subject, when the Lord teaches His people to see their true condition, and brings them to behold the Lamb of God that taketh away the sins of the world, then they are given to see that there is no scarcity at all, but an abundance of Mercy, and Grace, and righteousness through our Lord Jesus Christ, as Peter mentions in 2 Pet. 1-2 saying, "Grace and peace be Multiplied unto you, through the Knowledge of God and our Saviour Jesus Christ. Then Salvation isn't scarce, and it is a good thing indeed that it isn't, as sinful, depraved, needy, and Helpless as we are without Him.

We find in support of this same thing, of the abundance of the Lord's salvation, in Isaiah 40:1-2. He commands, "Comfort ye comfort ye my people saith the Lord, speak ye comfortably unto Jerusalem tell her that her warfare is accomplished, her iniquity is pardoned, for she hath received at the Lord's hand DOUBLE for all of her sins. This does not indicate any real and genuine scarcity at all of their salvation, but it certainly does have some bearing on the proof that it is only a seeming scarcity, and may be for our exhortation to, Strive to enter in at that straight gate, because many shall seek to enter in and not be able. He also speaks of the real way as narrow and the seeming way as broad, but there is

just a few in that straight way, as Jesus says, "Straight is the gate and narrow is the way and few there be that find it" Matt. 7-14. This shows that they are scarce that will be in it and that many will not be able to go in this narrow way, even though they seek to enter therein as is recorded in Lk. 13-24. "Strive to enter in at the straight gate, for many I say unto you shall seek to enter therein and shall not be able." So the Lord's people do enter in through that straight and narrow way, but they are scarce so to speak, compared with the many who seek to enter and are not able.

Noah was scarcely saved, with His family, from the terrible flood which rose above the tops of the highest mountains, while the teeming and countless thousands of other Human beings, together with all the animal and fowl creation perished in the mighty flood waters. Lot and His two Daughters escaped from Sodom, and was saved, while all the inhabitants were destroyed, and Lot's wife looked back and became a pillar of salt. Daniel the Prophet was scarcely saved from the Lion's jaws, when cast in the Lion's den, so to speak, for when those who cast Him in were cast in they, had all of their bones crushed by the mighty Lions before they reached the bottom of the lion's den, the same thing was true of the Hebrew Children, David, Job, Rahab, Jónah, in the fishes belly, and many others who were righteous were scarcely saved, and delivered, by the power, Mercy, the Grace and Righteousness of Jesus Christ our Lord.

So then this scriptural question, For if the Righteous scarcely be saved where shall the ungodly and sinner appear? This to me shows that this scarcity has to do with the fact that they being Washed in the blood of

Christ, and redeemed, from sin, would have forever perished if it had been dependent on their own merit, or anything good that they were to do, true enough the Sheep on the right hand of the Saviour, when He said "Come ye blessed of my Father inherit the Kingdom prepared for you from the foundation of the world, for I was hungry and ye gave me meat, thirsty and ye gave me drink I was a stranger and ye took me in, Naked and ye clothed me, I was sick and ye visited me, I was in prison and ye came unto me." Matt. 25:35-36. And the very next verse calls the sheep The Righteous, by saying, "then shall the Righteous answer Him saying, Lord when saw we thee hungered, and fed thee, or thirsty and gave thee drink?" And so on, so then it would seem that the sheep, the righteous, were in much better shape than they thought, but to them it seemed that they thought and felt, that they were just scarcely being saved, that they could not claim to deserve it in the very least, they wanted to know when they had ever done anything good? So far as their salvation was concerned, on what they had done, they felt scarcely to be saved at all.

So dear brethren and sisters, I believe with each of you there is a real scarcity of any merit of salvation in you that you can see, and that you can feel, and if one should ask you how plentiful the prospects of any salvation of you on what you had done, I am sure that you would have to say that it was scarce indeed. But when ask, about the merits, righteousness and salvation, through that Lamb of God, that taketh away the sins of the world, I believe that they are all brought to believe, that there is bounties of it, yea a double portion indeed as Isaiah 40:1-2 states, "For she hath received at the Lord's hand double for all Her sins."

Dear Brethren when we consider the expressions that the sheep made when the Saviour called them, to come and inherit the Kingdom, and what the goats said, they felt, there would be no scarcity with them, and they were sinners of the deepest die, then if the Righteous, the sheep were so sinful, so vile, and so needy, and so poor, and void of righteousness in their feelings, and they are so scarcely saved in this sense, where O where will the truly ungodly, and sinner appear? All we have to do is look at what the Lord says about it in this same chapter, where He says, "and then shall the King say unto them on his left hand, Depart ye cursed into everlasting fire prepared for the Devil and His Angels, this is where they will appear because the Lord Jesus Christ has already told us so in Matt. 25-41. Not only this but David in Psalms 9-17 says the Wicked shall be turned into Hell and all the nations that forget God. Then this doesn't leave any question as to where the ungodly and the sinner will appear.

The children of God will appear on the Right hand of Jesus, the blessed Saviour, and shall hear that welcome call, come ye blessed of my Father inherit the Kingdom prepared for you from the foundation of the world, that is where He will appear, and these shall go away into everlasting punishment, but the righteous into life eternal Matt. 25-46. There can be no mistake about where either the ungodly, and wicked, nor the child of God or Righteous, shall appear according to this last verse of scripture, and reference, one is to appear in everlasting punishment, the other into life eternal, the Humble Child of God was scarcely Righteous, in His feelings, and the other thought that He had no scarcity of righteousness at all. What a great contrast in these two characters, one thought He was

righteous and he was an ungodly man, and a great sinner, in that Christ was not His righteousness, and the other thought and felt to be a great sinner, and felt to be scarce of any righteousness, and yet through Christ He was Righteous and made free from sin through the precious blood and righteousness of our Saviour and Redeemer.

Dear humble trembling Child of God, be encouraged, because you do feel to be a sinner, because you are made to feel poor and scarce of any righteousness, O how rich you are indeed, because Jesus said in His Great sermon on the mount, "Blessed are the poor in spirit for theirs is the Kingdom of Heaven, Blessed are they who hunger and thirst after righteousness for they shall be filled." See Matt. 5, 1 to 6, when you are poor, hungry, thirsty, mourning and weeping, you are in a different condition altogether to the high, proud, mighty, full, and rich fellow who feels that he is so righteous, and that they have no doubts within themselves, because they are completely deceived, and think they are righteous altogether, and there will be no scarcity of salvation for them at all. Lk. 1-53 says He hath filled the poor with good things, and the rich He hath sent empty away.

One of Jesus' Disciples ask this question, Lord are there few that be saved? So we can see from this, and observation, where and who the ungodly and the sinners are, they are those multitudes who feel to be righteous, that feel to be rich, that feel to be secure, in their own righteousness, they make great pretenses of religious abilities, and accomplishments while on the other hand, the real Righteous feel to be poor, sinful, needy, unworthy, unprofitable, and indeed scarce of anything good, as Paul said on one occasion, "I

know that in me that is in my flesh there dwelleth no good thing, the will is present with me but how to perform that which is good I find not, O wretched man that I am who shall deliver me from the body of this death?" Rom. 7, 18 to 24.

Now dear Brethren I want to say that I may not have been given the true light, and understanding on this great subject, but I hope I have not done any violence to the word of inspiration, in what I have written on it, if I am not deceived it has been my true desire to write to the glory of God and the comfort of God's people. I feel that whatever else it may teach, that many, many scriptures make it very plain, that His people will be saved with an everlasting salvation, without the loss of one, and all who are not the Lord's people, will hear that woeful depart ye cursed into everlasting fire prepared for the Devil and His Angels. That is where the ungodly and sinner will appear.

May the Lord bless us to understand His Holy and scriptural teachings, and be enable to render praise and Glory to His Holy Name and to receive comfort, food and consolation from, all which is or was written aforetime for our learning. Your very unworthy Brother, in hope of everlasting life through our Lord Jesus Christ.

R. W. RHODES

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We are glad to inform our readers that with this issue the title of Elder J. D. Wood is being changed from Assistant Editor to one of the Editors. This action was taken by the board of trustees recently, and in the future we hope to have an editorial every other month from him.

D. V. SPANGLER, *Editor.*

## EDITORIALS

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**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 delivered 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." (St. John, 6th Chapt.) 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." And Paul wrote in 2nd Timothy, "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 before the world began." It is a glorious thing to contemplate the sureness of the salvation of the Lord's people.

The exact number of specific persons

who should make up the "body" of Christ was determined from the foundation of the world; and they are, "—blessed with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; 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 the 139th Psalm we find this wonderful declaration: "I will praise thee; for I am fearfully and wonderfully made; marvelous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."

These Scriptures, together with many others, show that the church is a determined number of the Adam race, loved of God, who should be his heirs and joint heirs with his Son Jesus Christ. Witness the following also: "No man can come unto me except my Father which hath sent me draw him; and I will raise him up at the last day." "All things are delivered to me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." "And the Lord added to the church daily such as should be saved."

The religious world is afraid that many are going to be lost who could be saved; and that there are many who are fallen away after they are "saved". If our God were this kind of a God, we

would be in a most precarious condition. But the evidence is, brethren, that heaven will be fully occupied,—not too many or too few; for nothing is left in the hands of men. "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." (Romans 9:15-16) Salvation is not conditioned on a good and orderly walk, (these things are the fruits of the Spirit), but is made certain as shown in the following: "Blessed be the God and Father of our Lord Jesus Christ, who 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." (1 Peter 1:3-5)

Paul was not fearful of the Lord's people being lost, for he said, "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) Salvation is not something that may be bandied about, nor sold, nor bought, nor lost; but it is secured to us by the eternal

will of God. It pertaineth to all the elect of God, not to all the family of Adam.

Preaching the gospel is unto those who have an ear to hear it, and is glad tidings of great joy to them, confirming them in their hope. When Jesus ascended up on high, he led captivity captive, and gave gifts unto men. This was for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. (Ephesians 4:8 and 12) It is not in their power to persuade men to believe, for, "This is the work of God that ye believe on him whom he hath sent." "It is the spirit that quickeneth; the flesh profiteth nothing." God sends forth his servants to minister unto the household of faith, not to proselyte. It certainly is not preaching the gospel,—the power of God unto salvation, to preach that salvation may be accepted or rejected, or to declare that many are going to hell because the efforts of men have not been exerted to convert them. God has ordained the calling as well as he has the redemption; and there is not a spot in all the world so remote but that the Spirit of God works there in the heirs of salvation as much so as in the so-called christian lands. If even a small part of salvation were left to the volition of men there would be no salvation. Even in this enlightened age men are not able to put life into inanimate objects; and we know of nothing more inanimate than one who is dead in trespasses and sins.

Salvation is not universal as some teach; neither is it conditional as some aver. But it is absolutely sure and certain to every one for whom Jesus shed his blood, and for whom his body was broken, and for whom he arose as their justifier before God. There are those of whom Jesus said, "But ye believe not, because ye are not of my sheep,

as I said unto you. My Sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." There are vessels of wrath fitted to destruction, and there are vessels of mercy afore prepared unto glory. (Romans 9:22-23) The destination of each is prepared for them after this world. The amazing thing is that all are not vessels of wrath. The love and mercy of God is manifest on the one hand, his justice on the other; no one can charge him with injustice, but many will praise him for his mercy.

May our God enable us to contend earnestly for the faith, and be zealous of his name's honor and glory.

J. D. W.

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Denton, Ky.

April 13, 1952

*"Who is the figure of him that was to come" Romans 5:14. "Let Israel hope in the Lord from henceforth and forever (Psalms 131:3).*

I have quoted two texts of scripture and at the present moment I do not feel that I shall be able to say anything in connection with either that would be of any interest to the dear children of God. In fact I know by experience except the Lord leads my mind and directs my pen I cannot write anything that will be worth while. First we will try to consider the first text hoping that the good Lord will bless us to say or write something that will be of interest to some one at least.

God has since the foundation of all material things, has taken natural as material things to make comparison

figures of spiritual things or things to come afterwards. Let us take particular notice how the apostle says this He says, who is the figure not a figure the one figure and the one to come was evidently Christ. So our desire is to view this figure correctly and scripture and see if we can see the resemblance of the antitype. To make the matter more clear we will quote the pretext to the above Scripture. Paul says nevertheless death reigned from Adam to Moses even over them that had not sinned after the similarity of Adam's transgression who is the figure of Him that was to come.

Romans 5:14 so after God had created the Heaven and the earth and all the host of them saying "let everything bring seed after his own kind, He then says, And God said, "let us make man in our image after our likeness and let them (notice how he says this and let them not Him) have dominion over the fish of the Sea and over the fowl of the air and over the cattle over all the earth and over every creeping thing that creepeth upon the earth. So God created man in his own image in the image of God created He him, male and female created He them, and God blessed them and God said unto them. Be fruitful and multiply and replenish the earth and subdue it and have dominion over the fish of the sea and over the fowl of the air and over every living thing that moveth upon the earth." And God said, "Behold I have given you every herb bearing seed which is upon the face of all the earth and every tree yielding seed to you it shall be for meat (please notice in particular the above wording and keep it in mind, in the which is the fruit of a tree yielding seed to you it shall be for meat) and to every beast of the earth and to every fowl of the air and to everything that reapeth upon the earth

wherein there is life I have given every green herb for meat and it was so, and God saw everything that he had made and behold it was very good, and the evening and the morning were the sixth day. Gen. 1 26-31.

Thus the heaven and the earth were finished and all the host of them. And on the seventh day God ended His work which he had made and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all His work which God created and made. These are the generations of the heavens and of the earth (notice not heaven but heavens more than one for there are material things he is speaking of). When they were created in the day that the Lord God made the earth and the heavens. And every plant of the field before it was in the earth and every herb of the field before it grew. We note from the above scripture that all the host of the heaven and earth were finished in the creation before they were formed of the dust and placed in the earth or on the earth. For the Lord God had not caused it to rain upon the earth and there was not a man to till the ground.

But there went up a mist from the earth and watered the whole face of the ground. And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God planted a garden eastward in Eden and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food and that everything that was made was made for the man and that he was to have dominion over it. The tree of life also in the midst of the Garden and the tree of knowledge

of good and evil. Gen. 2 1-9. Then it goes on down a little farther in the same chapter beginning with the 15th. verse, and the Lord God took the man and put him into the Garden of Eden to dress it and to keep it. The Lord God commanded the man saying, of every tree of the garden, thou mayest eat but of the tree of knowledge of good and evil thou shalt not eat of it for in the day that thou eatest thereof thou shalt surely die. And the Lord God said it is not good that man should be alone. I will make a help mate for him and out of the ground the Lord God formed every beast of the field and every fowl of the air and brought them to Adam to see what he would call them and whatsoever Adam called every living creature that was the name thereof and Adam gave names to all the cattle and the fowl of the air and to every beast of the field. But for Adam there not found an help mate for him. And the Lord God caused a deep sleep to fall upon Adam and he slept and he took one of his ribs and closed up the flesh instead thereof and the rib which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said this is now bone of my bones and flesh of my flesh, she shall be called woman. Because she was taken out of man therefore shall a man leave his father and his mother and shall cleave to his wife, and they shall be one flesh.

They were both naked the man and his wife, and were not ashamed (man in his unregeneration state is naked before God and is not ashamed because he does not know it, because his eyes has not been opened to see his nakedness).

The 3rd. Chapter of Gen. begins by saying, "Now the serpent was more subtle than any beast of the field which the Lord God had made." And he said unto the woman, "Yea hath God said ye shall not eat of every tree of the garden,"

and the woman said unto the serpent, "we may eat of the fruit of the trees of the garden. But of the fruit of the tree which is in the midst of the garden God hath said ye shall not eat of it neither shall ye touch it lest ye die" (what God is saying that ye can not eat of this tree and live). And the serpent said unto the woman "Ye shall not surely die" (so the serpent disputed God's word is where and when he fathered the first lie as Christ said to those unbelieving Jews he is a liar and the father of it).

For God doth know that in the day ye eat thereof then your eyes shall be opened; and ye shall be as gods knowing good and evil. The individual while in his unregenerated state his eyes are closed to his lost and ruined condition and he is condemned but does not know it. Can we not see in this figure we believe that Adam was but a natural man there in the garden and all these things taken place there with him, naturally, and that tree as we believe was a natural tree not like a peach tree or some other kind of fruit tree, but as we think it had a far greater meaning as that would not seem scriptural neither logical to us, but while we believe these things, which are recorded here by the inspiration of God really took place as recorded in a material way they were all figuring something spiritual.

So then it says, "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise she took of the fruit thereof, did eat and gave also to her husband with her and he did eat. And the eyes of them both were opened and they knew that they were naked and they sewed fig leaves together to hide their nakedness." This is just what the poor fellow does when he is made to partake of that

Holy spirit in the work of regeneration. His eyes are opened to his nakedness before God. He seeks to cloth himself with the works of his own hands and tries to hide himself from the presence of God.

And they heard the voice of the Lord God walking in the Garden of Eden in the cool of the day. And Adam and his wife hid themselves from the presence of the Lord amongst the trees of the Garden. And the Lord called unto Adam and said unto him, "where art thou." And he said "I heard thy voice in the garden and I was afraid because I was naked and I hid myself." That is when the poor child gets scared when he hears the voice of the Master calling.

He said, "who told thee that thou was naked. Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat." And the man said, "the woman whom thou gavest to be with me she gave me of the tree and I did eat." Notice here that the woman gave the man the fruit of the tree.

And the Lord said unto the woman, "What is this that thou hast done?" And the woman said, "The serpent beguiled me and I did eat." Because thou hast done this thou are cursed above all cattle and above every beast of the field upon thy belly shalt thou go and dust shalt thou eat all the days of thy life. We see that his meat is of the earth in the flesh.

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. Do we not see this manifest enmity between these two seeds on every side.

Unto the woman he said "I will greatly multiply thy sorrow, and thy conception in sorrow, thou shalt bring forth children and thy desire shall be to thy husband and he shall have rule over thee."

And unto Adam he said "because thou hast harkened unto the voice of thy wife and hast eaten of the tree of which I commanded thee saying 'thou shalt not eat of it', cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thou life. Thorns and thistles shall it bring forth to thee and thou shalt eat the herb of the field in the sweat of thy face shall thou eat bread till thou return unto the ground for out of it was thou taken, for dust thou art and unto dust shalt thou return." Here is the sentence of the death of the body for this death was to take place in the future with the man Adam. This as we think is not the death that was to take place in the day that he partook of the fruit of the tree of knowledge of good and evil.

Adam as I think was but a natural man while in the garden he had not a spiritual mind nor spiritual life existing in him while in the garden as he had not partaken of the tree of life which represented Christ as I think he was not forbidden in the love which God first gave him to partake of the tree of life but having only a natural mind he had no desire for the tree because it was spiritual and he was natural.

For Adam also and for his wife the Lord made coats of skin and clothed them. Do we not see here the figure, it took the shedding of innocent blood to cloth them, to cover their nakedness before God and it took alone the Grace of God. They did not have anything to do in clothing themselves not even the putting the coats on themselves, after God prepared them, he put them on them.

The Lord God said "Behold the man has become as one of us to know good and evil and now lest he put forth his hand and take also of the tree of life and eat and live forever." Therefore the Lord God sent him forth from the

Garden of Eden to till the ground from whence he was taken. He drove man out of the Garden and placed at the east of the garden of Eden Cherubims and a flaming sword which turned everyway to keep the way of the tree of life. This is the death which I think that took place when he partook of the tree of knowledge of good and evil. It was a death of banishment from the presence of God. While in the garden he communed with God. Adam was but a natural man at that time but in this banishment he lost Communion with God and all knowledge of Him and became dead in trespasses and sin. Adam was not a free agent, for God did not give him the mind and ability to keep the law but made him subject to vanity or fall. If the man had been perfect in the sense which Christ was perfect there would not have been anything in him to respond to temptation and the very fact that he was under law is evident of itself that he was not perfect as there is no law for a perfect being. While he stood upright and innocent until he transgressed the law. To commune with God again he must be born again, not of a corruptible seed but of an uncorruptible by the word of God which liveth and abideth forever.

Let Israel hope in the Lord from henceforth and forever. That is from the time of regeneration for there is not more hope in man except that which is given him of God.

I submit this in love and I have just written my thoughts and if any differ on this, that is their privilege. I am only human and see through the glass darkly. But I hope I have been giving some light on this subject.

Your unworthy Brother in  
Christ, I hope

H. L. ROGERS

## Obituaries

### SISTER MARY CALDONIA HUDSON

Sister Mary C. Hudson, died at her home in Fordyce, Arkansas, March 17, 1952 at the age of 92 years, 9 months and 17 days. She was born in Logan County, Arkansas, the daughter of Elder John S. and Nancy J. Lee, on May 30, 1859 and moved to Hot Spring County with her family when a girl. She was married to the late George W. Hudson, January 11, 1880 and they moved to Dallas County, Arkansas, in the vicinity of Fordyce. She continued to live near and at Fordyce the remainder of her life. Her husband preceded her in death 49 years, 5 months and 26 days. To this union was born 10 children, 5 daughters and 5 sons. Immediate survivors left are 3 sons, Mort S. of Camden, Will L. and Dewey of Fordyce, 3 daughters, Mrs. Etta Garner of Abilene, Texas, Mrs. Lura Huneycutt, of Fordyce and Mrs. Zelma Easterling, of Thornton, 38 grandchildren, 76 great grandchildren and 5 great, great grandchildren, 3 brothers, W. T. Lee, Arkadelphia, M. S. Lee, Little Rock and Buster Lee of Donaldson, 2 sisters, Mrs. H. L. Pennington and Mrs. H. T. Thompson, of Arkadelphia.

Sister Hudson united with Macedonia Primitive Baptist Church near Dalark, September 5, 1886 and was baptized by her father the late Elder John S. Lee. She later placed her membership in Pilgrim Rest Church at Fordyce where it continued to her death. She was devoted to her church and loved the doctrine of God our Savior and was consistent and regular in attending meeting until she was physically disabled to attend. The last meeting she was physically able to attend was about three years before her death thereby being enabled in her church attendance, which she gave evidence that she so dearly loved and enjoyed, until she was near 90 years of age. She was truly a mother in Israel. She will be missed by the Old Baptist along with her devoted children, other relatives and many friends.

Funeral services were held at Liberty Primitive Baptist Church near Fordyce Wednesday afternoon March 19, 1952, conducted by the writer and assisted by Rev. R. A. Raney, of near Fordyce who was a very dear and long time friend and acquaintance of Sister Hudson and her children, and Rev. Louis W. Averitt of the Methodist Church of Fordyce, who is the pastor of a devoted daughter, Mrs. Lura Huneycutt and her good husband. The body was laid to rest in Liberty Cemetery to await the appearing of her blessed Redeemer, the Lord and Savior Jesus Christ, the second time without sin unto salvation on the resurrection morning when it will be raised in His

glorified image, reunited with the soul and carried home to glory, body, soul and Spirit to be with the Lord forever.

May God bless and comfort her bereaved loved ones.

ELDER W. A. SPEER

\* \* \*

Bro. Horton Rogers, 58, of Pedro, Route 1, died at the Ironton General Hospital at 8:00 A.M. Sunday, after suffering a heart attack at his home Saturday night. Born in Carter County, Kentucky, Feb. 26, 1893, a son of George and Elizabeth Ratliff Rogers. He was married to Connie Cunningham in 1910, and they moved to Lawrence County, Ohio in 1931. For the past several years, Mr. Rogers has been associated with the Agricultural Extension program here.

In addition to his wife, he is survived by the following children: Raymond of Prenter, W. Va.; Harold of Ironton, Route 2; Mrs. Edith Roe of Wheelersburg, Route 2; Sherman of Dayton, Ohio; James, with the U. S. Army stationed at Fort Knox, Ky.; Hallie, Joe, Lawrence, Curtis, Mrs. Catherine Hutchinson, and Mrs. Charlene Phillips all of Pedro, Route 1; and Brownie at home and nineteen grandchildren.

The following brothers and sisters also survive: Thomas of Pedro, Curtis of Beres, Ky.; H. L. Rogers, of Denton, Ky.; Mrs. Hattie Holbrook and Mrs. Ethel Young of Columbus; Mrs. Mary Jones of Argillite, Ky.; Mrs. Hulda Mullins of Ashland, Ky.; and Mrs. Nannie Melvin of Ironton, Route No. 2.

Bro. Rogers was a member of the Primitive Baptist Church at Loss Creek, Ky. Bro. Rogers was received and baptized on August 5th, 1945, baptized by Bro. J. S. Hunnicutt and was a loving and faithful member. His seat was always filled in the church and his home was a welcome place for old baptist. He would get up a load of them in his car and take them to meeting far and near. We surely do miss his loving companionship, yet we must be submissive to the will of Him who works all things after counsel of His own will. As dear Job says, "The Lord giveth and the Lord taketh away, and blessed be the name of the Lord."

His funeral was conducted by: Bro. H. J. Byrd of Charleston, W. Va., and Bro. C. H. Evans of Enterprise, Ky. who is the pastor of the church where Bro. Rogers membership was. The funeral was preached the 29th of January and the remains were laid to rest in the family cemetery on his farm in Lawrence County, Ohio, to wait the call, "Come ye blessed of my Father and inherit the kingdom

prepared for you from the foundation of the world."

H. L. ROGERS

\* \* \*

Betty Ann Garton, daughter of Zachariah and Rebecca Garton, was born August 14, 1858 near Decalb, Missouri. She passed away at her home in Guyman, Oklahoma in February 1952.

On October 23, 1879 she was united in marriage to Jubal M. Wood and to this union were born five children: Vernia and Carrie Wood of the home; Walter Wood of Kingsburg, Calif.; Mrs. Ray Crouse of Nash, Okla.; and Theodore Wood of Guyman, Okla. Also survive nine grandchildren and thirteen great grandchildren and a host of friends and relatives.

When at the age of 35 years she was blest with a good hope through Grace and although she never could see her way clear to unite with the church she loved and attended the Old School Baptist whenever opportunity was offered. She departed this life at the ripe old age of 93.

Her funeral was largely attended and I spoke to a large group of sorrowing relatives and friends after which her remains were laid to rest beside her husband who departed the life several years ago.

Hers was a life worthy of emulation. May God grant her family peace and reconciliation and a spirit to say, "Not my will but Thy will oh Lord be done".

L. L. SCHENCK

\* \* \*

#### INDIGENTS

Arch Mariner, Va., \$2.00; Mrs. R. L. Nelms, Ala., \$1.00; Mildred G. Gordy, Mich., \$2.00; A. C. Jessup, N. C., \$3.50; Curtis Spitler, Ill., \$1.00; Robert S. McGough, Ala., \$5.00; Mrs. Bennie Clifford, Wash., \$2.00; Mrs. G. P. Miller, Tex., \$2.00; Mrs. F. R. Akers, Va., \$2.00; R. R. Peters, Cal., \$1.00; A Friend, Kan., \$5.00; Mrs. F. M. Rushing, Tex., \$2.00; Mrs. Della Horn, La., \$2.00; A Friend, Md., \$15.00; J. T. Chenowith, W. Va., \$1.00; Ben F. Preston, Ore., \$10.00.

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#### CORRECTION

The Obituary notice of Mrs. Laura Viola Morgan published in April 1952 paper should read Elder F. A. Collins conducted the funeral services instead of J. J. Collins.—Ed.



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 120

ANNAPOLIS, MARYLAND, JULY, 1952

No. 7

Mrs. Lytle Burns

I know not what the Future hath  
Of marvel or surprise;  
Assured alone of Life and Death  
His mercy underlies.  
Not now, but in the coming years,  
It may be in the Better Land,  
We'll read the Evening of our Tears  
And there, sometime, we'll understand.  
We'll catch the Broken Thread again  
And finish what we here began.  
Heaven will all mysteries explain  
And then, Oh then, we'll understand.  
We'll know why clouds instead of sun  
Were over many a cherished plan,  
Why song had ceased when scarce  
begun;  
'Tis then, sometime, we'll understand.  
God knows the way, He holds the key,  
He guides us with an unerring hand.  
Sometimes with tearless eyes we'll see,  
Yes there, up there, we'll understand.  
Then trust in God thru all thy days,  
Fear not for He doth hold thy hand!  
Tho dark the way, still sing and pray  
For sometime, sometime, we'll under-  
stand.

Written April 2, 1950

\* \* \*

Mrs. Annie Lowhead,  
Amelia, Ohio.

DEAR SISTER LOWHEAD:

We received your card and were all pleased to hear from you all, and note your request that we write more often for publication. We very much appreciate your request but we do not think

it best to burden our editors too much, taking up time and space from better material and more able writers than myself. Nevertheless, I will write as often as I deem it expedient or as the blessed Lord gives me a mind and ability to do so. I have learned, as He says, "Without Me ye can do nothing," and only by Him that "We live, move and have our being," and so it is that we are daily and momentarily being saved and preserved by His grace. As the apostle Paul says, "For by grace are ye saved", notice he says are ye saved, in present tense. Through faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast." So when we hear men boasting it is evidence of itself that they know but little about the grace of God, if indeed anything at all. While the Lord's people were chosen and eternally saved by grace in Christ before the world was, before they existed in person on the earth. That grace did not stop back there but follows them on through time and preserves them daily through time into the end of time, and finally houses them in eternal Glory.

"'Twas grace that taught my heart to fear, and grace my fears relieved, How precious did that grace appear, the hour I first believed."  
"Grace all the work shall crown, through everlasting days, It lays in heaven the topmost stone, And well deserves the praise."

We do not receive grace as a reward because of volunteered obedience, but

to the contrary, we are made obedient by grace. "For by grace are ye saved and that not of yourself." If we had to render volunteered obedience, or could render volunteered, that much would be of ourselves, and would lack that much being all of grace, and so we would have that much to boast of; but with me I have nothing to boast of, except the blessings of my God, for with me it is grace first, grace last and grace all the time. Through many sufferings, toils and trials I have already come, 'Tis grace has brought me safe thus far, and grace I hope, will lead me home. Grace taught my soul to pray, and made eyes o'erflow, 'Twas grace that kept me to this day, and will not let me go.

I have generally tried to stay away from my own experience or travels, but it seems that I have drifted into it, so I will mention some of my travels. The first serious thought that I recall must not have been more than 4 or 5 years old, when an old man died, one of our closest neighbors. Father and mother went to the burying and took us children, which was the first burying that I can recall ever being at. When they lowered the corpse in the grave and began to shovel dirt in on him, serious thoughts began to run through my mind, I began to wonder if that would be the end of that old man, who was very old, or would he live again some time. I began to become sensitive to the fact that everybody was going in the grave some time, so it gave me much concern. I thought on it for days and nights, in fact, it never did leave me, but thoughts would run through my mind, and I would ask myself questions such as, where will we all go, then after death. So such thoughts continued to bother me all through my childhood days.

It seemed that I was not allowed to enjoy the sports that other children en-

joyed because of the fear that was always before me. I would try to think at times that this fear was imaginary and try to throw it off, and it seemed that I could for a little while, but then it would seem to return with a greater force than ever. I would say to myself, "Lord what have I done?" I would feel so wretched, and so condemned that I thought everyone knew it, so I would slip off to myself and try to pray and beg God to forgive me. I felt my time on earth was short, I thought I knew positively that I would never live to see manhood. As the year would pass I would think it would be the last one that I would live to see. Each birthday I would say to myself, this would be the last one that I will see, but many of them have past and I am here yet and today is my birthday Dec. 21, 1951 and is the 68th one.

So I traveled on this way until I was 26 years old, I united with the Old School Baptist Church and was baptised Dec. 21, 1909 and I thought my troubles were over I felt so good for a while, then there came another that I had rassed with for years, I had many dreams and visions which is too numerous to mention, in this letter I will mention one. I thought I was going to a little village and on my way I came to a palace of a king. It was up to the right above and I saw the king sitting on the throne, so I felt that he would require something of me and I realized what it would be, so I dropped my head and thought maybe I could slip by but just as I reached the foot of the beautiful stairs, He sent His waiter to meet me there. She had in her hand a silver cup and it looked to me full of fine seed which looked as pure as gold.

She said here take these seed and sow them. I dropped my head and paused for a moment, and thought of my plans. I had just bought a little

farm and was in debt and had two or three small children. So I said, "I can't sow them now, but if you will wait until I get out of debt I will sow them." She said, "Well, you will have to sow them." She returned with the seed to the king. I went on my way feeling very much burdened, and thought that I had put the king off about sowing the seed. But nay I learned that he had just begun to school me, I must go through the lowest belly of hell and here the sea weeds wrapped around my head, and made to cry from the belly of hell that salvation is all of the Lord, and every act of obedience is of grace and grace alone.

'Twas grace that set me on the  
mountain top,

'Twas grace alone that brought me  
low,

Grace alone is all my prop,  
For grace alone is all I know.

'Twas grace in Christ that gave me  
life,

By grace alone I persevere,  
Grace alone is all my delight,  
'Tis grace alone that I am here.

Grace alone is all my theme,  
And grace alone is all my song,  
Grace alone did my soul redeem  
And grace alone has led me along.

By grace alone I am what I am,  
By grace alone I stand or fall,  
By grace alone I have hope in the  
Lamb,  
For grace alone is my all and all.

'Twas grace alone that saved me  
from the fall,  
And grace alone has housed me in,  
For grace alone is a solid wall,  
So grace alone will keep me to the  
end.

By grace alone He made His choice,  
And sealed it in His Son,

By grace alone we are made to  
rejoice,  
That we were chosen in Him before  
the world begun.

There is no end to grace story,  
So I now shall come to a cease,  
And ascribe to Him all the glory,  
And hope by grace to lay down in  
peace.

I have just told my travels in past but it would take pages to tell in full. I do not recall the time when I did not have the impression to preach but fought and rebelled against it. I have been forty years in the wilderness of rebellion, making promises and breaking them and lying, saying that I can't preach and I will not try. At the same time preaching to the hill, rocks, trees, birds and the insects that fly and crawl on the earth, and in my sleep preach until I was entirely exhausted and could not speak above a whisper; yet I have tried all these many years to wear the impression out, but it has worn me out, so I give up, I have surrendered in full.

I am now willing by the power of God to do that which I feel is my duty to do. If I can do that which is pleasing to my God that which will relieve my burden and give me peace, I am not much concerned what man thinks about it. I feel that God will take care of the result. One planteth another watereth, but God giveth the increase.

Your Brother in tribulations,  
H. L. ROGERS,  
Denton, Ky.

THE SIGNS OF THE TIMES,  
DEAR EDITOR:

With Brother H. L. Rogers permis-

sion, I am enclosing his letter to us, for publication, providing it meets with your approval. We enjoyed it so much we wish to share it with others.

We enjoy reading the Signs very much. I have been a subscriber since 1922, but it has been in our family for many years and I hope I can still take it as long as I live.

May God's richest blessings uphold you to carry on with the Signs to His own honor and glory.

Yours in hope,  
ANNIE LOWHEAD,  
Amelia, Ohio.

\* \* \* \*

"For we can do nothing against the truth, but for the truth." Thus spoke the Apostle Paul, 2d Cor'-13-8. Now: Jesus is the truth, what can you say against Him. It is evident if Jesus does not dwell in you, you do not have the truth. And no matter how you talk, or loud you yell, you can do nothing against the truth, for the truth is not in you, you cannot say that Jesus is the Christ, but by the Holy Ghost. This is the truth; no matter what you think, or do about it, it stands out more bright, to the ones that have it, for God hath spoken. Now the Apostle says by grace are you saved, notice in the past tense: One would not think that any one would want to talk against this truth, but we hear it every day, I do not believe that, why that would make man a machine; no I would rather believe that I can do wonders, I can come when ever I take a notion, I believe that man is a free agent, (a contradiction of terms) speaking against the truth, but thanks be to God, the truth of God still stands, unharmed by the powers of earth, it is the truth that they do not believe, and do not walk by faith, for God as yet has not given them faith and are as eager to contradict His sayings, as the serpent in

the garden, you shall Not surely die. This power was a liar from the beginning, and spoke not the truth. For there was no truth in him. Jesus; has said; "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day" Jn'6-44. Do you believe that? Yes we do; for the truth hath spoken. But can you always, or is there times of doubt, Peter: bragged about it, and told Jesus to his face, "Though all the men forsake thee I will not" The Lord told Peter, thou art an offence unto Me, for the Cock will not crow this night till thou deniest me Thrice. Are we today any better than Peter? He spoke against the truth, and a lesson to all of us. I am speaking to the people that have been born again, that have the truth in them. Listen brethren: how necessary it is for us all, to be shown again, that we are in His hand, as clay in the hands of the potter.

Now Jesus spoke to the Jews that believed on him, "And ye shall know the truth, and the truth shall make you free." Jno'8-32, here is a great consolation to the believer, the truth shall make you free. We are in the perilous time. The world is at war, nations rising against nations, unrest and fear, graft and greed, lying, stealing, and Men lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; not only among the nations but in the church. Men are not asking for the old ways, want something smooth, even to prophesying deceits; men of our own selves rising up drawing disciples after them. Crying peace where there is no peace. "But there were false prophets among the people, even there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift de-

struction. And many shall follow their pernicious ways: by reason of whom the way of truth shall be evil spoken of. "2d Peter-2-1&2." We answer why? Solomon answers, Eccles'8-11." Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." God's promise is sure, also his judgements. He that speaketh against the truth, is of the flesh, and it is manifest "Surely the wrath of man Shall praise THEE;" Psalms 76-10. He that is not with me is against me; (Says Jesus,) and he that gathereth not with me, scattereth abroad" Math' 12-30. God's Chosen people, have the truth in them Jesus in you the hope of glory, the Kingdom Of God. I feel too little to go on, realizing I can do nothing against the truth, as I hope He has revealed it unto me, his grace is sufficient, His word is truth, His Power infinite, and Omnipotent, and all His ways are perfect, God of truth and without iniquity, just and right is He, read Deut'32. I hope some that believe the truth as it is in Jesus, may glean a few thoughts from this imperfect, Article, First to the editors of "Signs" then if thought worthy to its pages.

GEO. L. WEAVER.

\* \* \*

DEAR MRS. DEAN:

It was very kind of you to write me such a nice letter. I am not an Old School Baptist and there has never been one in my family that I know of. Pa liked them very much and read a lot of their papers and also went to the Primitive Baptist Church when he could. I have had the privilege of hearing Elder T. F. Adams preach once, also Elder D. V. Spangler once, which I enjoyed very much. Sometimes I wonder if I don't love the dear Old Baptists.

I have enjoyed reading their papers very much. It seems at times that I could understand a little and be made to rejoice even though it would soon be gone. It was beautiful while it lasted. I have no one to talk to on the Scriptures, as there is no one in our neighborhood who would listen to them in the way I hope to understand them. My husband is a Methodist.

Mrs. Handy Truitt from Snow Hill has been to see me twice and once she brought another lady with her. They are Old Baptists. I enjoyed them very much. I do not insist upon people visiting me. I am not able to do my work and have no one to do it for me and I am not in a position to hire it done. It seems that active people of today would be wasting their time to come visit me. I am not finding fault. If it is God's Will for me to be contented with my lot, I really think I am more blest than to have the best of health and the most of wealth without a contented mind. I have lots of blessings. I have but little nervousness. I am not afraid and seldom lonely; neither do I have the so-called blues. There are beautiful white clouds floating around as well as the dark ones and the dark ones are often edged with white. Oh, that I could repeat the words of David "The Lord is my shepherd".

I seldom leave home any more. In fact, I find it hurts me of late to ride in the car. I love for people to come see me, if only for a little while. It helps to break the long days more than a healthy person could realize.

If I am ever to be clothed in a robe of righteousness, it will have to be done by the God of love through His precious Son, Jesus, the Savior of sinners. Sometimes I find my self saying "Me Lord, Me, a child of Thine, a sinner like me". I try to examine myself, only to find more and more worthlessness, too much

so to even find words to pray, for God to be merciful to me a sinner. I feel so alone. I find that Jesus was alone at times. He departed into a solitary place to pray. I find that I am so unlike Him.

Will I ever drink the pure water, that I may thirst no more? There is no good that I have ever done. I am clothed in filthy garments. I seem to be living in a prison of sin with no power to break the wall to freedom; no way of escape; no strength to conquer the evil within.

I have received a nice letter from Mrs. Mildred Gordy from Ann Harbor, Michigan; a wonderful book from Elder Adams of Willow Springs, N. C.; and a nice book from Elder R. W. Rhodes of Lillie, Louisiana. Mrs. Truitt called and told me Elder Spangler had published in the Signs the letter I had written him. I can't recall what I did write him. I am afraid I am much out of place to write him. I think you good people have elevated me above my height, that I should fall at your feet and hide my face in shame. It reminds me of the words in Luke 19:40 "If these should hold their peace, the stones would immediately cry out".

We live on a farm with no very close neighbors. My husband is not able to work and has not for years. We have two daughters and three grandchildren. I have never had the doctors tell me what my trouble is. I have to sit in dark and alone most every night. A lot of the time I keep a black scraf over my eyes. I see very poorly and am allowed to use my eyes very little. I have something heavy in my head. If I stoop or turn it moves and hurts and throbs hard when I lie on a pillow. The doctor wants me to have pictures made of it, but I am 66 years old and think it will be well to let it stay as it is. I have unconscious waves at times, last-

ing only a little while. My husband, Raymond, offers to stay at home with me, but I think it would be selfish to deprive him of going to the store in the evening. There were lots of Scriptures that have seemed to comfort me when I was able to read. There are still many beautiful things in life. I enjoy many sleepless hours at night when everything is quiet and still and I can think and think. At times some bad, uncontrollable thoughts creep in and there are some very pleasant ones too. The dear Lord is good to me. I have my good days and my bad ones. The bad ones are not too bad. I often think I find a sensation of happiness through them.

I have made this rather long, but I felt free to write to you after getting such a nice letter from you. I have been trying to finish this ever since I had your letter, which, if I make no mistake, has been more than three weeks. I am sorry about your eye and I hope you will find something to help it. May God bless and keep you always.

(Mrs.) INA PILCHARD

\* \* \*

4113-4th. Avenue  
Sacramento 17, California  
March 16, 1952

DEAR ELDER SPANGLER AND  
ASSOCIATE EDITORS,

Please accept the enclosed as payment for four years subscription to the SIGNS. My subscription expired November 1951 and please start from that date.

I shall never forget the enjoyment I received while in Europe during my stay in World War II. From the pages of the SIGNS was the only preaching that I could fellowship. I especially enjoyed Birch Rays letters because per-

haps he was in the service too and I could understand his circumstances physically and I hope spiritually.

During four years service in the army I never had the privilege of meeting a soldier who believed the Old Baptist doctrine.

I am not a member of the church but if not deceived I have been made to know that there is nothing that a poor sinner can do to merit Eternal Life. All one can do is pray, Lord save me or I perish!

"For by grace are ye saved, and that not your selves, it is the gift of God."

Humbly yours

HERMAN BUCKLER

\* \* \*

Mrs. Velma French,  
Palestine, Texas.

MY DEAR SISTER:

Your sweet letter arrived by Aunt Grace's hand and was so much appreciated. I read it to my father and the tears rolled down his cheeks; to be reminded again of the fellowship and love of God's dear children. You wrote so sweetly of God's love and power. That is what has sustained him all these 93 long years and is still his mainstay and I hope mine also. Without both we wouldn't be here long. Nor would we want to be if we had to depend upon our own hands, for mine are weak, soiled and altogether shaky.

My father prays daily to be released from this house of clay. He is tired, I pity him but can do nothing only make as comfortable as possible. He is like the traveler who approaches closer home, tired and weary with the cares of the day, all his thoughts are of rest and love at home—his heavenly home.

It is wonderful for you to be able to go to church so often and I'm so glad for you. So much of my time I feel so lost, I wonder if I know anything of the

truth at all, if so, why do I feel so dreary? A few times in my uneventful life I have felt that maybe the Lord remembered me, but most of the time I have spent in the valley. Of course, even in the valley there are green pastures and still water. I know that He is there but I long for closer union and communion. Often at night when sleep is slow to come I shed tears wondering if I know anything of His love. I try to comfort myself with remembering the depths of despair and heights of happiness I have had.

When I was about 22 or 23 years old a feeling gradually came over me, causing me much anguish. I remembered my father and mother reading the Bible and talking of an experience of grace or being born again. I didn't understand much of their talk and the Bible which I tried so diligently to read was a closed book to me. I tried to pray the Lord to give me an experience of grace. Scarcely a night passed for the next ten years that my pillow was not wet with tears, all that time I prayed to be born again. At that time we lived in the state of Washington, far from my folks who probably could have helped me if they had known. I went to all the denominations of churches around there, but they lacked what I desperately needed. We finally sold our home and went back to Nebraska. You know Uncle George Jones was the pastor of the Primitive Baptist Church near our home. His preaching began to enlighten me, but broke my heart, as I could see what a sinner I was, and if I was ever to see Heaven something would have to be done for me. I cried so much it worried my dear husband and he wanted me to quit going to church. I told him I had to go, that I would feel no better at home. One day I was crying while ironing, the thought came that maybe the Lord

wanted me to kneel down to pray. I composed a nice prayer in my mind and went to the bedroom and knelt by my bed. I opened my mouth to say what I considered a nice prayer. All I said was, "Lord have mercy on me." I was so startled I quit because I hadn't meant to say that at all. Again I tried and again that was what come forth. I tried one more time; but each time all that come out my over-burdened heart was "Lord have mercy on me". I went back to my ironing with the thought in my mind, "I'm too far gone, I can't even pray!" In one of Uncle George's sermons he spoke of God's planting or lighting a candle in a heart, those are not his exact words, but the thought struck me and I wondered if all I had gone through was His work. I then wrote to Uncle George who had moved back to Iowa. He advised me to tell the church my feelings.

After a prolonged battle with my pride, for I once told my dear mother I would never belong to the Old School Baptist. I was finally made willing and eager to belong. I went before the church. They received me, saying they had been waiting and praying for me. It's no wonder I love them. They were so sweet and kind. When Uncle George raised me out of the water I think I had a taste of Heaven. Everything was so beautiful and "Not a wave of trouble rolled across my peaceful breast." The thought came how wonderful it would be to die while I was so happy. These are some of my thoughts as I lie awake at night. I love to hear the truth preached if I am not deceived. I am so glad I can place my trust in a God who can do all things, even direct my feeble steps.

Pray for me if you feel you can. I deeply appreciate your letter to my father.

Lovingly yours

ETTA DONLAVY,  
9428 Madison Ave.  
Southgate, Calif.

#### TO THE SIGNS OF THE TIMES:

I feel I want to write to you, so will make the attempt. If it is of the flesh it will profit no one and I will be glad for you to destroy it. For the scripture says, now if any man build on this foundation, gold, silver, precious stones, wood, hay and stubble, every man's work shall be made manifest, for the day shall declare it because it shall be revealed by fire, and the first shall try every man's work of what sort it is.

I've read something about works lately and I've had it on my mind a lot and if so be it is God's will, I'd like to say a few things, if it please God, I do not want to distort the truth. He says I have laid a foundation according to the grace of God which is given unto me as a wise master-builder, read the 10th and 11th verses of 1st chap. of 1st Cor. Now, He says He hath laid that foundation according to the grace of God which is given Him as a wise master-builder. But let every man take heed how he builds thereon, and again He says, "For other foundation can no man lay than that is laid," which is Jesus Christ. It is laid in the past. It has already been laid, altogether He says He has laid the foundation.

Now, I'm just telling what I think I see in these works. They are not revealed what they are until the day and the fire hath proved them, or tried them. So now whereof can we boast? How do we know what good things we have done? I thing this fire is going on all the time, for to me, this is the day of Jesus Christ and has been ever since He stretched out His arms and died on the cross and then arose and is now seated at the right hand of the Majesty on high.



He told them after he arose that all power both in heaven and on earth hath been given into His hands.

I know that in the flesh, I cannot please God, and the scripture confirms it is so. So then am I unprofitable? Let me ask you one thing. If I am a child of God, and we are supposing a big thing, and that spirit of Christ dwells in me, do you really think I am going to do the things I shouldn't do spiritually I mean, and then be lost forever, or eternally? Is this according to the holy writ? No it is not. Though the flesh will still be flesh yet the spirit will bring forth fruit unto righteousness. But I do not do it, for far as I the fleshly man knows it may be wood or stubble, and I build on and only the fire will try it and show what it is. But is that building going to be part missing? Whose building is it anyhow? Is Christ the foundation to be left incomplete? Is His bride to be an unsightly, haphazard thing constructed by us humans? No, I say. I know better, this building is perfection itself and is being built by God Himself, and I know it will be perfect.

The very things that hurt me now while I am being chiseled into shape are the things that constrain me and hedge me round about. I have done many things I was sure was wrong in my life and done them just for contrariness, to be contrary to my Creator, if I know whereof I speak. I have had these very things to be turned into a blessing for myself or someone else. Then I have labored hard for the Lord and was so sure I should receive a blessing for it and felt so good over it, and then it became as a stench in my nostrils and I have felt as if I were moving in the valley of dry bones.

Now then according to this you will say, oh, well then do as you please, it will come out all right anyway. I ask

you, why can't I do as I please? Well, friends and brethren I hope in Christ, I have learned long ago I was a prisoner, I was not my own keeper. I cannot walk alone, I cannot think for myself, I cannot draw a breath except power be given me to do so. You know I have believed since a little child, that nothing, and I mean nothing, can move or have its being upon this globe of ours except by the power of God. I hope this belief is never taken from me. I have been in places where it was impossible for me to help myself, and I do know only God's power helped me. One little instance, I was being dragged behind a runaway team and the lines were wrapped around my foot. My last conscious thought, "Is this the end?" A voice said, "Not yet" and I was released and let go. I regained my senses in time to run and turn the team from the gate to save my baby and little girl from perhaps being killed. Did I do it? No, I know better than that.

Maybe it is all right to believe that after we are born again we become good if we try, and are able to perform good works, then God rewards us for it, I say maybe that is right. But I do not believe it, and only God can change me. Maybe I'm a devil, I don't know, if so, I reckon it is because God wants me a devil, I honestly don't think He'd let me do as I please, if I was a devil. I believe if I am born of the spirit of Christ, I will be as Jesus said: John chap. 3 verse 8, "So is everyone that is born of the spirit." I will go on stumbling along trying to do what I think is right, except when I get too contrary maybe, but still knowing that of myself I can do nothing, having no confidence in the flesh. But trusting and hoping that if God is a God of all power, He will not fail in His purpose in the salvation of His people. The blessed Master said "Fear not little flock it is your

Father's good pleasure to give you the kingdom." My counsel shall stand, and I will do all pleasure." In this kind of a God I can put my trust, and if I do so it is because, He has drawn me and if He has drawn me, it is because He has loved me with an everlasting love.

I hope to remain a little sister in Christ, if one at all. Trusting only in Him and not in anything I or anyone else can do.

As ever,  
MARY L. ECKARD

\* \* \*

March 21, 1952

DEAR BROTHER SPANGLER,

I wish to tell you just how much I enjoyed reading the SIGNS OF THE TIMES. Had I known a paper like this was published I would have subscribed for it long ago.

Enclosed you will find a check for one year's subscription.

There is not a Primitive Baptist church here in Fort Lauderdale. The nearest one is Miami. I finally found out just where it was located but still was not sure if it was of the same faith as there are other churches that use the name "Primitive Baptist" that are entirely different from the real old time Baptist.

But just as soon as we got close enough to the church and I heard them singing those old time hymns then I knew that was the Church.

Since I am only 25 my husband can not understand why I am such a firm believer of my own religion and want to travel so far to attend the Primitive Baptist Church since there are so many churches here in this town. He can not understand this because he is of different faith.

I feel that I will get a great deal of enjoyment from the SIGNS and also the OLD FAITH CONTENDER.

May the good Lord continue to bless you and the editors of the paper.

MRS. SHERRILL BURLESON

\* \* \*

502 S. Broadway  
Marlow, Okla.

ELDER DAVID SPANGLER

DEAR BROTHER,

As my time is up to send in my \$3.00 for another year for the best Baptist paper published anywhere. My husband and I believe every word the paper contains to be the Bible truth and may the Lord bless you Brother and all the children of God that write for it.

My dear father, J. K. Arnn took the SIGNS years ago for 25 years or more. He lived to be 102 years old. Mother and father joined the Primitive Baptist Church in 1887 and Mother died the 14th of October 1940 at the age of 98 and they had been married 75 years.

Seems I just cannot do without the paper as that is most all of the preaching we get. There are those that call themselves Primitive Baptist but some have music in the church, youth camps and such like. I am for the old path and except we agree we cannot walk together. So we do not ever go to church.

My dear Brother some time when you have time and a mind would like to have your views on Isaiah 45th chapter and 7th. verse. Here is a lot I do not understand and I would like to be enlightened. But we always have believed in the predestination of all things and I don't believe it makes God the Author of sin for where there is no law there is no transgression so there is no law over God for anything he does there is no sin attached. Am I right?

Excuse this poorly written letter and may the dear Lord keep and guide you and bless you long on the earth to declare the whole council of God, and comfort us poor mortals that don't hear any preaching. Pray for us when at the

throne of Grace and may we all meet in a better world than this.

Yours in hope

FORREST & ETTA JONES

\* \* \*

O'Donnell, Texas

April 1, 1952

DEAR EDITORS OF THE SIGNS,

I am enclosing a check for five dollars for my renewal to the SIGNS for another year and the rest may be used to carry on the dear paper.

It is my meat and drink and it is next to the Bible with me and I read and reread them. I loan them to others that likes to read them and I wish that I could write as others do, but if I did it would crowd out better things.

I try to be reconciled to my lot and that if I can be numbered with them, Brother Spangler, it is enough.

I want to thank you after so long a time for the book, SHOWERS OF RAIN and also for sending the SIGNS to Sister Garner. I sure did enjoy reading the SHOWERS OF RAIN.

May God bless you and all the Editors in your work and keep the SIGNS coming to the dear Saints. I hope I can be able to read the rest of my days here.

As ever a sinner

MRS. F. M. BUSHING

\* \* \*

Memphis, Tenn.

March 28, 1952

DEAR BROTHER SPANGLER AND WIFE,

It seems I just have to write you this morning and try in my weak way to tell you your visit with us is one we will never forget.

Your sermon from the 53rd. chapter of Isaiah was most surely magnified and unfolded beautifully! It still lingers sweetly in my heart this morning. I read three or four chapters with the 53rd. in Isaiah and 15th. chapter of John. Also some in Hebrew all with

the sweetest feeling of understanding. I have desired to give God all the praise and honour to whom it is due.

There is a Scripture which says in Romans 10-15, "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, that reading is also the entire good.

Now I am not striving to write you a lengthy letter that might be weary words without any meaning; but I could not rest without writing these few lines.

Hope it was God's will to bless your visit together with all whom you assembled on this trip and I do hope it will also be His will that you will come again. I have talked with others here and they expressed their feelings concerning the sweetness and joy while you delivered your sermon.

When our Lord opens a window to His storehouse of mercy. We there can sing the sweet song of Zion, Glorious things of Thee are spoken. Zion's city of our God! There is no end to speaking of these things so long as they are with us.

Yours in hope of a better life in the world to come.

MRS. LUTHER CAMPBELL

\* \* \* \* \*

This is an appeal to our delinquent subscribers. Won't you please check the date appearing on your paper, and if you are behind, catch up. Getting behind with most of our readers is an oversight, yet it means a lot to those who carry on the work. Such things are a matter of business, and we are commanded not to be slothful in business.

Thank You.

EDITOR.

DEAR ELD. SPANGLER:

I thank you for sending me the requested booklet. It was passed on to a friend who will appreciate it, as I have another copy myself.

I am enclosing a letter which I feel the readers of the Signs will appreciate, as they have read several short letters of Sister Donlavy's. She was reluctant to have the letter published as it was not written for publication, but finally gave her consent.

I have never met Sister Etta until two years ago, but have known of her ever since my sister married her father's youngest brother. I knew her parents very well when I was young. Many times I have listened attentively to the conversations of Bro. Z. I. Jones and his Bro. Jesse R. Jones, my sister's husband, discussing the plans and purposes of an all-wise, covenant-keeping God—His power, love and mercy, His foreknowledge and predestination. Both loved to read the dear old Signs and to defend the doctrine of our Lord and Savior Jesus Christ, contained therein. I know that Bro. Zack has been a reader of the Signs over 60 years, as he was a deacon and the clerk of the presbytery which ordained my father, Eld. F. M. Jordan in Iowa 56 years ago.

I was so glad I could visit him again while in California. That soul-inspiring visit in Sister Etta's home in company with my sister, niece and my brother, his wife and mother-in-law will never be forgotten by me, and I hope to go again some day.

Eld. Spangler, please note that my name is Velma and not Thelma. It has been printed incorrectly twice in the past year and my correspondents are becoming confused. I do not mean to be critical, for I know you have had a big undertaking and I congratulate you upon the way you have handled your

heavy responsibility. With Christian love. Your little sister,

(MRS.) VELMA JORDAN FRENCH  
209 W. Pine St.,  
Palestine, Texas.

\* \* \*

Dudley P.O. Muskoka  
Ont. Canada  
March 31, 1952

SIGNS OF THE TIMES, INC.  
ROUTE 2, BOX 636  
Annapolis, Maryland

DEAR ELDER SPANGLER,

When brother Cyrus Risler, deacon of the New York City church let me know you had accepted the editorship of the SIGNS of the TIMES with Elder Wood as assistant editor, I was truly thankful to the Giver of all good gifts for I know Brother and Sister Risler were assuming the responsibility of the publication until an Editor could be appointed which seemed to be an astonishing undertaking at their time of life. Surely they were good and faithful servants.

Certainly the SIGNS of the TIMES would be missed by those of us denied church privileges and the companionship of those of like faith even though we may be blessed to have and enjoy a good library of many who were deeply taught of our Lord and in the spirit of love expounded sound doctrine, christian experience and the absolute sovereignty of God.

Although both you and Elder Wood are strangers to me in the flesh, I hope and believe we are one in Christ Jesus who as time advances becomes more and more our all and in all—the altogether lovely—our refuge and hope.

My love to all brethren  
Your sister in hope

ALMA VIOLA MORTIMER

Signs Of The Times,  
R. 2 Box 637,  
Annapolis, Md.  
Dear Editors:

Enclosed find \$5.00 for which apply to my subscription for 2 years. I have been reading the dear Old Signs for over 50 years.

When I was a boy I would slip it into my shirt and hide out into the woods and look for the experiences, have had many a cry out by myself over my sinful condition, O how could such a just and holy God ever have mercy on a sinner like me.

I remember one Sunday spending several hours in the woods reading two of the Signs and that evening when I got home my Father gave me a real scolding for going swimming and staying in the water too long, he said just look at your eyes how red they are, I took the scolding and did not tell him I had not been near the river.

One day when I was about nine years old I came through my mother's bed room where she was sick in bed and said Mother we got a new Signs today she said well son, take good care of all of them, maybe some of the children will want to read them some of these days, I could hardly keep the tears back but I did not want her to know I was interested then in reading them.

One time when I was in my teen years, one Sunday night while my Father had gone to the train with the minister I told mother I did something in church that day, that I sure regretted and she said what was that? I said I cried in church, she said that is not bad and a sweet smile went over her face, and she began to talk and console me tenderly with an understanding that only a mother with an experience of grace knows about such things. I did have a good Old Baptist Mother and Father.

And a great comfort in my younger days was my grandfather M. V. Dykes that came from Tennessee to Texas in the early days, he was a great fireside preacher and lived to a ripe old age.

I was blessed to be with two of the associated Editors of the Signs at Associations last year, Elder Lambert and Elder Griffin and I am so glad to see the Signs contending for the same grand Old Doctrine of Salvation by Grace.

Love to all the house-hold of faith.

E. B. AULT

\* \* \*

CONCLUSION OF THE ARTICLE OF  
HUBERT FAULK'S PUBLISHED IN  
JUNE SIGNS

To answer the charge of those who say that God is just and holy but would be an unjust God if He should choose some men for eternal salvation and beneficiaries thereof, and reject others, the preacher on that day made this answer: JACOB HAVE I LOVED AND ESAU HAVE I HATED which scripture is entitled to the same degree of credence and belief as any other scripture but does not ascribe to God the charge that He is unjust in doing what He will with His own. I do not understand very much of it but I am no longer confused. I am made to wonder thought, about the state of mind of the poor fellow in the far off jungle lands of Africa and South America, who until the coming of the missionaries never heard of God or of Christ but still, in his simple way worshiped a Supreme Being and meditated upon a life hereafter. What must be his state of mind after one missionary comes to him and tells him that this Supreme Being is God; that God had a Son called Christ whom God sent into the world to be slain for the sins of all mankind and be the Saviour of all men who would accept Him as their personal Saviour

and who should, upon accepting Christ be baptized because Christ set the example by submitting to baptism. Following this missionary and his teaching still another one comes along and tells this poor fellow of God and of Christ who died for the sins of all men but that Christ's sacrifice means nothing unless man will believe, repent and be baptized by being immersed in water.

As the poor fellow ponders these two theories another missionary comes to him to tell him of this same God and Christ who want to save all men who will have faith in Christ and turn from their sins, but who cannot save a man who refuses to meet these requirements and as a reward for those who do meet these simple requirements, crowns of glory await them in Heaven.

The missionary insists that the poor fellow accept this Christ, meet these requirements and be baptized into the church by the simple method of having water sprinkled on his head. This subjected the poor fellow to having his uneducated, unlearned mind being taxed with three different methods by which he could attain unto that which he had hoped for before he ever saw the first missionary. While he wrestled with the matter without having accepted either one of the three plans put to him already, another missionary approached him. We can just hear him thinking unto himself as the missionary introduces himself: 'Oh no, not another one.' This bearer of good tidings told the fellow of God and of Christ coming to earth and while here Christ set up a church for which a head would be needed after Christ returned to Heaven and to supply this need Christ appointed a man named Peter to head the church, and upon the death of Peter another man became the head of the church and so on and so on down to this time, a man without fault or sin has

been the head of that church and has been empowered to proclaim the doctrine which its members must believe and the practices which they must follow.

The missionary made it plain that membership in this church is essential to the eternal salvation of the soul. Getting into this church was simple and easy. Be sprinkled with holy water and pledge allegiance to the head of the church and you are saved. When sin overtakes you, go to one of the ministers of the church and he will make things right by interceding with Mary, the mother of Christ, who will use her influence with Christ to get you forgiven.

This, added to what he had already been told by three other devout bearers of glad tidings, was more than the poor heathen could bear up under and retain his sanity. The last missionary had walked away to give the fellow time to think it over. The man stood there, his head swimming and his steps unsteady. As with one last resolve to escape further confusion, he stood erect for an instant and then darted into the heavy brush as he saw another white man with a book under his arm approaching at a distance. We might well believe that this poor heathen, when well within the protecting arms of his jungle retreat, fell on his knees and prayed to that Supreme Being to whom his soul within him had appealed on many occasions.

\* \* \* \*

DEAR BROTHER,

Enclosed you will find cash to renew my SIGNS. I look forward each month for my paper, because I thoroughly enjoy it. From each book I am taught of the things I believe in. I read and re-read them each time being lifted up in hope and faith. May God bless you in your wonderful work.

A Sister in hope  
Mrs. L. L. HUTSON

EDITORIALS

ANNAPOLIS, MD.

JULY, 1952

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SIGNS OF THE TIMES, INC.

P. O. Box 86

Annapolis, Md.

**CORRESPONDING CIRCULAR LETTER**

*To the Lexington Roxbury Association, now in session with the First and Second Churches of Roxbury, at Halcottville, N. Y., September 12th and 13th, 1951, to the churches and associations with us, with which we correspond.*

DEAR BRETHREN IN A MOST PRECIOUS HOPE, which we have in Christ Jesus:—The time has come again and another year has passed. Many things have come to pass with us that have made us fearful, hesitant and questioning. We have lost many of our loved ones of whom we all know and we have prayed much for guidance, and we have wept. As we have come to these words it brings to mind something that, God willing, we might speak a little from, and is found to be in a manner as the shortest sentence in the whole Bible and

sweet to us. It is found in the gospel of John, the eleventh chapter, thirty-fifth verse, and it says, "Jesus wept." What goes through our mind when we think of that? To you, the children of God, it is the story of Lazarus, Mary and her sister Martha. The word says in part, Now Jesus loved Martha and her sister and Lazarus, and Lazarus was sick and died. Mary and Martha had called Jesus to come and Lazarus was four days in the grave. Both Mary and Martha had said in turn, Lord, if thou hadst been here, my brother had not died. And then "Jesus wept." O gracious and jealous God, we see now why thy Son Jesus wept, if only through a glass darkly. The word says, "And Jesus lifted up his eyes, and said, Father, I thank thee that thou hath heard me. And I knew that thou hearest me always." "Father, I thank thee"! Think of that, brethren. Jesus' weeping then, was in love and faith, and thankfulness to the Father. The saints of God, do they go to the Father in thanksgiving first? The Father of Light, in whom there is no variableness, and as the hymn says, "Praise God from whom all blessings flow"? We believe the true saints of God do.

Jesus says, Verily, verily, I say unto you, He that believeth on me, the works that I do, shall he do also: and greater works than these shall I do, because I go unto my Father. Such love for you, my brethren and children of Christ Jesus, such love has never been known, and this same Jesus prayed for you, prayed for us. Do you wonder that Jesus wept, in thanksgiving to his omnipotent, sovereign Father? This wonderful Jesus wept in love and faith and thanksgiving. Such was his abiding love for the Father, for he said, I knew that thou hearest me always. Think of this. *I knew* that thou hearest me always. Did you ever hear of such love

of Father and Son? The Son with eyes lifted up to heaven and praying in thankfulness to the Father. Here, too, is presented the blessed Trinity. What love is here, what sweet communion. Jesus knew that soon he was to be crucified, and he talks to his disciples, saying, "He that seeth me, seeth Him that sent me." In another place in John's gospel, the apostle Jesus loved, we find it says, "A new commandment I give unto you, that ye love one another, *as I have loved you*, that ye also love one another." Think then what Jesus wept for. For you! for us! Such love has never been known until you, brethren, his children, had come to a knowledge of his tender loving care.

Another place in chapter fourteen it says, "I will not leave you comfortless," and this is where the Holy Spirit comes. To have the living God nigh unto us, to have the sweet privilege of calling upon his adorable name *in all things*. To have his power and mercy directed toward us, to have the light of his blessed countenance to shine upon us and to have him manifesting himself and abiding with us, from day to day with infinite grace. Now is not that a love beyond compare, and do you wonder that Jesus wept? and are we prayerful and thankful enough?

Now Esau lifted up his voice and wept. Jacob lifted up his voice and wept. David lifted up his voice and wept at the grave of Abner, and Peter, what did he do? He remembered the words of Jesus which were said unto him, "Before the cock crow thou shalt deny me thrice," and he went out and wept bitterly. And what does it say about Jesus? It says, "And Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me." And I knew that thou hearest me always. Brethren, we cannot speak too much of God's love for us in that he gave his

only begotten Son, the Lord Jesus Christ, as an offering for us.

When you are in distress, troubled over many things, which way or to whom do you, or to whom do we turn? Jesus gives us an example here, but instead we complain, lament, clamor or kick against the pricks. But it says, "Jesus wept," an expression of sorrow in the flowing of tears and deep grief. Was not Jesus a man of sorrows and acquainted with grief? And Jesus said, "I thank thee, Father." Do we turn to him for all things? Do we? To him who is able to keep you from falling. He continues to pray in thanksgiving, and says, And I knew that thou hearest me always. Do we as followers of Christ Jesus have the faith and pray as we ought, first, last and always in thanksgiving to the Father as Jesus did? In the seventeenth chapter of this same book of John's gospel. (Read it all, brethren and friends who love the truth.) It begins with these words, "These words spake Jesus, and lifted up his eyes to heaven," and closes with, "And I have declared unto them thy name (meaning you his children), and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." Have you ever heard of such love? And we say again, Are we thankful enough? We think on these things. It is then that the pure white raiment is put on; pure white linen is the righteousness of the saints, and remember, beloved ones, that Jesus wept and Jesus prayed for you, his children. Remember and turn to him in prayer, humbly and sincerely in love, and he will give you rest. Greet one another with a holy kiss.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you, and may the grace of the Lord Jesus Christ and the



love of God and the communion of the Holy Ghost be with you.

ARNOLD H. BELLOWS, Mod.

AMASA J. SLAUSON, Ass't Mod.

EDWARD K. ADSIT, Clerk.

#### NOTICE

In the February Signs we published an account of the celebration of the two hundred and fiftieth anniversary of Welch Tract Church, near Newark, Delaware. This is the oldest Old School Baptist church in America.

We have had so many calls for extra copies, and our supply is exhausted, that I have decided to publish in book form a short history of the church, much more complete than the article appearing in the Signs. A copy of a number of the original minutes, together with articles of Faith, etc. will be included.

We hope to be able to give this book away for any new subscription sent in at regular price. The price we think will be one dollar per copy.

Before undertaking this work I would like to hear from all who are interested in securing a copy, either for themselves or someone else.

EDITOR.

#### ORDINATION OF A DEACON

On Sunday, February 24, 1952 the Reidsville, N. C. Church met 2:30 P.M. to ordain Brother Z. J. McKinney to the office of deacon.

A presbytery was formed and named the pastor, Elder D. V. Spangler, as moderator.

Deacons from other churches were invited to take part, and the following came forward.

Brother Gold Minter, from Dan River.

Brother C. W. Cagle, from Greensboro.

Brother A. J. Paschall, from New Hope.

Nominations for a spokesman for the church were called for. Brother Alonza Sommers was named and elected.

The question was asked: Is the church of the same mind as to wanting Brother McKinney to serve as deacon; answer was in the affirmative.

The moderator stated some of the duties of deacons reading 3rd chapter of 1st Timothy 8-13. Prayer was offered by Elder Harvey Smith.

Elder Spangler delivered the charge to the deacons and the church, dwelling on the 9th verse of the chapter mentioned, stating that the mystery of the Faith means a knowledge of the doctrine and order. Also saying that the deacon is to know no man after the flesh but serve in humility and love but with boldness, emphasizing that we should be faithful in the house of God.

Brother McKinney was given the hand of fellowship by the Presbytery.

Brother McKinney was then delivered to the church as deacon.

Motion was then carried to adjourn.

Elder D. V. SPANGLER, Moderator  
KATE MITCHELL, Clerk

#### RESOLUTION OF RESPECT

Sister Nannie Lou Evans was born June 5th, 1877, the daughter of Wm. G. Farthing and Nannie W. Thomson Farthing.

She passed away January 5, 1952, making her stay on earth 75 years.

She was married in early life to Ben F. Evans. To this union thirteen children were born, nine of whom survive.

Sister Evans united with the Primitive Baptist church at Malmaison in August 1907, and was baptized by the pastor, Elder J. M. Lewis.

She was indeed a mother in Israel, a lovely sister and faithful to her

church, often attending when she could not walk alone to her seat.

She was afflicted for many years and bore her sufferings with patience and fortitude.

She enjoyed entertaining the Baptist in her home as long as she was able, and loved to speak of the Goodness and mercies of God to her.

Funeral services were conducted by her pastor, Elder Cecil Turner, assisted by Elder W. R. Dodd.

Her body was laid to rest in Highland Burial park, there to await the second coming of our Lord and saviour Jesus Christ.

We feel that our loss is her eternal gain. Therefore be it resolved,

1st, That we bow in humble submission to the will of God, who doeth all things well.

2nd, That we extend our heartfelt sympathy to her bereaved family.

3rd, That a copy of these resolutions be sent to the family, a copy be spread on our church books, and one each to Old Faith Contender and the Signs of the Times, Inc for publication.

Done by order of the church in Conference Saturday before the first Sunday in February, 1952.

Elder CECIL TURNER, Moderator  
A. H. COX, Clerk.

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#### SPECIAL MEETINGS

The annual three day meeting of Old School of Predestination Baptist of Riffe, Washington is appointed to be held with Bethel Church. Meeting will begin August 15th and continue three days, The Lord willing. All lovers of the truth are invited to meet with us.

For further information, write Rosa Coleman, clerk, Riffe, Washington.

Elder I. F. COLEMAN, Moderator  
Riffe, Washington.

The Lord willing, Pleasant Grove church of Yakima, Washington will hold a three day meeting August 8, 9

and 10th at Naches, Washington, 14 miles Northwest of Yakima on Highway 410.

Phone Naches 3561, or write D. H. Baker or Mrs. Susie Shanks.

Elder A. D. HUGHETT, Pastor

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#### STAUNTON RIVER ASSOCIATION

The next session of the Staunton River Association will be held with Malmaison Primitive Baptist Church, Friday, Saturday and second Sunday in July, 1952.

The church house is on road No. 726 which leads East off U. S. route 29 about six miles north of Danville, Va. Church house is about two miles from Route 29.

MRS. KATE DODD, Church Clerk

#### OBITUARIES

##### THOMAS PILLNER DAVIS

Brother Thomas Pillner Davis, most generally known and affectionately called "Bud Davis" by his many friends and neighbors and as Brother "Bud" by a large number of the brethren, passed away at his home in El Dorado, Arkansas, Thursday afternoon December 27, 1951. Brother Davis was a retired carpenter and a life long resident of Union County, Arkansas, born near Calion, in Union County, January 4, 1870, making his stay on earth 81 years 11 months and 23 days.

He leaves to mourn his going his faithful wife, Mrs. Nellie Hair Davis, four sons, Jesse Davis, of Junction City, Dewey, Travis and Wade Davis, all of El Dorado, five daughters, Mrs. Bessie Wilson, Danville, Ill., Mrs. Gus Rainwater, El Dorado, Mrs. Marie Pyle and Mrs. Blanche Pyle of Smackover and Mrs. Tressie Pyle of El Dorado, Thirty-two grandchildren, nine great grandchildren and a host of other relatives and friends.

Brother Davis united with Shiloh Primitive Baptist Church many years ago and was baptized by the late Elder W. K. Smith. Shiloh Church has long ceased to exist and records of the date are not available. After joining there he moved to El Dorado and placed his membership with Rehobeth Primitive Baptist Church where it remained until his death. He was devoted to his church and was regular in attendance on meeting days up until his last illness which illness confined him at home for more than a year. Prior to his last illness he had for several years been blessed and

privileged to visit and go among our brethren to many meetings and Associations in several states which he greatly enjoyed. He made manifest that on such visits he was given to feast with joy unspeakable and full of glory. Brother Davis delighted in reading his Bible and was well read in the scriptures and in conversation he was an able proclaimer and defender of the Doctrine of God our Saviour. He was enabled to be steadfast and was a firm believer in a Sovereign and all powerful God, salvation by grace and a risen Christ.

He manifested a blessed hope of the second coming of Christ and the resurrection of the body.

Funeral services were held at Bethlehem Church at 10 o'clock Saturday December 29, 1951 and conducted by the writer in the presence of a large crowd of relatives, brethren and friends. His body was laid to rest in Bethlehem Cemetery to await the resurrection when, our hope is, it will be raised in the glorified image of the blessed Saviour.

May God bless the bereaved family and all that are bereaved and that mourn his passing.

ELDER W. A. SPEER

MRS. ESMA FREE, was born in Upshur County, Texas near Glenwood, November 8th, 1889. Departed this life January 12, 1952. She is survived by her husband, W. C. Free, Gilber, Texas, two brothers D. W. Richardson, Longview, Texas, and M. A. Richardson, Gladewater, Texas, two sisters Mrs. H. C. Jamison Freer, Texas and Mrs. R. C. Killingsworth, Longview, Texas and many nieces, nephews, and a host of friends.

Sister Free was the daughter of Mr. & Mrs. J. F. Richardson. She was married to W. C. Free February 9, 1919.

Her and her husband manifested a great love for the Old Baptist by faithful attendance at the services. On the second Sunday in August, 1943 they presented themselves before the church for membership, was received with much joy, and were faithful to attend services as long as they were able.

Sister Free was an afflicted person because of a broken ankle, but bore her afflictions with much patience, and was always cheerful. Her greatest pleasure was in meeting with and serving her brethren and sisters. Her home was ever open to her brethren and friends.

The funeral services were conducted at Fellowship church where she held membership, by the unworthy writer, her pastor, and Elder S. C. Davenport, the writer using the last six verses of the fourth Chapter of first Thessalonians. Burial was in Mt. Old cemetery where she now awaits the resurrection morning.

Truly her church feels a great loss, but we are made to rejoice with a wonderful hope that our loss is her gain. May the Lord bless her afflicted and dear husband in the prayer of her unworthy pastor.

T. A. WALL

In as much as it has pleased our Heavenly Father to take unto Himself our dear Sister Belle Griffeth, be it resolved that Macedonia Church ask to be given grace to say, "Thy will be done," and vow in humble submission; knowing that it is good when one of the Household of Faith can depart and be at rest to wait the coming of our Lord.

We deeply sympathize with the bereaved family. May they be comforted by the spirit of the Heavenly Father, whom she loved to worship.

Done by order of the Church while in conference, July, 1951.

Elder C. W. LANDERS, Moderator  
L. K. FOSTER, Clerk

ELDER T. D. WALKER

It pleased God in his infinite mercy to call from our midst our husband, father and faithful friend, Elder Thomas D. Walker from the scenes of times to those heavenly mansions, on April 13th, 1952.

Elder Walker was born March 4, 1872 in Retra, Tenn., and lived the greater part of his life there. He was united in marriage to Elizabeth Jane Copeland November 15, 1889. To this union was born three children.

In early life he experienced a working of grace by the blessed holy spirit, and felt humbly grateful to an all wise God to be counted among the elect.

He united with Mt. Hebron Primitive Baptist Church at Saddy, Tenn. very early in life. Was ordained to the ministry March 29th, 1896. He was a faithful servant of God, and served several churches in both Tennessee and Georgia. In 1927 he moved to California and was active in the ministry in the Primitive churches in Southern California until death. He ever held dear to his heart the doctrine of Election, and Predestination as set forth in the holy scriptures, and never failed to preach them in his labors among Gods flock.

On July 5th, 1951 he was confined to his bed with an extremely high fever. From then until his departure he never regained his former strength. I visited him often during his illness, and I never saw anyone so reconciled to his Lord's will. It seemed to be a privilege to him to suffer. All his conversation was on the love and mercy of God bestowed upon us unworthy creatures through Jesus Christ our Lord.

Blessed are the dead which die in the Lord, from henceforth; yea saith the spirit, that they may rest from their labours; and their works do follow them.

He has left this land of sorrow for that bright and glorious home prepared for God's Elect.

Surviving are his widow and faith companion, two sons, Thomas of Hollywood, Calif. and Mark of Burbank, Calif. (one daughter deceased).

Funeral services were conducted at Pierce Funeral Home by Elder L. O. Moore. Burial was in Valhalla Cemetery in Burbank, Calif.

Oh happy harbor of the saints  
Oh sweet and pleasant sails  
In thee no sorrow may be found,  
No grief, no tears, no trials.

—Myrtle Cross.

Addie Henslee Parker, of Murray, Ky., Calloway County, departed this life October 18, 1951, making her stay on earth 84 years and 6 days. Sister Parker was the daughter of Wm. J. and Martha C. Smith Henslee. She was married to L. B. Parker January 20, 1884. Brother Parker preceded her in death five years.

To this union was born ten children, three of them died at an early age. Those surviving are Miss Ethel Parker, who lives at the home, Mrs. Tronie Evans, Mrs. Vela Smith and Mrs. Mary Elkins. Sons, Lowery, Dunas, and Otis. Aunt Add as she was lovingly called by the Primitive Baptist family, united with the New Salem church November, 1904, going home to her friends telling them the reason of her hope in the Lord. She was baptised by Elder J. P. Chandler. She later moved her membership to Old Shiloh church in Calloway County, and represented her church year after year in the union meetings and associations, when there was no one else to do so. Aunt Add had an unusual and beautiful singing voice which attracted even strangers to her. Her cheerfulness, soundness in doctrine, good views on what she thought the bible sets forth and always ready to give a reason of her hope,

graced her every day walk. She was a beautiful example of what she professed to believe. Yes, so many of us often said, While we can see her walking and talking among us, we will have evidence, living evidence, that Jesus lives.

Her funeral was preached Saturday A.M. before the 3rd Sunday in October, 1951. Two Elders were called, Elder Paul Poyner and Elder J. N. Darnall of little River Association.

These two Elders had often held services in her home, where the funeral was preached, and which was much like a regular Eleven O'clock church service. The songs consisted of Aunt ADD's special selections; afterward SCRIPTURE READING AND PRAYER by Elder Paul Poyner, followed by a most outstanding sermon by Elder Darnall that poor, frail hopeful creatures could never hope to hear excelled by any sent servant of God, using as a text Isaiah 40th Ch. stressing on the part, comfort ye my people, saith the Lord. Surely the family, relatives and the friends of Old Baptist were comforted and consoled in the dealings of Our God while hearing the sermon.

#### Elder PAUL POYNER.

Funeral for Mrs. Vina Belle Griffith, 80, who had made her home at 1003 West Fourth with a daughter, Mrs. Elmer Ward, in recent years and who had lived in Sweetwater since 1929, was held at the West Side Baptist Church.

Mrs. Griffith died in Sweetwater Hospital at nine Saturday. She had been ill for some time, had been in the hospital since May 14 and had undergone surgery three days before her death.

She was born in Denton County and was married there in 1891 to Ison Griffith. They lived in Denton County for ten years, and later lived in Paul's Valley, Okl., and Coleman before moving to the Sweetwater area. Mr. Griffith died in 1923 while they were living in Scurry County.

Mrs. Griffith belonged to the Primitive Baptist Church.

Officiating for her funeral were the Rev. Dee Cates, and Elder R. V. Sarrells. Interment was in the Lone Wolf Cemetery beside the grave of Mr. Griffith.

## HE LEADETH ME

In pastures green? not always; some-  
times He  
Who knoweth best, in kindness leadeth  
me  
In weary ways where heavy shadows be.  
Out of the sunshine warm and soft and  
bright,  
Out of the sunshine into darkest night,  
I oft would faint with sorrow and  
affright.  
Only for this,—I know He holds my  
hand,  
So whether in a green or desert Land  
I trust, although I may not understand.  
And by still waters? No, not always so;  
Oftimes the heavy tempest round me  
blow,  
And o'er my soul the waves and billows  
go.  
But when the storms beat loudest, and  
I cry  
Aloud for help, the Master standeth  
And whispers to my soul, "Lo, it is I."  
Above the tempest wild I hear Him  
say,—  
"Beyond this darkness lies the perfect  
day;  
In every path of thine I lead the way."  
So whether on the hilltops high and fair  
I dwell, or in the sunless valleys, where  
The shadows lie,—what matter? He is  
there.  
And more than this,—where'er the  
pathway lead  
He gives to me no helpless, broken reed,  
But His own hand, sufficient for my  
need.  
So where He leads me I can safely go  
And in the blest hereafter I shall know  
Why, in His wisdom, He hath led me so.

Weslaco, Texas.  
March 9th, 1952  
P. O. Box 785

DEAR BROTHER,

My wife and I get some good reading  
in your paper. I do like to hear God  
talked about when it is from the heart  
of His children. We live about seventy  
miles from our church as it is in Mem-  
phis, Tenn. We go almost every month  
and that seems like a long time to not  
see them. That is one thing I brace my  
hope on is the love I think I have for  
the brothers and sisters; if we love  
God we do love His children, and if we  
love God it is because He first loved us  
and He loved us before He formed any-  
thing. Yes, and He promised His chil-  
dren Eternal life and with a loving  
kindness he clothes them. It is not of  
their free will that they love God but  
God's loving will.

Please look over my bad writing and  
spelling. I am a poor sinner looking to  
God for help here and a home in the  
hereafter.

My wife joins me in this

J. H. KERLEY  
Mt. Vernon, Ill.

\* \* \*

DEAR BROTHER,

Enclosed you will find a money order  
for five dollars for which please renew  
my subscription to the dear old SIGNS  
and also accept my thanks for the ex-  
tention of the paper as I sure do enjoy  
it. It has been all the preaching I have  
been able to hear for the last ten years  
until last month when I was able to go  
to Amarillo to hear Brother Clarence  
E. Turner preach an able sermon. I  
really did enjoy it as it had been so  
long since I had heard any preaching.

May God in His richest mercy and  
goodness watch over you and yours and  
enable you to keep the good work going  
that I feel sure you are doing for the  
little ones of our God and Savior.  
Please remember this poor sinner when

it goes well with you. As ever a poor sinner saved by grace if saved at all.

Your brother I hope  
E. K. SMITH  
Box LP, Quail, Texas

DEAR EDITOR OF THE SIGNS,

I am enclosing money order to pay for the SIGNS for 1952 and the remains is to help the SIGNS.

Words fail me to express how much comfort I get from its pages. When I feel so little and cast down I often pick up the SIGNS and it seems I always read something that renews my hope and my strength and my faith. I am thankful the SIGNS fell in such safe hands. May God ever be with you and sustain you, and give us sufficient Grace in every trial of life.

May He give us a home in Heaven that we may praise Him through endless ages!

Though unworth I be  
MRS. DAVID FARMER  
Rising Sun, Maryland  
Route 2

DEAR BRO. RHODES:

On Saturday night, March 29th, I had the pleasure of hearing Eld. Spangler preach. His text was, "How shall we escape if we neglect so great salvation?" I believe this great salvation is the work of God, and a wonderful work, salvation is of the Lord. Brother Spangler said, "Salvation is of the Lord, not of works, they are not mixed." I don't believe that man can do any works that will help him go to heaven. I believe that God works in His people both to will and to do of His good pleasure. I think that is in Phil. 2:13.

Brother Spangler's text was in Hebrews 2:3. I believe that he was blessed to preach both Saturday night and Sunday morning over the radio. I hope that I was blessed to hear.

I believe that God surely blessed you to preach the last time I heard you at Liberty Hill. I believe you Primitive Baptist preachers are God's preachers, you don't go to college to learn to preach. You all depend upon God to teach you how to carry out your preaching. The preachers that go to college to learn to preach are preaching by the letter. I believe you Hardshell preachers are preaching in the spirit. "The letter killeth, but the spirit giveth life." 2nd Corinthians 3:6.

In hope of eternal life,

WOODROW HUDSON, JR.  
Parmerville, La.

#### CHURCH NOTICES

Hopewell Predestinarian Baptist Church meets at 10:30 a.m. each second Sunday in American Legion Hall, 1119 21st St., Sacramento, Cal.

L. L. WILSON, Pastor  
WM. ECHOLS, Clerk  
Chowchilla, Cal.

New Hope Old School Primitive Baptist Church near Patmos and about 10 miles South of Hope, Ark., meets each first Sunday at 11 A.M. and Saturday before at 2:30 P.M.

W. A. SPEER, Pastor.

Rehobeth Old School Primitive Baptist Church located 5 miles north of El Dorado, Ark., and half mile west of Highway No. 7 meets Second Sunday in each month and Saturday before at 11 A.M.

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

Big Spring Church, Elgin, Oregon meets every first Sunday at the home of Sister Elva Spikes.

Elder R. R. WOLF, Pastor

Pleasant Valley Primitive Baptist Church, Kingman, Kansas, meets the first Sunday and Saturday before, every second month (Jan., March, etc.) at the home of Sister Verda Machesney, 516 East Ave. C., Kingman, Kans.  
(Mrs.) PHEBE CATES, Clerk

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

New Hope Church better known as Lick Creek meets every third Sunday and Saturday before at 11 a. m., five miles north of Dawson Springs, Ky.  
R. L. BIGGS, Pastor

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

The Ebenezer Primitive Baptist Church at Baltimore, Md., meets every third Sunday at 11 a. m. in the meeting house, 210 E. Madison St. near Calvert.  
Q. A. GLADDING

Black Rock Church meets every second Sunday at 11 a. m., Butler, Md. on Falls Road about 20 miles north of Baltimore.  
J. D. WOOD, Pastor

Hopewell Old School Baptist Church, Hopewell, N. J. meets every Sunday 10:30 a. m. in the meeting house.

Salem Primitive Baptist Church meets each first Sunday, 11 a. m., north end Harrison Ave., Panama City, Fla.  
F. A. COLLINS, Pastor

Bethlehem Church, Malvern, Ala., meets each second Sunday, 11 a. m.  
J. J. COLLINS, Pastor

Norfolk Primitive Baptist Church meets each third Saturday at 2:30 p. m. and Sunday at 11 a. m., Fairmont Park, 3023 Cottage Toll Road, Norfolk, Va.  
R. B. DENSON, Pastor

Little Zion Predestinarian Baptist Church meets at my residence, on Pacific Highway, U. S. 99, about one mile southeast of the southern city limits of Chehalis, Wash., the fourth Sunday of each month at 11 a. m.  
C. M. FISHER

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

Mt. Zion Church, Weslaco, Texas, meets

every fourth Sunday at 10:30 a. m. and Saturday before at 11 a. m. at the home of E. B. Ault on Progresso Highway, three and one half miles south of Weslaco.  
E. B. AULT, Pastor  
BESSIE CHAMBERS, Clerk  
Route 1, Box 88, Mission, Tex.

Mt. Gilead Primitive Baptist Church meets each third Sunday and Saturday before, five miles north of Hartford, Ala.  
F. A. COLLINS, Pastor

Hopeful Church, Ozark, Ala., meets each fourth Saturday, 11 a. m.  
J. J. COLLINS, Pastor

The Primitive Baptist Church at Pratt City, Ala., holds meeting every fourth Sunday at 11 o'clock. Meeting place at Alder St., at the top of the hill. First car stop going into Pratt City from Birmingham.  
W. D. GRIFFIN, Pastor

Ephesus Primitive Baptist Church meets each first Sunday and Saturday before in Slocomb, Ala., 11 a. m.  
E. R. SORRELLS, Pastor

New Hope Primitive Baptist Church, Slocomb, Ala., meets each first Sunday, 11 a. m.  
J. J. COLLINS, Pastor

Wrights' Creek Church, Slocomb, Ala., meets each fourth Sunday, 11 a. m.  
J. J. COLLINS, Pastor

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

Beulah Primitive Baptist Church meets each 4th Sunday, south end Three Notch St., Troy, Ala.  
F. A. COLLINS, Pastor

Seclusia Old School Baptist Church meets each 4th Sunday at 12812 Williamson, or write A. J. Taylor, 932E Monterey, Pomona, Cal.

The Old School or Predestinarian Baptists meet for worship on fifth Sundays at 2:30 p. m. second floor Pythian Temple Building, 1012 Ninth St., N. W., Washington, D. C. Elder John D. Wood, Minister. For information write FRANK T. SIMPKINS, Sr., 5214 Harper St., Dillon Park, Washington 19, D. C.

Meetings are held each first Sunday and Saturday before at Little Flock Church, S. W. 29th Ave., and 6th St., Miami, Fla. We extend an invitation to any interested to visit us.  
(Mrs.) J. M. FUTCH  
7005 S. W. 21st St., Miami, Fla.

Salem Old School Baptist Church, Weiser, Idaho, meets every second Sunday at 5th and E. Park St.

Pleasant Grove Church near Yakima, Washington, meets at 11 a. m. each second Sunday by appointment at the home of one of the members living at Naches, Wash.

A. D. HUGHETT, Pastor  
BEATRICE HAAN, Clerk  
Star Route, Naches, Wash.

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

Mt. Carmel Church, Coffee Springs, Ala., meets each first Sunday, 11 a. m.  
W. A. WILLIAMS, Pastor

Ramah Church, Cottonwood, Ala., meets each third Sunday, 11 a. m.  
J. J. COLLINS, Pastor

Mt. Pleasant Primitive Baptist Church, located 2 miles south of Dothan, Ala., meets each second Sunday and Saturday before.  
F. A. COLLINS, Pastor

Old Union Primitive Baptist Church meets each Saturday before fourth Sunday, near Dozier, Ala. Harmony Church meets each fourth Sunday at 11 a. m., ten miles S. W. of Fayette, Ala.  
H. MATT BROCK, Pastor

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

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

Richmond, Virginia Primitive Baptist church meets every fourth Sunday in their new meeting house about ten miles South of Richmond, Virginia. Just off Highway 360 South.  
R. B. Denson, Pastor

Little Flock Primitive Baptist church of Tucson, Ariz. meets for worship on the third Sunday, and Saturday before at 134 E. Prince Road. All lovers of the truth are invited to meet with us.

T. J. Robinson, Pastor  
Mrs. J. H. Day, Clerk.

The Church of Shepherd Fold, Houston, Texas, meets every first Sunday in each month, and Saturday before at 10:30 A.M. Located on Little York Highway, four miles north of Houston, Texas one mile east of Highway 76.

W. O. Beene, Pastor

#### Ebenezer Old School Baptist Church in NEW YORK CITY

Meetings every first and third Sundays at Parkside Hotel, 18 Gramercy Park South, one block east of Fourth Ave. and 20th St., near 23rd St. Sta. Lexington Ave. Subway. Take Elevator to Park Room second floor. 11 A. M.-1:30 P. M.

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

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

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

The Old Orderly Mt. Zion (Cash) Predestinarian Baptist Church meets on Saturday before the fourth Sunday in each month at the home of Bro. J. J. Darnell, Campbell, Texas.  
Sister SIMMONS, Clerk

Saints Rest Predestinarian Baptist Church meets first and third Sundays each month 11 a. m. 4614 Sylvester St., Dallas, Texas.  
L. D. ROSE and W. W. TAYLOR, Pastors

Fort Worth, Tex., Primitive Baptist Church, 1211 8th Ave., meets first Sunday in each month at 11 a. m. and Saturday at 2 p. m. Take South Summit car to All Saints Hospital, get off and go one block North to meeting house.  
C. Y. OSTEEN, Pastor  
W. A. LITTLE, Asst. Pastor

Shepherd Fold Church meets each first Sunday 11 a. m., Saturday before 2:30 p. m. on Little York Highway, 4 miles north of Houston, Texas. One mile east of Highway 76.  
W. O. BEENE, Pastor

The original Pilgrim Rest Church of Lawn, Texas, meets every first Sunday and Saturday before at 10:30 a. m.  
C. M. HAYGOOD, Pastor  
HOWARD EASON, Clerk

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

Mt. Olive Church of the Predestinarian Baptists, Stockdale, Texas, meets the third Sunday in each month at 10:30 a. m. at the home of M. J. Culpepper. Lovers of the truth invited.  
E. B. AULT, Pastor

The Old Salem Church of Old School Baptists, 4 miles south from Teague, Texas, meets the first Sunday in each month and Saturday before.  
MAGGIE ELMORE, Clerk

Danville Primitive Baptist Church meets each second Sunday 11 a. m. and Saturday night before Bradley Road, Danville, Va.  
W. R. DODD, Pastor



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 120

DANVILLE, VIRGINIA, AUGUST, 1952

NO. 8

A NUMBER OF OUR SUBSCRIBERS TELL US THEY ARE FAILING TO GET THEIR PAPER REGULARLY. IF YOU HAVE FAILED TO GET YOUR PAPER NOTIFY US OF WHAT COPIES AND WE WILL TRY TO GET THEM TO YOU.

WHEN RENEWING CUT OUT THE ADDRESS ON YOUR PAPER AND MAIL IT TO US. WE ARE TRYING TO CORRECT OUR MAILING LIST AND CORRECT ANY MISTAKE IN ADDRESS. THANK YOU.

\*\*EDITOR

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### IMPORTANT NOTICE

Send all, letters, remittances and communications of any kind to the Signs Of The Times Inc. Post office box no. 1271, Danville, Va.

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After this issue the paper will be in larger type.

The Editor

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Houston 20, Texas  
809 Gazin Street.

Dear Editors:

Find enclosed \$5.00 to renew my subscription to the dear old Signs. It is such a comfort to read the articles and letters written by ones inspired and made able to write words of love, admonition and instruction to God's little ones; especially to those who feel to be so weak and poor in spirit as I feel to be. If indeed, I am one of them, I am only according as God wills, for I am the least, if one at all.

A sister in hope,  
Mrs. Irene Wisenbaker  
Dutton Ontario, Canada

Much of life I've been lonely;  
For what, I just cannot say.  
But it seemed to always elude me,  
Or pass by another one's way.

My dreams and plans for the future,  
The hopes I've cherished for years,  
Never blossomed into fulfillment.  
But wither and leave me in tears.

I glimpse, and reach for a sunbeam  
Only to find it has flown;  
And the rose so tenderly cared for,  
Has pierced me deep with a thorn.

But, I've tasted a bit of life's sweetness  
That God has so lovingly given;  
And it's being so rare and precious,  
For more I have constantly striven.

But my efforts are all unavailing;  
They have left me nothing but dross.  
Defeated, forsaken and helpless:  
I fall at the foot of the cross.

O God, beyond the horizon,  
In that home I now cannot see,  
Is there comfort and peace for the lonely,—  
For a weary pilgrim like me?

There's a spark of hope brightly burning,  
Though at times it fades from my sight.  
Will it burst and bloom into glory  
To dwell where everything's right?

Yes, God has faithfully promised  
To keep and care for his own;  
Not one shall be lost that was given:  
O God, how I trust that I'm one.

Flora A. Booher,  
Shirleysburg, Pa.

\* \* \*

Hurricane, W. Va.

Dear Elder Harvy Bird  
and Household of Faith:

I have let my subscription to the Signs become due and am enclosing \$5.00 for two year renewal, if it is not too much trouble

for you to send it in for me.

I feel I would like to write some of my experience in Christ Jesus. Brethern, if I have a hope, I was a school boy about 14 years of age when I was first exercised: a woman appearing to me singing a hymn, and I thought it was the sweetest song I had ever heard. It was, "Amazing grace, how sweet the sound," and I thought it was the voice of my mother. I went on and on until about 25 years old, and then I had a dream which made me worry down inside: I thought I was down in a pit and all was dark about me; then I looked up into heaven and was flying like an angel. I went on in this way and was in such a condition I didn't know what to do, - I couldn't rest at night. My companion would ask me what was wrong, and I could only reply, "Oh, nothing." Then one morning in 1949, I was lying in bed and a voice spoke to me, saying, "Why not be baptized, you are all right." I called on the good Lord for mercy and cannot explain just what kind of shape I was in. But I went to the Providence Church on Saturday. The preaching was so good it filled my hungry soul. When they sang the closing hymn and published an open door, I found myself walking up to the Elder and they accepted me in the church; and I was baptized on Sunday. I am just a poor, helpless sinner saved by hope through the grace of God. As God showed Paul his helpless condition, and Paul cried, "O, wretched man that I am, who shall deliver me from the body of this death?," so have I in weakness been along this road.

I went to the meeting at Providence Church today; it was sweet to my soul, for I felt that my cup was filled to the brim. I hope I am led of the divine spirit to write these few lines to the children of God. I get so much comfort from reading the Signs of the Times; often tears run down my face. It seems that some of the brethern can tell me of my own experience better than I can. I feel the least of all, and am worthy to be among God's little children.

Yours brother in hope,  
Y. W. Wade

\* \* \*

Swan Quarter, N. C.

Mrs. Earl Brannon,  
Draper, N. C.

Surely, my dear child of God, I do have so

much fellowship for you. When you spoke of times when you get nothing from reading the Signs, and then again are fed, surely this is my experience. I often wonder why it is so; yet I know that the reader has to be prepared to receive, as well as the writers to pen them. Oh, are we not full of mystery? The more we try to search and find just who and what we are, the farther, it seems, we get from the solution; yet I rejoice to know that the Lord knoweth us all together. I am so glad this is true, and to know that we are not left to ourselves. He knows how weak we are and how prone we are to stray when left to ourselves; and I am so glad that He never leaves nor forsakes the objects of his love. No, but he watches over them for their good and his glory. Yes, He is taking care of you; and how wonderfully blessed you are that He is tenderly caring for you, and inditing words so wonderful. I am sure that you have seasons of joy, and rejoice that the Lord is so near that you can feel his presence. He is such a wonderful saviour,—a present help in time of need, and sticketh closer than a brother.

I feel sure your boys will be kept safe and return to you. I do not have one in this war, but had one in World War Two, and he came back. Oh, that faith, that living faith which is yours; and I feel that what your soul desires will be so. I trust you have been restored to good health and all is well. I feel sure that in and through the righteousness of Christ you have found that peace which the world cannot give or take away. Are you not glad that the world has no more charms for you?; and that the older you get, the more you feel crucified to it, and it to you? Indeed, our hope is worth more than all the world. Though you may feel imperfect, your perfection is in Christ. If it were not, he would not have chosen you out of the world; or loved you, redeemed you and sanctified you, and will glorify you. Are you not pressing onward and forward to that day,—perfect day, when you will be glorified in and with Christ? Surely it is worth waiting for and suffering for. You have a living faith which keeps you standing fast; soon your hope will be turned into possession, and you will ever be with the Lord, and clothed in his image. Then you will be satisfied, but not until then. Then you will join your voice with the redeemed family of God, and sing the songs

of redeeming love and electing grace; and meet with those long parted. Sometimes I long to quit this unhallowed ground and dwell with Christ at home. Pray for me when you have a mind and write to one who loves you for Christ's sake.

Your sister in hope,  
Mrs. Effie H. Caravan

\* \* \*

Dear Elder Spangler:

The great God of heaven being my strength, I hope I can set forth a few thoughts and meditations which have come to my mind since your discourse the Sunday morning you spoke here over the radio. It brought things to my mind that I had never thought of before. To my understanding, the light the window goings are of the Lord; for he said "As I produces is the light of Jesus Christ our Lord. When this window brings it's light into the dungeon darkness of our stony hearts, we are made to have many sweet and joyful thoughts and meditations; it makes our souls cry out in us and we have assurance of a grand and glorious relationship with Jesus and his righteousness. It seems that when we are in deep darkness, and the love of Jesus is far from us, then this light will appear, and we are made to rejoice. Then we are given to meditate upon portions of the Scriptures and find comfort. David said in the 139th Psalm, ". . . if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me." David rejoiced in this light.

When our lusts carry us so deep into the mire of sin, if the Lord is pleased to bring this light into our hearts with power, we then rejoice in a comforting fellowship and spiritual knowledge of the truth as it is in Jesus; through this light we walk in and talk of godly things. I wish that I could find words to express the comforting and consoling thoughts this light has brought to this unworthy sinner. We are made through the Spirit to realize that we are nothing, yea, less than nothing, of ourselves in the sight of God; but are often comforted by this thought: "By the grace of God, I am what I am." We have nothing, and can do nothing to merit grace. It is through

the love and tender mercies of God toward his people that this light is given to shine in their hearts, guiding, guarding and directing them into the knowledge of his never dying love; and comforting them with the knowledge that He is God, and there is none other beside him; and through this light we are able to eat the spiritual crumbs that fall from his table.

We cannot express how much we enjoyed having you in our home. If we never meet again in this life, we hope to be together in the great beyond. May God give us sweet meditations of the heavenly city which is prepared for his people.

Yours the least of all,  
J. J. Davis

\* \* \*

Roanoke, Va.

Dear Editors:

I find my subscription will expire in May, and as I don't want to miss a single copy, I am enclosing a check for three dollars for renewal.

It gives me much comfort to read the papers, for I am a poor sinner, and if saved it is by the grace of God. I haven't been able to hear preaching since before Christmas, except one sermon at Mt. Zion church in February, which I enjoyed very much. My health is not very good, but I trust that I have one who has cared for me these seventy-two years. And I pray he will continue to care, but sometimes I feel that he is clean gone, and I am mistaken in the whole matter. But when I read the letters written by the dear saints, I rejoice in the love of my Saviour, I hope. May God bless all of you is my prayer for Christ's sake. Please remember me in your prayers.

Very unworthily,  
Mrs. Elizabeth E. Cox.

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#### A TREE PLANTED BY THE WATERS

My dear Brother Spangler:

How did my heart rejoice to hear  
My friends devoutly say,  
In Zion let us all appear,  
And keep the solemn day!

How did my heart rejoice to hear the sweet message that you sent in your letter! You mentioned the trees. Last night my eyes fell

on Jeremiah 17:7-8. I do not know that I had ever noticed the passage before but it sort of caught me. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when he cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit".

To "trust" means to have confidence in, to have faith in, to believe in and to rely on, to hold faith with and to wait for the fulfillment of. To have trust in someone, is to render credit with the expectation of receiving from that one. To have trust in the Lord is to recognize Him for His ability to render the inheritance in full. It is to wait to receive, and to wait patiently and believingly. Naturally speaking to have trust in some man is to have a credit or partial ownership in something that man holds; and to expect in time, the deliverance of that which was held in trust. Blessed is the man that trusteth in the Lord! Blessed is he that renders credit to the Lord, in the sense of believing that the Lord is fully trustworthy and able to deliver in full, every need and a complete salvation. Blessed is the man whose hope the Lord is! We notice that the word "blessed" is written first; the blessing comes first; the man is already blessed when this condition exists in his soul. Blessed is he, in whose breast this trust and this hope has been planted! Why?

Because he shall be **AS A TREE PLANTED BY THE WATERS!** Begging for the Lord's guiding Spirit, let us consider the "tree planted by the waters". "Water" is often used in the Scriptures to refer to that which sustains life. Jesus gave the Samaritan woman at the well, the living waters. John saw and wrote of the "pure river of water of life, clear as crystal, proceeding out of the throne of God-". Water does not give life, but it sustains that life that has been given of God. A dead tree might be planted beside the rivers of waters, but there would never be any growth, or putting on of leaves, or bearing of fruits. Indeed, it would only rot faster because of the waters. So here we are considering only the living tree, and that living tree is being compared, or being used as a comparison to the man that is

blessed.

"By the waters" seems to refer to a stream, and to a continuous flowing of waters. The stream flows from a fountain, and the fountain is a source, a never ceasing source of supply. Then to be "by the waters", means to be near to this continually flowing source of that which is necessary to sustain life. The tree that is by the waters sends out its roots toward the stream and finds a plentiful source of moisture there. The sun may shine with intense heat, the season may be dry and all the uplands may be parched, but the stream is continuous because it is fed from the fountain. So this tree shall find water even in the year of drought.

Next consider that the tree was **PLANTED** by the waters. It did not visit the waters for a day, or a night, or a season, but it was planted there. It has never been anywhere else. To be planted means to be fixed and to be set, and to have taken root in that place. As the tree does not move from one place to another, the man that trusteth in the Lord does not move from one standing to another, nor from one idea to another. His hope is fixed and sure and steadfast. His hope, the Lord is! As the tree, his is planted in steadfastness. Both shall remain in their place all the days of their lives according to the will of an immutable God.

Has the tree, in all the days of its life, been able to go out and get water for its life? Has it been able to cause it to rain upon its place? Has it been able to earn its necessities of life? Again has it been able to cool the scorching rays of the sun, or to slow down the stormy winds, or to stop the icy sleet that breaks its branches in the winter season? Has it ever in all of its days been able to move over the hill to get out of the path of an oncoming cyclone? No, no indeed! It must ever stay in its place and it must receive and bear and submit to every storm that the Lord in His wisdom sees fit to send upon it. It must bear the sleet of winter, the burning heat of summer, the winds, the cyclones and all of the lightnings and thunders. All these things break its tender limbs, tear loose some of its roots, even twists its very branches and splits its trunk at times. Even so, it must remain in its place and bear every storm. Still the tree

is planted by the waters, and finds that which sustains it alive. In His proper time, the Lord causes the storm to cease, and He causes the tree to grow again in the spring; every broken limb and every wound will heal. Nor can the tree prevent nor speed up this healing process. The broken limbs tend to grow and and to untwist themselves in His time and manner, and the broken spots and wounds will heal over. Let us look at the tree that has withstood the storms of many seasons: there are rougnt places and there are scars. Jesus came forth from the tomb, with nailprints in His hands and His feet, and with a great wound in His side. There were wounds upon His head and stripes of humiliation upon His back. If He had not borne afflictions, if He had not suffered humiliations, if He had not worn the crown of thorns, there would have been no scars. Just as the tree that has remained in its place has had to withstand the weather and the storms, so is the "blessed man" called upon to follow his Lord and Master, and to bear afflictions and trials and testings and provings along the way. Each affliction leaves its scar; each trial leaves its rough place, and the effects of every wound may be seen. When we look at the scars and the bruises and the torn places, we are reminded of the blessings that we experienced in passing through the furnace. The scar is ever a memorial of the mercy of our Savior in delivering us from the affliction. If we had not been delivered, if we had not been healed, if we had not been safely brought through, there would never have been the scar! When Joshua came to the River Jordan, just bordering the Promised Land, those bearing the Ark stepped down into the waters, and the waters of Jordan parted before the Ark and stood up as great walls on either side, while the children of Israel passed over on dry ground. As they passed through the depth of the river bed, they took up great stones from the depth of the river (from the deepest of their trial) and carried them up with them to the shore and set them up as a memorial of their deliverance to the Promised Land. Every time they looked at the memorial they remembered their deliverance. The rocks, were a scar upon the face of the Land. So the scar is a memorial of the mercy of our God in delivering us.

O my dear Brother, may we be enabled to stand firmly in our place and find the strength to weather every storm of life that our Lord sees fit to send along our path. May our wounds be healed, and may we be enabled to look upon the scars and praise God for His mercies and His deliverances and His salvation with us. All these trials and afflictions prove His love and His mercy toward us; they show that He deals with us, not according to our iniquity, but according to His mercy in salvation by Grace. May we treasure these scars and praise God for His mercies.

The blessed man is as the tree planted by the waters! The storms of time tend to blow the tree out of its place, but every wind that loosens the roots only leaves more space for growth. So it is that the roots grow larger and deeper and stronger, and the tree becomes more fixed in its place. The limbs may be broken back, but new ones put forth and grow beyond the older ones and the tree grows larger and higher into the heavens. Years pass, storms come and go, the tree grows on, the scars continue, even increase. And so it is with the "blessed man that trusteth in the Lord, and whose hope the Lord is"!

May the little ones of Zion be enabled to withstand every storm and come forth stronger, more fixed and more steadfast, ever being sustained by the Living Waters.

My soul shall pray for Zion still,  
While life or breath remains;  
There my best friends, my kindred dwell,  
There God my Savior reigns. (Watts)  
Yours in Christian hope,  
A. D. Alston.

\* \* \*

Dear Family of God:

Since August 3, 1950, (to April, 1952), I have made four trips from Panama City, Florida, to the West coast; and twice on return came by the way of West Virginia. On each trip I spent quite some time with my two youngest sons and their families in Los Angeles. I am not writing this to advertise myself but to advertise the blessed Old Predestinarian Baptists. I wrote about my first trip and it was published in the Signs; and I have been asked to write of the others, but I fear I would be charged with a spirit

of vanity. These trips were rich to me and I lacked nothing. I am thinking of you dear blessed of the Lord, and it would make me happy to write each of you a personal letter, but I beg that you accept this as an expression of my heart and soul, and let it suffice. You are a great people; you are the salt of the earth. It was heaven below your greatness to show. "Then one said unto him, behold, thy mother and thy brethern stand without, desiring to speak with thee. But he answered and said unto him that told him, who is my mother? and who are my brethren? And he 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." (Math. 12:47-50). The reason we don't attend popular churches is we don't find mother, brother and sister, but we travel many long weary miles to find them. We are lost in wonder of the beautiful mansions which are ours to behold; we eat the fat of the land, and we break bread (Jesus) together high up in Mt. Zion's hill.

(Elder) C. H. Byrd,  
Panama City, Fla.

\* \* \*

Martinsville, Va.

Signs of the Times:

Dear Brethern:

I have the consent of Brother Perdue to send this letter to you for publication. It sets forth just what I have been trying to set forth nearly forty years with the ability my God gives me.

Your brother in hope,  
(Elder) J. E. Burgess

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Elder J. E. Burgess,

Dear brother in a precious hope of immortality beyond the grave, I hope you and Sister Burgess are well, and enjoying much fruition of God's Holy Spirit. My lot has been to stay very close at home since December. I purposed to attend the Staunton River Union at Danville the fifth Sunday in December, but I feel sure that God did not purpose for me to go. Our goings are of the Lord; for he said "As I have purposed so shall it stand, and As I have thought so shall it come to pass." Dear little Brother, for sometime my desires and meditations

keep lingering on trying to hint to you some of my thoughts and feelings, which I hope you and I both know better than our stammering tongues can express. But the thoughts keep bearing on my feelings. What am I to even think about instructing one so learned in Godly knowledge as I deem you to be? But I beg that the Lord may bless me to to express some little uplifting thought of comfort to you, which will be edifying to your soul. Shall I comfort you with some strange and unknown doctrine hatched out by commandments of men? To this we would say, No; for we can receive no other doctrine but that of Christ, which was once delivered to God's dear saints.

We are commanded to comfort one another with the comfort wherewith we are comforted. The doctrine of God our Saviour is all in which we have to trust; and we feel safe to say, take away all other and give us but this. I have talked this, written it and believe it, that there is but one true experience of grace, and that all the children of God have and will have it. There is but one Lord, one faith and one baptism, which is with each heir identically the same in power, essence and glory: even Christ formed in them the hope of glory, which is regeneration, - a renewed heart, a true and living testimony, witnessing and evidencing that God is true and beside him there is no other. We need all his loving attributes to make up and constitute eternal life, and the continuance of his guiding hand on and on. And too, we feel to need the comfort, presence and kind, loving embrace of each through this toilsome journey here below. Though our way seems rugged and hard, our alwise God has promised never to leave or forsake his dear children.

Dear kindred in Christ, we believe that just as sure as our omnipotent Jehovah sits on his high eternal throne of glory, just that sure will all his thoughts, purposes, shalls and wills come to pass. Else we would have nothing certain and unchangeable to look to to satisfy our weary and hungry souls. But we believe that our true, alwise, just and merciful God has so unchangeably and absolutely predestinated and foreordained all of His purposes and degrees, that He fixed and set the final bounds of all things and they come to pass at his appointed time.

I have read the book on Absolute Predestination which you loaned me. In my judgement it is very good, and would be profitable for all true believers to read. May the Lord bless you and Sister Burgess, and all His dear saints everywhere, is my prayer.

A brother in hope of a glorious immortality.

J. A. Perdue

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Elder D. V. Spangler:

Dear Brother and Servant of God:

I realize more and more as I come near my journey's end, the sacredness of the high calling of God in setting apart for the work of the ministry, men, mortal depraved men. Yet it shows the wonderful workmanship of God,—all his works are wonderful. "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace." The poet says:

"O could I speak the matchless worth,  
O could I sound the glories forth  
That in my Savior shine;  
I'd soar and touch the heavenly strings,  
And vie with Gabriel while he sings  
In notes that are divine."

In my oft lonely hours, I love to sing His praises (and this sweet hymn stirs my inmost heart strings), I hope with gratitude and joy unspeakable, for His matchless worth to me, a miracle of His grace. "A monument of His great mercy," the poet says. I have also been enraptured with the poet's beautiful sentiment, expressed by him in the 1st hymn of our sacred songs:

"When all thy mercies, Oh my God,  
My rising soul surveys;  
Transported with the thought,  
I'm lost in wonder, love and praise.  
"Oh, how shall words with equal warmth,  
The gratitude declare  
That glows within my ravished heart;  
But thou canst read it there"

A sister in hope and love,  
Sarah McPhail

\* \* \*

Valley Head, W. Va.

Mrs. A. S Parker and  
Miss Emma Parker,  
Baltimore, Md.

Dear sisters Parker in bonds of love,

So often my thoughts have gone out to you folks in sweet memories of the times I was permitted to visit with you; but realizing my weakness and being a poor excuse, I seldom ever attempt to write to any of the brethren. My heart goes out to them many times however through the dark seasons that seem to overshadow me.

Oh! how we hope and pray that God will ever be mindful of us, comforting us and bringing us into the knowledge of the truth. We are dependent upon Him for all things and without Him we can do nothing. Many say this in word, but, according to my understanding, only God's people believe it. And at the appointed times when they are blessed to sit in a heavenly place, they are made to realize as the scriptures say (Psalms 137), "By the rivers of Babylon, there we sat down, Yea, we wept when we remembered Zion". At these times we sit down and quit working. We do not go to Him, but He comes to us on every occasion when we remember Zion. Zion can only be remembered after we have been taught by God's Holy Spirit in the school of grace. (All of thy children shall be taught of the Lord). Many today will give instruction on how to walk in order to become a child of God, but as I understand it, the instruction was given to the man of God not to make Him one but because He was one already. (2 Tim. 3-16, 17) Jesus never told a blind man to look until after He had opened his eyes.

When Jesus was in a certain place preaching the Word, (Luke Ch. 5), one was brought to Him borne of four. He was sick of the palsy and could not walk, and had to be carried upon the bed in a helpless condition. After they had uncovered the roof where he was, because of the press around the door (the many people there), they let him down at the feet of Jesus. He had not walked; and the one thing that is brought out here in the scriptures was their faith, which is a gift of God. Then Jesus spoke the "wonderful words" or "good news" to Him: "Son, be of good cheer; thy sins be forgiven thee" (Math. 9-2) And it was after this that Jesus gave him his instruction, "Arise, and take up thy bed, and go thy way into thine house." He was not instructed to leave his bed behind.

Therefore I feel that someplace along the line he still had need of this bed that held him so helpless. We have to be told these things and shown these things again and again, as Jesus said, "Go show John again these things etc., when we are shut up and in prison. In-as-much as he, after visiting him, said "Go thy way into thine house," this man then had a certain and definite house to go to. The house of the Lord, and I believe it is in substance the same meaning as when Jesus said "Go home to thy friends, and tell them how great things the Lord hath done for thee." Is this not the sincere desire of a dear child of God who has been taught of the Lord? How well they realize that they can only tell these things to their friends at home: The living church of the true and living God, filled with living children. The children of light and of the day, who will not be caught sleeping, as the children of darkness, when He comes.

They worship God who is Alpha and Omega, the beginning and the ending, the first and the last; the ALMIGHTY. There is nothing else to tell to their friends at home except how great things the Lord has done for them,—The Christians experience. Then they are heard, if it be a true church. "He that hath an ear, let him hear what the spirit saith unto the churches". God is complete and undivided and prepares for and provides for in every direction at the same time. Nothing is left for poor puny man to do because the natural man cannot discern anything pertaining to God. When they are blessed in His name they cry out, "Without thee I can do nothing".

May the God of all grace strengthen and uphold you in your tribulation and sorrow while here below. These tribulations are embraced in the same promise to his children. "In the world ye shall have tribulations: but be of good cheer; I have overcome the world". Therefore, we are more than conquerors through him that loved us. He has done it for us, the purchased possession, unto the praise of His glory; and all things work for the good and welfare of Zion,—those that love the Lord. That I might be enabled to praise his high and exalted name far above all principality and power, and might, and dominion and every name that is named not only in this world but also in that which is to come,

is my prayer.

I have written more than I expected to but only as my mind has rambled here and there in a scattering way.

I hope that you might find a thread of consultation or comfort in these words.

From an unworthy sinner, hoping at this moment in tears that He has worked for my good.

(Elder) V. B. Linn

\* \* \*

Denton, Ky.

*"And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins."* (MAT. 1:2;)

I will state some things that I believe; and if the Lord should be pleased to bless me, attempt to show by the Scriptures that what I believe is true. First, I believe that God in eternity (before time or the foundation of the world) did choose or create in Christ a certain, definite number of people to be the recipients of his free Grace, or free gift of eternal life; and that these are the only ones who are subjects of regeneration; and birth of the Spirit. These are the only ones who are subjects of the law of the spirit of life in Christ Jesus. The Apostle Paul says that the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. Our blessed Lord did not come to earth to make a way possible for men to accept, or voluntarily believe in him.

But he came to redeem those only whom the Father had chosen or created in him, and whose names are written in the Lamb's book of life. Christ, speaking through David says "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." (Psalms 139:15-16). Jesus said to his disciples, "... rejoice rather, because your names are written in heaven." (Luke 10:20). It is to be noticed that they are written, not will be; which means a definite number, and specific individuals. The angel said unto Joseph, "... He shall save his people from their sins."

This means a certain people who were his



already when he came to earth; for he did not come to choose himself a bride, for she was already his, but because of transgression she had fallen and became dead in trespasses and sin. He came for the sole purpose of redeeming her from this lost condition. "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 loose nothing, but should raise it up again at the last day." (St. John 6:38-39).

The Apostle Peter in addressing the church, calls them elect; which means they were chosen. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. 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." (I Peter 1:2-5).

We see from this scripture that this certain, elect people are secure. If their inheritance is incorruptible, it cannot be corrupted; if it is undefiled, it cannot be defiled; if it fadeth not away, it cannot cease to be; if it is reserved in heaven, it cannot be lost; for they are kept by the power of God through faith. It is written that all power is of God, and the powers that be are ordained of him. How could the salvation of this elect people be more secure?

"For he shall save his people from their sins." Our blessed Saviour just before he was crucified, prayed, saying, "Father the hour is come; glorify thy Son, that thy Son also may glorify thee; As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word." "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; And now, I am

no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." "Father, I will that they also whom thou hast given me, be with me where I am; that they may be hold my glory, which thou hast given me: for thou lovest me before the foundation of the world." (St. John 17th Chapter). All these quotations use the past tense in showing when the elect were given Christ.

On another occasion Jesus said, "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life and they shall never perish; neither shall any man pluck them out of my hand. My Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand." (John 10:27-29). He also tells the unbelievers why they do not believe his word: "Ye believe not because ye are not of my sheep." Those who belong to Jesus do not become his sheep by believing, but to the contrary, they believe because they are his sheep. The reprobate does not become a reprobate because he does not believe: He believes not because he is a reprobate; he was not chosen unto eternal life. When Paul and Barnabas began to preach to the Gentiles, it is said: "And when the Gentiles heard this they were glad and glorified the word of the Lord, and as many as were ordained to eternal life believed."

We see from this Scripture that the believing is limited to, or ordained to the chosen generation. Peter said, "But ye are a chosen generation, a royal priesthood; a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." And Paul says, "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." (2 Tress. 2:13).

The Saviour said, "Ye have not chosen me, but I have chosen you, and ordained you that you should go and bring forth fruit, and that your fruit should remain; that whatsoever you shall ask of the Father in my name, he

may give it you. These things I command you, that ye love one another." And, "If ye were of the world, the world would love his own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you." Do we not see this manifested on every side? This doctrine is hateful to the carnal mind; and they say it is dangerous. Nevertheless it is sweet and dear to those who have experimentally been brought to believe it. Those who's names are not written in the Lamb's book of life will worship the beast, as John says in Revelation 13:8.

I feel that I have only touched on the subject, for a volumn could be written concerning it. May the blessed Lord guide, direct and keep us all in the way of truth.

Your unworthy brother in  
Christ,  
H. L. Rogers

\* \* \*

Magnolia, Ark.

Signs of the Times,  
Dear Brethren in Christ:

It is time to send in my subscription for another year. Enclosed you will find money order for \$3.00. The little paper has lots of good reading in it's pages.

I have so often wanted to write to the Signs, but just couldn't get words down on paper. I am not a member, but hope to have a home with them some day, if the Lord sees fit. I know the old Primitive Baptists are the people I love and feel at home with more than any others.

Yours in hope for a better  
world,  
Mrs. F. A. Estess

\* \* \*

Dear Editors of the Signs:

Am sending you \$5.00 for my renewal to the dear old Signs of the Times. Am sorry that I have neglected this, but I seem to get more neglectful as I grow older. I will soon be eighty years old, and my health is bad, so my mind as well as my body is growing weaker. But I feel to say, I believe I'm stronger in the faith and love of our God, and the love of His precious little children.

Oh, how I love the association and sweet

fellowship of his loved ones, - the meeting together and the worship at a throne of grace with those I love. I have been deprived of that pleasure a lot for the past year; so you can see why the dear old Signs means so much to me. I get such lovely and inspiring letters from several of the dear ones.

Am enclosing a letter I received from dear which was so sweet and uplifting, and so full of the spirit, I feel I would like to share it Sister French, of Palestine, Texas, in February, with others of God's little ones. I have her consent for it's publication.

Your unworthy sister, if one  
at all,  
Mrs. Sallie Neel Luce,  
2015 Shortal Drive,  
Dallas, Texas.

\* \* \*

My dear precious Sister and Mother in Israel:

I was so glad to get your card last week, - always glad to get a few lines from you. I didn't think you would want to hear from me so soon after I had seen you, although I did not get to visit with you as I wanted to. I was so happy to have you and Brother Neel and his dear wife and daughter, and Sister Mc Shan at Pilgrim on both days. I know it is an effort for all to get ready and get down to church for the services on Saturday.

It means sacrifice and extra work for all, but, Oh, what a joy and sweet pleasure it gives us to have you with us in our worship. I am sorry that Mary is not well and hope that she regains her health soon. I'll never forget the sweet picture she and her father made Sunday morning sitting together, listening so intently to every word that was spoken. I felt she could understand every word Elder Weisinger uttered. It seems to me that he has the best way of putting forth his ideas, and the easiest, smoothest delivery of any one I ever heard.

I am so glad she should hear those two sermons, and I wish she and all of you could have heard the four others I heard since then. It seems that when he goes into the stand, he is just a weak, puny man, dreading the task before him, but not shirking his responsibilities. He is meek and humble, - so dependent upon God to furnish him food with which to feed His sheep. Being lifted up and given

the insight into the truth, he is given the courage to stand for the things which give honor to our God. We all thank God for the privilege of hearing such a gift. We know he has had many sore trials and tribulations, and many disappointments and heavy responsibilities, but he feels that he has been kept by the power of God and led into the paths he chose not. He seems to get deeper and deeper into the mysteries of the Father, and shows so beautifully God's work - his plans and purposes, and the fulfillment of them in the work of the Father, Son and Holy Ghost. He always ascribes greatness to our God.

We had a wonderful meeting at Bethel 4th Saturday and Sunday. We sure miss Bro. Dave Roden since he moved away. It was cloudy on Sunday and we didn't look for many visitors, but there were thirty visitors in all. Every church in the association was represented except the one at Tom Ball. After the close of Elder Weisinger's sermon, Elder Fugate talked a few minutes. His voice was so husky it was hard to follow him. He did not stand long, but endorsed the wonderful sermon Elder Weisinger had preached; and expressed appreciation of so many beloved brethren and sisters. At the close of the services, Brother Leopard went forward requesting a home in the church. He was received and will be baptized on the 4th Saturday afternoon, the Lord willing.

I had dinner with Bro. King's daughter on Sunday. Last Saturday she called me and asked where the appointment was, but could go only on Sunday. I took a lot of old copies of the Signs of the Times out to Brother Owens' for them to read, and he asked me to subscribe to it for him when I saw him at the Pilgrim Meeting, which I did. I pray that the new Editors can keep the paper going with the good material it has had. It is so badly needed and such a boon to those who can't attend church services.

I think of my past life, and am made to give praise to God for leading me in paths I knew not. That was not the way I wanted to go. I've had many disappointments, yet now I seem to see the beauty of God's ways. How kindly I have been cared for! Though, I have not had the wealth of this world, yet I would not give my precious hope and the

sweet association and understanding of God's little ones for all the wealth in the world. This is something money cannot buy; yet God in his mercy, has given it to poor, unworthy me. It wasn't for any good that I had done, but because of his loving kindness toward me all the days of my life.

I have been made glad that I was separated from the things of this world and taken into the church home at the early age of nineteen years. It hasn't been easy to be alone a lot of my life, and separated from my young friends; but I have a sweet relationship which has grown sweeter the older I get, - - the association of God's dear children, those of like precious faith.

"How sweet how heavenly is the sight  
When those who love the Lord,  
In one another's peace delight,  
And thus fulfill his word.

"When each can feel his brother's sigh  
And with him bear a part,  
When sorrow flows from eye to eye,  
And joy from heart to heart."

Dear one, though we may be poor in this world's goods, we have the necessities of life, and are rich in hope of an inheritance of the happy home beyond this vale of tears and sorrow. Though our Lord came down to earth, he had no place to call his own; not even to lay his head. He was sent down to do the work the Father ordained beforehand he should do. Oh, that we could continue to sing praises from the house tops to our God, and ascribe greatness to his holy name. Is it any wonder I was so glad to get back home last summer where I could spend almost every week end in the services, and worship the true and living God with those whom I love: my fathers and mothers in Israel; my brothers and sisters, and sons and daughters. Truly I have been shown how rich I am; and to me the most important thing in this world is to meet with my beloved kindred in Christ and worship at the throne of my blessed Lord and Master. It is all so good, so marvelous, when I think how kind and good He has been to this poor little girl.

As I look back, I can see His purpose in my life; but I couldn't see it then. He has brought me safely through sorrows and tribulations; and has caused me to lean upon His ever-

lasting arm, and to trust him to care for my natural as well as my spiritual welfare. I don't worry about my future; I seem to have a greater trust and faith than I used to have. I think that is one reason I can enjoy Bro. Weisinger's sermons so much. I think of the strange blessing the Angel gave Jacob after they wrestled that night. Jacob told him he would not let him go until he had blessed him. The Angel struck him in the hollow of his thigh, and made him lame, so he would have to lean on the staff of his Lord the rest of his days. "By his stripes we are healed."

Dear one, I could go on and on, but I must bring this letter to a close. I was happy to know that you would be in the house with Brother Neel, - God bless him. I sure want to come up this summer. And plan to do so, for I love you all so very much. We are all glad you will be in the house with your son at night. It will be a great relief to him, as you are too feeble to be by yourself long at a time. I hope you are much better and will enjoy the lovely new home. Mrs. Weaver just came in; she sends her love, and always asks about you. I am fortunate to have her with me. I hope you will be able to attend Pilgrim several times this Spring and Summer; we are always glad when you can come. I want you to visit with me again, and this also goes for sweet Sister McShan.

Now I must close for tomorrow will be a busy day. Will be looking for a long letter from you soon. With all my love to you and yours.

Your unworthy sister in hope,  
Velma J. French

\* \* \*

Editorial by Elder Gilbert Beebe,  
February, 1862.

"And that, knowing the time, that now it is high time to awake out of sleep: for now is salvation nearer than when we believed." (Romans 8: 10)

Our Redeemer said of the Pharisees and Sadducees, Ye can discern the face of the sky; but ye cannot discern the signs of the times, - Mat. 13:3. But the apostle implies that the saints addressed in our text know the times. There are times in the spiritual kingdom, as well as in nature, for every purpose of God to be accomplished. In nature there is

seed time and harvest, summer and winter, day and night, and as the wise man has said, There is a time for all things under the sun. A time to be born, and a time to die, a time to sleep, and a time to awake, and a time to be merry, and a time to mourn.

So in the spiritual kingdom, - everything is appropriate in it's appointed season. When the Bridegroom is present is not the time to fast; but when he is absent then the children of the bride-chamber shall fast. The time indicated for the church to buckle on the armour and confront the enemy, is very inappropriate for her to sleep. Paul says to the Thessalonians, "But of the times and seasons, brethren, ye have no need that I write unto you: for yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

For when they shall say, Peace and safety, then sudden destruction cometh upon them, and they shall not escape. But ye, brethren, are not in the darkness, that day should overtake you as a thief. Ye are all the children of light and the children of the day: we are not of the night, nor of darkness. Therefore, let us not sleep as do others: but let us watch and be sober. For they that sleep sleep in the night: and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breast-plate of faith and love, and for a helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." (1 Thess. 5:1-9)

The time for sleeping, drunkenness and rebellion, was with us when under the power of darkness, before we were translated in to the marvelous light of the kingdom of Christ; but now in our manifestation as the children of the light, it does not become us to sleep as do others. When christians do sleep, in a spiritual sense, it is with them a time of darkness, as their fleshly powers are carnal and worldly; so the powers of darkness on them produce drowsiness, inactivity, stupor and insensibility in regard to the things of the kingdom.

All this Paul says the saints know perfectly. Therefore, Knowing the Time, they were aware that with them it was high time to awake out of sleep. When men sleep, their mind wanders

at random in baseless visions and unreal dreams. So christians, when at ease in Zion, lay off their armor and become vain in their imaginations, and their minds are with the fool's eyes traversing the ends of the earth. When we have taken on us the name of Christ, have renounced the hidden things of darkness, it is time to awake, to watch and be sober, and never be caught sleeping on our post.

The admonitions given to the saints in this chapter show that the saints are surrounded with manifold temptations, and liable to be overcome of evil; whereas, they are exhorted to overcome evil with good. In their relations to the world, in the revolutions and changes of earthly governments, Let every soul be subject to the higher powers, - as children to parents, servants to masters, as citizens to rulers, knowing the powers that be are ordained of God; and we cannot resist them without resisting the ordinance of God; for, he says, in the third verse, Rulers are not a terror to good works, but to the evil. "Wherefore you must needs be subject not only for wrath, but also for conscience sake."

After setting forth many of the obligations which rest on christians, he says, If there be any other commandment, it is briefly comprehend in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore, love is the fulfilling of the law. He then adds, And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. From the connection we infer that the saints in regard to some of these obligations, had been sleeping, dreaming, or inattentive, if not directly violating these precepts, they had neglected them, or had failed to discharge them with that degree of assiduity and promptitude which their importance demanded.

As an incentive to vigilance, the apostle not only shows the liability of the saints to fall into temptation, and be drawn into present difficulties, but he urges the approximation of the day of the Lord, or the day of their deliverance from all the cares, duties, responsibilities, trials, vexation, and turmoils of this mortal life. "For now is our salvation nearer than when we believed." The term salvation in this text, means deliverance.

The apostle says, Romans 8:19, "For the

earnest expectation of the creature waiteth for the manifestation of the sons of God," and in the same connection adds, "And not only they (the whole creation) but ourselves also which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit: the redemption of our body. For we saved by hope; but hope that is seen is not hope: for what a man seeth, why doeth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."

Thus the salvation which is neare than we believed, is that wherein we are saved by hope, - the redemption of our body from mortal to an immortal state; when death shall be swallowed up in victory, - when this corruptible shall put on incorruption, and this mortal shall be clothed in immortality. That happy period, - that glorious day is drawing near, and is now nearer than when we believed: That is, it is nearer now than it was when we first became believers. You have progressed thus far in your pilgrimage.

You are thus far nearer to your great deliverance. "The night is far spent." Your struggles, toils and labors will soon be over. "The day is at hand." The perfect day when clouds shall no more obscure the Sun, nor hide from you the refulgent glories of your inheritance above. This being the case, Let us, therefore, cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day: not in rioting and drunkenness, not in clambering and wantonness, not in strife and envying: But put ye on the Lord Jesus Christ, and make not provisions for the flesh, to fulfill the lusts thereof.

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#### PLEASE NOTE

In the July number, notice of meetings in Washington, D. C. was inserted. These meetings were discontinued some time ago, since the brethern and friends there can attend meetings in nearby Virginia and Maryland. We are, however, holding our meetings at the Sideling Hill Church in Pennsylvania on the 5th Sundays.

Also, the meeting time of Black Rock Church, near Butler, Md., has been changed from 2nd Sundays to the 1st Sunday afternoon at 3 o'clock.

John D. Wood

## EDITORIALS

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TO

## SIGNS OF THE TIMES

P. O. Box 1271

Danville, Va.

## ILLNESS OF BROTHER A. D. ALSTON

With much sadness we announce the serious illness of Brother A. D. Alston. He is a patient in the Walter Reed Hospital, Washington, D. C., having been brought there by plane from Japan, where he was serving as Major in the U. S. forces. An operation for brain tumor was apparently without success. May the Lord give grace to all and especially Sister Alston and daughters, that we may be reconciled to the will of our God.

John D. Wood

\* \* \*

On entering into the additional responsibilities as Editor with Elder Spangler, we are more conscious of the need of the sustaining grace of the Lord in everything we do or write. While we know that in our flesh dwells no good thing, we do feel to hope that we have been given a love for the brethren, and a

willingness to serve them in any way we may be enabled. We desire to be found contending for the doctrine of God our Saviour, and nothing else; and we believe that the principles upon which Elder Beebe founded the Signs contain this doctrine. We hope to be found sustaining them with such strength as may be given us.

J. D. W.

\* \* \*

*"Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt save thyself, and them that hear thee."* (Tim. 4:16)

In a recent editorial we voiced our concern for false doctrines which are presented in the name of Jesus by nominal Christians. We are far more concerned, however, about matters that pertain to the church. We need not be surprised at what goes on in the world, either politically or religiously; and this is because unregenerated people have not been taught in the school of Christ and have not been quickened to know anything of the laws of Christ. The very best that is in human nature falls far short of spiritual things; for no person is subject to the laws of a kingdom unless he is a citizen of that kingdom and living within its bounds.

Every subject of the kingdom of God is born into the kingdom and are citizens by birth, there being no provisions made for naturalization as among natural kingdoms. Each of these subjects is taught of the Lord, for his laws are put into their minds, and written in their hearts. The prophet Isaiah wrote, "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." And a portion of the New Covenant reads, "I will put laws into their mind, and write them in their hearts: and I will be unto them a God, and they shall be unto me a people; and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest."

We believe this is true with respect to each and every subject of grace; and there are no ignorant ones in this family, for to whatever extent of the depth of the mystery of godliness any of them may be led, they are all built on one foundation, and feed on the sincere milk

of the word.

There is another important side of the matter, however, which, if we are faithful, we will look into; and looking, we will find much which will take us unto the throne of God for grace to guide and lead us aright. There is much in us as individuals and as churches which is not according to godliness; and the eyes of our understanding are surely blinded and our conscience seared, if we fail to recognize it.

Conditions were such in the church at Corinth that Paul wrote them: "For ye are carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"; "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness." (I Cor. 3:3 and 18-19). Also to the Galatians, Paul wrote: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you." (Gal. 3:1) What ever the circumstances which demanded the above from the Apostle, (which are named), the same is demanded whenever there is any departure from the faith anywhere or at any time.

When Jesus spoke to the eleven after his resurrection, he said: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe ALL THINGS WHATSOEVER I HAVE COMMANDED YOU; and lo, I am with you alway, even unto the end of the world." (Matthew 28:18-20)

In our early days among the brethren we felt,—as did many of the brethren, that a brother was sound in the faith if he believed Predestination, Election, Resurrection, etc. And we are certain that these are sound doctrine if correctly understood and defined, and as such are absolutely necessary to be preached and believed every time the GOSPEL is preached; but these are not the only things which are sound doctrine.

To preach everything whatsoever Jesus commanded to be observed is sound doctrine and

everything which the Apostles taught and commanded is sound doctrine. And we must insist that everything which was written by inspiration is sound doctrine; but that everything else not in accord is not sound doctrine. Sound doctrine is properly called the truth as it is in Jesus, and cannot be rightly separated into distinct parts, for it is one continuous whole. Therefore, if any part is neglected to be taught and believed, truth,—or sound doctrine, is neglected.

To illustrate what we have in mind, we may say that orderly walk and godly conversation is sound doctrine; but if exhortation to these things is neglected, or if reproof or rebuke is neglected where necessary, then the **WHOLE TRUTH** is not being presented. It is well to read the whole of the 2nd chapter of Titus; where Paul wrote: "Speak thou the things which become **SOUND DOCTRINE**: that the aged men be sober, grave, temperate, sound in the faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober minded.

In all things shewing **THYSELF A PATTERN OF GOOD WORKS**; in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. Exhort servants to be obedient to their own masters, and to please them well in all things; not answering again, not purloining but shewing all good fidelity; that they may **ADORN THE DOCTRINE** of God our Saviour in all things.

For the grace of God that bringeth salvation hath appeared to all men, **TEACHING US** that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. **THESE THINGS SPEAK, AND EXHORT,**

AND REBUKE WITH ALL AUTHORITY. Let no man despise thee."

It is our understanding that all gospel ministers are under this charge, as well as all other things they are instructed to teach and preach; such as, "Of these things put them in remembrance, CHARGING THEM BEFORE THE LORD that they strive not about words to no profit, but to the subverting of the hearers. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings; for they will increase unto more ungodliness." (2 Tim. 2:14-16). In the 4th Chapter of 1st Timothy, Paul wrote, "These things COMMAND AND TEACH. Let no man despise thy youth; but be thou AN EXAMPLE of the believers, in WORD, IN CONVERSATION, IN CHARITY, IN SPIRIT, IN FAITH, IN PURITY. Till I come, give attendance to READING, TO EXHORTATION, TO DOCTRINE. Neglect not the gift that is in thee, which was given thee by prophesy, with the laying on of hands of the presbytery. Meditate upon these things; give thyself wholly to them; that they profiting may appear to all. 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." Are not these things included in the calling of a servant of God, and is he not charged with them when he is ordained? Surely so; for whether spoken or not, all things which belong to the office-work of an elder are included in the charge.

Not only are the servants of God to preach and teach these things, but the brethren are exhorted to hear them and continue in them, as children who have been taught of the Lord and have his laws written in their hearts and put in their minds: That they may lead a quiet and peaceful life, and adorn their profession, and walk worthy of the vocation wherewith they are called. Being children of God and taught of him, there is no walking outside of these things which may be tolerated in the church; for though it is said,—and it is true, that when we walk astray it is because we are walking in the flesh.

Yet if this reason is sufficient to give license for such walking, and allowable as a

principle governing conduct where would there be place for gospel order and discipline? Though each of us feelingly realize our fleshly walk so often, are we not therein condemned by the law of the spirit of life in Christ Jesus, which has made us free from the law of sin and death: and being dead to sin cannot walk any longer therein? Is there not that within us which causes us to know that these things are not becoming to us as professed followers of Jesus, members of his body, and having a hope of eternal life? We understand the Scriptures to teach, and our experience to confirm that, though we have these treasures in an earthen vessel, we are not at all excusable, but are amenable to the discipline and order which belongs in the church, and which the brethren are enjoined to maintain.

If this were not true, the church would have no right to require godly walk and conversation of her members as necessary for the retaining of fellowship and privileges of the church. It is therefore, gospel order that when members are in disorder from any cause, the weakness of the flesh cannot be accepted as giving them a right thus to walk; but they are required to walk as becometh godliness. If they do not thus walk, after proper admonition and labor on the part of the brethren, the fellowship and privileges of the church must be withdrawn.

He is a faithful preacher who preaches the word to his people, not only in the fundamental principles and experiences, but in exhortation reminding them what is required of all those in fellowship, who are baptized in the name of the Father, Son and Holy Ghost; and have right to the communion of the blood and body of Christ. But if any should withhold anything from the brethren which he is commanded to teach, he is not faithful to his calling. "Moreover it is required in stewards, that a man be found faithful." (1 Cor. 4:2) No servant of God should inquire of men what he should preach, nor turn aside for any earthly reason from preaching the whole truth; but taking heed unto himself and unto the doctrine, and realizing that he falls far short of ability and wisdom, he will betake himself unto God who called him, as James said: "If any of you lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not; and it shall be given him. But



let him ask in faith, nothing wavering." etc. (James 1:5-6)

Jeremiah mentions a terrible thing among the priests and prophets: "A wonderful and horrible thing has happened in the land; the prophets prophesy falsely, and the priests bear rule by their own means; and MY PEOPLE LOVE TO HAVE IT SO; and what will ye do in the end thereof?" (Jer. 5:30-31). No doubt the same things may be said of some of the Lord's people in this and former days: some love their own ways, and their own desire of advantages, rather than the Lord's ways according to the pattern and examples given; and what makes it worse is that many are ready to follow. In this they are not only wrong themselves, but are upholding those who are wrong. If any are in disorder they would soon come to naught were they not strengthened by those who uphold them. Personalities should have no place among the brethren, for they should preach, not themselves, but Christ Jesus the Lord; and themselves the servants of the brethren for Jesus' sake (see 2 Cor. 4:5)

Our earnest prayer for Zion is that the Lord may be pleased to give us sober minds and understanding hearts; and a sitting still, (Ruth 3:18); and a laying down of our lives for the brethren, (1 John 3:16). It is such a serious thing for any to cause unrest and disturbance of the peace of the churches. May we all be blessed to take heed unto ourselves, as well as the doctrine, and not have the following apply to us: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a fearful looking for of judgement and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. IT IS A FEARFUL THING TO FALL INTO THE HANDS OF THE LIVING GOD." (Hebrews

10:23-31).

No doubt all brethren will agree that the saying mentioned in the text pertains not to eternal life but rather the saving the church from errors in doctrine and practice; for it is a very noticeable thing that where there is a sound and faithful ministry, there is usually a sound and faithful church.

J. D. W.

\* \* \*

#### EVIDENCES OF A GRACIOUS STATE

I feel a desire to comply with a request that I write something concerning the marks of a child of grace. This is a subject that is well suited to each poor wayfaring pilgrim, and it seems one that all could very well come to agreement upon. And if we came to agreement upon that from an experimental standpoint, we would be in as good a shape for agreement on other things as we will ever be in this life.

To begin, life always precedes action. This rule holds good in every article that has ever been written or sermon preached. The life under consideration is not this fleeting natural life, which we all know we must lose in order to come into the fulness of eternal life. Let us remember that thought. We do not want to deny that the children of God have eternal life now—that they are the children of God, and that they are now heirs, and joint-heirs, with their Saviour, of all that God, the Father, possesses. While they are now born of that incorruptible seed, by the word of God, that liveth and abideth forever (1 Pet. 1:23), yet they are still in the world, and, after Adam, a part of the world.

The children of God are possessors of two natures; one of them is of the earth or a fleshly nature, the other is a divine nature or spiritual. There is not any compromise between these two natures. Since ever one is seeking evidences that they are children of God, I kindly ask that you keep this thought in mind. The flesh lusteth against the spirit, and the spirit is equally against the flesh, and since these two are contrary, one to the other, the children of God cannot do as they would. This is true in two ways. We are not able to run in wisdom's path as we desire; and it has been my own experience that even when I would have followed after the weak and fad-

ing things of this life, that my mind has been caught away and I have felt a refreshing season from the Lord.

This conflict rages with unabated fury as long as we live here in the world, and sadly disappointed is that saint that expects cessation of the warfare. There is not any discharge from the warfare until we are blessed to ground our arms in Jesus Christ and pass over the stream of death. The tenseness of the conflict is evidence of a gracious state, but when we are in the dismal swamp of despair, this is not worth much to the poor tossed child of grace. Just recently I arose from my place of slumber expecting to soon be on my way to my regular appointment where I had been going for many years. But unexpectedly, a query was presented to my mind about my fitness to go among the saints. Did I have any evidence that I was a child of God? I was not, at this moment, exercised as to whether the Lord had called me into his vineyard to preach his unsearchable riches. The question that was so momentous to me was whether I was a child of grace or not. This may not concern you dear readers, and, from a proud, human standpoint, I would wish that you might be spared of the gloom that filled my soul. I looked for evidence; I sought up and down the past avenues of my life for waymarks of my acceptance with Jesus, but it was all turned against me. I found evidence in abundance but it was all tending towards proving that my feet were set downward and that I was in agreement with hell (Isa. 28:15). I labored long, and, I believe faithfully, looking for acceptance with him, but I found none in that laborious and burdensome field.

In the midst of these reflections my attention was called to a passage of scripture. "O thou afflicted, tossed with tempest, and not comforted, behold I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord, and great shall be the peace of thy children" (Isa. 54:11, 13), came as a bulwark of evidence and consolation. Surely I was afflicted with a weight of despair, but how dreadful to be heavily weighted and tossed at the same time with the tempest. None but those of like experience will ever

know what it means.

*Do you know?* How do you travel on the road? Are you travelling light? Or do you feel that all your actions are being weighed (I Sam. 2:3); that your afflictions or tribulations (both words coming from the Greek *thlipsis*) are working against you; that you are encumbered with a dead body (Rom. 8:10)? Are these things a bother to you? Do you have these thoughts thrust upon you? If so, I want to hasten to assure you that they are true marks of grace. The dead know not anything (Eccl. 9:5); it is the living that are exercised in the truths of grace. Carnality would have those exercises to be free of all limitations and bounds. Exercises of doubts and fears would all be removed by the flesh—it is one sport of ungodly men that they do not have the troubles of poor wayfaring pilgrim. *How is your life ordered?* Are you able to do as you would? *If so, it is evidence that you are not born of the spirit.* If your life is not ordered, it follows that you are ordering it. Ah, what a difference, my dear brethren, in an ordered life and a life according to your order. One is a bright evidence of a work of grace in the heart and mind and soul; the other is plain for all to read that runs, that there is not any cross, and not being any cross to take up, there is not any following of Jesus to do.

The weight and degree of crosses differ. I do not feel to say that all are exercised alike, but that crosses are caused by the same thing. Remember that we are dealing with the crosses and tosses of the children of God. Natural, and even ungodly, men and women have perplexities of natural life. We do not need them mixed into our subject. It is as much cross-bearing to fear that we do not have a cross as it is to have any other part in it. To feel that we are not exercised like our fellow brethren and sisters is cross bearing of the bitterest kind. I had rather hear a poor sinner say that he has not any experience of grace than to hear one say that he is sure of being born again. One has a cross—a bitter, humiliating cross, nevertheless a cross from the motions of the spirit and flesh as they are arrayed in opposition: the other has never been in doubts, he has not been wretched, he has not been in the third heaven (for being there one does not know whether in the body

or out, (2 Cor. 12:2); he knows nothing at all of feeling unprofitable and unfit. Now do you feel unfit to be called a saint? Well, just how unprofitable do you feel? Now, my dear brethren and sisters here is the whole answer of all the saints. Feeling this way is not an isolated case. What we term our leading preachers and leaders in Israel feel this way. The eminent apostle Paul felt the raging of the warfare until he exclaimed "O wretched man that I am"; and poor old Job was shut off completely from communication with the Lord and cried "O that I knew where I might find him"; and that sweet singer in Israel David, lost all the joys of his salvation and begged the Lord "Restore unto me the joys of thy salvation". If these things are part of your life, you have the gist of the matter. You may feel ever so little—all the balance do the same; you may feel the chief of sinners—this is the prevalent feeling of the household of faith; you may feel your lack of wisdom and knowledge, and you may stumble under the impression that you have not any grace, but whatever your weight and burden, I desire to say that it is common with the children of God.

The blessings that are bestowed on poor sinners are the true marks of the family of God. It is strange that learned men cannot differentiate between these blessings that belong to the Lord's people, and conditions whereby dead alienated sinners become children. But that is true. It is equally true that we poor wayfaring people of God cannot lay hold on these things as bright evidences of acceptance with him. We are as helpless now about continuing in belief as we were one time about the coming into belief. To feel our acceptance with Jesus takes that unction from on high. It is true that any may read about the evidences given on the Mount, but it is also true that we are to need the presence of Jesus now to make us feel that being "poor in Spirit" is an evidence of acceptance instead of rejection. And as I write and grope for the right words to convey hope and cheer to the downhearted, I feel my helplessness to do so. I have so many times tried to tell my own experience in order to comfort those that mourn his love to know, but even that is empty to others, if they are not exercised by the Spirit.

Now the various blessings or evidences are bestowed upon all. It does not make any difference how poor in spirit you may feel; how many lonely vigils you may spend in mourning; how hungry and thirsty you get for that righteousness that is by faith; how persecuted you may be because there is not any charge against you save that your only plea is the blood of the Lamb; how vile and wretched and undone you feel to be; how oftentimes you seek for acceptance and find none; how many times you feel to be the offscouring of all things; these are the marks placed on the children of God. And these things are given to encourage one another. All things belong to the church. This is a high and exalted favor to the Bride of Jesus: that they have a way of knowing one another. This way does not fail; this way does not mislead; this way will not lead the wise and prudent into the love and fellowship of the saints. But I desire to leave it on these pages for the poor tempest tossed, sin scarred, pilgrim that it lends encouragement to the one that is in this way. Wherever his lot is cast, there will be someone to talk this matter over with ere long. For these people are among all nations and peoples and tongues.

W. D. G.

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#### NOTICE OF DELAWARE ASSOCIATION

The Delaware Association is appointed to convene with the Rock Springs Church, Lancaster County, Pa., directly on Route 222, highway from Conowingo, Md., north to Lancaster, Pa., and about 1/8 mile north of Md.-Pa. State line, on Wednesday and Thursday, August 20, 21, 1952, sessions starting at 10:30 a. m., Daylight Time. The Trailways Bus gives service past the meetinghouse daily. Should anyone arrive on Tuesday, by either auto or bus, go to Osbornia Farm, on Route 222, near Robert Fulton Birthplace.

Ministers and brethren of our correspondence are invited to meet with us. Also other believers and lovers of the truth as it is in Christ Jesus are welcome.

If further information is desired, write the undersigned.

Chas. B. Osborne, Clerk  
Quarryville, Pa.

Chewelah, Wash.

To the Signs of the Times:

I feel I want to write you so will make the attempt. If it is of the flesh, it will profit no one. The Scripture says, "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." (1 Cor. 3:12-13)

I have been reading something about works of late, and it has been on my mind a lot. If it be God's will, I would like to say a few things, but not to distort the truth. Paul says, I have laid the foundation according to the grace of God which is given unto me, as a masterbuilder, but let every man take heed how he builds thereon. For other foundation can no man lay than that is laid, which is Jesus Christ. Laid is past tense: it has already been laid; and though Paul said he had laid the foundation, he meant that he preached nothing but that which was of Jesus Christ. I think these works are not revealed what they are until the day and fire has proved them or tried them. How can we boast and say we have done some good things? I understand that this burning is going on all the time; for to me this is the day of Jesus Christ, and has been ever since he stretched his arms and died on the cross, then arose and is now seated at the right hand of the Majesty on high. He told them after he arose that all power both in heaven and in earth was given unto him.

I know that in the flesh I cannot please God; and the Scriptures confirms it is so. Then am I unprofitable? Let me ask, if I am a child of God (and we are supposing a big thing), and if the Spirit of Christ dwells in me, could it be that I will do things which will cause me to be lost forever? Is this according to Holy Writ? No it is not; for though the flesh will still be flesh, yet the spirit will bring forth fruit unto righteousness. But it is not I that do it, for as far as the flesh man knows it may be wood or stubble; only the fire will try it and show what it is. But is the building to be missing in part? Whose building is it? Is Christ the foundation to be left incomplete? Is His bride to be an unsightly, haphazard thing constructed by us humans I say no; for I know better. This

building is perfection itself, and is built by God himself, and will be perfect. But what hurts me now while I am being chiseled in to shape, are the things which constrain me and hedge me round about. I have done many things which I am sure were wrong, just for contrariness, (Oh, I know whereof I speak), and then have had these things turned into blessings for myself or someone else. Then I have felt that I was working for the Lord, and was so sure I would receive a blessing for it; that I felt good over it. But then they became a stench in my nostrils, and I have felt as if I were in the valley of dry bones.

According to this, some might say, then do as you please; it will come out alright anyway. But why can't I feel this way about it? Brethren, I hope in Christ I learned long ago that I was a prisoner, and I was not my own keeper. I cannot walk alone; I cannot think for myself, and cannot draw a breath unless power is given me to do so. I have believed since childhood that nothing, yes nothing, can move or have it's being upon this globe of ours except by the power of God; and I hope this belief is never removed from me. I have been in places where it was impossible for me to help myself, and I know God's power helped me. One instance: I was being dragged behind a run-away team, and the lines were wrapped around my foot. My last conscious thought was, Oh, is this the end? And a voice said, "Not yet." I was released and let go, and regained my senses in time to run and turn the team from the gate to save my baby and a little girl from being run over. Did I do it? No, I know better than that.

Some seem to believe that after we are born again, we can do good if we try; and God rewards us for good works. But do not believe it; only God can lead me aright. I believe that if I am born of the Spirit of Christ, I will be as Jesus said, "So is everyone that is born of the Spirit." I will go stumbling along trying to do what I feel is right, but still knowing that of myself I can do nothing; and having no confidence in the flesh, I am made to trust in God of all power who will not fail of his purpose in the salvation of His people. The blessed Master said, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." And it was said that his counsel shall stand, and he will do all his

pleasure. In this God is all our trust. He draws us; and if he draws us, it is because he has loved us with an everlasting love.

I remain a little sister in Christ, if one at all; trusting in him and him alone, and not in anything I or anyone else can do.

As ever,  
 Mary L. Eckard  
 327 S. Jackson St.,  
 El Dorado, Ark.

\* \* \*

Bloomingsburg, N. Y.

Dear Brother Spangler:

I am enclosing the obituary notice of Gilbert Beebe, of Middletown. He died June 4th. He was the grandson of Elder Gilbert Beebe, and had spent his whole life working on the Signs of the Times, and when his father and mother died, he became the publisher of the paper. He continued as publisher for many years until he was forced by ill health to discontinue; and it was then that Elder Dodson assumed control of the paper.

Yours in hope,  
 Wm. D. Chapman

\* \* \*

1019 Llewellyn Ave.,  
 Dallas, Texas.

Dear Editor:

I was very glad indeed to hear from you, and to know that you had a very nice and enjoyable trip West. I am also happy to enclose one new subscription and one renewal. Hope to have some more soon.

May the God of Heaven continue his rich blessings upon you to continue on with the paper: firmly standing for that grand old doctrine which the little paper was founded on, which is the doctrine of God our Saviour. Yes, the doctrine of Jesus Christ will stand forever. Salvation by grace and grace alone is sweet to me. I often think of the words of the Apostle Paul in Romans 4:25, "Who was delivered for our offences and was raised again for our justification." Oh yes, he went to Calvary's hill for our offences, but thanks be unto God, he was able to satisfy the demands of the law; for to that end he gave his life for his dear people, and then was able to come forth from the tomb for their justification. If he had not come up from the grave, his dear Bride, the church of the living God would never have been justified in his sight, for he, "arose again for our justification." Yes dear Brother Spangler, if I know myself, I love the sweet thoughts of the resurrection of the dear Saviour, and of the precious fact that his dear people will be raised in the same manner. (Romans 8:11) "But if the spirit of

him that raised up Jesus from the dead dwell in you, he that riseth up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you."

Yes, raise them also; for those in whom this spirit dwells will be raised in like manner. What does this mean to us? Well to me, it means that the saints of God will be raised a spiritual body, pure and holy and righteous; for that is the way Jesus came forth, as well as the manner in which he was raised. I hope some day to write my views on this wonderful subject, but time and space will not permit it now. On a separate sheet, you will find names and addresses of the subscribers; and also a list of regular meetings I would like for you to announce in the Signs.

Your unworthy brother  
 in hope,  
 W. W. Taylor

\* \* \*

2822 Florence Street,  
 Houston, Texas

Elder R. W. Rhodes and wife,

Dear Brother and Sister in hope:

Your good letter came yesterday and is a wonderful feast. I was feeling very low, alone and almost forsaken, so that the past and future was barred against me. But your message declaring the salutation of the Lord, his mercies and goodness, and the lovely illustration of the poor old publican, brought joy and comfort to my troubled mind and burdened heart. After reading it, I felt like singing, "Happy art thou, O Israel; who is like unto thee, O people saved of the Lord." Indeed your letter was so much help and encouragement to me on this "cloudy and dark day." It also makes me feel very humble when you say my letter was a comfort, etc.; and that you might decide to send it to one of the papers for publication.

While I can only recall a small part of what I wrote, I feel that there is not much in it (if any), that would be of comfort to anyone; for I am such a poor ignorant old sinner, how can I do anything good? I can find nothing good in anything I do. Oh, how I wish that I might say something that would lift some poor tired soul up, - up high; but, alas, this old worm I fear cannot do this.

I often wonder, and wonder and wonder if I have ever indeed drunk of the waters of salvation. About sixteen years ago, I was given, if not deceived, a precious hope in Christ, but realizing my unworthiness, and feeling that there was no hope of ever being numbered with the Old Baptists, I went through all those years yearning for a home with them. Then last July, (2nd Sunday, 1951), I was received and was baptized on Saturday before the 2nd Sunday in August; and this was the second happiest event of my life.

So you see I am only a babe, if one at all. At a later date, the Lord willing, I would like to tell you a little of what I hope the Lord has done for me.

Brother Rhodes, I shall not write more now, except to say that my parents were Old Baptists, father being a minister, as was my grand-father; and my youngest brother is also an Old Baptist minister. Thanks again for the books; I am reading them and they are good. God bless you all.

A little sister in hope,  
Harriett L Gray

\* \* \*

209 W. Pine Street  
Palestine, Texas

Signs of the Times,  
Danville, Va.

Dear Editors:

I am happy to send in a new two years subscription for a friend I met a month ago. I have met him and his wife and parents four times at three different churches since then, and find him very interested in the truth as it is in Christ Jesus and proclaimed by God's servants. He said his childhood memories were of attending a Primitive Baptist church near where his mother belonged, but moving from here to West Texas years ago, he had not heard the preaching of regular Predestinarian Baptists until his parents recently settled in East Texas. He feels it is his duty to take his parents to the church of their faith every Sunday, regardless of distance, as long as they are able to go; and regrets that they have been deprived of that sweet privilege so many years of their lives, since both love to go so much. His mother expects to place her membership in a church nearer their home soon.

We all feel that this friend will some day renounce the organization he now belongs to, and unite with the church where he can get the food he hungers for. His attitude and countenance show his love for the truth and the association with God's people. We hope it is the lord's will for him to soon take up his cross and follow his master through evil as well as good report. We know that it is the Lord who adds to the church daily such as shall be saved, and that no one can join the church until God's appointed time. God makes his people willing to forsake all and follow him in the day of his power; for he has all power in heaven and in earth, and none can stay his hand or say, "What doest thou." He rules in the hearts of his people and when he calls, saying, "Come out of Babylon, my people," they will obey.

I was privileged to witness another beautiful baptismal service last Saturday. Though there had been much rain and the ground was wet, we were well paid for going to the edge of the

stream, in witnessing the beautiful, serene countenance of the sister as she was raised from the water, and in hearing her praise God as she walked out. She was so happy, - such a contrast from the weeping, drooping form that sought a home in the church a month ago. Her husband was baptized at the same place two months ago. They had been believers many years, but had not been made willing to declare their faith before the world until now. Both are very happy in their church home and attend meetings somewhere nearly every Sunday.

It is so encouraging to see the zeal shown by many of God's people the last few years. Where ever I go, I meet some people nearly every Sunday, unless it conflicts with their own meeting day. There were two preachers, and members from seven different churches at a regular meeting near here last Sunday. I was happy to have my car filled again with Primitive Baptist. I went alone a few times during the winter because of the illness of some of the older sisters.

May God's blessings rest upon the servants of the true and living God, wherever they may be, and upon all His believing children, is the prayer of

Your little sister from Texas,  
Velma Jordan French

\* \* \*

Miss Virginia Lee Simpson

Miss Virginia Lee Simpson, of Washington, D. C., died at her home April 29, 1952. She was a daughter of the late Henry Clay and Angeline Simpson, and was born February 17, 1867. Of her immediate family she leaves one sister, Mrs. Sallie Gaines, of Washington. Miss Simpson was an invalid for about nine years and during all that time she had the tender and loving care of Mrs. Gaines. The Lord strengthened Mrs. Gaines to care for her sister as she would an infant.

Miss Simpson was not a member of the visible church, though she was a firm believer; and it was her joy to attend the meetings of the near by churches and associations, which she did for about sixty-five years. Her home was always a place of entertainment for ministers and church members. So consistent was her faith that she requested that no services be held at her funeral unless an Old School Baptist Elder could be had, for she had often said, "My heart is with them." During her illness she felt that she should not get well, but said she had no fear of death.

Funeral services were held at the Lee Funeral Home in Washington, conducted by the writer. Her body was entombed in the Congressional Cemetery. Many friends showed their esteem and paid their tribute of respect at the services. May the Lord comfort and give grace to those that mourn.

John D. Wood

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 120

DANVILLE, VIRGINIA, SEPTEMBER, 1952

NO. 9

### SALISBURY OLD BAPTIST ASSOCIATION CONVENES

The Salisbury Old School Baptist Association will convene, the Lord willing, with the Little Creek Church in Delmar, Delaware, on Wednesday and Thursday, October 22 and 23, at 10:00 A. M.

An invitation is extended to ministers, brethren and friends of our faith and order to meet with us. Those coming on Tuesday will go to the home of Mrs. Bertha Tomlinson, 204 North Second Street, Delmar, Delaware, Telephone Delmar 6401. Trains and buses will be met on Tuesday.

Elder H. M. Bennett, Pastor  
Mardela, Maryland  
Ananias Hastings, Clerk  
Route 3  
Salisbury, Maryland

### NOTICE OF MEETING

There will be an all day meeting of the Old School Baptist Church of New Vernon, Sullivan County, New York, on Saturday, September 27, before the fourth Sunday of that month. Lunch will be served as usual at the near by restaurant. All members and friends are invited to attend.

### MAINE ASSOCIATION

The Maine Old School Baptist Association will be held, the Lord willing, with the Whitefield Church, Whitefield, Maine, on September 12, 13, and 14, 1952.

Sanford S. Bartlett, Clerk

Camden, Ark.

Signs of the Times,  
Dear Elder Spangler:

I am enclosing five dollars for my subscription to the Signs. I was privileged to hear you speak over radio when you were visiting in our part of the country. Your portrayal of the window in the Ark was very wonderful to me. It seems to me there is only one light to the little child of God, and it has to shine from above or else he stays in darkness.

I desire an interest in your prayers for I feel myself to be the very smallest child, if indeed I am one.

Unworthily yours,  
Mrs. L. R. Alexander

### ASSOCIATION NOTICE

The annual meeting of the Lexington-Roxbury Association will be held, the Lord willing, at Shokan, New York, Wednesday and Thursday, September 17th and 18th, 1952, beginning Wednesday morning at 10:30, daylight time. Ministers, brethren, and friends of our faith and order are cordially invited to meet with us. Entertainment will be provided at the home of Mr. and Mrs. Leonard Ruckert, situated on the East side of the meeting house. Those arriving Tuesday will go to the home of Mr. Ruckert, and those coming Wednesday will go direct to the meeting house. There are bus and rail connections with Kingston and Oneonta. In order to know approximately how many guests to provide for, it would be greatly appreciated, if those from out of town, who plan to attend, would notify Elder Amasa J. Slauson, 46 Cedar Street, Kingston, New York.

Arnold H. Bellows, Moderator

1700 Garrick Building  
64 West Randolph Street  
Chicago, Illinois

Elder David V. Spangler, Editor  
Signs of the Times

Dear Brother Spangler;

I am inclosing \$3.00 for one year's subscription to the "SIGNS" for Miss Annie Townley.

She also gave me a copy of the reprint of the Signs published in December 1921 requesting a reprint of an article written by Elder J. W. McClanahan on Lincoln and his parents.

Brother Spangler, if you have the space, I hope that you can fulfill this request.

As the associations convene this fall in West Tennessee, Kentucky and Southern Illinois areas, I hope that you may be able to visit with some of them.

Fraternally,  
John Franklin Lax

P. S. I am interested in the minutes of the Welch Tract Church which is now 250 years old. I had the privilege of speaking on the History of the Primitive Baptist at the Centennial of the Obion Association in 1928. Some of the churches in that association are approximately 130 years old, and these records preserved by them are invaluable in preserving a true history of our people.

J F L

Poca, W. Va.,  
Nov. 12, 1921

Dear Editors:

I am sending for publication a short sketch of the religious faith of Thomas Lincoln and his family, hoping it may be thought worthy a place in the Signs. The minutes of their meetings sounded right to me, and I feel that it would be read with interest by many, but you are more competent to judge as to what would be best.

Your unworthy brother in hope of

eternal life through Jesus Christ our Lord,

J. W. McClanahan

### LINCOLN REARED AS A HARDSHELL BAPTIST

Rolling back the mists of a century and offering the deerskin bound records of Little Pigeon Baptist Church, near Lincoln City, Ind., as the missing link of Abraham Lincoln's religion, Thomas B. McGregor, assistant attorney general of the state of Kentucky, has given to an appreciative America substantial evidence that Abraham Lincoln was reared in the simple faith of the "Hardshell" Baptist Church. There is no record of Abraham Lincoln affiliation with any church denomination, but Mr. McGregor's story of Thomas Lincoln, moderator and pillar of the little Baptist church, proves conclusively, Mr. McGregor says, that the Lincoln family were Baptists. "The parents of Abraham Lincoln deserve a fairer estimate than has been allotted them by most of the biographers of Lincoln," said Mr. McGregor, "and the story, as told by the records that are still to be found in the archives of Little Pigeon Church, near Lincoln, City, Spencer Co., Ind., of the devotion paid by the parents of Lincoln to him who guided the lad of Pigeon Creek in the hour of the nation's travail, goes far to give them their true estimate. In fact, they were well to do pioneers of their day, of sturdy ancestral stock, owned a farm, domestic animals, tools and a family Bible; neighborly, sacrificing and active church-going members."

"Pigeon Creek Church was founded June 8th, 1816, the year that Thomas Lincoln and his family moved from Kentucky and settled on Little Pigeon Creek, in what was then Warrick County, Indiana Territory. It was then, as now, the chief church in that vicinity. When the meetinghouse was built its site was selected about a mile west of Thomas Lincoln's home, the church



building to-day occupying practically the same place. When Lincoln's mother died she was buried between their home and the church, the graveyard not having been at that time started at the church, but when Lincoln's sister, Sarah Grisby, died in 1828, she was buried in the church burying-ground, where her grave is yet to be seen, marked by a rough stone.

This church, with its continuous existence since 1816, has only two books containing its records and minutes, the first covering the period from 1816 to 1840. It is in this book that we find Abraham Lincoln's father, stepmother and sister were active members of the Hardshell Baptist Church of Pigeon Creek, and this book, with its deerskin cover, the hair still remaining, not only reveals in its crude historic way the true religion of Lincoln's parents, but gives us the best insight yet found to his own religious views."

"Thomas Lincoln and Nancy Hanks were married by a Methodist minister by the name of Jesse Head, but shortly afterward they were united with one of the churches of the Baptist Licking Locust Association of Regular Baptist churches in Kentucky, and when Nancy Lincoln died in Indiana, Abraham by his own efforts had their Kentucky pastor, Elder David Elkins, come to their wilderness home and preach his mother's funeral."

After Thomas Lincoln had married Sally Bush Johnson he sent back to his Kentucky church and obtained his letter of fellowship, and as the minutes of June 1st, 1823, show, he united with the Pigeon Creek Church by this letter and his wife by experience. From that date until they moved to Illinois, in 1830, their names appear frequently in the minutes of the church proceedings, Thomas being one of the pillars of the church, acting as moderator, on committees to investigate the conduct of brethren and sisters and messenger to associations, bearing the letter of Pigeon Creek to her sister churches. The his-

toric minutes which record the affiliation of Thomas Lincoln and his wife with this little pioneer church follows:

June 7th, 1823.

The church met, and after prayer meeting proceeded to business.

1st. Inquired for fellowship.

2nd. Invited members of sister churches to seats with us.

3rd. Opened a door for the reception of members.

4th. Received brother Thomas Lincoln by letter and \* \* \*

7th. Received brother John Wire by relation and sister Lincoln and Thomas Carter by experience.

"Thomas Lincoln was not in such poor circumstances but that he always donated to the needs of his church," said Mr. McGregor, in offering the following copy of an agreement to build a new chimney on the meetinghouse:

We, the undersigned, do agree one with another to pay the several sums next to our names in produce this fall to be delivered between the 1st and 20th of December, the produce as follows: corn, wheat, whiskey, soft linen, wool or any other article or material to do work with. The produce will be delivered at Wm. Barker's in good mercantile produce.

Signed with other names is:

Thomas Lincoln, white corn, manufactured—pounds—24.

"Thus," continued Mr. McGregor, "we have revealed to us the religion of Abraham Lincoln's parents, his sister Sarah, and of himself. He was raised in the simple hardshell faith, which in after years never left him. We have no record of Thomas Lincoln or his wife ever uniting with any church after they moved to Illinois in 1830."

Eld. D. V. Spangler,

Signs of the Times.

Dear Bro. Spangler:

For some time I have had much meditation on the Scriptures, and many

thoughts to attempt to write something for our paper. I have wondered if I was numbered with the class of, "the shut in's". In the seventh chapter of Geneses, part of the sixteenth verse, we read, "And the Lord shut him in." This refers to the time when the Lord bade Noah enter the ark.

Here we have the fulfillment of the word of God; for when Adam transgressed in the garden of Eden, God said, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee." As the nations of the earth began to multiply and God saw that the heart of man was wicked continually, he said, "I will destroy man that I have made." Did God have foreknowledge of this wickedness and the downfall of man?

The Psalmist said, "The earth is the Lord's and the fulness thereof; the world and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods." "Behold, I was shapen in iniquity; and in sin did my mother conceive me." In my work as a psychiatrist's aid, I am in constant touch with what we call "shut in's". Many of these are bed fast and others never go out. In the church there are many who are sick or confined to their home and can never attend meetings; we call these also, "shut in's".

However, when Noah entered the Ark, there were two classes of people upon the earth. There were the "Shut in's", and the "Shut out's". And it is so today. Wherever and whoever the Lord has called, he is a shut in. Paul in his epistle to the Romans said, "We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." The Apostle did not say to them who are called, but, "To them who are the called."

Paul, in his epistle to the Ephesians, said, Having made known unto us the

mystery of His will, according to the good pleasure of his will."; That in the dispensation of the fulness of times he might gather together in one all things in Christ."; 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." and, "For by grace are ye saved through faith, and that not of yourself; it is the gift of God."

The Lord spake to Noah and said, "Come thou and all thy house into the ark." This was a commandment of God. It had pleased God to choose this man for that purpose, that out of his seed should come one who should guide his people. Ancient history was recorded on papyrus and the study of Archology confirms the record we have in our Bibles. We have the promise of a new king that was to reign. The prophet Isaiah foretold his coming when he said, "The voice of one crying in the wilderness, prepare ye the way of the Lord, make straight in the desert of a highway for our God." The prophet was speaking of the coming of John, the Baptist. In the third chapter of Matthew, we read, "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand." He did not speak of himself, but of him who was to come. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him." The prophet foretold the coming of Christ when he said, "Rejoice greatly, O daughters of Zion; shout O daughters of Jerusalem; behold thy king cometh unto thee; He is just and having salvation."

In the memorable night in the garden, only a few hours before his betrayal by Judas, Jesus in his prayer, said, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they

may be one, even as we are one." Jesus had been sent from God, born of an incorruptible seed, and in whom there was no guile. He was sent a King, a leader to the lost children of Isreal. His kingdom shall never be destroyed. Nations may come, and empires may be built, but they shall fall. This kingdom of God, however, standeth sure.

In conclusion, we quote the Psalmist, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

Henry H. Townsend, Sr.

Keysville, Va.  
July 9, 1952

Elder John D. Wood,  
Dear Brother Wood:

I am enclosing a letter which I received from Eld. P. W. Ashworth which he wrote me after the funeral and burial of my dear wife. I enjoyed the letter and thought others might enjoy it too. I hope you will publish it in the Signs of the Times.

Yours in hope,  
W. H. Setliff

Danville, Virginia  
January 25, 1952

Mr. Willie H. Setliff,  
R. F. D. No. 1,  
Keysville, Virginia  
Dear Brother Setliff:

No one but our Lord knoweth just what trials you are passing through. But He knows! Just before our Lord and Savior Jesus Christ left this world, His disciples were much troubled over the thought that He was soon to leave them and He spoke these comforting words: "Let not your heart be troubled, ye believe in God, believe also in Me.

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

On this same occasion Jesus told the disciples (and that is for his people in this day also) that when he went away, He would send the Comforter, the Holy Spirit, that is, God would send Him in Christ's name. The Scripture tells us that He said: "And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: BUT YE KNOWETH HIM; FOR HE DWELLETH WITH, and SHALL BE IN YOU. I will not leave you comfortless: I will come to you:" John 14:16-18).

We understand that Jesus had under consideration when He spoke the words: "I WILL COME TO YOU!", that is, when you are in trouble, and the billows roll high, and your trials seem to be unbearable, and that all seems to be dark and stormy, and you are left alone—"I WILL COME TO YOU," I will send the Holy Spirit, the Comforter, to comfort you. He will take the things which I said and show them unto you, and will give you "peace"; that peace which the world cannot give, for it knoweth not Him. Yes, dear brother in Christ, He can, and will "speak peace to your soul."

He has promised to make a way for your escape from the tempters' clutches. He will comfort you during your hours of loneliness. He will be closer than a brother to you. He has not promised to prevent trials and tribulations from coming upon us, but He has promised that they "shall not destroy us." There is nothing that shall be able to separate "His love from His children." He sayeth, "I have loved thee with an everlasting love." We love Him because He first loved us. "Therefore with loving kindness have I drawn thee."

Maybe, the Lord willing, Brother Dodd, and I and some of the other brethren and sisters can visit you some time this spring. I would love to visit your good home again. Of course we would miss your dear companion. However, we know that which the Lord doeth is

right. She had finished her course on this earth, then He called her home, to ever more be with the Lord. There, she will have no more suffering, no more toils and cares which one has to pass through in this world. I know you will miss her, but you would not ask the Lord to give her back to you now. No, she is much better off. Yes, better off than we are. Because we still have to suffer many pains and disappointments here in this world of sin and sorrow. But our hope is, that we shall meet together in that world which hath no end, there to praise His blessed name forever.

Your little brother in hope,  
Posie W. Ashworth

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Charleston, Miss.  
March 6, 1952

Dear Editors of the Signs of the Times:

Am enclosing check to pay for two year renewals as noted.

Since my mother's death in 1927, I have been a subscriber. She was Mrs. L. E. Neely and your records should show how long the paper came in her name. Prior to that time it came in my grandmother's name. She was Mrs. S. N. E. Barns. Her father-in-law, Col. S. Barns, was a subscriber for many years. It was while reading the Signs to him (he was blind for a number of years before his death) that she become interested in the Primitive Baptist doctrine and became a member. Until her death at the age of eighty-four she was a firm believer in the doctrine of salvation by grace. If I am not mistaken, this paper has been coming to a member of my family for over one-hundred years.

My great-grandfather, Col. Shadrach Barns, was born in Gallatin County, Kentucky in 1789, and died in 1880. The inscription on his gravestone, near Oakland, Miss. is: "He was a Primitive Baptist fifty years, and fell asleep in full assurance of the faith."

Yours truly,  
Mrs. Lillie Neely Henry

Bloomburg, Texas

Dear Signs of the Signs:

The old year has passed on, and I hope to be deeply thankful for the precious privilege of reading the dear on Signs. I am enclosing a ten dollar check for subscription another year; and the balance to help carry the paper on in any way needed. It is the best Old Baptist paper, to my belief, I have ever read. I find much comfort and peace in reading the dear letters and editorials. I wondered, as did others, what would become of the dear old Signs after Brother Dodson passed on. He was a precious brother to all wherever he was known. I know God is able to place deeply gifted Editors to carry on the paper. May God bless and strengthen them and all the writers, and give them many more days to labor in His dear name.

I believe I was taught many years ago that I am a poor, unworthy, helpless sinner; taught of the Lord, if at all, through tribulations and great sorrows. I pray that God will remember me and my dear loved ones, and lead us through the dark places, and bless us with his lasting love and great mercy. I feel that He has given me a precious spiritual love for the dear brethern and sisters of our little home church. I am so far away, somehow I feel I am a burden to them, yet they receive me with a heart full of christian love always, in which I greatly rejoice.

I enjoy all the Editorials on prayer. May you all find a little prayer for me and mine when at the throne of grace. Yours in a precious hope in God our Saviour.

A little sister, of one at all,  
Mrs. Maggie Simmons.

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Maynardville, Tenn.  
July 5, 1952

Dear Elder Spangler and Wood,  
Dear brethern in the Lord:

I have procrastinated from time to time sending in remittance for the Signs, which it seems we can hardly do

without. I am in the seventy-fifth year of my sojourn here. I like to read the Signs and admire what is contended for in it.

I am enclosing check to set my subscription up one year; and am also enclosing notice of Powell's Valley Association of Predestinarian Baptists, to be held with Union Church, Union County, Tenn.

Yours in glorious hope,  
John E. Walton

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### NOTICE

There are quite a few associations throughout the country who stand upon the principle advocated by the Signs, of whom I have no direct information. Such information would be invaluable to me; and if the Clerks of such associations would mail a copy of their 1952 minutes to me, I would greatly appreciate it.

Also, I am desirous of obtaining copies of the Signs previous to 1850, as well as the 1857. If any have copies of these and are willing to part with them, they will be appreciated.

(Elder) John D. Wood  
Manassas, Virginia

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Dear Brother Spangler:

I am sending another letter for the Signs when space permits. It is such a good letter; it filled my heart with love and joy, and I feel others would enjoy it too.

The last two Signs have been wonderful, and it will soon be time for another. I can't always enjoy reading as I would like to. I find as my mother said, "Without the Spirit, there's no beauty in what you read." This has always puzzled me: if one has truly been born of the Spirit, can he ever be without it? If I know anything about it, I have felt as Brother Barnes, — to be without it; to be unable to read or think of the works of God. What happens to this spirit when one

feels like that? If it is Christ in you, the hope of glory, and you desire to read and cannot, Why? "Oh the depths the riches, both of the wisdom and knowledge of God; how unsearchable are his judgements, and his ways past finding out."

Mrs. Lucile Young.

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Union City, Tenn.

Dear Sister Young:

We shall try to acknowledge your wonderful letter which we received a few days ago. It was somewhat of a surprise to us to get the letter, as we were thinking that we had been forsaken of God, and also man. In other words, we have been left in such a desolate state that it seemed to us that if God had ever visited us in his love and mercy, surely he had withdrawn himself and hid his face from us; and we could not find him no matter how much we searched.

Of course, we have been able to meet with the dear brethren and sisters at church here and elsewhere, but still that feeling of being alone and forsaken still remained with us. But your good letter, which we were not looking for, was so full of love of God; so full of our own experience; so full of the great wisdom that God alone gives his children; and so full of the great power of God to remove our doubts and great mountains of unbelief (which is sin). In fact, it was full of life; and we believe it is the life of Jesus is to his children. Jesus says, I am the way, the truth and the life. No man can come unto me except the Father which sent me, draw him.

Now in our desperate loneliness and feeling of being forsaken, in this desert we have been traveling in for some time, we hope we have learned the truth of the language quoted above: I am the way; I am the truth; I am the life. Jesus is all this to his children. Yet no man can come unto me except the Father which sent me draw him. Now can't you imagine that I have been try-

ing to go to Jesus since he seems to have hidden his face from me: such a feeling of destitution, and being alone in a wild unhabited desert. Nothing in sight except an expanse of desert land; no one to go to, no one to talk to, no God to pray to; with no power to go, I just can't go.

Let me tell you dear sister, I have been trying to go to Jesus ever since I found myself in this desert land. But I have failed miserably. All I have done seems to get me farther and farther away; I am going in circles, not knowing whither I go. But thanks be to God, who sends his Son to where we are, and he so kindly tells us, You can't come unto me except by the Father which sent me. I love the words, Sent me; and draw him. Now this scripture has been written a long time, and we have probably read it many times, but it never did sound so good to me as it does just now.

Oh yes, I know the truth of the language now. I have been trying to go to Jesus, but could not. I would have gone to him, if I could. None can tell me that I could have gone to him if I had tried hard enough, for I tried. So I hope the truth of this scripture has been revealed to me; and if revealed, it was while I was in the desert land. Oh, the sweetness of his words, "No man can come unto me except the Father which sent me, draw him." Yes, I know now that we have to be drawn to Jesus, and I can't draw you to him, and you can't draw me to him, but we have to be drawn by the Father. There is no other way.

Now who is it that does the coming? "All the Father hath given me shall come unto me." Yes, all the Father gave the Son shall come. Why? Because the Father draws them. They would not, they could not come were it not for the great drawing power of the Father. But God the Father shall draw all of them to Jesus, his only begotten Son. Then Jesus says, "And he that cometh unto me, I will in no wise cast out." Such gracious and glorious truths.

Why could I not have grasped the

sweetness of these scriptures before now? They have been scripture all the time. I simply believe we have to experience the truth before we can believe the truth. It is very easy for men to make great assertions about what the scriptures teach and about what they believe. But do they know the truth of the scriptures; have they experienced the truth? Has the truth been revealed to them? If not, they cannot preach the truth, — for they know not the truth.

We sometimes read the scriptures; we read the words found in the Bible. How often have I read them to see if I could learn the truth; but I have never learned the truth by reading the Bible. Jesus says, "I am the truth."; "I am the way"; "I am the life". The Father draws his child to the Way; to the Truth and to the Life. Jesus is all this to the Father's child. Then, if I have the truth, I have Jesus; if I have the way, I have Jesus; if I have the life, I have Jesus. If I have all this, Why?

Because I have been drawn to it; because I have been given the Son, and it seemed good in God's sight. Jesus said, "I thank thee Father, lord of heaven and earth, because thou has hid these things from the wise and prudent, and hast revealed them unto babes; even so Father, for so it seemed good in thy sight." So we see the wise cannot, by reading the Bible, find the things that God has hid from him; and the babe would not know anything about Jesus, the way, the truth and the life, if it had not seemed good in the sight of the Father to reveal it to him.

But it seemed good in the sight of God to do these two things: to hide some things from some (the wise and prudent), and to reveal these same things unto babes. This shows to me that without the revealing, we are wise and prudent; but with revelation we are babes. The only reason given for any of the things God does, is that it seems good in His sight; and that is reason enough. God is good, and wise, and merciful and

powerful; and God is love. He acts from all his great attributes, sovereignly and independently, and for no other cause outside of himself.

Give all our friends there our best regards. We hope you will write us again and come to see us.

J. W. and Clara Barnes

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Association Notice

The Powell's Valley Association of Predestinarian Baptists, will convene with the Union Church, Union County, Tennessee, (God willing), for it's one hundred thirty-third session, September 5, 6 and 7, 1952.

Elder John Wilder, Moderator,  
Pineville, Ky.

John E. Walton, Clerk,  
Rt. 1, Maynardville, Tenn.

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Marion, La.

Dear Elder Spangler:

I am sending five dollars to renew my subscription to the Signs of the Times. If I know my own heart, I love all it stands for; and I love to read the inspiring letters. I have been with this people only a short time. After years of work and self-righteousness, I was brought down to the Red Sea. I could go no further, and could not turn back. While in that condition I heard the Old Baptist doctrine which I had once made fun of. It seems to me that it is the only everlasting truth that is being preached today; if it is not the truth, I don't know what truth is.

Mrs. J. T. Bird.

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Fremont, N. C.

Elder D. V. Spangler

Dear Brother:

Enclosed find check for five dollars to renew my subscription to the Signs of the Times. I enjoy reading the magazine; it is a source of much comfort and spiritual food to those who hunger for the blessed doctrine which comes

from a far country. Which doctrine drops as the rain, and speech that distills as the dew; as small rain on the tender herbs and plants; and showers upon the grass.

I am glad that the Lord has blessed you to become Editor of the Signs. It is indeed a blessing when the Lord calls and qualifies his servants to fulfill his word concerning his house, and bless the provision of his house, so that the poor can have the gospel preached to them.

It is true that when the Lord deals with his people, he brings them to places they know not what to do, — he brings them down to a very low state. When all of their comforts and joys are gone, their hope of his loving kindness and the joy of his salvation is gone; and they feel that these precious things will never return. But in due time these blessings come again and we rejoice in Him as our Saviour. He promised never to leave or forsake his people; and he never fails concerning his promises. Out of these blessed experiences come our hope and comforts.

Your brother in hope,  
H. B. Ballance.

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Fort Hall, Idaho

Signs of the Times,

Dear Brethern:

There is nothing good that I have done to cause the blessings I have received from visiting the good old Primitive Baptist churches here in the West and Eastern states.

We attended church the fourth Saturday and Sunday in August, 1951, at Weiser, Idaho, and had a three days meeting the first of September here at Pocatillo, Idaho. We all enjoyed the sermons by Elder C. H. Byrd and Elder R. R. Wolf. We were blessed to get to go to Ohio and Kentucky for two months and hear several wonderful sermons; they were as sound as the Rock of Ages, and we rejoiced with the good brethern and sisters there.

If it is the good Lord's will, we hope to have a three days meeting the 13, 14 brethren and members of our faith and order visitors are welcome. The place is nine miles North of Pocatello at the W. M. Akers' home, and ten miles North of Pocatello at the home of Noah Newson, on U. S. Highway 191-91 North. We will be so happy, especially my mother, as she is a firm believer in the Old Baptists; that is all she has to look forward to. It pleased the Lord to call her dear husband and our father, Evan S. Frasure, from us four years ago; and how we all miss him. Mother lives alone but is blessed with eight children who live around her now to take care of her. She likes nothing better than the company of Old Baptists, and to entertain them.

We had a good little meeting the other day with Bro. C. H. Byrd. He left for the Eastern States after our meeting. We enjoyed his company so well, and were blessed to have him visit us several times. We enjoy his fellowship and sermons. I have read many good letters and sermons in the Signs of the Times, and enjoy them very much.

An humble little sister, saved by grace, if saved at all.

Mrs. Noah Newson.

(We regret that this is late in publication. J. D. W.)

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#### CHANGE OF YEARLY MEETING TIME

The Yearly Meeting of the Indian-town Old School Baptist Church has been changed from the first Sunday in October, to the second Sunday in October.

William S. Adkins, Clerk,  
Salisbury, Md.

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#### THE VIRGINIA CORRESPONDING MEETING

The Virginia Corresponding meeting will be held, the Lord willing, with Mt. Zion Church, on Wednesday, Thursday, and Friday, October 15th, 16th and 17th,

1952. Brethern of our faith and order, and all interested friends, are invited to meet with us.

Mt. Zion meeting h o u s e is located about two miles East of Aldie, Virginia, on Highway No. 50. Those coming on Tuesday will go either to Herndon, Virginia, and inquire for Brother Walter Norman, or to Manassas, Virginia, to Elder John D. Wood's home, where entertainment will be provided. Brother Norman's phone is Herndon 229W, and Eld. Wood's is Manassas 422J. Further information on request.

Mrs. David Farnie, Church Clerk  
Leesburg, Virginia

Grover C. Spindle, Assn. Clerk  
914 9th Street, N. E.

Washington, D. C.

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#### NOTICE

The Welch Tract Church of Newark, Delaware expects to hold an all day's yearly meeting Sunday **October 12, 1952**. All lovers of the truth are invited to attend.

Lydia Rittenhouse, Clerk  
D. V. Spangler, Pastor

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#### Ordination of Elder A. B. Chumney

In answer to the call sent out by Ramah Church for the ordination of Brother A. B. Chumney to the ministry, upon his call to Bethlehem Church as Pastor, the following presbytery was organized April 15, 1951: Elder G. B. Hicks, Moderator; Elder J. J. Collins, Clerk, and Elder W. A. Brooks. The church chose Brother A. R. Sellers to answer as to Brother Chumney's qualifications, as set forth by the Apostle Paul to Timothy. Elder Hicks questioned Brother Chumney on the Articles of Faith. Elder Brooks led in the ordination prayer; and Elder Hicks delivered the charge. Whereupon Ramah Church extended the right hand of fellowship. Brother Chumney was duly ordained an Elder, to serve wherever his lot is cast.

Elder G. B. Hicks, Moderator  
Elder J. J. Collins, Clerk



## MINUTES OF THE PRESBYTERY

Pleasant Hope Church

Cass County, Texas June 28, 1952.

Pursuant to call heretofore sent out by Pleasant Hope Church for a Presbytery to meet on above date for the purpose of the ordination of Brother Arthur McLeod to the office of Deacon of Pleasant Hope Church the following Elders and Deacons met and organized themselves into a Presbytery; Elders T. A. Wall, E. J. Lambert, J. W. McCool, R. W. Rhodes, W. W. Taylor and W. A. Speer. Deacons L. S. Hill, David Shelton, G. W. McDuff and T. P. Wilson.

The Presbytery organized itself by electing Elder R. W. Rhodes, Moderator and Elder W. A. Speer, as Clerk. Deacon L. S. Hill, was appointed as spokesman for the church who presented Brother McLeod to the Presbytery.

After due examination of Brother McLeod, as to deportment, qualifications and the state of God's gift to him as a Deacon to the satisfaction of the Presbytery, the presbytery proceeded to ordain Brother McLeod, as follows;

The Presbytery selected Elder E. J. Lambert, to word the prayer and Elder W. W. Taylor, to deliver the charge.

Whereupon the Presbytery then and there proceeded with the ordination by the laying of hands of the Presbytery and in prayer by Elder E. J. Lambert and then by charge delivered by Elder W. W. Taylor.

We the members of the Presbytery commend Deacon Arthur McLeod, to all orderly orthodox Primitive Baptist as being sound in doctrine, careful in deportment and humble in the display of God's gift of the office of Deacon.

The right hand of fellowship was given Deacon Arthur McLeod, by the members of the Presbytery, Pleasant Hope Church and Brethren and friends. Deacon McLeod, was delivered back to the church duly ordained by the Presbytery and received by the church.

Minutes of the proceedings were read

and approved and adjourned in order with prayer by Elder E. J. Lambert.

Elder R. W. Rhodes, Moderator.

Elder W. A. Speer, Clerk.

Naches, Wash.

Signs of the Times:

Dear Editors:

Knowing the "faith and patience of the saints", I am ashamed of being guilty of seeming to take advantage of those virtues by being the least bit delinquent in renewing my subscription. When the Signs comes the wrapper is apt to be unnoticed in my haste to see who has written. I feel that I know all the writers; a good many I have actually met, while some I have known a long time. I always enjoy the "family paper", I call it.

Sister Eckard's mother died since she wrote the letter which appeared in the July Signs. Dear Mary is a sister of many trials and deep experience. I sympathize deeply with those writers who can seldom, if ever, go to church; though I know they are blessed with the presence of the Lord as much as those who seem to be more fortunate.

I remember being quite ill a few years ago, and there never was a time when I seemed to be more in the presence of my Saviour. All was peace; and I could have left the world gladly. Later, when death came to one of the family, it was a comfort to recall the days of my illness. Truly, we are given strength for our days:

Last year, in April, we were blessed to have Sister Vaughn, of Hopewell, N. J., with us for a short visit. Then in August, Elder and Sister T. R. Jefferson, of Marysville, Cal., and Elder Wilson and Brother Eckols, of Bakerfield, were here. Who am I to be so blessed in having the saints in my home?

Just a poor sinner saved by grace,  
and in need of your prayers.

Mrs. D. H. Baker

## EDITORIALS

Danville, Va.

August 1952

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TO

**SIGNS OF THE TIMES**

P. O. Box 1271

Danville, Va.

“Mercy unto you, and peace, and love, be multiplied” (Jude 2).

The kingdom of the Lord Jesus Christ is a fruitbearing kingdom. In spite of all charges to the contrary, there is a generous supply of these fruits. At times it seems that plants come up which are not of the true planting, but the promise concerning them is that they shall all be rooted up. There is a rule of the husbandman that the plants in his planting bear fruit. In fact, the trees of his planting are trees of righteousness, and they always bear the choicest of fruits. His cutting and purging produces results in his vineyard.

None of the fruitbearing is traceable to our carnal nature. The carnal or fleshly mind produces works, but the spirit produces fruit. These two (the flesh and the spirit) will not mix. A good tree will not, and cannot, produce anything but good fruit; an evil tree

will not, and cannot, produce anything but evil fruit. In the vineyard of the Lord, he plants, he waters, he cultivates, he cuts, he purges. They are all his trees—all trees of righteousness.

The tree comes first; the fruit follows. From the planting to the fruit, it is all to the praise of his grace. No praise whatever to any other source is permissible. It just cannot be so in this vineyard. Other kingdoms, however near right, however benevolent they may be, perhaps will praise other sources. But none of it is in this kingdom in the spirit of the case. When in this spirit, none of these plantings desire to claim any credit for any fruitbearing.

These fruits are delightful to see. They are rich clusters well balanced, on a well balanced tree. The fruit is clean. It is not mixed with anything of an unclean or wild nature. They are not products of the natural man in that relationship that he holds with his fore-runner, Adam. Yet, these fruits are produced by the spirit in the new creature.

There is not any way by the use of good language to make the text depend on any of the chosen of God. Nor is there one scripture that contradicts the sovereignty taught in the text. If any feel to bring up a contradiction, that would show a disposition to put forth a denial of the prayer of Jude. We must remember that all prayer is answered, but we must not be led to take form of words for prayer. Outwardly we have not been given rule to know just what prayer (in formality) was indited by the Spirit, but we are not faced with any such problem here. This is by the inspiration of God; this is the will of God in Christ Jesus concerning the elect (2 Tim. 3:16; I Thes. 5:18; I Pet. 1:2). If prayer is answered, then it, of necessity follows that only that mercy prayed for in behalf of the elect, will be enjoyed. None, I hope, know any better than the poor writer how excruciating to nature it is to find deeply imbedded in the foundation of the Scriptures this

sovereign doctrine, and it is my hope, dear readers, that none of you have rejoiced to any greater height that I have, when I have been exercised in soul to the feeling that all mercy, and peace, and love that we have ever enjoyed, or will ever enjoy in this life, is alone by the gift of the Spirit in the first place and later by the multiplicity of the Spirit that Jude prayed for.

Mercy cannot be deserved; it cannot be earned; it cannot be gotten in any degree by works of any kind from whatever source that may be suggested. The word mercy is found in the New Testament about twenty five times; in the Old about two hundred seventy five times. As the word suggests in all of its various meanings, it can never be anything except something shown to a guilty wretch that deserved wrath. It has seemed strange that, since the Bible so repeatedly speaks of the mercy of God; since each taught child of grace is a living monument (by experience) to the mercy of God, why that creature merits, do-and-be-blessed doctrine, ever did find any place in the camps of Israel. But that it has, we are witnesses to, and that it has left the old order and the sweet assurances found under living in that realm covered by Jude's prayer, we feel to know is true.

The salvation of the elect is of God from his eternal purpose to save to final deliverance of them all to immortal felicity. The salvation in time is co-extensive with the choice and the preservation. The declaration about the choice and the preservation is not questioned. Why should the calling be? It certainly cannot consistently be called in question. Ah, dear burdened sinner, neither can the prayer be thrown aside. The Lord from heaven is the author of every prayer, and every thing that he is the author of, prospers. The divine pleasure of God towards his little ones is now what it has always been. He is eternal (and absolute) in all of his attributes. His power and his wisdom and his

whereabouts are co-extensive with each other. As long as he has been God, he has been (in purpose) a God of mercy. Nothing can be different than his eternal wisdom and power determined it to be. To me, there is not any difference in the source of Jude's prayer and the prayers of Jesus Christ. The doctrine of redemption is all based on the redemptive powers of the eternal God; these powers were all vested in Jesus as the Surety of the covenant. Jesus, being born of a woman and coming under the law, being a partaker of flesh and blood, always looked unto the Father for divine perfection. Jude, being called to the apostleship by the great Shepherd, always looked to him for divine perfection. His prayer said as much; it looked to God for fulfillment of all promises in the covenant.

Ah, the endless wonder of it all, peace and love be multiplied unto you. What loving and tender watchcare is manifested here. How thoughtful our heavenly Father in supplying all the nutriment for the sustenance of the church. He moved Jude to write; he named them one by one in the choice and the preservation and call. But their need is great while in this wilderness road; enemies within and without to be met; hunger and thirst and all the changing vicissitudes of a time state to undergo. Mercy, how wonderful, but more than that, but not better, is peace to be multiplied to all of these elect vessels of mercy. Before a thing can be multiplied it must be in existence. The Lord has given peace to the sinner. The world may pride itself in telling people to make peace with God before it is too late, and it may go right on and never realize the difference, but just as sure as such pride gets in the church, whether it is telling regenerated sinners or ungodly sinners to make peace with God, there is going to be a fall (Prov. 16:18, 29:23). The only peace worth writing about is that that was purchased by the shedding of Jesus' blood. All that world has ever made, together with all that Old Bap-

tists have wrought in conferences and conventions and peace (pieces) meetings, added to by all the self-righteous gained peace, will never last nor be any satisfaction to God's humble poor. But this peace is in the very beginning, the work of the Spirit, as it works in the heart and mind and soul of the recipient of grace. And this all being a work that God begins, it is to me a progressive work. I want to be understood that this progression is the work of grace—that it is performed until the day of Jesus Christ.

In every letter that was written to the church there is this prayer in behalf of the church: Peace to you from God our Father. The letter to the Hebrews declares him to be the God of peace, and James declares that every gift comes from above. Man is the offender, and God is offended, but how precious is the truth that Jesus has come in the body and made peace between the two parties, and there is joy and peace in the Holy Ghost (Rom. 14:17). In Jesus, we still have peace, it is multiplied to one and all of the children of God. As is multiplied to them, the sum is the total of what Jesus is to his people. It is never too little; it is never too much, but it is dispensed to them in portion as their day of need (Deut. 33:25).

All I have to testify to is a hope, but it is not a dead hope. Nor is your hope dear, dear brethren, but alive forevermore. It is wrought in you at the time that you experienced the power of resurrection of the dead. It will continue to flourish and to become precious to you as you go down the evening of life. Why? Isn't it necessary to tell God's people that they may forfeit all right to the mercy of God? If I did tell them I feel that I would hang my head in shame, for, mark my words well, it is not gospel food to preach such a doctrine to them.

We forfeited all right every blessing in Adam, but we gained every blessing that we will ever enjoy in time or eterni-

ty in and through the shedding of the precious blood of Jesus. It was through him that we got the first precious taste of his love and mercy and peace: what rich seasons since then we have enjoyed, all coming by the multiplication of that first supply; and what does the future hold? Ah, it holds as much as the past has held. Peace still abounds as wrought by the Holy Ghost. Mercy is still being experienced among the Lord's humble poor. The love of God is abounding today as it has ever abounded. I do not know how far reaching it is. I do not know who of my neighbors have had the love of God shed abroad in their heart.

I cannot tell by the way a man or woman ambles down the street as to whether they have felt the revealing influence of the mercy and peace and love of our text. But when I stand behind the sacred desk and speak to them of their travel and I see in their countenance the image of the lowly Nazerene, I feel that he is yet on his throne and that his redemptive work is going on. When I have them write from all factions of our people telling of their leanness and barrenness, I am made to praise the grace of an alwise and eternal God that is still multiplying peace and love to his chosen people, and that mercy is still toward them as it has always been.

What a wonderful text. The promise is that I will have mercy. Prayer is always asking for what God has promised. Peace was promised to extend like unto a river. Jesus is that peace and is alive forever more. That was asked for by Jude in prayer. Love is everlasting to Israel and is shed abroad in our hearts by the Holy Ghost. That is asked for in prayer. It all is freely given. Therefore be content with what you have (Heb. 13:15).

W. D. G.

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#### TONGUES

Before entering upon the discussion of the text of this article, I beg to make an apology. I have been so nervous the

past several months that it has been impossible for me to sit still and concentrate long enough to write a letter. I trust the readers of the SIGNS will find in their hearts a spirit of forgiveness to forgive me for not writing before now. I have to be convinced over and over again that the will to write is not sufficient. I must be given the ability in the self-same hour that I attempt before I can write.

May I evade further to tell you that we have been highly honored to have Eld. Spangler and Sister Spangler, Eld. Griffin and Sister Griffin to visit us in our little home, as well as the homes and churches in this vicinity since writing you. Their graceful preaching at the churches and over the radio will long be remembered in this section of the country as inspirational, edifying, and very comforting. Now, may the Lord bless us to meditate upon the text in answer to a request from an esteemed elder.

The best definition of TONGUE, as used in the scriptures, is that it is a particular language or dialect spoken by any particular people. We want to base our remarks upon one of the five signs that shall follow them that believe, as recorded in Mark 16:17, "They shall speak with new tongues." The believers are the particular people, and the new language given them by the Lord by the direct operation of His Holy Spirit, is the new tongue. We maintain that the new language spoken by God's people after the work of regeneration is unknown to the world and cannot be learned or understood by them.

The early ministrations of the Spirit in the manifestation of the power thereof was evidenced in the performance of natural miracles which were signs, types or figures of spiritual miracles. Jesus raised the natural dead, signifying His power to raise the spiritual dead unto spiritual life. Natural blind eyes were opened; natural deaf ears were unstopped; the lame walked; the palsied were made whole: they spake in different natural languages; - all to figurate the

spiritual work in regeneration of His people. This was evidenced on the day of Pentecost according to Acts 2:3-4, "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance." Even though there were people of many different languages, each heard in his own tongue. Today, if we speak the truth to the edification of the Lord's little children we have to speak as the spirit gives utterance with the tongue as of fire from heaven. All hear in his own language.

I shall never forget attending a meeting of colored people one time. The colored minister was so blessed to tell my experience and to speak my thoughts and belief that I said to those accompanying me, "They speak our language." It is marvelous to note the similarity of expressions in the different parts of the country. I was so deeply impressed on my first trip to the East coast that I said to those strangers in the flesh, "I am persuaded that we all have the same teacher, as we speak the same language."

I am glad the record says that, "On the Gentiles also was poured out the gift of the Holy Ghost, for they heard them speak with tongues and magnify God" (Acts 10:45-46). This new tongue magnifies God, thus abasing man. The gift of tongues in those days caused them to prophesy, according to Acts 19:6, "And when Paul laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied". Paul said in Cor.14:4\*\*\* "He that prophesieth edifieth the church". Jabbering that can neither be understood by the speaker nor any of the hearers could not be edifying.

I do not believe God gives gifts in vain. I believe the gift of tongues is the gift of a particular language — not something that is a language that cannot be understood by anyone. We can see the necessary use of these special natural gifts of the spirit as several

language were spoken by the people of the same locality. It would be foolish for me to make a display of the gift to speak French language in a congregation where there were none who understood French. If I should go to a country where the people only spake and understood Latin, it would be improper for me to speak English in the church there unless there was an interpreter, according to 1st Cor. 14:27-28.

If my lot was cast among people who spoke many different natural languages, to prophesy there would be a necessity for the gift of speaking different languages. I believe this could be a necessity for the gift of speaking different languages. I believe this could be just as possible in this day as in days gone by and is the case when necessary. I know of men who have the special gift of speaking several languages. Paul said in Cor. 14:9\* "Except ye speak words easy to be understood, how shall it be known what is spoken? for ye shall speak in the air". Paul said he had rather speak five words with understanding in the church than ten thousand words in an unknown tongue. (1 Cor. 14:19)

I think the true significance of the gift of tongues a prevalent today is whether they speak with the tongue of men or the tongue of angels. Paul inferred a possibility of being in possession of the gift of the tongue of angels and at the same time having not charity. He states that the result of this would be as "sounding brass or tinkling cymbal". This would give an uncertain sound (See Cor. 13:1). We would like to contrast the "tongue of men" and "the tongue of angels" or the "old" tongue and the "new" tongue.

We call your attention to Psalms 58:3 "The wicked are estranged from the womb; they go astray, as soon as they are born, speaking lies". So, the tongue of men is a lying tongue. David's natural tongue was a false and deceitful tongue, as he prayed, "Deliver my soul O Lord, from lying lips and a deceitful tongue.

What shall be given unto thee or what shall be done unto thee, thou false tongue?" (Ps. 120:2-3) David realized something had to be given to or done for that terrible tongue which he was unable to do. Therefore, he prayed to God. In Proverbs 4:24, we read of "A froward mouth and preverse lips".

This kind of tongue speaks contrary to right reason contrary to the law of God; things that are foolish, filthy, unjust, and untrue. According to Ecc. 5:2-3 and Prov. 10:19, hasty speech and multitude of words are sin. The tongue has to be restrained, bridled, and tamed. The tongues of men enter into contention, becomes a snare to their soul, and are as whisperers and tale bearers as proved by Proverbs 18:6-8. Yes, it talks of fornication, uncleanness, coveteousness, foolish talking and jesting; (Eph. 5:3-4) anger, wrath, malice, blasphemy, and filthy communication. (Col. 2:8)

James 3:5 says that the tongue is a little member and boasteth great things. The natural tongue boasts of the ability of man. When we hear one boasting of what he can do we may be assured that he is speaking in the old or natural tongue which has never been supplanted by the new. The natural tongue boasts of self-righteousness. When one speaks boastfully of his own righteousness, we may know that it is the old tongue. James also says that it defiles the whole body, being an unruly evil which is full of deadly poison.

Can the tongue be tamed? Man may put bridles into horse's mouths and direct them. He may tame beasts, birds and serpents, and may direct a ship with a very small helm wheresoever he desireth even against fierce winds, but can he tame the tongue? According to the third chapter of James man may do all the above "BUT THE TONGUE CAN NO MAN TAME". (James 3:8)

According to the words of James and my experience, it is impossible for a man upon the volition of his own will to tame the tongue that it will not lie, decieve wound, talk foolish and jest.

If man cannot tame or bridle the tongue, then I want to know as David did, what must be given or done to it? and who can do it?

I am persuaded that the Lord must give us the new tongue by the direct operation of His Holy Spirit before we can manifest a bridled tongue. If you will notice in Mark 16:17, that it says, "They shall speak WITH new tongues," not in new tongues. The tongue must be given them.

Let us read Isaiah 50:4 "The Lord GOD hath GIVEN ME THE NEW 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 my ear to hear as the learned", If I am in possession at any time of the learned tongue it is because it has been GIVEN me by the Lord. I believe there is a time and a season for every word properly spoken to the weary to their comfort and edification.

I cannot learn how to do this. I do not know when certain words ought to be spoken. Even though I try to learn when, how, and what to say to certain people on certain occasions, I learn by sad experience that I cannot learn those things, but must depend on the words being put in my mouth that would edify and comfort. The learned tongue is the GIFT of God. The learned tongue speaks words in proper season. The learned tongue gives a soft answer that turns away wrath. The learned tongue confesses Jesus as our Savior. Quoting Romans 10:10. "For with the heart man believeth unto righteousness; and with the mouth confession is made into salvation."

God does not begin something that He doesn't finish. He begins by giving the new heart that believes. He continues that good work begun by giving the new tongue that confesses. You may be a believer and think you are hiding it, but are not, — YOUR SPEECH BETRAYS YOU. You talk of your unfitness, unworthiness, and of your inability; you say if you are saved it will be

solely because of God's mercy and grace based on the merits of Jesus. You speak a different language; you sing a different song.

Let us meditate upon Psalms 40:3, "He hath put a new song in my mouth even praise unto our God\*\*\*\*." You sing of his mercy, grace and truth; you sing of His power, wisdom and holiness. Your song is now in harmony with the scriptures. It is in perfect accord with the experience of your brethren. The old song was sung in the key of man — the praise of man being the keynote. The new song is sung in a different key,— the key of Jesus. This new song praises God. If you want to hear a discord in natural singing try singing in a different key to the others in the class. If you hear some praising man and some praising God, you hear a discord. The old tongue can't learn to sing the New song. The new song must be put into the mouth by the direct operation of God's Holy Spirit, thereby the new tongue is given to sing the new song.

We read in St. Luke 12:12 "For the Holy Ghost shall teach you in the same hour what ye ought to say". The instructions say to take no thought how are what ye shall answer. As I stated before I am guilty of taking thought, which manifests one of my many weaknesses. I learn continually by sad experience, that my efforts are in vain. I am allowed at times to speak upon the subject that I have premeditated to use at a certain time, and most times it makes me sick. Sometimes I have tried to reuse a line of thought that was so inspirational to me when first I experienced them, but behold, worms have gotten in them and they are stale; they have lost food value.

James says, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (James 1:26). True religion must manifest a bridled tongue. No man is able to bridle it; so, it must be the new tongue that God enables you to bridle. This bridled tongue is a wholesome tongue. In pro-

verbs 15:4 we read, "A wholesome tongue is a tree of life\*\*." It is soothing and healing to be in the company of those who speak words that are pacifying. The wholesome tongue speaks sound doctrine which cannot be condemned. Those in possession of this tongue speak healing words to wounded consciences. They speak of the pardon, peace, righteousness, redemption and salvation through the life and blood of Jesus, motivated by the Love, Mercy, and Grace of God, our Father.

May God bless us with this new tongue that drives away wrath instead of stirring up anger. May He bless us to edify, comfort and heal. May we not be hasty in speech, but may we speak "As the oracles of God". Peter wrote by inspiration, "If any man speak, let him speak as the oracles of God\*\*\*." (Peter 4:11) If man speaks as the oracles of God it is by divine utterances. It would be in accord with the scriptures.

I realize that I have not been enabled to do justice to the text. I trust that the readers will be charitable to forgive imperfect expressions and that you realize all errors are expressions of the old tongue. If there be anything wholesome in this article, it is evident of the new tongue and be assured that God is to be praised for it.

E. J. L.

Lawrenceville, Ga.

Mr. H. L. Rogers,  
Denton, Ky.

My dear Brother in like Precious Faith:

It has been my intention for some time to write you a letter to let you know how much we appreciate your contributions to the Signs of the Times. My brother in Christ, Elder J. R. Chandler, who is a neighbor of mine, always makes mention of, "That fellow Rogers", writing so well. One article in particular he and I both appreciated was by you on the resurrection of the body. I think you set out correctly according to the scriptures, and our understanding.

Of course you have had the experience

of having your mind settled on certain scriptural points, but when you find one whom you do not know in the flesh, or perhaps have never heard of before, who comes along and bears your understanding out, — witness with you, it is indeed a great comfort; and is some evidence and assurance that it is all of the same spirit, as Paul told the Corinthians.

I have written several papers, we might call them, on different scriptural subjects, moved with a desire to express myself, and being, I feel, better gifted at writing than speaking. I consider myself justified in doing this because I get great enjoyment out of it, although my condition as a sinner, and my utter unworthiness, prevents me from pushing my efforts under the eyes of the blessed saints, who perhaps as the trite saying goes, have already forgotten more than I will ever know or be given.

I wish, if you are ever given a mind to do so, you would write Elder Chandler a letter. He is eighty-one, and has been a faithful servant for many years. Old Baptists are few down here. While Eld. Chandler is still able to plow a little and work his garden, he has many "low and lonesome days". He is always comparing his experiences with Job. If there is any portion of Job's life or experience you feel to write him about, I know he would enjoy it. Elder Chandler's feet, I believe, are planted on the Rock of sovereignty of God in all his works; where, of course, they should rightly be, and, as, I also hope, my own are by the grace of God.

I read your last article, and appreciated especially your setting out what I call the two deaths. Incidentally, I believe, there are two resurrections also. It has been my opinion that our ministry fails to emphasize our corporeal death to the extent it is warranted by the Scriptures. I believe that corporeal death is indicated exclusively with the, "delivering of prisoners from the prison house;" "setting the prisoners free," and, "who were all their lifetime subject to bondage." Job contemplated the grave; so did David. Christ himself led



the way through the grave, and I think for no other purpose than to remove the fear of corporeal death and the doubt of eternal life. His ascension indicated the direction resurrected saints will take.

You set it out right, as I see it. Adam was dead to God and contact with God; dead in his trespass, — no communion with God. That is why we can't teach God to people. He himself must quicken and restore man from his lost and dead condition; he must open their eyes to see. Christ implies this when he repeats often, "He that hath ears, let him hear." Also, to Thomas, "Blessed are they who have not seen (naturally as you have), yet have believed." But Adam also, "gave up the ghost." So did Jacob, Abraham, Isaac and Christ. Christ not only fulfilled the righteousness of the law for us, but also the penalty of the law. He was unjustly condemned; we justly must die a bodily death.

Sin reigned from Adam unto Moses, even over them who had not sinned after the similitude of Adam's transgression. I take this to indicate that they sinned in their own right, sufficiently to warrant death; and the flood's destruction was one instance of the wrath or justice of God vented upon the life and body of creatures, both man and beast, — showing his mercy upon the faithful. The law was established by Moses, "because of your transgressions", but the law which was four-hundred years later, could not make the Abrahamic covenant void. I believe what is meant by "death reigning", is that it stood fast and secure as the oppressor of men, who would find no hope, seek though they might. The law brought hope, but Jesus Christ certainty. Our hope, which we so often speak of, is not a hope for eternal life, but a hope that is FOR US. Eternal life has been established and demonstrated by Christ. No more do we have to ask, "If a man die shall he live again."

I know that I have written sketchy, but I hope I have correctly interpreted your views set out in the article, as

well as adding a few thoughts of my own, which I hope are given me by the spirit of truth.

Would appreciate a letter from you, if you feel to write such a poor, unworthy one as I feel myself to be. When I measure my holiness by the side of the perfections of God and his Son, "My heart fainteth with-in me."

Your friend and brother  
in hope, I trust,  
J. B. Dunagan

It seems proper, from a scriptural standpoint, to refer to the quickening not as a resurrection, but rather an awakening unto the knowledge of our death in sin; and UNTO the HOPE OF the resurrection.

Our eyes are indeed opened to see, and our ears to hear; and we become DEAD TO SIN, so that we can no longer live in it with pleasure. But does not our daily experience confirm that we are yet sinners; and our only hope of being conformed to the image of Christ not yet a REALITY. It is only when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, that death is swallowed up in victory. This, of course, is the resurrection; all experience before it is an assurance of it, but this experience only points out and leads to the resurrection.

J. D. W.

Ordination of Deacon J. M. Cassidy  
Mt. Gileas Church in conference assembled chose Brother J. M. Cassidy for deacon June 14, 1952, and asked for a presbytery consisting of Elders F. A. and J. J. Collins and Deacon A. E. Sorrells. After preaching services by Elder J. J. Collins and Elder F. A. Collins, the presbytery was organized by choosing Elder F. A. Collins, Moderator; and Brother A. E. Sorrells, Clerk. The Church chose Brother Sorrells to answer Elder F. A. Collins on the qualifications of Brother Cassidy for deacon according to Paul's letter to Timothy. Elder J. J. Collins questioned Brother

Cassidy on the Articles of Faith. Elder F. A. Collins led in the ordination prayer and delivered the charge. The brethren present extended the right hand of fellowship to Brother and Sister Cassidy. After which the church gathered for baptismal rites by Elders F. A. and J. J. Collins. So ended a noble service in the Lord.

Elder F. A. Collins, Moderator  
Deacon A. E. Sorrells, Clerk

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Bivins, Texas

Eld. D. V. Spangler,  
Dear Brother:

You will find money order for three dollars for subscription to the Signs for a friend who loves the truth which the paper contends for.

My heart's desire is that it ever please God of Heaven to bless you with light and liberty to speak of the wonderful things of our God, to the comfort of His humble poor, as you did while with us. And may it be His will to enable you and the other editors to continue to publish the paper for it is the one I enjoy most. May He also enable those who write to comfort the Lord's people.

My little church is undergoing much sorrow, the ordination of brother A. O. McLoud was called for, but since that time he has suffered a stroke and is still in the hospital. We desire your prayers for our brother and our little church.

A poor sinner in hope of mercy,

T. A. Wall

---

Rocky Mount, N. C.

Dear Editors of the Signs:

I am enclosing \$3.00 for the Signs of the Times for another year. I want to tell you I surely have enjoyed reading the paper. I am a new subscriber, but I hope I will be able to read it the rest of my stay here.

I hope I am a little sister in Christ, trusting only in One who is able to do all things.

Mrs. Fannie Mae Harper

## OBITUARY

Chiquapin, N. C.

Signs of the Times:

The family of Sister Anna Quinn asked me to write an obituary for her and send it to your paper for publication. I have written it as near like they desired as I could; and hope you will publish it as early as you can. She enjoyed the Signs very much, and so do I.

Sincerely yours,  
Mrs. Perry Brown

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## ANNA QUINN

It pleased our heavenly Father to visit the home of Sister Anna Quinn and claim her by death on October 31, 1951. She was born May 23, 1875, making her stay here on earth seventy-six years, five months and eight days. She was married to Henry Quinn, January 2, 1902, and this union was blessed with six children, five of them living: Mrs. J. H. Jones, Mrs. W. M. Thigpen, Mrs. H. W. Lanier, Mrs. M. T. Jones, Wayne C. Quinn and Mayo Quinn (deceased). Surviving also are four sisters and three brothers: Mrs. Allie B a y s d e n, Mrs. Katie Lanier, Mrs. Mattie Shephard, Mrs. Dora Thigpen and T. C., C. R. and Elder T. H. Edwards.

Sister Anna united with the Old Baptist Church on Saturday night before the fourth Sunday in May, 1916, at a meeting held at her home. She was baptized by Elder Isaac Jones the following Sunday morning, and her membership was at Muddy Creek Church. She was a firm believer in the doctrine of salvation by grace, and always filled her seat at her home church and sister churches, unless sick or hindered in some way. In her later years she was afflicted with rheumatism and arthritis and confined to her home a lot; and though her suffering was severe, it did not dim her faith. As she declined in health and aged in years, it seemed that her faith grew stronger, and she ever looked with patience unto the one who is stronger and higher than man for her comfort and relief. There

was nothing she enjoyed more than for the brethren and sisters to come and visit and talk with her concerning heavenly and divine things. She enjoyed very much the meetings which were held with her: the singing, prayer and the brethren speaking.

It was the writer's privilege to know her for a number of years, and, I hope, to love her for Christ's sake. While I always loved her, it seemed that after we were both members of the same church, she was more precious than ever before, and I miss her greatly. She was a loving wife and mother, and kind and loving to all who knew her. The family feels their loss greatly, and still feel there is a vacant place which cannot be filled. We humbly hope our grievous loss is her eternal gain.

The funeral was conducted November 1, 1951 from the home by Elder D. A. O'Bryant, with Elder Floyd Lawrence and Brother Bill Brown making a few remarks. Elder O'Bryant spoke from St. John 5:25.

I feel unworthy to attempt to write about one so greatly blessed as Sister Quinn, but at the request of the family, I have done so. I hope God will give us strength and faith to press on toward the mark of the prize of the high calling in the spirit of love which Sister Quinn manifested so much.

A sorrowing sister,  
Mrs. Perry Brown.

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#### GILBERT BEEBE

Mr. Gilbert Beebe, grandson, of Elder Beebe, died June, 4, 1952, in Middletown, N. Y.. For many years he was the publisher of the Signs of the Times, but a few years ago he was forced by illness to give up the publication of the paper.

The following extract in regard to Mr. Beebe is from the local paper in Middletown:

"Gilbert Beebe, grandson of Elder Gilbert Beebe, preacher, printer and colorful figure in the early days of the Village of Middletown, died yesterday at his home, five Linden Avenue. Until

recent years, Mr. Beebe had continued as publisher of the Old School Baptist publication, "Signs of the Times," founded by his grandfather in 1832, shortly after the historic meeting at Black Rock, Md., at which the Baptist Church split over the subject of missionary work.

Mr. Beebe was born October 13, 1871 at eleven Orchard Street, now the site of the Burnett Funeral Home, where funeral services will be conducted tomorrow at two P. M., by Mr. Stephen Bachelder, pastor of the First Congregational Church. His father, Benton L. Beebe, is credited with having launched the telephone system in the Village of Middleton by stringing a wire from the Orchard street home to the printing shop of Elder Beebe, which was situated in land near the present Grand Union Market.

In the printing business here all his life, Mr. Beebe had lived at five Linden avenue. He had been ill for nearly six months prior to his death yesterday.

The son of Benton L. and Josephine Beebe, he was married April 15, 1897 to Janet C. O'Neill in Middletown. Although not a member, he regularly attended Old School Baptist meetings in this area.

Surviving him are a son, Gilbert R. Beebe, of Auburn, and a granddaughter, Joan E. Beebe, also of Auburn.

Internment will be in Hillside Cemetery."

Wm. D. Chapman

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#### WILLIAM G. HUTCHENS

High Point, N. C.

June 13, 1952

William G. Hutchens was born November 8, 1881. He was called home March 8, 1952, making his stay on earth seventy years and four months.

Brother Hutchens united with the church at High Point, N. C., March 20, 1937. He was a faithful member and a loving brother. The church loved Brother Hutchens and held him in high esteem. They called him to the deacon's office in January, 1939, and on the fif-

teenth day of the month a presbytery was called and laid hands on him. He served the church with complete satisfaction until he was called home. The church does and will miss him. We loved Brother Hutchens and always looked forward to seeing him at the meetings. He was a faithful attendant; we are sure his family and friends will miss him beyond expression.

We feel to extend our deepest sympathy to them, and would, if we could, point them to the Lamb of God, who is able to help in time of need. We bow to divine providence and acknowledge His wisdom and power in the execution of His will, desiring that His will be done. We could not ask for Brother Hutchens back, even though we miss him so much we would not disturb him from his rest.

I want to say to his wife and children that husband and father is now sleeping; just resting and waiting for the dawn of a day that will never end, where he will be forever happy. We trust that we too can depart this life in that faith which the Father gives his people.

Resolved, that a copy of these Resolutions be recorded in our church book; a copy sent to Zion's Landmark, and a copy sent to the family.

Done by order of the church in High Point while in conference and written by his humble pastor at the request of the church.

Elder D. A. O'Bryant, Moderator  
Mrs. H. M. Taylor, Church Clerk  
(We would like this printed in the Signs of the Times, as he was a great lover of the Signs.

His wife and children.)

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#### MRS. EMMA BARTLETT

The death of Sister Emma Bartlett, which occurred June 2, 1952, of a heart attack at her home in Damariscotta Mills, Maine, is deeply mourned by relatives, friends, and brethren in near-by as well as far distant places. She was widely known, deeply loved, and held in highest esteem for her many praiseworthy traits of character, loving ser-

vices to her neighbors and brethren, and devotedness to her family and to the church of her membership. Her upright walk and Godly conversation evidenced the fruits of the faith she professed. No one delighted more than she to hear the preached word of God and to meet with the brethren of her faith and order, and her truest affections were reflected in obedience to the precepts of the gospel. She was past eighty-three years of age, having been born in 1869 at Pittson, Maine, where she attended school and received her education. Her maiden name was Emma Bailey, and in 1887 she was united in marriage to Charles H. Bartlett to whom were born two children, one dying in infancy, and the other Brother Sanford S. Bartlett survives. Her husband died in 1925. She lived in Newcastle until 1932 since which time she made her home on the farm of her son, Sanford, until her death. Among the surviving relatives are nine grandchildren and twelve great-grandchildren. The funeral services were conducted by the writer at the Strong Funeral Home in Damariscotta. The interment was in the family cemetery at Newcastle. She was the grateful recipient of many loving ministrations from her relatives and her legion of friends. She was a remarkable woman in many ways, as attested by her strong character and her thoughtfulness of others: She was a member of the Whitefield Primitive Baptist church of Maine for over fifty years and was baptised by the late Elder Frederick Keene, for many years a resident of Maine and a servant of churches there.

Arnold H. Bellows

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#### MRS. EMMA ETTA SHEIFFIELD

Mrs. Emma Etta Sheffield, was born July 18, 1874, and departed this life February 9, 1952, at the home of her son, Lawrence, in Lawton, Oklahoma.

She fell and broke her hip thirteen months previous to her death and was not able to walk or sit up very much. She suffered much but patiently waited

the call to leave this world of sorrow. God called her home from her labors to reign with him, where there is no more sickness, or death and parting of friends. Her stay here on earth was seventy-seven years, six months and twenty-two days. She was laid to rest by her husband in Lawton Cemetery; he preceeded her in death eight years.

Surviving are four sons, Earnest, Ira, Irwin and Lawrence; eleven grand-children and eight great grand-children; and three brothers and two sisters: L. O. Watson, Rising Star, Texas; W. O. and R. R. Watson, Marlow, Oklahoma; Mrs. W. L. Darman, Marlow Oklahoma, and Mrs. O. E. Self, Seymour, Texas.

Mrs. Sheffield received a hope when a young woman and was a member of the Primitive or Predestinarian Baptist faith and order. She united with the Macedonia Church, Rising Star, Texas, by letter in 1918, where her membership remained until death. Throughout the darkest hours of her life God's hand was always with her, and he did not fail her in her last hours; His love never failed, and all of trust was in him.

This sweet, precious sister is at rest, but we all miss her so.

Written by her sister,  
Mrs. Inez Self

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#### SISTER MARY J. GRIEST

Sister Mary J. Griest passed from the scenes of this lowly earth on March 5, 1952, at the Pocopson Home, near West Chester, Pa., in her 90th year, and survived only by nieces and nephews.

She was a daughter of the late Hiram and Martha Phillips Wilson, was born Nov. 26, 1862, and with her husband resided in southern Lancaster County, Pa., many years. About ten years ago, after her husband's death, she went to live with a niece, Mrs. Oscar J. Wagoner, Oxford, R. D., Chester County, Pa.

Sister Griest (Aunt Dollie, to her many friends) was united in marriage with William H. Griest, at the Union Presbyterian Church Parsonage, by Calvin W. Stewart, on January 26, 1887.

There were no children born to this union, but — Louie T. Patton, when but a young girl, came to live with Sister Griest and husband Will. Miss Patton, too, a sister in the church at Rock Springs, preceded them both in death, she having passed to her heavenly reward in the year 1927.

Sister Griest and Sister Louie lived their years together, apparently, as mother and daughter, and as true sisters in their church. Sister Griest and husband Will were indeed bereft at the loss of their closest and dearest friend and the one person in the whole wide world that they counted on to care for them in old age. The ways of the Lord are not our ways. Often, in the full fruition of time, events prove to be far that which the human mind has planned. Such is our lie here below in this vale of sorrow. Though He slay me, yet will I trust in Him. Indeed, Sister Griest had trust in Him.

The funeral service was conducted by her pastor, Elder John D. Wood, at the Cauffman Funeral Home, Oxford, Pa., on Saturday, March 8th, at 2:00 p. m. Internment was in the Rock Springs Church Cemetery, the burial ground of the little church where she had been a faithful member for over sixty - one years. Our dear Sister came before the church Nov. 30, 1890, was accepted, and baptised that afternoon, by the late Elder William Grafton, the pastor. Sister Griest was possessed of a love for her church and the brethren that perhaps no other has surpassed in intensity. All that knew her speak highly of her sterling and lovely character. Her brethren could readily see she had the mark of one acquainted with the Lord.

Not ours to know the reason why  
From loved ones we must part;  
But ours to live in faith and hope,  
Though bleeding to the heart.

Chas. B. Osborne

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#### MRS. MARY J. SMITH

Mrs. Mary J. Smith, widow of the later Elder H. A. Smith, who was for

many years Clerk of the Western Primitive Baptist Association in Alabama, and it's Moderator from 1916 to 1937, died June 3, 1952, after an extended illness. She would have been ninety years of age in July. Sister Smith served ably and well as the companion of one of Alabama's leading ministers. She was truly a mother in Israel, and gladly aided the distressed; and lived an exemplary life as a minister's wife.

As a young girl she attend regularly the services at Mt. Enon Church in Henry County, Alabama, and met, loved and married a young Geneva County teacher. To this union were born seven sons and two daughters. Two of the sons, Jesse, a newspaper editor, and Damon, a physician, have been called to their eternal home. Surviving are, Charles C. Vice President of the Geneva County Board of Education, W. F. and Russ, of Slocumb; B. W., an attorney, and J. W. a business man, of Pensacola, Florida; and Mrs. H. A. Smith, Slocum.

Sister Smith and her husband united with New Hope Church in 1889, and remained consistent members of the Primitive Baptists the remainder of their lives. Elder Smith served as pastor of five churches, and others at times, and was a true minister of the new covenant.

Funeral services were conducted by Elder J. J. Collins, at Slocum Primitive Baptist church on June 4th, and Sister Smith was tenderly laid to rest beside her beloved husband in the city cemetery. The text used at the funeral was 121st Pslam. A very large congregation was in attendance and there were many floral tributes banked about the church. Her's was a noble life for us to endeavor to emulate.

Elder J. J. Collins

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#### ELDER JOHN GENTRY RATELIFF

Elder John Gentry Rateliff, at the age of 87 years, 1 month and 7 days, a resident of Hemstead County, Arkansas, died early Friday morning March 21, 1952 at the home of his daughter,

Mrs. Vallie Earick, at Texarkana. He was born at Necaie, Miss., February 14, 1865. He was married to Mary Elizabeth Lewis, December 22, 1886, who predeceased him about seven years.

In addition to his daughter Mrs. Earick, Brother Rateliff, is survived by four sons, Lum and Bill of Hope, Lonnie of Texarkana and Andrew of Oklahoma City, Okla., three other daughters, Mrs. Arthur Fuller, of Hope, Mrs. Clifton Whitten of Camden and Mrs. R. E. Sexton of La Porte, Texas, forty-five grandchildren, seventy-four great grandchildren and four great, great grandchildren.

Brother Rateliff was a member of New Hope Primitive Baptist Church at Patmos, having united with said church in August 1913. He was liberated in August 1925 and ordained an Elder in October 1931. He was a faithful member of New Hope Church, a firm believer in an all powerful and Sovereign God that worketh all things after the counsel of His own will, salvation by grace and grace alone through the Lord and Savior Jesus Christ, His meritorious and finished work of redemption, His Second coming and the resurrection of the body. He made manifest and gave evidence of his love for doctrine of God our Savior. It was evident that he was blessed to worship God in Spirit, and rejoice in Jesus Christ, and have no confidence in the flesh. Funeral services were held at New Hope Church Saturday March 22, 1952, conducted by Elder E. J. Lambert and the writer. The body was laid to rest in New Hope Cemetery beside that of his companion, which laying it to rest beside her body he had longed for and desired ever since she passed away, there to sleep in Jesus awaiting the resurrection when it is our hope, as it was his blessed hope, that it will be raised in the glorified image of the blessed Lord and Saviour Jesus Christ.

May God bless and comfort his bereaved children and other loved ones together with all that mourn his passing.

Elder W. A. Speer

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 120

DANVILLE, VIRGINIA, OCTOBER, 1952

NO. 10

By request we re-publish the following Editorial by Elder J. M. Perkins, copied from May, 1912 issue of Gospel News:

### JOHN'S BAPTISM

"And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke 1:17.

It is observed by the careful reader that the mission of John was, "TO MAKE READY A PEOPLE PREPARED FOR THE LORD."

This idea corresponds exactly with all other scriptures bearing on the design of the proclamation of the gospel. It should be remembered that it was to make ready a people prepared for the Lord. It was not to prepare for the Lord, but to make them READY. This was the Lord's chosen people among the Jews at that time.

In those days came John the Baptist, preaching in the wilderness of Judea, saying, "Repent ye, for the kingdom of Heaven is at hand." Now reader, bear in mind that John's mission was to make ready somebody, and the Bible tells who it was. Let me ask, Who prepared this people; and were they not prepared before John preached to them? Then, if they were, preaching was not the means of preparing them. Now I must insist that as the gospel started, so must it continue. It was not for one thing in one age, and for something else in another age.

When John said, "Repent ye", it should be well considered. The same thought is found clear through. Even on the day of Pentecost, Peter exhorted the Jews to repent and believe the gos-

pel. Now as repent means to turn from something; if we can find out what that something was, we will have the keynote. These Jews had been brought up in the legal day, but the legal day had come to an end. Paul says, "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made." That seed was Christ, and when he came, he took away the first and established the second.

The time had come and was at hand; and John, the forerunner of Christ, appeared saying, "Repent". Turn now from this law worship for Jesus Christ is to follow me. You Jews turn from this law service, in which sacrifice is offered on altars, for the true sacrifice is now to appear in the end of the world (the Jewish world), to put away sin by the sacrifice of himself. The day is now breaking when the true light is to appear.

John was not that light, but came to bear witness of that light. He confessed that he was not that light, but came to bear witness. Jesus was the light that cometh into the world who lighteth every man.

I want to say just here that unto this day, — and all other days to come, the true preachers of Jesus are the witnesses of him, and instead of going out into the world to save sinners, they are witnesses that Jesus did it. Every preacher who goes out to save sinners, denies Jesus Christ, and was never sent by him.

I wish now to notice a little more of John's mission, and will take John, First chapter, where he spoke of the Baptist's mission. "There was a man

sent from God, whose name was John, the same came for a witness, to bear witness of the light, that all men through him might believe." I wish to call special attention to the expression, "THAT ALL MEN THROUGH HIM MIGHT BELIEVE." I take it, that through John's preaching all men might believe. But who are the all men? The all men who believed through John's preaching were the people prepared for the Lord. These were the ones he came to make ready for the Lord, and he made them ready to receive the Lord by teaching them. John certainly did not disobey his God. His mission was, "To make ready a people prepared for the Lord." God had prepared this people's heart to receive the testimony of John and they were ready to receive Jesus when he came.

Jesus, "Came to his own (the Jews), and they received him not; but to as many as received him, to them gave he power to become the sons of God, even to them which believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Now I ask, can any candid reader, who has any regard for the word of God, deny that these had not been born of God before they received Jesus? "The preaching of the cross of Christ to them that perish is foolishness, but unto us that are saved, it is the power of God." Now I ask, did John preach the gospel? Let us prove it. "The law and the prophets were until John, since that time the kingdom of Heaven is preached." Now I know of but one denomination that holds that preaching is not the means of regeneration, and that is the Old School Baptist. They are on the side of this question, and all the rest are on the other.

It is admitted by all Old School Baptists that preaching the gospel will teach believers, but believing is not regeneration. No one would presume to say that teaching a natural child would have anything to do with its natural

birth. Does teaching spiritual things have anything to do with spiritual birth? Can anyone not born of the Spirit anymore comprehend the things of the spirit, than an unborn natural child can understand the things of nature? If not, how can there be any truth in the popular theories of the day which say that preaching the gospel is the means of regeneration. They may vainly say, It is the spirit's power in the preaching that quickens. But how about those fellows who deny the spirit's power, or any operation of the spirit? Let them get over Paul's words if they can, "Because the natural man receiveth not the things of the spirit, neither can he know them, for they are spiritually discerned." 1 Cor. 2:14. And again, "Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." Romans 8:7.

The man who makes no distinction between believing and regeneration, is most sure to fall into the error of making the preaching of the gospel the means of regeneration.

#### THE GOSPEL

What is the gospel? If the Bible does not define it, then we are as a vessel at sea without pilot or rudder. Paul says, "I am not ashamed of the gospel, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek." If we preach the gospel, we must preach the power of God in Jesus Christ in the salvation of sinners. Paul said, "For I determined to know nothing among you but Jesus Christ and him crucified." Then to preach the gospel is to preach Jesus Christ, for he says, "I am the Way, the Truth and the Life."

God, the Father, sent Jesus Christ into the world to save HIS people from their sins. Now where are the people, save the Old School Baptist, but who say that Jesus came into the world to give every man a chance? Is a chance theory the gospel? If we preach no more than a chance, do we preach the gos-



pel?

Preaching the gospel may teach believers, but it never makes children; this God alone can do. But preaching may turn them from following after the ways of darkness and turn them from following after the ways of Satan and the power of this world, with all its allurements whereby men lie in wait to deceive. But God must first open their hearts, as He did Lydia's that she attended to the things spoken by Paul.

If men in nature are dead in sins, and their carnal minds are enmity against God, and destitute of spiritual understanding, it must be true that spiritual understanding must be given before spiritual things can be received. For this reason the preaching of Christ and him crucified must remain as foolishness until spiritual understanding is imparted. It seems that the words in the First chapter of John ought to settle the dispute, "In Him (Jesus) was life; and the life was the light of men." Men cannot have spiritual light unless they have spiritual life. Spiritual life is just as necessary in the spiritual field as natural life is in the natural field.

Action never did precede life, but life will produce action. Spiritual fruit cannot precede from natural causes. Every effect must partake of the nature of the cause which produced it.

Gospel seed must be sown in gospel ground; otherwise no fruit will spring forth. The wild olive branch must be broken off from the wild olive stock and grafted into the tame olive stock before it can bear fruit contrary to nature.

J. M. Perkins

Fairmont, W. Va.

Dear Editors and Brethren:

It is time for me to renew my subscription for the Signs, and I thought of writing a little article to the

children of God. I am old and get so lonely in being housed up in the winter time. You will find enclosed a check for \$3.00 to pay for the Signs another year, as I don't want to be without it, for I have been a reader for many years.

I wonder if the dear brethren are like me: I feel so cold and lifeless in prayer that if I pray at all, it is but a form without any feeling. It used to be different, for I used to feel a sweet relief at times; but now so much of the time my burden still follows me. Many doubts are raised in my mind whether I am truly born again. Yet I cannot throw my hope away, for at times it is sweet to me, and I feel like saying with Job, "Though he slay me, yet will I trust in him." And also, "Lord to whom can I go, for thou hast the words of eternal life; for thou art the Son of God and art the sinners friend. So turn me not away, but give me an humble heart that I may call upon thee, for whosoever shall call upon thee, the same shall be saved. Dear people, tell me is it thus with you?"

I believe in God: that he hath all power both in heaven and in earth; and I believe that he who hath begun a good work in you, will finish it. But this is what concerns me: Has he begun that good work in me? I often fear that he has not, but what I have I cannot throw away. No, for I believe that Christ is the life of the child of God, and when Christ appears, then we shall also appear with him in glory. There is no glory outside of him. He does all the work for the sinner; he justifies them, and he alone is their sanctification, their righteousness and their all in all. Yet I fear that I am not his child. Still I know there was a change in me when I felt my sins forgiven, for it seemed that I know he bore all my sins in his own body of the cross.

It is a terrible thing for a person who sees his lost condition and knows there is no way of escape except by the blood of Christ, and who feels that he has been born again, and then to be shut

up in darkness. It makes him fear and dread his end, and to sometimes wish he had never been born. Still I have a hope which I cling to; and that hope is through our Lord Jesus Christ's blood which he shed for the remission of sins. He says in his Word that blessed are they who mourn, and blessed is the man who fears always.

I hope others will write concerning these things for the truth is the only thing which will do us any good. I am nearly eighty-three years old, so you see I cannot stay here much longer. But I have a hope of being a sinner saved by grace of God alone.

James W. Linn

Riffe, Lewis County, Wash.

Dear Children of God, who read the Signs of the Times:

I have thought for some time that I would write so ministers of our faith and order could know that we have need of one or more Elders in Western Washington. We have only two Elders in this part and they are old, and will soon quit the field. If some minister is willing to move out West, and could be satisfied here, there are a few Baptists who like to hear God's called minister's.

Elder C. M. Fisher, R. F. D. 2, Chehalis, Washington, has care of one church and I am pastor of Bethel Old School Baptist Church, at Riffe, Washington. We meet on the third Sunday in each month. Wife and I have read the Signs for many years, and have met a number of the Elders and heard them preach; but most of them, as Paul said, have fought a good fight, and the time of their departure came, and they are removed from this life. God sent his Son Jesus and freed them from the law which pronounced them dead in sin; he arose from Joseph's new tomb for their justification. This sacrifice atoned for the sins of all who will have a home with him.

Jesus laid down his life, and took it again; and in doing this water and blood flowed from his side. This was living water that was spoken of by the prophet

Zechariah in the fourteenth Chapter: He spoke of a certain day, a day that was looked forward to by the children of God from the morning of time; and when that time came, the morning stars sang together and all the sons of God shouted for joy. (Job 38-7).

This was the day of salvation; the day the world was not able to destroy when they crucified Jesus. The soldier pierced the side of Jesus, and water and blood flowed out. This is the water God's dear redeemed people love to drink. Half of this water went out from Jerusalem toward the former sea (people), and half toward the hinder sea. They drink and live.

This is the water Jesus referred to when he said to the woman at the well, "If thou knowest the gift of God, and who it is that saith to thee, give me to drink thou wouldest have asked of him, and he would have given thee living water." Jesus was teaching the woman that he was the Christ; and when he was through talking with her, she wanted to tell others what she had learned from this man.

She left her water pot and went her way into the city, and saith to the men, "Come see a man which told me all things that I ever did, is not this the Christ?" She seemed to be so stirred up that she forgot to take her water-pot. This reminds me of the old Edler who baptized me sixty-four years ago. He went to an association riding a horse; but when the meeting was over, the Elder forgot his horse and walked about a mile, when someone asked him if he did not ride to the meeting. He said that he did, and then went back and got his horse.

I don't know whether the woman ever got her pot, or not. The Bible says that Jesus must needs go through Samaria. The reason was to teach this woman and tell her all things that she ever did. It seems that all her sins came into her mind, and yet I think she was happy and was drinking of the living water, for she seemed to be taken away from wordly things.

Isn't it that way yet at times, when you dear child of God, feel that the Spirit is with you. Isn't it wonderful to think God is so lovely he came to where his people were dead in sins, and went to the cross, freeing his people from the curse of a violated law; and by so doing he destroyed the power of Satan and cast him into the bottomless pit.

Then fear not little flock, for it is your Father's good pleasure to give you the kingdom. For now, said Jesus, is the judgement of this world; now shall the prince of this world be cast out into outer darkness, where there is weeping and gnashing of teeth. Woe to the inhabitants of the earth, and of the sea, for the devil is come down among you.

As ever a little brother in hope,  
(Elder) Isaac F. Coleman

Dallas, Texas

Signs of the Times,

Dear Brother Spangler:

I received my July Signs yesterday afternoon and enjoyed it very much. I was off from work with a cold, and my wife is not very well, but, thank the good Lord, we both seem to be better. I enjoyed many of the sweet letters from different ones, telling their experiences and travels. These are a great comfort to me.

I had a very sweet experience the week end of the fifth Sunday in June. It was the time of the Sulphur Fork District Meeting, and I was driving from Dallas to that community, about two hundred miles away. While driving along, (my wife had become tired and had gone to sleep) I saw a vision! I saw myself standing in old Pleasant Hope Church, where the meeting was to be held. There was a large crowd; and I was standing close to the pastor, Elder T. A. Wall, when a sister came and offered to the church and told a very sweet experience. She was received into the church and requested that I baptize her. I then stepped forward and talked a little, when another sister and her husband came forward, trembling and talking of their unworthiness and asked

a home with the Old Baptists. I knew them all by name.

When I came to myself, I was saying, "Oh that men would praise the Lord for his goodness unto the children of men." Then I realized what I was doing, and hushed for fear of awakening my wife and she would think I had gone crazy. I drove on down and spent the night with the brother whom I saw join the church in the vision. We had a very good meeting the next day, and I was to leave that evening to go to another meeting on Sunday. But, somehow I just could not leave. I tried to tell myself that I was going on, but I just could not go; so I stayed over for meeting on Sunday.

When an opportunity for membership was announced, Sister Lessie Carter came just as I saw her come in the vision, and related a very sweet experience and asked this unworthy one to baptize her. Then I stepped forward and talked a little about what I saw on the way down, after which Sister Dorothy Taylor came, talking of her unworthiness; and her husband came behind her,—just as I saw them. They were both received. This unworthy one baptized the three that afternoon. It was a heavenly sight; yes, a heavenly place to all of us,—a day of rejoicing, with joy unspeakable and full of glory.

It all seems too wonderful for this poor, vile, wretched sinner, who does not deserve the very least of God's goodness. I wish to be remembered in the prayers of God's dear people. Of all the blessings, experiences and revelations, the above is one of the sweetest of my thirteen years as an Old Baptist minister, if so be that I am one.

May God bless you, Elder Spangler, to continue on with the good work of the Signs.

Yours in hope of the resurrection,  
(Elder) W. W. Taylor

Tyler, Texas

Elder R. W. Rhodes,  
Lillie, La.

Dear Brother Rhodes:

In reply to your letter received a few days ago, will say it was very comforting to receive and read same, and to learn that you were as well as usual. I hope I am thankful that the Lord has spared us in his goodness and mercy, and has blessed us, we hope, to rejoice in God our Saviour.

If we know our hearts, we ask not to shun the trials and afflictions that are to befall us in our journey in the flesh; but ask for grace and strength, as vile and needy creatures, that we may run with patience the race set before us, looking to Jesus who is the author and finisher of our faith. He is our life, our hope, our strength, and our prophet, priest and king; our all and in all.

I believe that David was enabled by the Spirit to see the glories of Christ and his kingdom when he said, "He (the Lord) hath made with me and everlasting covenant, ordered in all things, and sure; it is all my salvation, and all my desire." It contains all that is required to satisfy the demands of justice which are charged to God's humble poor; it reaches down in the horrible pit, in the miry clay, and picks the subjects up and places their feet on a rock and establishes their goings; it puts a new song in their mouth, even praises to the Lamb, who is the mediator of the covenant.

Daniel was given to speak concerning the everlasting kingdom that shall never be destroyed; and of it's duration there shall be no end, for the government shall be on His shoulders. Oh, the wonderfulness of God in his goodness and mercy toward vile and needy creatures; and of his Christ who was made to be sin for us, who knew no sin, that we might be made the righteousness of God in Him. I believe in this we have the love that passeth all understanding: that manner of love the Father hath bestowed upon us, that we might be called the sons of God. This is the everlasting love with which God loves us; and with loving kindness he draws us.

We hear our Saviour say: The kingdom of heaven is at hand; and I came down from heaven not to do my own

will, but the will of him that sent me (the Mediator of the new covenant), and this is the will of him that sent me, of all that he hath given me I should lose nothing, but should raise it up again at the last day. They shall all be taught of God, and great shall be their peace. The Saviour also said, I am the good shepherd; my sheep hear my voice and they follow me, neither shall any man pluck them out of my hand, for my Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand.

All the subjects of this kingdom are secure, for this kingdom or church, is built on the Rock, and the gates of hell shall not prevail against it. God has blessed all the subjects of this kingdom with all spiritual blessings in heavenly places in Christ.

I am persuaded, with Paul, that neither height nor depth; nor principalities nor powers; nor death or any other creature is able to separate them from the love of God,, which is in Christ Jesus; for he that hath begun a good work in you, will not perform it until the day of Jesus Christ. What he has promised He is able to perform. David said this covenant God made with him is all my salvation, and all my desire. So, if we are subjects of this covenant, we can say with David: "The Lord is my shepherd, I shall not want." Even so, Amen.

We were made to rejoice that it pleased the Father to send Elder Smith to our meeting at Hopewell. God blessed him and he was enabled to preach the gospel by the Holy Ghost sent down from heaven; and we hope he will be sent to us again. May the Lord be pleased to send Elder Rhodes also, and other preaching brethren.

Please look over my short comings, and write again when you have a mind to.

Your unworthy brother in bonds,  
J. H. Hamrick

### THE PHILOSOPHY OF PRIMITIVE BAPTIST

Philosophers are those that teach or seek out the real but unseen nature and cause of things that be and exist. They endeavor to explain the "Why" of things. Every school of thought has had their philosophers. The apostle Paul came into contact with philosophers of the Epicureans and Stoics, when he visited ancient Greece.

Of the Epicureans we know little; but the Stoics were a school of Grecian philosophers who took their name from the Greek word stoa, meaning portico, because Zeno, the head of the Stoics taught in a portico in the city of Athens.

They held that a wise man ought to be free from all passions; never to be moved with joy or grief, esteeming all things to be ordered by an inevitable necessity and fate. Josephus says, that the Pharisees approached very near to the sentiments of the Stoics. They affected the same stiffness, patience, apathy, austerity and insensibility. (Cruden)

Here we have a brief explanation of the Stoic philosophy. They were a people that knew not God. They had never heard of Jesus Christ, or the Resurrection. When Paul came preaching, they exclaimed, "He seemeth to be a setter forth of strange doctrine."

However they were interested to the extent that they took him to Areopagus, the highest court in Athens, saying, "May we know what this new doctrine whereof thou speaketh is."

Immediately Paul stood up in the midst of the court of the Areopagites and declared, "Ye men of Athens, I perceive that in all things ye are too superstitious". (Acts 17:22) Then in nine verses following he proceeds to set forth the subject of this composition, PRIMITIVE BAPTIST PHILOSOPHY".

Our philosophy is different to that of any other denomination or sect of people. Because of our firm belief and positive stand in faith and practice, we

are referred to as being, "Dogmatic". This accusation is true; as the word Dogmatic is derived from the word Dogma, meaning: - an established opinion; a definite belief; a doctrine that pertains to the Church. We Primitive Baptist have all these characteristics.

Our philosophy is different to that of the ancient Stoic, for they publicly announced that they worshipped an "Unknown God". Jesus described it more fully in addressing the "Woman at the well", when he said "Ye worship ye know not what". (Jno. 4:22)

While other denominations refer to us as ignorant and peculiar, we hope and trust that we are those that the Lord had under consideration when he spake thru the mouth of the Prophet saying, "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord". They are further described as a people that shall not do iniquity, nor speak lies, neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down and none shall make them afraid." (Zeph. 3:12-13)

At this point some one may ask, "How can Primitive Baptist lay claim to such a hope; that they are among the highly favored few, the Elect of God? Our philosophy which follows, so far as is humanly possible, will in part explain. In trying to understand these things it must be remembered that "The natural man receiveth not the things of the Spirit of God: for they are foolishness to him: neither can he know them for they are spiritually discerned." (1st Cor. 11:14) With this thought in mind as a cardinal point, we will proceed back to the beginning, before the foundation of the world, when God, the Father, loved God, the Son, and made an everlasting covenant with him; that he should come into this world at a specific time for a specific purpose; to save his people, the subjects of his choice, from their sins. The choice was made by God the Father, before man was created, or a world for him to

live in. (Eph. 1:4)

After God created the world and all its fullness; man was created out of the dust of the ground. This man, Adam, whom he created, was upright but not perfect. He was made subject to vanity. Being subject to vanity he disobeyed God's law, which was given him, and by this disobedience sin entered the world. (Romans 5:12)

Because of Adams transgression sinfulness became his nature, and the nature of all his posterity. The Lord said unto Adam, "Because thou has hearkened to the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shall thou eat of it all the days of thy life; thorns and thistles shall it bring forth unto thee; and thou shall eat the herb of the field; in the sweat of thy face shall thou eat bread, till thou shall return to the ground, for out of it thou was taken: for dust thou art and unto dust shall thou return."

This sentence carried the sentence of death. The wages of sin is death. All men must die for all have sinned and come short of the glory of God. Although all men die a natural death those of his choice, oft referred to as the "Elect of God", are given a living Spirit in their new birth and they never die. They are the true believers in Christ Jesus; and He it was who said, "Who-soever liveth and believeth in me shall never die."

It is only the mortal body that goes back to dust but the spiritual man, who is immortal, to God who gave it. There our never dying souls shall rest sweetly in the Paradise of God until every Heir of promise shall be brought into the knowledge of the truth and then shall the Arch Angel set his right foot upon the sea and his left foot upon the land and declare by him that liveth for ever that time shall be no more. Then shall the Lord descend from Heaven with a shout and come with power and great

glory with all the holy angels; and the dead in Christ shall rise first, and we which are alive shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord.

God's people have ever believed that he knew them and loved them from all eternity, for he declared, "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." Yes, they must be drawn, for they must go to Jesus who is the Way. Not only is he the Way; He is the only name given under Heaven whereby we must be saved. The newborn Babe in Christ doesn't know this, so he must be drawn. Do any go any other way? No. Jesus declared, "No man cometh unto me except my Father who sent me draw him." "He that climb-eth up any other way is cast forth as a thief and a robber."

From such declarations we conclude that the dead sinner is wrought upon by an irresistible power that draws him to Christ. Jesus says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." (Jno. 6:37)

We are of the opinion that the election of God's people was certain and that their salvation is sure. We believe, as Jesus declared, "This is the word of God that you believe on him whom he hath sent." God sent Jesus into the world but it is only through and by the effectual working of the Holy Spirit sent down from Heaven, in the hearts of poor sinners that they are brought into the knowledge of the truth.

Hope now springs up in the sinners breast and he is made to love God and trust in his mercy. His burden of the knowledge of sin is lifted and he can sing praises to his God for the hope of his salvation.

Elder P. E. Ingram  
Martinsville, Va.

(Note: What a vast difference when revelation superseeds the philosophies of men in the hearts of God's people.

There is set up in them a living faith which assures them of what was, is and will be. All the searchings and seeking after wisdom of unregenerated men really get no farther than rationalism. Of these things the Apostle warns us in Colossians 2:6-9 J. D. W.)

### CIRCULAR LETTER OF THE MAINE ASSOCIATION

Written by  
Sister Minerva Dunlap

The Maine Old School Baptist Association in session with Whitefield Church at Whitefield, Maine, Sept. 7, 8 and 9th, 1951, to the churches with which we correspond:

Greetings in the Lord: Our prayer is that of the Psalmist, "Oh Lord, open thou my lips and my mouth shall show forth thy praise." (Psalms 51:15). Unless the Spirit leads, we can say nothing to his honor and glory. We want to hear His name praised, for unto him belongs all credit for our salvation. When His children come telling of their own inability to save themselves, of their sinfulness and weakness in the flesh, and of their utter dependance upon their Saviour, we believe that they have experienced the grace of God in their hearts; and this dependancy upon God makes them brothers in a great hope.

Works of the creature, the sarifices of slain animals and offerings of gold and silver are no longer of any avail. Those who come to the altar bring a broken spirit, — a broken and contrite heart; we are told that these are the sacrifices that God does not despise. When one can say, "Truly my soul waiteth upon God, from Him cometh my salvation," that one has given up works and his trust is in his Redeemer.

It is the desire of the association, in view of the fact that a great sorrow has befallen us during the past year in the death of Elder R. Lester Dodson, that this Circular Letter should contain, as a Memorial, a statement of appreciation for all that Elder Dodson has meant to us during the years since he first began

coming among us; and an acknowledgement of our love and gratitude for his services.

We feel that God had blessed him richly, anointing him even as David was anointed, with His blessing, to prepare him for that greatest of occupations among men: The ministry of the Most High. More gifted naturally than most men with gracious personality, with ambition and a bility to succeed in the world's highest stations, yet he was made willing to spend his talents and time among a poor and despised people. How great is the power of God! He can raise up his servants from castles or cabins and make them willing in the day of his power.

Of Elder Dodson it can truly be said, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion: Thy God reigneth." (Isaiah 52:7)

Elder George Ruston, Moderator  
Sanford S. Bartlett, Clerk

### CORRESPONDING LETTER FOR THE MAINE ASSOCIATION

The Maine Old School Baptist Association, in session with the Whitefield Church, at Whitefield, Maine, September 7, 8, and 9th, 1951, to the associations and churches with which we correspond we send greetings and love in the Lord.

Dear Brethren: Again we have had the pleasure of meeting together in an association at Whitefield. Your correspondence and messengers have been gladly received. Elder George Ruston came to us laden with the riches of the Gospel of Christ, preaching Him the light, the truth and life of our salvation.

As the years pass by our meeting seem more and more precious, — indeed a sitting together in a heavenly place. We see less and less in ourselves; and more and more in our Saviour, Jesus Christ. Like John, we know we must decrease, and He must increase. So it must continue, until the time when we shall

awake in His likeness, see Him as He is and be satisfied.

While we are a very small association in numbers, we hope we have faith to believe we are strong in the Lord, who hath known the end from the beginning, and will accomplish all things according to His will. Love, joy and peace. It is our prayer that the peace of God which passeth all understanding, keep our hearts and minds through Jesus Christ.

The next meeting of the Maine Association will be held, the Lord willing, at Whitefield, Maine, September 12, 13 and 14th, 1952.

Elder George Ruston, Moderator  
Sanford S. Bartlett, Clerk

Oct. 13, 1949  
Draper, N. C.

Dear Brother and Sister Spangler:

I don't feel worthy or capable of writing you, but the nice letter you wrote recently deserves acknowledgement. I wish I could command language sufficient to express to you what it meant to us, and how much we appreciate and love you and Sister Spangler. You two surely are a father and mother to us in Israel.

I have long since been afraid you would become worried and disgusted at my stubbornness and feel like casting me aside, but I was doing the best I could. As much as I desired to be with the church, the way was blocked. In all these years I never could have offered to the church until last fourth Saturday night, when every obstacle was removed and the way was perfectly clear.

It has been a long, long journey. I feel like I have been a stranger in a strange land, wandering in the wilderness forty years; having been touched by the finger of God's love, as I hope, at the age of twelve years.

As a boy I would see man and wife carried down into the liquid grave together, — one of the most beautiful sights to behold, which gave me a desire for the same some day. I don't know that this desire was of the Lord, but he was able to give me the desire and then withhold it from me. I looked forward to the fulfillment of that desire until three years and six months ago, when my dear companion offered to the church and was baptized. This was something I had never thought of her doing first, although she had worried lest I should go first and leave her alone; and it may seem strange, but if she had separated herself from me, I don't think I would have felt more hurt

because I wanted to be baptized with her.

But I did not think that I could offer to the church, not being impressed to do so at that time. As time went on during the four weeks prior to my wife's baptism, I became partly reconciled and thought surely, since I had desired so long to go into the water with my wife, I would be given a mind to do so. As the time drew near, I packed my clothes, secretly from my wife, and slipped them in the back of the car, fully believing I would be able to offer at the water's edge. But, alas, when I arrived on that scene, light and warmth was gone, and was replaced with a cold darkness. So that was as far as I could go.

After the services were all over and we had started for home, I told my wife that if it were not for her, I would quit going to church. This made her seem very sad. But I thought it would look too bad for me to quit going as soon as she joined, so I was hedged in, it seemed. As time went on, my greatest desire was a home with the church. Then I would grope in the darkness and say, I'll never offer to the church unless I am made to do it. But one Sunday at service they began to sing, "I'm not ashamed to own my Lord," etc. I was filled so full I could hardly keep from crying out. I love that song, but after that, I would hope they would not sing it, for I was afraid I would lose control of myself, and I had a desire if I should offer to the church, I could go quietly.

When you announced you would be absent for a meeting or two, my heart was filled with sorrow and sadness. I had been made willing to offer myself when the Lord saw fit to open open the way, and I wanted you to be present. Two months was such a long time to wait. Then the two sisters joined the meeting before you were to be absent, (that didn't just happen) and you announced you would stay and baptize them. You don't know how glad I felt. "If God be for us, who can be against us." I feel he did something for my poor soul. So through the two weeks preceeding your appointment, (while the fire burned, I mused), I was begging and hoping for the way to be opened for me to take up my cross and follow Jesus. I wanted to learn of him.

We went to church Saturday night, and heard a song before services which stirred my soul and made me glad. Then it was taken from me and left me in darkness. But I tried to beg and plead for strength and courage to go home to the people I loved. When the other services were over, and the door published open for the reception of members, you began to sing, "When I can read my title clear to mansions in the sky." etc. I was filled with joy and gladness, for I love that song. I tried to sing it on a lonely ship deck on the sea, walking to and fro, while in the service of



my country more than thirty years ago. So everything was moved out of the way, and it was no trouble to go.

But I am not worthy of the warm reception the church gave me. I hope I will be kept and never give her any trouble. If I really have a little humble place there I wouldn't exchange it for all the world.

Yours in hope of eternal life,  
Carl Vipperman

Tuscaloosa, Ala.

Elder J. D. Wood,  
Dear Brother:

I have read with much interest your Editorial in August, 1952, issue of the Signs. How neglected is such teaching and heeding in this day. But how needful and commendable are such given in the Holy Scriptures. If I know my own heart, I greatly appreciate and rejoice in such writing, and I desire to let you know it.

The true doctrine of God, as I see it, and you have set it forth, can only be rightly obeyed and preached from the heart. If men preach from the head, their hearers will follow suit. When the truth is obeyed and preached from the heart, those who hear it, will obey it. The word, or work of God is wrought in the heart by the Divine Spirit, and it's subjects are manifest by their obedience thereto. Everything must be denied or sacrificed for the Truth; it compromises with none; it knows no partnership. We hope we love the true doctrine of God, that which searches the hidden parts of the soul; and not that which reaches only the head and tickles the ear.

I hope the dear Lord will continue to add his blessings to you in that good work of faith, and labor of love in the Gospel of his dear Son. Spare not the rod, not even on the very favorite ones, if there be such. Whatsoever He saith unto you, that do. Saul spared or kept back the favorite ones in disobedience to God. God needs no special favours nor advantages of men. The truth is to be contended for and obeyed regardless of what men think or do. Where is the wise, of the wisdom of the world? Where have they gone from the former generations? Many who claim to have preached and contended for the doctrine of God, such as the Old Presbyterians and their followers, have gone into complete idolatry.

I say the truth of the Gospel, the doctrine which is of God, is to be preached and obeyed from the heart, in love. I mean the love of the truth; and man must be a living sacrifice to that faith, that the doctrine of God may be adorned with preeminence in the Church of the Lord Jesus Christ. We believe the church, or children of God, is to be taught, led and governed by the Truth and love of the Spirit of God; and they are not to be run over

or dragged around by ungodly men. Neither are they to be bossed by the laws and dictation of men. The truth will be received and obeyed by the power of God's Spirit in love. In no other way can men love or obey it.

Please forgive all mistakes, and remember me in your prayers. This is not written for publication, although I am not ashamed of the truth. Yet I am ashamed of my poor way or manner of trying to describe it. Your brother, I hope, in the truth, love and fellowship of the Lord Jesus Christ.

J. L. Sanders

Caledonia, Miss.

Dear Editors:

I would like in my weak way to write on some visions I have seen in the past.

My wonderful father revealed to me and showed to me our oldest son's crown that he will wear some day when he leaves this world of sin and sorrow. When this boy was three years old, I was lying on my bed one night, when I thought I heard a car coming. I raised up and looked toward the West. It was the most beautiful sight I ever saw; for I have never seen anything in this world to be compared with his crown.

I know that he has a dark road to travel here. He is in te service now, and may have to go across at any time. I know that God has all the power and can take care of him wherever he may be. But if I don't see him any more in this world, I have a blessed hope that I will meet him over yonder, where there will be no separations, wars or goodbys.

Then in the years of the thirties, I saw a vision at night. It was a large monument out in front of our house. At the top of this monument were two large "W's". They represented that the worst was yet to come. Just below were two large "E's". They represented the end; and I do not feel like that God's dear children will have any more peace on this earth.

Then about six years ago, I was sitting here in the room, and looking back in the Southwest, I beheld the Saviour appearing in a cloud of glory. Oh, he was such a beautiful sight, and had such a beautiful face.

I don't know why the dear Lord has been so good and merciful to me, to give me these beautiful visions. I know it is not for any good that I have done; but I believe he has reason and purpose in all things. I have seen a good many more visions, but time and space will not permit me to write of them now. Cast this aside, if you see fit.

Pray for me when at a throne of grace. A sister in hope of a mansion not made by hands.

Mrs. Maudie Aldridge

## EDITORIALS

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TO

## SIGNS OF THE TIMES, INC.

P. O. Box 1271

Danville, Va.

"I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well."

## PSALMS 139-14

In the beginning of this chapter, David said, "O Lord, thou hast searched me, and known me." That is, thou art thoroughly acquainted with my whole soul, body and spirit. "Thou knowest all my downsitting and mine uprising, thou understandest my thoughts afar off. Thou compasseth my path and my lying down, and art acquainted with all my ways." Yes, even the small and casual things. God takes notice of. He is acquainted with our ways, and does not wait until He finds us in some path to become acquainted with us or the way we take. In fact, we read, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Jeremiah 10-

23. Even "The preparation of the heart in man is of the Lord." Proverbs 16-1.

David also said, "There is not a word in any tongue, but, Lo, O Lord, knowest it altogether." Thus we must realize that there is not even a thought unformed, not a word on our tongue, not even a step that He does not know all about. But David said: "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." But he felt to praise Him for His marvelous work.

The human or physical body is an intricate piece of mechanism, and indeed, is wonderfully made. But the Psalmist desired to praise God for the assembly of so many parts into one machine, that each part in its proper position, worked in unison with all the other parts. Not only did he desire to praise Him for this work, but he also feared God, knowing that He had power to keep, and power to destroy him. None of the members of this body were hid from God even in their undeveloped state, or not as yet manifested.

I do not know whether David had any reference to this physical body or not, but if so, his body was a type of the body of the Lord Jesus, Who was curiously wrought in the lowest parts of the earth the (Virgin Mary). Therefore what we have to say in reference, will be the formation of His body, and the manifesting of God in the flesh, which the apostle says without controversy is a great mystery.

He was curiously wrought in the Virgin, and His birth excited attention, because it was inconsistent to nature. "Now the birth of Jesus was on this wise: when as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, "Joseph,

thou son of David, fear not to take unto thee Mary for thy wife: for that which is conceived in her is of the Holy Ghost." This kind of a conception baffled the minds of the great in His day, and continues to confound the wisdom of the world. This conception was in secrecy. No one on earth knew anything about it, and no man had anything to do with it.

"For as much then as the children are partakers of flesh and blood, He also himself took part of the same; that through death He might destroy him that had the power of death; that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." But His flesh and blood must be without blemish and without spot. Thus it was necessary that His conception be of the Holy Ghost, and not of man. God in the beginning said, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so."

Therefore if man had had anything to do with His conception, then He would have been conceived in sin just as all other men. But His body being the fruit of the Holy Ghost, He is free from sin, though He took upon Him the seed of Abraham, and not the nature of angels. This was done that He might have that which was necessary to satisfy the law, for it was of necessity that this man have somewhat also to offer. But a curiously piece of workmanship it was. As God, He had no mother, and as man, He was without a father.

But, this not only has to do with the human body of Christ, but the bride of the Lambs wife, the church of God, the body of which Christ is the head. This spiritual workmanship is just as wonderful as the conception of Jesus in the virgin. Man has nothing to do with either of them. This spiritual conception, or the birth by the spirit is of the Holy Ghost. When the son of God

was incarnated, then God was manifested in the flesh. So, when the life of God is infused into one of His chosen, then God is manifested in the flesh. But in no way has God been manifested as He was in the human nature of Jesus.

In the body of Christ there was no sin, no corruption and absolutely without contamination in any form. Not so with His children. The flesh being not that which is born again, or of the Spirit, sin still dwells in our flesh though God is manifested there. This makes it a wonderful wrought piece of workmanship. For those who think that the flesh is that which is born again, may settle the question by consulting their own mind, and after doing so if they find one foolish thought, then they cannot say that the flesh is born of the spirit; for the thoughts of foolishness is sin. We can all say with David, that we are wonderfully made, and may we have the spirit to praise Him for His wonderful work for, and within the children of men.

"My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth." The substance to which David referred is the body of Christ, and the body of Christ is the church, the bride, the Lambs wife. The composition of this body is harmonious, without spot, wrinkle or any such thing. There are no misfitted joints, and every piece of material is marked by the great architect for its proper place in the body.

The word work implies preparation for labor; while the word wrought, suggest the molding or fashioning of things from the rough or crude state, says Webster. The body of Christ, the church of God, is fragmentary in its state here below, but triumphantly it is one harmonious whole. And in this unperfect, or (unmanifested state) the eyes of God were ever upon them.

"I will praise thee; for I am fearfully and wonderfully made. The texture of

the material of which the human body is made is to me the most intricate and curious that can be conceived. It is, indeed, wonderfully made; it is fragile, it is subject to sickness, it is subject to sin, and it is also subject to death. Yet inside there is a principal that is pure, sinless and will never die. This is a wonderfully and curiously wrought body. When we refer to a person as being curious, we mean that he is peculiar, a little different from others, having a characteristic or habit out of the ordinary.

And as God's people are a peculiar people, I feel that the body under consideration refers to the bride, the Lambs wife, a sect that is spoken evil of the world over. A people "Unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." 2-Cor. 6th chapter.

And in the 4th chapter and 8th verse of the same book, Paul says, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." These experiences causes one to praise God for His wonderful work and to fear him. This is not a slavish, but a filial fear.

"But who can speak thy wondrous deeds;

Thy greatness all our thoughts exceeds;

Vast and unsearchable thy ways,  
Vast and immortal be thy praise."

H. O. Nash

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Malachi 3:10

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it".

Some time ago we were requested to write on the above quoted scripture,

and the Lord willing will offer some comments on the SUBJECT.

First we notice by referring to the New Testament, that neither Christ, nor any of the apostles commanded the practice of paying tithes in the gospel Church; hence we shall discard the idea that it was to be continued beyond the law dispensation. The New Testament presents the perfect rule for faith and practice, for the saints, and we have no right to add to that rule. The question is often asked of our people as to what we believe about tithing, and our answer is, that we have no authority for it in the gospel church.

Under the law there was several sorts of tithing, which is usually thought of as a tenth. One of these was to the Levites for their maintenance in their service in the Tabernacle. Another was the offering every third year for the poor to be eaten in their dwellings; Still another was the support of the Priests as they had no inheritance in the land. The various sorts of tithing shows that it was God's way of providing for the services in his house, and to keep before Israel the thought that the service of God should come first with them.

In their offerings under the law the offerings made by the people was not to be of secondary value, but was to be the first of the first fruits; The best they had. When that which belonged to God and his service was held back, it was likened to robbing God.

This service under the law had a shadow of better things to come, pointing to that which is required of his professing people that there are services required of his people in the gospel dispensation, there can be no question, and whatsoever we do even unto his people is to be done as unto the Lord.

By referring to the preceding verses in the third chapter of Malachi it will be noticed that the Lord's people are promised better things than they then enjoyed. The change was to be wrought in them by the Lord as a fire. And he

shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

The people are commanded to bring all the tithes into the storehouse. Is not God's gospel church today truly his storehouse? Is it not here that his mercies are often manifested in bringing them together in his great name? This word applies to those who have tasted that the Lord is gracious. The gracious dealings of God with them belong to his storehouse. They are commanded to bring all the tithes, (spiritual experiences that they have received from his hand) into this great storehouse. What belongs to one, belongs to all, for under the gospel, they had all things common. Ye are not your own, ye are bought with a price: therefore glorify God in your body, and in your spirit which is God's.

We are commanded to bring the first of the first fruits unto the house of the Lord the God. In coming before the church for membership, many of the Lord's dear people tell of the first work of God's holy spirit in their souls; how they have been convinced of their depraved state, and made to hunger and thirst for righteousness; They have been made to see the justice of God in their condemnation under his righteous law, and given faith in the Lord Jesus Christ, as their sinbearer, and saviour. How good it is to see them manifesting the fruits of the spirit which is love, joy and peace etc.

God's chosen people belong to him, and to each other in spiritual union. In bringing forth these spiritual tithes unto his storehouse, one finds love and fellowship there, because those who live together in blessed experience are fed from the same storehouse.

There is in being led to bring all the tithes into the storehouse, a proving of him, and his word cannot fail that the windows of heaven shall be opened, and a blessing poured out. Surely this

is spiritual tithing, and what a blessing it is that we have this place provided where weary pilgrims can come bringing that which is acceptable to each other, because it is God's storehouse, and all the fruit belongs to him who has said, "I will never leave you."

The law tithing mentioned in the New Testament only shows the disposition of those who trust in their own works, as the Pharisee did when he boasted that he had given tithes of all he possessed and thanked God that he was not as the poor Publican who was so cast down. Yet Jesus says, "The publican went down to his house justified, rather than the other. The spiritual tithing is not just giving a part of our earthly gain, but is bringing unto the Lord's house the evidence you have of his heavenly mercies, and it demands our life, our all.

D. V. S.

#### 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 it's 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 doctrines of the Church are 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 revelations 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 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 Thes. 5:21)

J. D. W.

## THE FOUR BEASTS

Revelation 4:6-11

In the fourth chapter of Revelation, verses six to eleven inclusive, mention is made of four beasts, translated living creatures in the marginal reference, and to which allusion is made in the first chapter of Ezekiel. These living creatures had eyes before and behind, and the first creature was like a lion, the second like a calf, the third having a face like as a man, and the fourth was like a flying eagle. Each creature had six wings about him, and each was full of eyes within, and they rested not day and night, saying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." After they had given glory, and honor and thanks unto him that sat on the throne, who liveth forever and ever, they fell down in worshipful adoration and cast their crowns before him, acknowledging the worthiness of the Lord, who sat upon the throne.

There is often a two-fold interpretation and application of many scriptures, and this is especially true of each of these living creatures, for truth in scripture is often like a diamond radiating light in many directions, yet not in conflict. These living creatures, spoken of in Revelation as beasts, were seen by the apostle John as he was enabled by the Spirit to discern through a door opened in heaven a throne about which was a rainbow like unto an emerald, and upon the throne a man who was none other than the risen Christ, and round about the throne twenty-four elders seated, clothed in white, and having on their heads crowns of gold. The throne and its occupant have a definite connection with the twenty-four elders and the four living creatures, which demands our reverent attention. The voice like a trumpet that spoke to John assured him that he would show him things which must be hereafter.

A throne whether in heaven or on earth is the seat of kingly power and authority and denotes the administration of a sovereign ruler. In scripture Jerusalem is spoken of as the throne of our Lord, and like Zion is a figurative expression of the church. It was then the church that John saw in heaven, and this wonderful vision is a representation of the church in the gospel heaven of the present gospel dispensation, but also may prefigure the church in that heaven of eternal glory when Jesus shall have delivered up the kingdom that God may be one in all.

Christ revealed in the heart of a poor sinner today is but an earnest of the fullness of that incorruptible inheritance reserved in heaven for him. Not only does a throne denote a king and a kingdom, but subjects as well, for Christ and his bride, the church, shall reign over all things while the eternal ages roll. The rainbow spoken of in connection with this throne was like

unto an emerald, the color of which is green and suggests fadelessness and thus emblemizes eternity with all its unspeakable glories as the church enjoys the blessings of the new covenant typified by the rainbow like an emerald. In other rainbows mentioned in scripture there is no mention of the emerald, as those rainbows of beauty spangling the storm clouds of heaven contained with other colors the three predominating, red, blue, and purple.

The first rainbow was beheld by wondering Noah when the ark rested on Mount Ararat and was given as a type of the new covenant, the color red denoting the blood of the son of God by which all true believers would be cleansed of their sins when he became incarnate through the miracle of the virgin birth; the blue signifying the heavenly ways of God in his infinite holiness; and the purple not only a sign of royalty but a uniting of God and man in the person of Christ Jesus. When blue and red are mixed together the color purple is the result, and the purple can not again be separated to form blue and red. Through the Holy Ghost God of heaven dwelt in the person of his son Christ, who was God manifest in the flesh and justified in the spirit, verily the word was made flesh. In these three colors we have the work of the Trinity, blue denoting God the Father, the red typifying Christ the Son, for the blood is the life of the flesh and the soul: and the father and the son of man became one by the work of the Holy Spirit, all three being necessary to the work of salvation, for it is the work of God that men believe upon him, that is, the work of the Trinity.

All believers are made spiritually alive by the work of the quickening power of the Holy Ghost following the redemptive work of Christ the Son in fulfilling all covenant engagements made with the Father. The work of salvation being accomplished in time,

the blood does not have to be applied in heaven again when the saints are in glory, therefore the rainbow like unto an emerald beautifully signifies the completion of that covenant ordered in all things and sure. The twenty-four elders before the throne are seated, which means rest in the fulfilled promises of God, which are yea and amen in Christ Jesus, their white garments signifying the righteousness with which the saints are clothed and the crowns of gold denote glory as the consummation of all righteousness. The number twenty-four, being twice twelve denotes the Jewish church and the Gentile church becoming one in Christ as represented by the twelve patriarchs of the Old Testament and the twelve apostles of the new.

We shall now consider the four living creatures which were in the midst of the throne and round about it, therefore a part of it and identified with it. These four beasts represent the gospel ministry which embraces the four gospels of Matthew, Mark, Luke, and John, which are one gospel, or the power of God unto salvation.

It is said figuratively of the church, "A garden enclosed is my sister, my spouse, a spring shut up, a fountain sealed." In the garden of Eden man was placed after his creation, and this garden was watered by one river that parted into four heads. Without water natural life could not exist, neither without the river of the water of life flowing from the throne of God and of the Lamb could the church maintain its spiritual existence.

Water often signifies the word of God in its life-imparting power and its cleansing efficiency. So the garden of grace is watered and sustained by the living stream of the gospel as it parts into the four heads of the gospels of Matthew, Mark, Luke, and John; the remainder of the new testament being an amplification of the principles set forth by the four evangelists as they declare the revelation of God to man

through Jesus Christ. The first gospel, that of Matthew, presents Jesus as the kingly one, who was born a king, and a descendant of his father David after the flesh and entitled to the throne of Israel.

A lion is often spoken of as the king of beasts, and truly Jesus is the lion of the tribe of Judah and is the king of the Israel of our God and of his kingdom there shall be no end. It was therefore fitting that the first beast should be represented as a lion and signify one who is king of kings and Lord of lords. But Jesus could not reign as such until he had fulfilled the law and put his enemies under his feet, and conquered death, hell, and the grave. He therefore must be made of a woman and be subject to death and live a righteous life in the flesh, be crucified, endure the full punishment for sin on the cross as a sacrifice as the bleeding Lamb of God, and rise triumphant from the tomb before divine justice could be satisfied and God's ineffable holiness vindicated. The calf or ox represents a sacrificial animal, and Mark's gospel depicts Jesus as a servant under the law and dying under its awful curse.

He could not reign as king until he had satisfied the just demands of the holy law of God.

It is written that the third beast, or living creature, had a face like a man, which points to Jesus as being son of man, as indicated by the gospel of Luke, who traces the genealogy of Jesus back to Adam, showing the Redeemer as the seed of the woman. As God made the first Adam a man and formed him into sinless flesh, but subject to temptation, sin, death, and the awful penalty of everlasting wrath, that the love, grace, and glory of God in redemption should be made manifest to the heirs of eternal life, it was necessary that the second Adam should also be a man, although the Lord from Heaven manifested as a quickening spirit.

The first man was subject to death, but the second Adam had power over



death. As the first man received the law in the flesh and transgressed it, the second man, the Lord from Heaven, must appear in the flesh, keep the law, fulfill all righteousness, and satisfy divine justice, so the gospel must present Jesus as the son of man as well as son of God.

The fourth beast was like a flying eagle, representing the gospel of John, which declares that the Word was in the beginning with God and was God and became flesh and dwelt among men. The eternal Word saw the end from the beginning with the unerring vision of divinity. The eagle is a bird that soars high in the natural heaven and sees its small prey when high in the air and descends to seize it, and ascends again upon its ample wings. When Jesus had ascended into heaven, he had made death, Satan, and the grave his prey.

Jesus discerned the thoughts of men's hearts from the infinite depths of his divine being, so the gospel of John portrays Christ as the eternal son of God. The four gospels represent Jesus as son of God and son of man, as a sacrifice under the law, and as king above the law, all being necessary for the salvation of regenerated sinners.

The ministry of the gospel is always within the church in its application and extends to the four corners of the earth and embraces all the called of God, and the four living creatures in another sense typify the ministers of Christ, who, with their eyes before and behind, look back to the covenant of grace and the finished work of Jesus in redemption as well as forward to the consummation of all the promises of God in that blessed immortality that crowns with glory the saints of God.

The eyes within the wings of the living creatures may denote the searching-power of the true ministry of the gospel as the hearers are led to search themselves to see what manner of people they are, as well as the minister to examine himself as he realizes his

utter insufficiency of self and his dependence upon the author of every good and perfect gift to preach the word of God and to confirm his hearers in their holy faith. Each of the four creatures had three pairs of wings, suggesting the fullness of the work of the Trinity in the work of salvation as faith, hope, and love, three graces of the Spirit, find their final fulfilment when the saints are seated with Christ in the world that has no end.

A true minister must be as bold as a lion in preaching the whole truth and combating the hosts of error as he takes upon himself the whole armor of God. Also he must be patient like the ox as he bears his yoke in the vineyard of our God. The minister too is like a flying eagle in discerning the revealed things that belong to the children of God and in rightly dividing the word of truth. One of the living creatures had a face like a man, reminding us that men are called to declare the unsearchable riches of the gospel in comforting the little ones in Zion. Holy men of old spoke or wrote as they were moved by the Holy Ghost, and God's servants are taught by revelation of the Spirit today and ascribe holiness to God and cast their crowns before him as they offer up as acceptable sacrifices the calves of their lips.

(Elder) Arnold H. Bellows

Atlanta, Texas

Dear Editors of the Signs:

If I have a gift of any kind, it is to stand still and wait. Hymn number 325 in Lloyd's Book appeals to me. First line is, "Keep silence all created things, and wait your maker's nod."

If I know anything in a spiritual sense, I have to stay in the dungeon, it seems, until it is time for the light to shine; then my wickedness shows so plainly I can hardly believe I ever knew anything in the true sense of the word, except evil thoughts and actions.

I sometimes hope that I have a hope which was given me nearly forty years ago. At that time I felt my troubles were over, but instead, found that they were just begun. If I have a good thought, the praise is due the Lord God of heaven for being so merciful to allow me that privilege. My daily career finds me striv-

ing for the goods of this world; so to speak, in a waste howling wilderness, blind and deaf to any way to get out. I am seventy-one years old, and instead of getting better in my old days, I get worse as the years go by. I realize at times the the Lord has a purpose in my being born, and I know his will and purpose will be accomplished. As for any benefit I am in this world, the space occupied by me must be the dry bone of the valley; not even a fit subject to be respected by the world, much less by the children of the Heavenly King.

The desire to do the right thing is all I have ever had; and longing to be clothed with the robe of righteousness. But, alas, it is impossible; and the seasons come and go and I still find myself in the same mass of corruption. If I know myself, at times I would walk ten miles to hear an Old Baptist preach; at other times I don't seem to hear what is said, though I be present.

I don't feel to be a fit character to address you as brethren, but I would ask to be remembered in your petitions to the Lord. Please renew my subscription since it expired in May, 1952.

W. A. Harper

847 Lynwood Drive  
Florence, S. C.

Dear Editors:

We wish to thank the staff of the Signs of the Times for their promptness in changing our address whenever it has been necessary.

We are two weary pilgrims who have a little hope in Jesus. Often there are months, and always weeks when we hear no preaching; so our papers come to water the thirsty and feed the hungry with words of comfort from others in like circumstances. We have much to be thankful for, though sorely tried, since God, for Christ's sake we hope, is very merciful; even to sparing our lives recently in an automobile accident. He alone knows for what purpose. We believe He is a God of purpose, and that all power, honor and glory belong to him. He sent his son to redeem his God given bride, the church, from under the curse of the law sin and death. He bore our sins in his own body, and He who knew no sin, was made a curse for us. "What wondrous love is this, Oh, my soul."

We were glad to read that the paper will return to larger type, as to many of the readers, whose eyesight is not good, have been heard to exclaim. "My Signs is all the reading I can do."

A sinner who has a hope that she was saved by grace before the world was, and to whom God manifested that love many years ago. We beg an interest in the prayers of God's elect.

Ester Wilson Whitefield

Dear Editors of the Signs:

Find enclosed a little help in sending the grand old paper. Fourteen years ago in this month, I wrote the publisher I couldn't pay for it any longer since I had lost all I had: a loving husband and a good daddy. But he wrote and told me not to worry, I would get the paper; and I haven't missed a copy. I wish I could express how much I appreciate your kindness.

I have had a struggle, but still feel the good Lord has blessed me in so many ways, of which I am not worthy. If you have too big a burden in sending too many free ones, don't send it to me any longer. I hope some day I can pay you all I owe, for I have enjoyed the paper as far back as I can remember.

Yours in hope.

Note: We do not want the sister who wrote the above, to feel that she owes the Signs of the Times anything. It is a great pleasure to all associated in publishing the Signs, and those who contribute to the Indigent Fund, to send the paper to those of our brethren and friends who delight to read it, and yet are not able to pay for it. There are many such; and it is hoped that we shall be able to continue the paper to them.

Editors

Murray, Ky.

Signs of the Times:

Seeing that my subscription to the Signs is out this month, I am enclosing a check for \$5.00 for two years. I am eighty years old and my wife will be eighty in November. We have no living children and my wife being feeble, I manage to fix some food and the neighbors send in some nice things to help us along.

All my brothers and sisters who have joined any church are members of other denominations. I do not get to church often as I do not leave my wife. We live at 109 N. Fourth Street, Murray, Ky., and have a spare bedroom and will welcome any of our faith to stop with us.

My grandmother subscribed for the first issue of the Signs, and my mother took it as long as she lived; and I hope to get as long as I live.

I have no authority to invite, but will presume to invite any who can to visit Little River Association the fourth Sunday in August, held near Cadiz, Ky.

T. O. Turner

Houston, Texas

Elder D. V. Spangler,

Dear Brother in Christ:

I have wanted to write my appreciation since reading your article, in answer to my request, which you beautifully unfolded. It was edifying and consoling indeed. I hope that

others will receive as much comfort from it as I did.

I do like reading good things; and the Signs are full of good things, nourishing those who hunger and thirst for spiritual food. We never tire of reading when we find an interest and a warmth of heart, and a feeling of kindred spirit. I love to read letters from brothers and sisters who have the same hope I have, if indeed I have a hope; and who have traveled the same way I have.

If not deceived, I have always, or for many years, been a believer in the doctrine the Old School Baptist teach, but have had a home with them only one year. I received a hope sixteen years ago. This and my baptism, were the happiest events in my life. Oh, how unworthy I do feel of these blessings, and to have a home with these dear, precious Old Baptists. Yet, I still have my trials and troubles. Most of the time I am in darkness; a feeling of doubt and fear that this precious hope is no hope at all. Though with this fear and doubt, I cannot lay it by, but cling all the closer to this little light of hope, — the anchor of the soul, both sure and steadfast.

Oh yes, indeed, I still, and shall ever have trials, tribulations and burdens to bear; for I am not expecting to go through this old world on flowery beds of ease. Our blessed Lord, and Saviour, suffered sore trials and afflictions while here on earth, and we know that we are not better than he. Our Lord knows just how much his poor, little weak ones can bear. He will make a way for their escape.

I have permission to send the enclosed letter which I received from Sister Minnie Hendrix, of Blevins, Arkansas. I believe others will enjoy it as much as I. She lives alone and never gets to meetings any more.

I would appreciate your views on Gen. 30: 14-15. I long to hear a sermon or read an article on these verses, and would be very grateful to read either your's or Elder Wood's views, or any of the Associate Editor's, if given a mind to write.

Thanking you for your time, and asking an interest in your prayers. May God bless you in your wonderful work.

A little sister I hope,  
Harriett Little Gray

Blevins, Arkansas

Dear Sister Gray:

Although I don't feel like I am a sister to anyone, I like to be called Sister, even if I am down in the, "Slough of despondency", feeling so far away from all that is dear to me. I seem to be dead to all spiritual knowledge; dead and yet alive. Just drifting and begging, "Oh, Lord, restore unto me the joy of thy salvation." I have felt that joy and peace which the Lord alone can give. What

natural or fleshy thing can undo what the Lord has done? He says that not a sparrow falls to the earth without him. If He takes care of the sparrows, may He in mercy take care of me, and take me out of my doubts and fears.

As the days come and go, I feel my unworthiness. "Nothing in my hand I bring; simply to thy cross I cling." I know that if I am one of the redeemed of our Saviour, and have born of His Spirit and made to praise His holy name, I need not fear. But the flesh is weak, and when things go wrong and we feel forsaken, and trials and tribulations come, we forget that it is through much tribulation we enter the kingdom. "Even so, Father, it seemeth good in thy sight." "Thy rod and thy staff they comfort me." Would we lean on the staff if we hadn't felt the rod?

I can only hope that my name is written in the "Lamb's book of life." If it is not, I or no one else can write it there; for it is sealed, and no man can break that seal. It is left for the "Lion of the tribe of Judah", Jesus Christ our Saviour, to open. Maybe you can tell I didn't quote correctly; I did not get my bible. I did like an old colored Auntie used to say, "I have the bible in my heart." So I have just written along as it come into my mind.

As I am one of the poor, they send me the Signs free. A Mrs. Nelson, at Lindon, Texas, sent me a bundle of Old Faith Contenders, so I have some good things to read. Thanks for your kind words to me, and if you have a mind and time to write to me, I enjoy your letters very much.

In bonds of love,  
Mrs. Minnie Hendrix

#### NOTICE OF MEETINGS

Correction —

Notice of meetings of Saints Rest Church as published in July, should read as follows:

Saints Rest Old School Baptist Church meets each first Sunday at eleven o'clock, and Saturday night before at seven-thirty, at 4614 Sylvester Street, Dallas, Texas.

W. W. Taylor, Pastor  
John T. Beene, Clerk

Little flock Old School Baptist Church meets each second Sunday at eleven o'clock, and Saturday afternoon before at two-thirty, at Altus, Okla.

W. W. Taylor, Pastor  
C. E. Turner, Co-pastor

#### Virginia Corresponding Meeting

The Virginia Corresponding Meeting is appointed to be held with Mt. Zion Church, near Aldie, Virginia, October 15, 16 and 17, 1952. For further information, see September issue of Signs.

## Salisbury Association

The Salisbury Old School Baptist Association is appointed to meet with Little Creek Church, Delmar, Delaware, on Wednesday and Thursday, October 22 and 23, 1952.

For further information see September issue of Signs.

Mt. Zion Old School Baptist Church, Cash, Texas, meets each third Sunday at eleven o'clock, and Saturday afternoon at two-thirty.

W. W. Taylor, Pastor

CONTRIBUTIONS TO INDIGENT FUND  
TO AUGUST 1, 1952

Mrs. George Beebe, N. Y. \$25.00; H. F. Earnheart, Tenn. \$7.00; J. L. Smith, Miss. \$1.00; Lollie M. Campbell, Can. \$1.00; Mrs. Lena B. King N. C. \$1.00; Elder Kenneth R. Pinkstaff, Ga. \$3.00; Mrs. Annie Love, La. \$2.00; Mrs. Daniel Holloway, Md. \$5.00; Pattie Krewatch, Md. \$1.00; Mrs. H. G. Flourney, Mich. \$2.00; J. B. Baron, N. C. \$2.00; Joseph Johnson, Tenn. \$1.00; Mrs. David Farnie, Va. \$1.00; L. H. Swarthwood, Okla. \$2.00;

## NOTICE

Please continue to send all communications, and remittances to box 1271, Danville, Va.

## ORDAINATION

Pilgrim Rest Church, Lawn, Texas. July 5, 1952. Pursuant to request of Pilgrim Rest Church, the following Elders met to ordain Brother Howard Eason an Elder: C. M. Haygood, B. B. Walston, E. J. Lambert, W. R. Rhodes. Being organized by electing Elder Haygood, Moderator, and Elder Walston, Clerk, and Elder Lambert, Assistant Clerk; On motion and second, the spokesman for the church made statements as to Brother Eason's qualifications and gift. After hearing the spokesman's statements, by motion the presbytery proceeded by prayer and laying on of hands. Prayer by Elder E. J. Lambert and charge by Elder R. W. Rhodes. After which the presbytery presented Elder Eason to the church, and the right hand of fellowship was extended.

Minutes read and approved, and signed by the Presbytery.

Elder C. M. Haygood, Moderator  
Elder B. B. Walston, Clerk  
Elder E. J. Lambert  
R. W. Rhodes

## RESOLUTIONS OF RESPECT

WHEREAS, it has pleased Almighty God, the controller of all things in heaven and earth, to remove from our midst by death our beloved brother and Moderator, Joseph A.

Brooks, we bow in humble submission to his divine will, and

WHEREAS, Bethel Primitive Baptist Church has enjoyed his many years as a faithful member and moderator, the church is now brought to realize her great loss; but we feel that our loss is his eternal gain, so be it

RESOLVED, That as a token of our love and esteem for our departed brother, who for 45 years was a member in regular attendance, and served Bethel Church as Moderator since October 1, 1921; and as a record of our love to his memory, be it further

RESOLVED, That these resolutions be spread upon our Minutes; a copy sent to the wife of the deceased; and a copy sent to the Signs of the Times and Old Faith Contender for publication.

Adopted by order of the church.

Elder Harvey Prilliman, Act. Moderator  
Walter C. Brooks, Clerk  
Committee: James S. Matthews  
James H. Perdue  
Walter C. Brooks

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WHEREAS, it has been the will of our Heavenly Father to remove from earth, our beloved sister, Stella Crenshaw, who died at her home near Hollis, Okla., August 4, 1952. She was born July 31, 1869. Her husband, Brother A. J. Crenshaw, died February 14, 1946. They both joined the church October 11, 1924. She leaves a daughter and two sons to mourn her loss,

THEREFORE, be it resolved that we deeply sympathize with her family and friends, and be it further

RESOLVED, that a copy of these resolutions be made a part of our church Record, and a copy sent to the bereaved family, and a copy sent to the Signs of the Times for publication.

Done by order of Little Flock Church, Altus, Okla., while in conference August 9, 1952.

Elder W. W. Taylor, Moderator  
Mrs. Lou Kester, Church Clerk

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## OBITUARY

Deacon J. W. White

Obituary of Deacon J. W. White, who departed this life May 11, 1951. Brother White was born in Alabama, February 29, 1880, and came to Texas when a young man. He was married to Miss Missouri Smith in 1912. She passed away in 1918, leaving three small children, two boys and one girl. After the death of his wife Brother White returned to Alabama. His baby girl passed away about two months after her mother's death. In 1920, Brother White married Mrs. Clemmie Rhowden, and she passed away about a month after their marriage. In the Fall of 1920, after the death of his second wife, he, his two children and his sister came to Texas. In 1927 he married

Mrs. Ethel Tillie, who is left to mourn his passing, together with two sons, three step-children, two brothers, four sisters, and many other relatives and friends.

Brother White united with Big Springs Primitive Baptist Church in September, 1917. He moved his membership in November, 1927 to Fellowship Church, where he was ordained to the office of deacon in 1937. The church feels that he filled the office of deacon well, and purchased to himself a good degree and a great boldness in the faith which is in Christ Jesus.

Funeral services were conducted by his pastor, Elder T. A. Wall, May 13, 1951, at the Rainey and Talley Fneral Home, in Marshall, Texas. The text used was the last six verses of the fourth chapter of First Thessalonians. There was a large concourse of relatives and friends present.

His body was laid to rest in the Hallsville Cemetary, to await final resurrection; at which time he will come forth in the likeness of the Blessed Son of God.

Written by the Church Clerk

\* \* \* \* \*

Robert J. Chilton

Robert J. Chilton was born May 10, 1863, and died at the hospital in Louisville, Kentucky, July 27, 1952, being in his ninetieth year.

He was married to Miss Lucy B. Lindsey, February 10, 1881, in Henry County, Ky. Sister Lucy died twelve years ago. To the union were born seven children, six sons and one daughter; all survive except one son who died ten years ago. There are also twenty grand-children and eighteen great-grandchildren surviving.

Both of his parents, and his wife were members of the Old School Baptists; and Robert was a staunch believer, but never felt worthy to unite with the church. As long as health would permit he was always present at the meetings with his wife. Robert lived all his life on a farm near Turners Station, Ky., where his home was always open to the brethren. Many times the writer has been entertained in his home.

The writer was called from his home in Huntington to attend the funeral. The body was brought to the McCarty Funeral Home, in Campbellsburg, Ky., where services were held Tuesday at two-thirty. Burial was at Turners Station. It was very warm and I was thankful for the assistance of the quartet, who sang Amazing Grace, and Abide with Me. Also to the two local ministers of Turners Station and Campbellsburg.

May the good Lord Comfort and reconcile us to our loss, believing it is his eternal gain. And may all the dear children for whom Christ died on the Cross be given encouragement as they are led by faith in this low ground of

sorrow, that they may hope and trust in Him with full assurance of hearing His voice in the resurrection of the dead.

Elder George L. Weaver

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Sarah Adaline Chandler

Sarah Adaline Chandler (nee Ashbrook), died Saturday July 19, 1952, at the home of her daughter, Mrs. Maud Carlisle, near Carrollton, Kentucky. She was in her eighty-fourth year. Her parents were Francis and Celeste (Sleete) Ashbrook. She was married to Mr. Frank Chandler, who preceeded her in death eighteen years.

To this union were born six children: five sons and one daughter; Ballard, Omer, Robert, Warren and George and Mrs. Maude Carlisle. Also seven grand-children and seven great-grandchildren, and one sister, Mrs. Mattie West, of Colorado.

Sister Addie, as we all called her, received a hope in her Saviour early in life, and upon relation of her experience to the Sulphur Fork Church, was received and baptized by their pastor, Elder P. W. Sawin. For over forty years she was faithful to the cause of Jesus Christ; her judgement was wise, and we of Sulphur Fork Church will miss her keenly. While we mourn our loss, we feel it is her gain; and we bow in humble submission to God's will, and pray Him to reconcile all of us.

At the funeral, I was reminded that at the services of her husband eighteen years ago, I used the Hymn, Amazing Grace, and I was asked to use it again. I read the hymn and commented on it as I read. It was a quiet service; for I knew it was what she had wanted. It was very warm, but the brethren and friends from far and near filled the house. The body was tenderly borne by her four sons and two nephews to the church yard and placed beside her husband. There to await the call of the Master, with sure and certain hope to arise, and be like him, see him as he is, and be satisfied.

"Now to the only wise God, our Saviour, be glory, majesty, dominion and power, both now and ever. Amen."

Her pastor,

George L. Weaver

\* \* \* \* \*

George Henry Edwards

George Henry Edwards, the subject of this notice, was born in Noble County, Ohio, August 1, 1866; and departed this life, October 9, 1945. Age seventy-nine years, two months and eight days.

He was afflicted with the dread disease of cancer of the stomach and other complications, and was a constant sufferer over a period of years. In his last days his suffering was acute

indeed, but he bore it very patiently, showing a great measure of resignation to his lot of pain. He was a firm believer in the primitive doctrine of salvation alone by the grace of God. He was not a member of the church, but the Primitive Baptist people were highly esteemed by him; he was truly a friend to the church and cause of Christ.

In September about the year 1886, he was united in marriage to Elizabeth Sena Carpenter. To this union were born six sons and one daughter; one son preceded him in death, having died in infancy.

Mr. Edwards spent the greater portion of his life in Putnam County, West Virginia, and brought up his family and farm by dint of honesty and hard labor. He was very industrious, and a useful and influential citizen; a good neighbor, kind husband and father, always ready with a helping hand for his neighbors.

In conclusion, I feel to say, his hope was Christ. In his last days he spoke very sweetly to his family, leaving sweet evidence of his wellbeing in Christ. The unworthy writer was called to conduct his funeral, where I desired to speak words of comfort to the bereaved family and friends.

Also

Mrs. Elizabeth Sena

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Mrs. Elizabeth Sena (Carpenter) Edwards, his wife, was born August 8, 1871, in Mercer County, West Virginia; and departed this life March 27, 1951. Age seventy-nine years, eight months and nine days. Mrs. Edwards had been afflicted for quite a number of years, and for some years before her death was almost totally blind. But during all her suffering she manifested great patience, and sweet resignation.

She never united with the church, but had a sweet experience of grace, and a good hope in Jesus. She had a felt sense of unworthiness, but I feel sure she carried in her heart a strong desire for a home in the church, though was not given boldness to go home to her friends. Mrs. Edwards loved to talk, and to hear the doctrine of grace talked. Her life was one of humility, serving unselfishly her husband, her children and her neighbors in every way possible. After her husband's departure, her decline was more marked; and soon she was called to follow him in death.

I visited her not so long before her departure, and she talked freely and sweetly of the mercy and grace of God, — attesting her hope and faith in her Redeemer. At the time of her death, I was ill in bed; so her funeral was set for a later date. At which time I tried once again to speak to the same bereaved family and host of friends. Speaking of the same

grace and faith in which her hope was stayed.

Mr. and Mrs. Edwards leave to mourn, Deacon A. O. Edwards, Wilbert, Thomas, Del and Bryan Edwards, and Mrs. Effie Buzzard; all residing in the home community, near St. Albans, W. Va. Several grandchildren and great-grandchildren, as well as two brothers, Hugh and Asa Carpenter, also survive.

In their passing, the church in this place has lost two devoted friends. I grieve not for them, only that I will see their face no more here below. I feel that for them to die was gain. Their mortal remains were laid to rest in the family burying ground near their old home. The floral offerings attested the high esteem in which they were held.

May God, who is rich in mercy, comfort the bereaved. Written by request of the family, and humbly submitted.

Elder H. J. Bird

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 120

DANVILLE, VA., NOVEMBER, 1952

NO. 11

*"For the eyes of the Lord are on the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil."*

(1 Peter 3:12)

What a wonderful blessing it is that we have our natural eyes. What a dark dismal life we would have if we could not see, but must grope about in nature's darkness, expecting someone to lead us.

Now our Lord takes things that we are acquainted with to represent to us spiritual things. I call your attention to several examples in the Scriptures, and we hope to use the Scriptures for the basis of our remarks. In John, Ninth Chapter, we are told of a man that was born blind, and had lived all his life in darkness, and never saw a ray of light. He was a beggar asking alms of the people. Now this one did not ask for sight for he did not know what sight was. Jesus made spittle of clay and annointed his eyes, and told him to go wash in the pool of Siloam. (Siloam means "sent"). The Lord sent him to the pool; and he washed and came seeing. The Jews found great fault with Jesus for healing on the Sabbath day. They had seen this miracle with their natural eyes, but were blind spiritually. This shows to us that there is nothing too hard for the Lord.

Another example: the restoring of life to Lazarus, the brother of Mary and Martha. (John 11:13). Let us keep in mind that His eyes are over the righteous. It is necessary for us to be lifted up, and also to be bowed down. For the trial of our faith 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 give unto us." (Romans 5:5). Sometimes we deny Him before men, and we forget what He has told us; then we remember what we have done and, under the gaze of those fiery eyes, we repent and weep (Luke 22:61).

Sometimes we feel justified in our lusts, and the Lord sends to us a Nathan; and we boastfully say that anyone who would do this terrible thing should be put to death. Then says Nathan, "Thou art the man." Then David said, "I have sinned against the Lord." (see Samuel 12:7) According to David's ruling, David should be put to death. But Nathan said unto David, "The Lord also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme."

The Lord's people are set for an example: the Elders, Deacons or other members none of them, have license to do as David did, nor any other works of the flesh, to give occasion to the enemies of Christ. It is an evil to the Lord, and we are commanded to shun all appearances of evil. How the eyes of the world are upon us; they do not believe a word we say, nevertheless they look upon us as an example. How the tongues wag when one of the Old School Baptists go wrong. "Who would have thought that an Elder, of all people, would go wrong," one would say, "I did think that some day I would try and join them, but when I hear of drunkenness, adultery and the losing of all respect for church and sovereignty among them, I feel to stay outside." These things give great occasion for

the enemy to talk.

Think, brethren, where are we going? No doubt there is a falling away. Maybe the army is too large, and we boast more of our strength than we praise God. Are we in our closet asking God for peace, or on the house tops crying for war? Surely the words of Paul are coming upon us. Men of our own selves have arisen, speaking perverse things to draw away disciples after them. Have we forgotten that the eyes of the Lord is upon us, and his grace teaching us that, denying ungodliness and worldly lusts, we should live soberly and righteously in this present world; looking unto Jesus the author and finisher of our faith? His word is sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and a discernor of the thoughts and intents of the hearts.

It is a known fact that life preceeds action, both naturally and spiritually. And it is the truth that except a man be born again he cannot see the kingdom of God. His grace is sufficient and his love everlasting. Blessed are your eyes for they see, and your ears for they hear. We love Him because he first loved us, and He has taught us how to behave in the house of God.

Now, brethren, I beseech you, suffer a word of exhortation from one who has stood on the walls of Zion, preaching Christ and Him crucified; with my mind serving the law of God, but with the flesh the law of sin, knowing that in me (the flesh) dwelleth no good thing. To me it has been a serious task that the Lord has laid upon me. I have experienced many ups and downs, having my name cast out as evil among my own flesh and blood, - which I have forgiven, for they know not what they say. My greatest trial and heartache was among false brethren, those in whom we have had great confidence; those who have walked in the house of God in company, and took sweet counsel together; mine equal.

Oh Lord, what can I say? Can I

say with Paul, that I have not shunned to declare the counsel of God? Have I taken heed unto myself, and unto all the flock over which the Holy Ghost has made me overseer, to feed the church of God which he has purchased with his own blood? Have I seen the enemy coming, and closed my eyes; or did I sound the alarm in God's holy mountain?

His eyes are over me, searching my innermost parts and causes me to feel, "Woe is unto me if I preach not the gospel." It is my desire as a servant of the church, to have forbearance with my brethren, and as a servant of God, to preach the word, and cry aloud and spare not. It is my desire that my brethren follow me only so far as I follow Christ. I of myself can do nothing; and if there is any good in my writings, rest assured it is the product of the Spirit.

Brethren pray that I may be kept faithful for the short time allotted me in this world of sin and trials. The eyes of the Lord are upon us, and to him and him only do I give lasting praise.

(Elder) George L. Weaver

Weslaco, Texas

Aug. 25th, 1952

Dear Brethren;

Enclosed find Bro. W. J. Chambers' experience which I have typed for him. I believe it will be read in the dear Old Signs by his many friends and others, if you have space for same. If not Bro. Chambers wants you to just lay it aside and all will be well with him for he is a very humble brother and does not want to crowd out better matter.

I remain a sinner saved by grace if saved at all.

E. B. Ault

EXPERIENCE OF W. J. CHAMBERS

Rt. 2, Box 23

Weslaco, Texas

This is what I hope the Lord has done for me while I was busy at work in the field. The Lord showed me what



a great sinner I was and showed me that I was lost. Every thing I had ever done came before my eyes, I broke in tears and asked the Lord to show me what to do to be saved.

I read the Bible and everything I read condemned me. I would go down to the branch and get down on my knees and try to pray. All I could say was Lord forgive me a sinner. I promised the Lord I would do better, but I would do worse. I kept trying to pray that the Lord would have mercy, but I kept breaking my promises; then my troubles would get worse and I could not rest day or night. I went on this way for about six months and decided I had sinned my chance away. My wife would ask me what was the matter with me but I would tell her nothing, but she knew that there was something wrong. One night after I had gone to bed I told her that I was going to die before morning, she said she could not see anything wrong with me.

I finally went to sleep begging the Lord to forgive me. The next morning when I got up and dressed and stepped out the door before I thought of my troubles, and they were all gone. It was just before sunrise and everything looked bright even the leaves on the trees seemed to be praising God. The birds were singing and praising God, it was all I could do to keep from praising God out loud.

I went on and fed the stock and planned to tell my wife when I got back to the house, but as I went back, I decided to wait until I got to my Dad's, as we intended to spend the day with them that day; and as we walked along down there, the thought struck me that I may be mistaken and deceived and if I was I might deceive them all if I told it, so I did not tell it. I began to go to hear the Primitive Baptist preach. I heard Bro. Joe Taylor and he told my experience in his preaching better than I could tell it. I did not know how he knew it as I lived ten miles from him.

As I was coming home from meeting one Sunday evening about sundown, riding along wondering where God came from, and I got in so much trouble I wondered and doubted if there was a God. I decided that there was nothing to my experience. But as I rode along, doubting, I looked towards the sun and I saw the brightest light I have ever seen. The sun was shining through a small tree top; it looked as if the tree was covered with ice and it was the prettiest sight I had ever seen. I have never doubted there being a God since that day, but I am in doubt about myself the most of the time. And I have been in the dark the most of my life, I only have a few moments at a time when I can praise the Lord. Most of my time I am in the dark and my troubles and trials are great. I fear that I will fall into the snares of the devil.

I know that the Lord has made a way for my escape many a time. I know that if it had not been for the protecting power of God I would have long ago fallen under the mighty hand of the devil. But he has protected me thus far and I hope he will watch over me the rest of my life.

I believe if the Lord has begun a work in me, he will perform until the day of Jesus Christ. I thought when I joined the church that my troubles were over, but I find that the longer I live the worse I get, and that brings on more trouble. I thought when I got old it would not be so easy to get in the flesh and have so many temptations, but I get worse the longer I live and have never been able to walk like I want to walk. I have missed the mark of a Christian so bad that I almost give up and say there is nothing in me that resembles Christ and my whole life has been a failure. I am now entering my 84th year, and when I go back over my life and come to the place where the Lord took my troubles away it gives me some consolation.

Oh wretched man that I am who can deliver me from this death, I am not

like others, I am so prone to do wrong and walking in forbidden paths. If I could live like my brethren I would be satisfied. These are only a few of my travels in this world. If I am saved it will be by God's mercy for I have never done anything good but I want to give God all the praise and honor, for my mind is most of the time on the things of this world. I have learned long ago that I can not control my mind, if it is ever on spiritual things it is God that caused it.

If my brethren could see me as I see myself, they would not fellowship me, but still I love them and desire to do God's will if I know what it is. I can only trust the Lord to watch over me and keep me in that straight and narrow road.

Now I want to tell some dreams and revelations that the Lord has shown me. I joined the Predestination Baptist Church at Willow Springs in Comanche County, Texas, in 1902.

Not long after I joined I dreamed that someone told me I had to go through a dark woodland, it was misting rain and the woodland was very thick with brush. I could not see my hand before my face but I started thinking that the brush was so thick that I could never get through, I went, it seemed like for a great distance, then I could see a little light just like day was breaking. The further I went the lighter it got. I finally came to an old rail fence. I climbed over it and on the other side was the prettiest sunshine, there was a straight wall of darkness went up as high as I could see but on this side of the wall was a farm planted in melons with dead trees standing all over it, I cut several of the melons but they lacked some of being good ripe. Then I awoke.

Not long after this I dreamed some one told me to go down in a low place in the earth, it looked like a place where a cellar had been, but larger. There was a trail down to the bottom, I went down that narrow trail to the bottom

and came out and there were snakes in the grass on both sides of the trail and I could see them stick out their tongues, but I did not get bit.

I have been down in the valley of darkness so long at times I would lose all hope of ever seeing the light any more. I went to sleep one night begging the Lord to show me in some way if I was one of His. When I awoke the next morning there was a form of a man standing at my bed pointing at me and saying, I am the way, the life and the truth, your cup runneth over, who can say you are not one of his little ones. This strengthened my faith for some time.

Recently when I was in the hospital I had a vision or dream (can not say if I was awake or asleep), I saw two men sitting on top of two telegraph poles, then one of them began to climb a tree that had both green and dead branches and began to pull off the dead ones and piling them and then he set them afire. I could see the blaze and he looked at me and said he was burning out the chaff. Then they both disappeared and left me in the worst trouble that anyone could have suffered. I do not have words to describe the suffering I went through with. It seemed it was twenty four hours in my dream, and I suffered untold misery. I thought the Lord was gone forever. All this time I was praying for the Lord to forgive me for the way I had been doing. When the Lord came back I could feel his presence, it was the sweetest feeling I had ever felt.

I promised Him I would do his will from then on, if I knew what it was. I know what the Apostle meant when he said, "No chastening at the present seemeth to be joyous but grievous, but afterwards yields the peaceable fruits of righteousness." This I would not take anything for. When I was put in the State institution I felt like all my kin-folks and friends had forsaken me, but since my release I have a good home with one of my sons and a home with

the Mt. Zion church, all of which I hope to be thankful to my Creator for. Yes a friend that sticketh closer than a brother, one that shed his precious blood, I hope for me.

I remain a poor sinner saved by grace if saved at all.

W. J. Chambers

#### ABSOLUTE PREDESTINATION OF ALL THINGS

We are living in an evil age and a terribly disrupted world. Wars and rumors of more wars. Bloodshed and all manner of debauchery, graft and corruption is being practiced on every hand from our highest public officials and down to men and women of low rank. Truly it was foretold in the Scripture, "Evil men and seducers shall wax worse and worse deceiving and being deceived." And again, "Now the spirit speaketh expressly that in the latter day perilous times shall come." One need not be a sage to see the development of these divine prophesies.

Recently the doctrine of God's absolute predestination has been assailed. And having a faint hope that God has placed me as a watchman upon the walls of Zion I feel it my duty to at least sound a warning and to offer what defense God will enable me to render. I feel it is no small matter when God's wisdom and power are assailed, for these are some of the very attributes of God. His very name, "God Almighty", implies there is no power but of God. And I find this agreeable to scripture testimony, to wit; "There is no power but of God, the powers that be are ordained of God." I can find no exception to this divine expression. Therefore the influence of these powers, whether it be for good or evil, is irrefutable, — they are ordained of God. But though evil is everywhere extant there is no danger that it will ever get beyond the control of God who ordained it. These ordained powers are limited while the power of God knows no limit.

Thus, he has ordained that "the

wrath of man shall praise him and the remainder of wrath thou shalt restrain." Just why one should doubt or deny the absolute government of God is beyond me. Indeed, one cannot deny this without acknowledging another power somewhere that controls that part which is not controlled of God; or else to say a certain part just goes at random, which, of course, would be the height of absurdity; or to say God has a superior rival. I would say SUPERIOR rival from the fact there is a great deal more wickedness extant in the world than there is good. Therefore this fancied power, whatever or wherever it may be has great superiority over God Almighty. This idea is no less absurd than the other and it is easily defeated by a thus saith the Lord. "I am God, and besides me 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." "Yea, thou art worthy, oh Lord to receive glory and honor and power for thou hast created all things, and for thy pleasure they ARE and were created."

Who would dare make the claim that these things, or any of these which ARE and which were created for his pleasure should react to the contrary. Satan, the serpent is a conspicuous element in God's creation. God endowed him with a power and subtility such as none of the beasts of the field possessed. He was ordained to perform his work which none other could perform and all of his devilish work from Eden down through the ages responded to the eternal purpose for which he was created. Through his influence man sinned, but consider well. Was this a sign of laxity in the government of God; was it the part of wisdom or lack of wisdom on the part of God when he placed these elements all in the garden of Eden; did the serpent sneak in unawares of God; Was God disappointed

in the outcome of this venture? If so, then we must yield the point and confess that God is not absolute; we must confess that matters began to go awry right from the start and that God has created a something that he could not control.

Such a conclusion is worse than folly. God is absolute. His purposes are laid deep in divine wisdom. The devil and all his creation cannot thwart him in one of his purposes. He created the devil, and he created man and made him susceptible to the wiles of the devil, that in the end Jesus should be glorified in saving his people from their sins. To say that man, or Adam was made able to stand but liable to fall would be equal in substance that God willed that he should stand but the devil overruled him in that purpose. Why did the law enter? Does this betray a lack of foresight in God? Was it not that the offense might abound? And why should the offense abound only for the paving the way for the operation of sovereign grace. It is written, "The law entered that the offense might abound but where sin abounded grace did much more abound." It is therefore quite evident that God had a purpose even in the entrance of sin into the world. How could Jesus have been glorified otherwise?

One might inquire, why did God create an evil nation. Was it not that his power over evil should be made manifest? His decree to Abraham was that his seed should serve an evil nation 400 years. Their bondage was timed, I should dare say to the very moment when they should be liberated. Was this predestination? What power but that of God was at the controls in this affair? It was no accident that the seed of Abraham came down to this evil nation; for, inasmuch as God had decreed it, everything else must of necessity work in harmony with that decree. It necessitated suffering on the part of Israel to bring them to this evil nation but their deliverance was

also predestinated just as surely as their bondage. The arrangement for their sustenance while they were there was also fixed and this involved suffering on the part of Joseph. It was not a voluntary act of Joseph that he dreamed dreams that caused his brethren to hate him. But as brilliant type of Jesus they hated him without a cause. They abused him and they meant it for evil but God meant it for good. Why did God harden Pharaoh's heart repeatedly and effect his final destruction in the Red Sea? God, himself gives the answer; "Even for this same purpose have I raised thee up that I might show my power in thee and that my name might be declared throughout all the earth." Israel could not come forth until their bondage was complete. They were a long time in bondage but God is not slack concerning his promise; 400 years and after that they shall come out with great substance. "To everything there is a season and a time to every purpose under heaven."

Why did not David allow his servant to slay Shimei as he cast stones at David and cursed him as he went along? David said let him alone, God hath commanded him to curse. Should one question the justice of God in this and similar acts. God is absolute. His decree and his government, his predestination and, indeed, all the attributes of God are absolute. He governs the movements of all his creatures yet he himself is above reproach. All creation is his and he holds the undisputed right to use his creatures and dispose of them in any way as it may seem good unto him.

Why should anyone heap this indignity on his pure and holy name by saying, "If you say that God predestinated the evil acts of men you make him the author of sin." Since God is under no law, by what law can he be judged and tried? By the law of man, of course. But this verdict will not stand in the court of divine justice. He has declared, "I am the Lord, that is my

name and I will not give my glory to another neither my praise to graven images." God has reserved unto himself the right to do his will and this he doeth "in the armies of heaven and amongst the inhabitants of the earth and none can stay his hand or say unto him, what doest thou." "Hath not the potter power over the clay of the same lump to make one vessel unto honor and another unto dishonor." "What if God willing to show his wrath and make his power known endured with much longsuffering the vessels of wrath fitted to destruction, that he might make known the riches of his glory on the vessels of mercy which he hath afore prepared unto glory." What if God does this? Must his divine wisdom suffer impeachment in the laws of puny man? It cannot be questioned but what God could have softened the heart of Pharoah just as well as to have hardened it if that had been agreeable to his will. But it pleased him to harden his heart because his decree must be fulfilled. Some will say God is unjust if he has not given everyone an equal chance to be saved. But the Scripture answers this contention, "Nay but oh man, Who art thou that thou repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" God has declared, "I will have mercy on him whom I will have mercy and whom I will I harden-eth."

Does this make God the author of sin? The deeds of a man do not make him either good or bad but they reveal the true character of the man. His deeds are commensurate with his nature whether they be good or evil. "By their fruits ye shall know them." Jacob and Esau, which is Israel and Edom, God loved and hated respectively before they were born. Thus it cannot be established that their works were a factor in shaping their final destiny. Their destinies were sealed before they were born, neither having done any good or evil that the purpose of God according

to election might stand. It was said unto her, "The elder shall serve the younger." The purpose of God in this as in all cases is preeminent. No power but of God was employed in shaping this allegory. So may I repeat, Their works are merely commensurate with the nature God has given them.

Now to the climax of the whole story culminating in the tragic crucifixion of our Lord. God has said, "Awake oh sword against my shepherd. Against the man that is my fellow. Smite the shepherd and the sheep shall be scattered and I will turn my hand upon the little ones." The wicked are designated as his sword. Hence the wicked come and go at his command and are made just as subservient to the will of God as the weakest saint. So in response to this divine command, wicked men led Jesus as a lamb to the slaughter. Hence, it is recorded; "Him being delivered by the determinate counsel and foreknowledge of God ye have taken and by wicked hands have crucified and slain." And again, "For as a truth against thy holy child Jesus whom thou hast anointed both Herod and Pontius Pilate with the Gentiles with the people of Israel were gathered together for to do whatsoever thy hand and thy counsel determined before to be done." They could do no more and they could do no less; for in the words of Jesus, "How could the Scripture be fulfilled, that thus it must be."

Thus we see a glorious triumph for the complete Absolute Predestination of God. Overruling the powers of darkness to his own glory and the ultimate salvation of all his elect people. Jesus died but it was not possible that he should be holden of death. He is risen from the dead, that through death he might destroy him that had the power of death, that is, the devil and deliver them who through the fear of death were all their lifetime subject to bondage." He thus addressed his elect saying, "I am he that was dead but behold I am alive forevermore and because I

live ye shall live also." So to the wicked all down the line it may be said as it was said to Pharioah; "Even for this same purpose have I raised thee up that I might show my power in thee and that my name might be declared throughout all the earth."

Christ crucified is our theme. Nothing but the blood of Jesus can do helpless sinners any good.

I have by no means exhausted the great array of testimony relating to the Absolute Predestination of *all* things, but this may suffice for the time being. Thanks be unto God "who worketh all things after the counsel of his own will."

(Elder) L. L. Schenck  
Williamstown, Kansas

The following article by Bro. A. D. Alston was sent to us for publication by Sister Sarah McPhail, of Canada.

Editors

"EVEN SO, FATHER,  
FOR SO IT SEEMED GOOD  
IN THY SIGHT

"In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of Heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight." (Luke 10:21). Reading the context in both Luke and Matthew, we see that Jesus had gone out teaching the gospel and condemning the evils of the people. He had "appointed other seventy also and sent them two by two before his face into every city and place, whither he himself would come." He empowered them with His Spirit, and they "returned with joy, saying Lord, even the devils are subject to us through thy name."

Jesus had given them power to "tread on serpents and scorpions, and over all the power of the enemy" and then He tells them "rejoice not that the spirits are subject to you; but rather rejoice, because your names are written in heaven." Rejoice not in this, but

rather rejoice because Jehovah God hath seen fit to choose you, and qualify you and deem you fit to go forth in his Name to teach His truth, and finally to inherit the Kingdom."

On this occasion the disciples were rejoicing and rather glorying in the possession of the power of their Jesus, and Jesus was, in a manner, teaching and admonishing them to look deeper and to glory not because the spirits were subject to them, but rather because the Lord of mercy and love, had chosen them out of the world to inherit the Kingdom. He is, as it were, telling them that all shall not be pleasant; all shall not be in the form of rejoicing, but rather they go forth as lambs among wolves, and in many cases shall be spitefully used; they go forth as beggars without script or purse; and as they tread on the serpents and scorpions they shall be bitten and hurt and wounded, but not unto death.

Then at this time, Jesus seemed to rejoice exceedingly in spirit, and turned His head unto the Father and cried, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight." Amen, Father, I pay my praise to thy Name for doing so. I thank thee, O Father, for this very thing, blessings out of trials, true wisdom out of Christian exercises, sweetness from the horn of salvation!

Even so, Father, for so it seemed good in thy sight. Even so, even in this exact and particular manner, even precisely this, as it is before us and has come unto us; for so, for in this exact and precise and predestinated thing, it seemed good in thy sight! The words "even so" seem to express an obedience and a reconciliation and a submissive willingness to accept the whole will of the Father in the matter. It is to say Thy will, O Father be done in all that seemeth good unto thee. Then the words "for so" seem to say: For

in this exact, set and particular manner, for under precisely these conditions and circumstances hath it seemed good in thy sight.

There is no change in the least that could be made. Just so, and in no other manner, hath it seemed good in thy sight. This particular affliction, or burden or trial, or blessing of whatsoever we have, and in whatsoever manner we have it and under whatsoever conditions it comes to us — even so it seemed pleasing and as Thou wouldst have it. It is easy to accept the expression when we are passing and receiving a blessing, but it is just as true when we are receiving our greatest trial or affliction, or when we lie in the depth of the pit. Can we say and feel this truth when in the bottom of the pit?

Can we go under a great trial, can we face what seems impossible for us to bear and still say with sure trust and faith: Even so, Father, for so it seemed good in thy sight? Can or could I go into the thickest of the battle, could I face death, naturally or spiritually, could we be burned at the stake, and still in faithfulness, and trusting His perfect and complete wisdom say: Even so, Father, for so it seemed good in thy sight? Could we face death and know and declare the justice of God in the matter? If he condemns my soul to hell, His righteous will proves it well. Though He slay me, yet will I trust in Him!

Could Stephen say it when he was being stoned to death? "Lord lay not this sin to their charge", they know not what they do. Could Paul say in the depth of darkness in the inner chamber of the prison, bound in chains head and foot? Even when many stripes had been laid upon him? "At midnight, Paul and Silas prayed, and sang praises unto God". Jonah under the deep waves, declared that salvation is of the Lord. Did not our Lord and Saviour declare it when He hung upon the tree between earth and heaven, as if men had declared Him fit for neither? "Father

forgive them, for they know not what they do". At the mount of Olives He cried "Father, if thou be willing remove this cup from me, nevertheless not my will, but thine, be done"! In every case, the will of the Father, be done. In every case, Even so, Father, for so it seemed good in thy sight.

Then may we look upon our little afflictions, and our little burdens and testings of faith with these words on our lips. It is to pray: Thy will Father, be done in the matter! It is to faithfully trust in His mercies and His salvation; it is to "In all thy ways, acknowledge him" and his wisdom and his omniscience. O Lord, thou knoweth the way that I take, I do not know anything of that which is to come to me, but thou knoweth, and even this thing now before me, even so hath it seemed good in thy sight.

Every time we begin to complain at an affliction or burden or trial, our little faith speaks from behind us, saying: This is the way, walk ye in it; this is the Lord's way, trust in it; even this very thing, even precisely as it is, even so it seemed good in His sight. Yes, it requires God given faith to say those words indeed and in truth; but Oh may we have it in time of need, God given faith sufficient for each trial as it comes to us! And we feel that He will grant sufficient faith, for He has promised it. He told Peter, "But I have prayed for thee that thy faith fail not—". Then can we think for a moment that Peter's faith could possibly fail? Ever fail, regardless of how many times Peter denied? Regardless of whatsoever Peter did or did not do, his faith could never fail in the end, for the Saviour had promised that it fail not.

Jesus prayed the Father that every one of the little ones be kept from the evil while in this world. Then shall evil ever lay hold upon us for eternity? Shall we ever be left to go all the way to Jericho, or be allowed to dwell there after we have been given a dwelling

place in Jerusalem? Oh no, our Saviour will send the thieves and robbers and stop us on the way, and send the good Samaritan to pour in the oil and the wine and to bind up the wounds and carry us again to the inn, with all debts paid in full!! God given faith will never fail, but we have this treasure in an earthen vessel (that all honor and praise may be His) and we flinch and draw back, and we cry and we would run away when we see the rod and the lash.

It is through Christian exercises of faith under burdens that we learn of Him and of His salvation and that we are brought into sweet fellowship with His sufferings and even into fellowship with His crucifixion. Truly it is that very suffering unto death, that crucifixion in which we have a hope of life.

The blessings and the burdens the joys and the sorrows of one in the flock has its counterpart in the hearts of others. "Blest be the tie that binds Our hearts in Christian love. We share our mutual woes; Our mutual burdens bear; and often for each other flows The sympathizing tear." Is it not because we are not in love, one in faith and hope, one in the church, one with the brethren, and we humbly hope, one with our Lord and Saviour Jesus Christ? I feel that all our burdens are in His heart, and that He is shedding the penitential tear when he looks down upon His little ones in love and mercy and compassion and pity and says: "O My dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely."

I feel that infinite love is expressed when He speaks to His church and says: "Come my beloved, let us go forth into the field-" etc. Oh what an endearing term he uses. And He says "let us" go together; that is He is drawing the the church unto Him as a bride and as one with Him. His yoke is light and His burden is easy because He is the

Yokefellow and He bears the burdens with His people. And are there not pangs in your very heart for His sufferings, for the sins that you laid upon his body?

Is there not within your soul a Godly sorrow for your sins that are so hateful in His sight? Do you not hate your own self and all of the vileness and sins within yourself for His sake? Oh my brother, this is the feeling of the fellowship with the Saviour and with his sufferings. If we have not these things, if we have no inward pangs and wounds and sufferings, and Godly sorrow for our vileness and filth, then, I fear, we have no fellowship with Him.

Dear Brother my words fail me; I cannot express it as I would; I cannot praise His glorious name as I would. If I had a thousand tongues I could not tell it; if I had ten thousand thousands of hearts I could not praise Him as I ought. Even so, Father, for so it seemed good in thy sight. Oh Lord, may we not complain or reply against thee. We shall not be spared our burdens and trials and afflictions in this life. He looks down in love upon His little ones as they are for a moment under trial, as if to say: This is necessary for thy own good.

I know thy hurts and thy pangs, but persevere and endure faithfully unto the end, even as I endured unto death for thy life. It is all right and proper and suitable in every sense, it has been looked upon by the Father, and even so, even precisely as it is, it seemed good in His sight! It will not take thy life, but will consume thy chaff, and purify thee as pure gold, suitable for the streets of New Jerusalem, the habitation of Jehovah God.

O Lord, my Saviour stood without a cry or complaint; He bore the burden even unto death, He said, "Thy will, not mine, be done" and drank the cup of bitterness that we might live. Oh that I could walk in His footsteps. Yet I tremble and shake from head to foot to even speak the words. Realizing that



in my finiteness I could not stand for a moment in His tracks.

Oh dear little ones, who is willing to suffer as He suffered, and thus be brought to stand in His tracks? O Lord, may our faith be sufficient unto the trial. "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." "Even so, Father, for so it seemed good in thy sight".

A. D. Alston  
6 March 1951

### CIRCULAR LETTER

(written by:—

Sister Mary Louisa Hellings)

The Delaware River Old School Baptist Association, in session with the Southampton Old School Baptist Church of Southampton, Bucks Co. Pa., sendeth greetings and Christian love in the Lord to the Associations and Churches with whom we correspond.

DEAR BRETHERN:-

As it has been our custom, we address you with a circular letter. We would not have the courage to write, knowing our limitations and imperfections as we do, except for this thought: no one can reach unto the heights, nor into the depths of the mysteries of the wisdom and knowledge of God, unless it be revealed by the Holy Spirit to know Him and the power of His word.

So in the strength of this knowledge, we desire to bring to your attention some thoughts on godly wisdom.

When we felt ourselves to be poor convicted sinners, we realized our need for help and wisdom. We received our first knowledge of the truth, and felt the need of prayer. In the 90th Psalm, 12th verse we quote a prayer of Moses: "So teach us to number our days, that we may apply our hearts unto wisdom." Moses' prayer has really been every poor, convicted sinner's prayer

down through the ages. Moses being a man of God prayed for godly wisdom. He knew, as we do, that of ourselves we have no more of godly wisdom than the earth, or the moon in themselves have of light. And just as we know something else is needed to give the earth and moon light, just as certain we know some power is needed whereby we may be able to apply our hearts unto wisdom.

It is most comforting to note Moses did not pray wisdom be given, but to be taught to so number their days, that they could apply their hearts unto wisdom. Little by little through life's teachings their experiences would give them some knowledge and understanding of godly wisdom. Moses felt the need of it, and we are in just as great a need of being taught today. It is a continuous prayer, because we experience many trials, each one seeming to be different. But how sweet is the realization that Jesus is the wisdom we pray to know, in God his Father!

Solomon dwelt considerably upon the benefits of wisdom. In the 7th verse of the 4th chapter of Proverbs he said: "Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding." In many ways we need this virtue. If we do not have it, we can be of little comfort, or help, to the church. Nor can we feast upon spiritual things for our own comfort. Furthermore, if we cannot attain unto some things of divine wisdom, we cannot experience any soul growth.

When Solomon succeeded his father to the throne of Israel, his first prayer to God was for wisdom. In his position it would seem he desired greater fame or power, but it was divine wisdom which so directed his prayers that he might rule more wisely over Israel. It is marvelous how God gives every subject of grace a special gift. By His divine wisdom and foreknowledge He knew this would be needful, if every lamb in the fold was to be fed.

Perhaps no other word has such com-

plex meaning to the child of God. In our everyday living we could acquire considerable knowledge on various subjects through learning, and yet not be wise. So we see that knowing about various things in life means nothing if we have not the ability to apply our learning so that both knowledge and understanding serve us.

If worldly wisdom is complex, how much more so is godly wisdom! With us, at best, our foresight does not serve us too well. We can but hope and pray to walk by faith, and to be kept in the way of the righteous. For by faith we know God chose his people in Christ before the foundation of the world. He foresaw every need for all the heirs of glory, and made provision in His son for them. Yet in our journey here on earth we are hedged about on every side. We need to be assured again and again. It is well that this is so. It is well that we cannot by our own searching and learning attain unto God, for it makes it needful for us to pray. Otherwise we would become boastful and unprofitable in the Church. How much better is God's way. It places all of us on the same level, and if we are heirs, then we are all equally subjects of grace.

Much of the inspiration for this circular letter came to us in our rose garden, for there grows a rose unlike any other rose. From old English writers we learn the origin of this rose is wrapped in obscurity. But in the more recent cataloguing of roses it is listed among the Mosses. Although it is not a true Moss, the calyx is so remarkably fringed and frilled that it cannot be assigned to any other class, so we know it as the "Crested Moss".

Once long ago this rose grew and budded and bloomed within a garden wall, and it continued to grow and bloom long after the wall had fallen to ruin. Yet in between that space of time it grew untended, until one spring it reached a crevice in the wall through which the warm south winds blew and

beams of sunlight shone. Encouraged thus by the refreshing dews, the warm winds and sun, it stretched forth its budding branches through the crevice-length, and unfolded the beauty of its blooms on the other side.

Now, each three-cornered crested bud when seen all moss fringed in the morning light is both a crown and a glory, which unfolds into a bloom of rich rose-hues of dawn, and glorified with a heavenly fragrance. No other rose has the grace and charm of the Crested Moss.

How wonderfully we thought the life of this rose portrays the life of every child of God. Not only in its early life that had been hidden from our learning but in the grace of its blooms, and in the branches which turn in every direction in their desire to catch the light of the morning sun, that the glory of its flowers might be lifted up and spread a heavenly fragrance over the garden kingdom. . . . Just as it did in those days long ago when it bloomed within a sheltered garden not seen by the world. Just as it did in those days when it reached the crevice-length in the ruined wall and unfolded its beauty on the other side.

When the calyx of this rose opens outward to show the expanding bloom within, our thoughts dwelt upon the words in the 45th chapter of Isaiah: "I will open the two-leaved gates. I will give thee the treasures of darkness, and hidden riches of secret places." This two-fold type reveals to our understanding the judgment of God opening outward to the penitent sinner and inward to salvation. And when we think of the budding branches of this rose being unable to hold themselves up, we see our inability to stand alone, and pray we may be kept by the wisdom and power of God through faith unto salvation, ready to be revealed in the last time.

May God in His goodness and mercy so direct us, that it will be for our

righteousness and His Glory, is our prayer for Christ's sake.

Elder George Ruston, Moderator  
Deacon Casper G. Fetter, Clerk

Lexington, Ky.

Signs of the Times:

Dear Elders you will find enclosed remittance for the Signs for another year. I enjoy it more each issue, as there is so much pleasure in reading the good letters. They seem to bring us closer together and make us stronger in our belief.

I have had the Signs in my home since a child. May it continue always to have the good reading and be the same dear Signs as it is and has been in the past.

May the Lord be with and bless the Editors and writers is my prayer.

A sister in Christ,  
Mrs. Delphia Black

\* \* \* \* \*

CORRESPONDING LETTER

The Delaware River Old School Baptist Association now in session with the Southampton Church, June 4th and 5th 1952, sends greetings to sister Associations and Meetings with which we correspond:-

Dear Brethren:-

Another time we have been blessed by our Heavenly Father to meet together and enjoy the wonderful food brought us by the Ministering Brethren. To sit together and feast upon these morsels ; to mingle with one another and to feel the love and fellowship shown in the warm hand-clasp, is a privilege not to be compared with.

To have a meeting with all of these great privileges makes us feel very humble and very unworthy and yet makes us feel to say as the Psalmist did, "Bless the Lord O my soul and all that is within me, Bless his Holy Name."

We feel we cannot be thankful enough for the brethren coming so far to be with us, not only at our Association but all during the year.

We hope and trust it will be the will of our Heavenly Father to bless us to meet you all again next year.

Written in a blessed hope of eternal life.

Elder George Ruston, Moderator  
Casper G. Fetter, Clerk

McDowell, Ky.

Signs of the Times

Dear Editors

I am sending check for renewal of my subscription.

Here are a few verses which came into my mind, which you may publish if you see anything good in them.

Oh, rugged Cross! Oh, bloody Tree!  
Wherewith He wrought his works in me;  
A finished work that wove my dress  
Of his imputed righteousness.

Now I am holy and most free,  
Through the red blood of Calvary:  
No other hope I have but Christ,  
My risen Lord and Sacrifice.

Deepest wisdom! Uttermost love!  
Which gave me Christ the Lord above.  
Saving mercy! His freest grace!  
Which gave my soul this hiding place.

Yours in a victorious Saviour,  
Milford Hall (Sinner redeemed)

2627 N. Tulare Street  
Bakersfield, California  
September 9, 1952

Dear Sister Baker:

Just a line to wish you and yours well and let you know we are well. We were glad to hear from you dear ones, and glad to hear Elder Byrd was improving. May it be God's holy will to restore him to normal health. We miss his loving presence so much. If he is still there, tell him that on last Sunday, our regular time of meeting here, with the help of Hopewell church and Seclusia church, Elder Robinson, Elder Bynum and Elder Jefferson, we were blessed to organize a church here at Bakersfield. Tell him that Brother Snider 93 years old, and two of his daughters, Clara and Etta, were baptized. Sister Snider and Sister Bertha Wright joined by relation, making five of the Snider family that are members. And we are looking for two more of the children to join soon.

We have a bright prospect of a strong church here in membership in the near future. Elder Jefferson wanted us to name it Little Flock and that name just suited everyone. The address is Route 7, Bakersfield on the Jenkins Road. For information, write Mrs.

Bertha Wright the church clerk, at 108 Circle Drive, Bakersfield, California or to me at the address at the head of this letter. We want to extend a hearty welcome to all lovers of the truths of our God to visit us. Our time of meeting is the first Sunday and Saturday evening before in each month.

Any time you dear people can, we want you to visit us. We do feel so unworthy of such great blessings but on this occasion the fatted calf was killed and a heavenly feast was made ready and the windows of Heaven were opened to us and all we had to do was look and rejoice and feast off the drippings from the holy sanctuary of our eternal God. It was as wonderful a meeting as any of us ever enjoyed. It makes us say our God is a wonderful God and is ruling and reigning in all things. And our High Priest is yet very much alive for we heard the gospel bell on the borders of His garment the spotless robe of righteousness that He wrought out on the cross of Calvary. He is alive forevermore and because He lives we shall live also. May the love of God together with the comforts and communion of His righteous spirit rest and remain in with His little people the world over is our prayer.

Give our love and best wishes to all. Tell Elder Byrd we all wish him speedy recovery if its God's will. Write us how everything is and remember us in your prayers.

Yours in a blessed hope,  
L. L. Wilson

Houston 20, Texas  
Sept. 9, 1952.

Dear Editors:

The enclosed is written at the request of this dear old brother (Elder Beene) and he desires that all information contained therein be printed in the dear old Signs, as he has traveled in many states of our nation and would like for the ones of his acquaintance, who read the Signs, to see a little of the history of his life in the ministry.

Our little church of Shepherd Fold enjoyed having the Pleasant Valley Association meet with us on September 5, 6, and 7th, which association is comprised of four churches. We had a wonderful meeting and several other churches of like faith and order were represented. We desire in our weak way to give God thanks and praise for the outpouring of His blessed and Holy Spirit.

A sister in hope, if one at all,  
Mrs. Irene Wisenbaker

**ELDER W. O. BEENE CELEBRATES  
EIGHTY-SEVENTH BIRTHDAY**

Elder W. O. Beene, of Houston, Texas celebrated his eighty-seventh birthday anniversary of July 3, 1952, on Sunday before at Shepherd Fold church where he is Pastor. The church is

located on Little York Road, between Humble and Airline Highways, and is Primitive Baptist of Predestinarian faith and order. After preaching by Elder Beene, dinner was served.

His wife, Lethia, a devoted companion and member of the church, and seven of his children were present. Also several grand-children. The children present were: Mr. and Mrs. A. O. Beene, and three children; Mr. R. R. Beene and son; Mrs. Ida Howard and daughter; Mrs. A. A. Baty and three children; Mr. and Mrs. T. Rickard and son; Mr. and Mrs. O. A. Sparkman and son, all of Houston, Texas; and Mr. W. R. Beene, of Palestine, Texas.

Four other children were absent, being unable to be with their father on the occasion: D. F. Beene, Percilla; J. L. Beene, of California; Staff Sergeant Walter N. Beene, USAF, now in Korea; and a daughter, Sergeant Bobbie Beene, USMC, Washington, D. C.

Elder Beene has been pastor of Shepherd Fold Church since it's organization in 1947, and has been an ordained minister since 1926, and a member of the church since 1897. He was born the first year after the Civil War, in Mississippi, and came to Texas at the age of nineteen. He was ordained at Salem Church, Freestone County, November 27, 1926. The Presbytery was composed of Elders J. J. Brooks, P. E. Weisinger, and Deacon J. D. Bynum, of Shiloh Church, Houston County, and Deacon W. A. Barrett, of Salem Church, Freestone County.

Elder Beene and wife reside at 1005 Vincent Street, in Houston. Dear Sister Beene is in ill health and not able to attend meetings regularly. She is patient and kind, and altogether lovable as a wife, mother and Christian friend. Elder Beene is a grand old Soldier of the Cross and a standard bearer of the good old doctrine which we hope we love. Their home is a welcome place and is open to all Old School Baptists and friends.

Mrs. Irene Wisenbaker

Hiawatha, Kansas.

Dear Editors of the Signs:

I see my subscription is due, and I want to send in for the dear old Signs for another two years.

I love to read the many good letters of God's dear children scattered here and there. When I have read them, I pass them on to my sister who enjoys them as much as I. May God bless you to continue the good work.

A sister in hope,

Mrs. Lillie Fridell

**PASSING OF BROTHER A. D. ALSTON**

Brother A. D. Alston, who was a patient at Walter Reed Hospital in Washington, for over two months, died September 22nd. The obituary will appear as soon as it prepares.

EDITORIALS

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*All letters for this paper should be addressed and remittances made payable*

TO

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P. O. Box 1271 Danville, Va.

THE SAMARITAN

We have been asked what we understand is taught in the parable of the Samaritan and are glad to give such views as we have.

In this connection, we remember a paragraph in an Editorial by Elder Chick in the Signs of August 15, 1887 which reads as follows: "Almost all the discourses of our Saviour grew out of certain circumstances which had occurred, or were replies to things said or done by others; and if we would at any time know the real drift and bearing of his words, we must know the circumstances and ascertain the thoughts, ideas and words of those to whom he spoke. This is the only safe way of interpreting anybody's words; and it is very manifest that the same words spoken under different circumstances may bear a great diversity of meaning. In the words of Jesus under considera-

tion it is therefore needful that we know the occasion of their utterance, and to whom they were spoken."

Elder Chick here expressed our own thoughts on these matters so well that we feel to quote him; and, although he was not writing on our subject, what he said is so very true that we would do well to heed these particulars whenever we are considering any portion of the Scriptures. How true it is that a jewel of gold in a swine's snout is out of place, for it's beauty and value is utilized only when it is properly set. (see Prov. 11:22)

A careful reading of Luke 10:21-37, is necessary for an understanding of the circumstances which gave occasion for the utterance of the parable of the Samaritan; and it would be impossible to understand the parable if we should fail to note two things especially. First, that the parable was addressed to the Lawyer; and second, the concluding remark by the Saviour: "Go, and do thou likewise." It was not addressed to the disciples; and the conclusion, though simply stated, no doubt stopped the mouth of the gainsayer.

Several important matters are disclosed in the parable, chiefly the contrast between the actions of the priest and Levite, on one hand, and the Samaritan, on the other. But it is noted that this difference is directed to the lawyer and, of course, to those whom he represents.

Jesus was talking to his disciples concerning many wonderful and glorious things which they were blessed to see and hear, which prophets and kings in other ages had not seen, though they desired them. Then the lawyer, who no doubt had heard him talking, "stood up" to tempt or provoke him, and asked, "Master, what shall I do to inherit eternal life?"

It was so characteristic of the lawyer and his kind, in their feelings and deportment, to stand above and apart from those who believed in and followed Jesus, for they knew nothing of the

need of grace and redemption. Being a son of Abraham and keeper of the law, as he thought, his conscience did not question his righteousness. Desiring, therefore, to tempt or entangle Jesus, he would boldly have Jesus know his position, and demanded to know what else was necessary; for, to him, Jesus was teaching a strange and ridiculous doctrine. Therefore, in the question, "What shall I do to inherit eternal life," we can almost hear him putting emphasis on "I", for he was so very complacent about it.

How easy it was for Jesus to be master of every situation. He simply asked the lawyer, "What is written in the law? How readest thou?" It was easy for the lawyer to reply to this since he was acquainted with the letter. He quoted, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Then Jesus said, "Thou hast answered right; this do and thou shalt live."

Any difficulty in this answer of Jesus is resolved if we bear in mind that Jesus was, for the moment, taking a stand on the lawyer's own ground, allowing him to "dig his own pit" and unwarily to fall into it.

By this time the lawyer felt that he was doing quite well for himself in the conversation; so he continued by asking, "And who is my neighbor?" This was a further effort to tempt Jesus, and was his downfall, since it gave proof on the very face of the question that his religion lacked vitality, — an outward appearing with no inward marrow. If indeed and in truth he had loved the Lord his God with all his heart, soul, strength and mind, he would have likewise loved his neighbor as himself; for it is to be noted that the loving his neighbor as himself is connected with loving his God. The question need not, therefore, have been asked.

Though men may say, "These things

have I kept from my youth up," there is a "One thing thou lackest." Jesus said on another occasion, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not leave the others undone." How true it is, as said a poet, "Long, sanctimoneous faces oft hide hearts that are foul."

The purpose of the parable which followed was evidently to portray the difference between the fruits of a naturally religious man and the fruits of a spiritually religious man; that is, the fruits of one unregenerated and one regenerated. In all his teaching Jesus had declared the necessity of a change in heart, — a being born again. The change is within, and is acquired when a NEW COVENANT is made with the sinner; or rather, when it is manifested to the sinner that the new covenant is made with him, the laws thereof being written in his heart and put in his mind. This, and this alone, produces new "externals", as shown by new walk, new talk and new actions. The "externals" of an ascetic life, the pretensions of piety, evidenced by routine fastings and prayers, can never change the heart; yet these are the ways in which men would acquire righteousness, and are quite satisfied with this appeasing balm in their un-broken hearts. †

When the priest and the Levite "passed by" the man half-dead, neither were moved with any degree of compassion. They no doubt saw his condition and his need, but had no "fellowship" for it. Without a doubt neither had ever been left for dead, or robbed, or wounded experimentally: nor felt the need of comforting ministrations of a fellow traveler. They probably felt they were glad they were not as this publican, as one did on another occasion; so they passed by. They were entirely self-centered, and strict in their deportment; they felt that if others would do as

they, others would not fall into divers straits as this man had. This seems to represent the feeling of carnal security; and self sufficiency to be righteous in the sight of God, which is inherent in all who have eyes and see not, ears and hear not, and hearts and understand not. These characters are vividly portrayed in the Gospels and in the Acts; they are as much among us today as they were then, for none can show forth the fruits of any spirit except that which they have; and these have only the spirit of man.

There comes another man upon the scene, however, whose spirit is entirely different. He shows it by his actions, though he was practically an "untouchable", being a Samaritan. There was an immediate response from his heart, and half-dead man's troubles became his troubles, his wounds became his wounds. A fellowship for the sufferings of the wounded one was quickly apparent, — was he not a sufferer, too. His understanding and feeling for his fellow took not just a mere form of well-wishing, but there was a giving of his all. Love, a heart felt love, prompts a laying down of our lives for our brethren. And we cannot but understand that this is what the Samaritan had. He is typical of all those who are brought to know themselves as they are in the sight of God, and who have felt and experienced the love and mercy of God shed abroad in their hearts, and a forgiveness of their sins. In this there springs up a real loving of the Lord thy God, with all thy heart, soul, strength and mind, and our neighbors as ourselves. We do not have to inquire "who is our neighbor." There is an attraction of kindred spirits to each other, and a going forth of love and fellowship, so that there is not only a rejoicing with those who rejoice, but a weeping with those who weep, and a mourning with those who mourn. The poet wrote:

"Blest be the tie that binds  
Our hearts in Christian love:

The fellowship of kindred minds  
Is like to that above.

Before our Father's throne  
We pour our ardent prayers;  
Our fears, our hopes, our aims are  
one,  
Our comforts and our cares.

We share our mutual woes;  
Our mutual burdens bear:  
And often for each others flows  
The sympathizing tear."

When this so great a contrast was shown the lawyer in the parable, he could but say that the neighbor was was the one who showed mercy. Then Jesus said, "Go, and do thou likewise." We see in this a plain and severe rebuke to the lawyer, just as he had rebuked others of his kind on other occasions for their pretensions of religious zeal and piety. It was the same as saying to him, if your religion were not vain, you would show the fruits of it as the Samaritan did.

It is not difficult to see that this stopped the questioning of Jesus by the lawyer, for the rebuke was so pointed that he probably was glad to end the conversation.

From the above we will be understood to see in this parable a showing of the works of the flesh and the extent or limit of those who are working under the law for righteousness, as it is contrasted with the fruits manifested by those who, by grace, are delivered from the futility of self righteousness into the righteousness which is imputed. This is the difference between law and grace; between those who are dead and those who are quickened. The actions of the priest and Levite show the very best which may be found in anyone yet under the bondage of the law of sin and death; while the Samaritan shows the fruits of the Spirit in those quickened ones who have the love of God in them, which fruits are manifest in the love and compassion one toward another.

The half-dead one represents any with whom we come in contact in our journey of life who is in need of succor, whether a word of comfort to a troubled soul, or assistance in the necessities of life. Jesus is, of course, the true neighbor, for he came to minister and not to be ministered unto; but his brethren who walk in the Spirit, through grace follow in his footsteps.

Are we not all concerned often as to whether we too are but mere pretenders, seeing that we walk in the flesh much of the time. But what a blessing it is to know the difference and to feel so condemned for our carnality. Do we not oftentimes examine ourselves whether we be in the faith, and seek at the throne grace and wisdom that we may walk worthy of our profession in quietness, meekness and humbleness? If we think more highly of ourselves than we ought to think, and esteem any of our brethren less; if we shut up the bowels of our compassion and with covetousness seek our own rather than our brother's welfare; if we are right and everybody else is wrong, and we would rather have our own way than to see the brethren at peace; or if we are fault finders and busy-bodies, then we are walking in the flesh and shall of these things reap corruption. But, if we are blessed to remember that it is by grace that we are saved, and that we have nothing but what is given us of the Lord, and have nothing to boast of ourselves; and feel the love flowing out to the brethren which makes us esteem them far better than ourselves, and feel that we could not live without them, but must have some humble place among them, then we are "clothed in our right mind". This is the fruit of the Spirit.

That brother who is greatly concerned whether he is a deceiver, and is afraid he will do or say something to offend, proves by his very anxiety that he is not a deceiver. As long as he is thus afraid, he will not cause trouble.

J. D. W.

Stem, N. C.

Dear Elder Spangler:

I am sending a three dollar money order to pay for the Signs of the Times. You will never know how much I appreciate it being sent to me the past year without cost. I don't feel worthy to get it without paying for it. I have been blessed to work some, and am sending the money for it another year.

I enjoy reading the Signs so much, and especially the experiences of those whom I think are the Lord's people. If I could tell what others do, I would feel so much better; but I can't get any more than is given me. Sometimes I think I will just give up, but I didn't take it up myself and I can't lay it down. I just have to travel on as I am led. I love you people and have had a mind to be with you for fourteen years, but something keeps me back. If all knew me as I know myself, I am afraid you wouldn't have any confidence in me, for I am afraid my sins have not been forgiven.

I hear others tell about such great rejoicing and deliverance, but it has been but a few minutes in my life I have felt peace. I wish I could explain how I feel, but I can't; and I am afraid I am deceived in it all, except I feel like I know I love the Lord's people, and the doctrine they preach.

I hope you and your wife are well. Remember me in your prayers.

A friend,

Mrs. Lester Blalock

Talbotville, Ontario

Elder D. V. Spangler,

Dear Brother:

At this time of year it comes time for me to send in my renewal of the Signs; also for John Olde, R R No. 4, Glencoe, Ontario. Please find enclosed money order for six dollars.

There has just come to my hand the Articles of faith approved by the Particular Covenanted Baptist Church of Canada, dated February 1, 1873. One of the Articles reads, "We believe therefore, that this very child as afore testified is both God and Man; the Christ of the Living God." Agreeing whole heartedly with this, as well as the rest, my mind was turned, like the Queen of Sheba who came to Solomon, to see if the report be true. This led me to searching the Scriptures. Now Jesus said, "Search the Scripture, xxxxxx, and they are they which testify of me."

In the first Chapter of Luke, verses 26 to 35, we notice that Gabriel was sent from God to the city of Nazareth unto Mary, and said, "Fear not, Mary, for thou has found favor with God, and shall bring forth a son and shall call his name Jesus." (Note: Jesus was called the Prophet of Nazareth, and there were those who said, "Can any good come out of Naza-



reth.") We find in Genesis 2:15, a promise of the coming of the Son of Man. It reads, "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."

In going back to Abraham, who had the blessing of the most high God, we see Isaac, the child of faith and promise, was free born and is a type of Jesus, the Son of Man; in whom we see Jesus, as head of the everlasting Covenant, and the fulfillment of it, full of grace and mercy. It was said to Abraham, "In Isaac shall thy seed be called." This seed is Christ, and, in direct line, is the seed of David.

The Word says that He (Jesus), took not on himself the nature of angels, but was made a little lower; that is, of the seed of Abraham. Therefore, we see him, as he called himself, the Son of Man; made after the flesh for the suffering of death, that we through him might have Eternal Salvation.

As man, He was meek and lowly, yet he was without sin, but he took our sins upon himself. Being without sin, He was Holy. The word holy means morally pure, spiritually perfect. "And his name shall be called Jesus, for he shall save His people from their sins." Here we see an unbroken line from Abraham, — Isaac, Jacob, David and Jesus. All this was done that all might be fulfilled which was spoken of the Lord by the prophets. Isaiah 7:14 says, "Therefore the Lord himself shall give you a sign: Behold a virgin shall conceive and bear a son, and shall call his name Immanuel."

Moses spoke of Jesus in saying, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.—" Moses represents the Law. Jesus came to fulfill the law and prophets for his people. In speaking of the seed of David in 2 Samuel 7:12, the Lord through the prophet Nathan said, "And I will set up thy seed after thee which shall proceed out of thy bowels, and I will establish His kingdom."

Let us look at Jesus as the Son of God. In Isaiah 9:6-7, we read, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The prince of peace. Of the increase of his government there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgement and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." Abraham experienced that what God had promised he was able to perform. He believed God and it was counted unto him for righteousness. And the Word says, And he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.

Jeremiah prophesied of Jesus as the Son of God, saying, "And this is his name whereby he shall be called, the Lord of righteousness." The angel said unto Mary, "Therefore also that Holy thing that shall be born of thee shall be called the Son of God." Paul said in Hebrews, "But unto the Son he sayeth, thy throne Oh God, is for ever and ever. A sceptre of righteousness is the sceptre of thy Kingdom."

When Jesus was baptized, a voice from heaven spoke, saying, "This is my beloved Son in whom I am well pleased." At the mount of transfiguration came a voice out of the cloud, saying, "This is my beloved Son; hear him."

Now we see Jesus the Son of God, as our Brother, Saviour, Meditator, High Priest and King; and he sits at the right hand of the Father, and rules in the armies of heaven and among the inhabitants of the earth. He is able to save to the uttermost all them that come to God by Him; for He said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

Please do not overrate me, Elder Spangler. I am very little in these things and have only written as it has been shown me by the word. I was privileged to go to the association at Southampton with Elder Rustin. It had been my wish for some time to see the brethren there, and am glad to be able to say they are the same as here in Canada. And, too, the voice of the Turtle, the Word of God, is the same there as here; and the hospitality was wonderful.

We had Elder Bennett with us at the June Quarterly Meeting at Ekfrid, and hope, the Lord willing, he may come again. Now, Elder Spangler, I hope this finds you well. I am enjoying the Signs and always look forward to the next one. Remember me to Elder Wood.

Your Brother in hope,  
Eldon Gilbert

Chestertown, Md.

Signs of the Times,

Dear Brothers and Sisters in Christ:

Tonight it seems to me I have been communing with the very saints of God. As it has been pouring rain for a long time, I have spent the evening reading over again the latest copy of the Signs; and as I read again the sweet letters and editorials, there came over me such a feeling of love for each of the writers that it made me stop and think. It seems so beautiful that, in a world of people so at war with each other, so full of greed and lust, so anxious to grab everything in reach for themselves, there are so many who want only the good things that come only from the God of Heaven.

As I read over the letters, each had a beautiful portion of Scripture in mind and wanted to tell how they felt about it. Through-

out all the letters there ran the same basic doctrine of Faith and Love. As I read, a picture formed in my mind which seemed lovely. It's hard to tell as I seemed to see it, but perhaps you dear ones will understand it the way I saw it. Life on the surface isn't always beautiful, but if one stops to think about the basic things that make life worth living, one finds a measure of beauty. The picture in my mind was like a piece of tapestry,—it was woven on the dull, drab warp of our everyday life. Then as I looked, I saw the beautiful colors appear, composed of the different things which make our lives richer and brighter: the bright rosy hue of our dreams, the golden glow of the love in our lives, the cool shades of green pastures where our Saviour has led us; the dark shades representing the valleys of despair and sorrow, then the brighter blues, violets, etc. representing the rainbow of Hope that He has put into our hearts. It is a beautiful picture that I see; like a beautiful piece of music: the tune is primary, but the real beauty is brought out in the harmony,—the chords in the background, as it were. I am no poet but I feel beauty in everything, even if I can't find words to express what I feel.

As I continued to read, it seemed that I could say with the writer I knew exactly how he or she felt, and they had found the right words where I felt dumb. We can indeed thank God that he has put it into our hearts to love one another with the love which is past understanding. We cannot understand why He has loved us with so great a love. We do not know why He has given us the sweet hope we feel that we have. We know that we are nothing but sinful wretches, full of no good whatever and filled with pride and envy, even though we try our best, as mortals, to overcome it. We know we crucify Him in the flesh every day, and in our misery we cry out unto Him, "Save, or we perish." We feel we love Him with all our heart and soul, yet we are not ready to give up the world entirely for Him.

We think of how He was sent down to earth as a tiny baby, to live among us, work as we do, suffer trials and heartaches as we do, only, when we have our troubles we tell each other and so share our burdens, but He bore his all alone. Having no home to go, He wandered from place to place, Followers He had by the thousands at times; disciples He had that professed to love Him dearly, even as we do. But when the real test of their love came they were found wanting.

Oh, it makes me feel so good to know for sure that no matter how much times, and events and people may change, God never changes. He is the same from beginning to end. He promised us eternal life, and His promises are sure and steadfast.

The other day I heard a Methodist minister

speaking to a person, and as some opinions were expressed on religion, the minister remarked, "Oh, we do not preach that now. That is old fashioned. The modern teachers have chosen a different interpretation of that scripture." It shocked me, for no matter how modern anyone becomes, the Bible will always be the same, yesterday, today and forever. Thank God for that. As Elder Spangler once remarked, "If one little thing changed in God's plans, then nothing would be sure." We can feel safe, therefore, in holding onto the blessed doctrine that is set forth by all the dear saints in the meetings. I know all the Old School Baptist feel the same, or they would never travel for hundreds of miles in all kinds of weather, in all kinds of health and under all sorts of conditions, to hear the blessed truth preached. If we miss meetings, even once, we feel as though we have missed something very precious to us. It is a part of our very existence and is just as necessary to our well being as material food and water is to us. Our spirits must be fed, and I believe if our spirits are starved, we are as completely undernourished as though we were missing our bodily food.

If we are dead or weak, spiritually we aren't worth anything to anyone; just a shell and a cracked one at that. As I look back (and I often do), I wonder how I even thought I was living before I met with the Old School Baptists the first time. I can see the Lord's hand in many things that I couldn't understand then. They took pity on me and gave me a home with them, yet I can never feel that I deserve it. They are so dear, and I am nothing.

Sometimes when I come home late at night, too tired to sleep, and feel as though I'd like to read awhile and relax, I often find comfort in reading some of the sweet letters in the church papers. If there is anything on earth that can make one forget how weary they are any quicker than that, I'd like to know what it is. I seem to be able to hear the writer relate his experience and express his or her views.

Or maybe it is one of the dear Editors and the subject is one that grips the mind and heart of the reader so completely I forget where I am. In one issue of the Signs there was an article by Elder Wood entitled, "The work is finished". That title alone made me think of the last words of Jesus on the cross: "It is finished". All the work His Father had given him to do was finished. Then, when I came to the part where he used the passage of scripture, "The lot is cast into the lap, but the whole disposing thereof is of the Lord.", my mind went back to a sermon Elder Spangler had preached a long time ago on that text. I hope sometime to hear a sermon from that text again, for it contains a wonderful lesson

for each of us.

I hope the Lord will forgive me if in anything I have said what is not right, and that the dear readers will cast a mantle of charity over this poor letter, for it is much like the writer, in need of correction and reproof.

Your little sister in need of grace and mercy,  
Ruth Lucht.

ILLNESS OF ELDER C. H. BYRD

Naches, Washington  
Sept. 16, 1952.

Dear Editors of the Signs:

Elder C. H. Byrd, of Panama City, Florida, was moved from a convalescing home in Yaki-ma, the 8th of September, to his son's home near Los Angeles. He would be glad to hear from any of the Baptists. The address is: in care of Gilbert Byrd, 4804 Camellia Avenue, Temple City, California.

Elder Byrd became ill here at our home the seventh of August. He had planned to be at our three days meeting at Naches, Washington, the 8th, 9th and 10th, and also the Riffe meeting a week later. He was very much disappointed in not being able to attend.

As far as we know, he is still not able to be up and around.

Enclosed is a letter we believe the readers of the Signs would enjoy.

Humbly,

Mrs. D. H. Baker

RESOLUTIONS OF RESPECT  
FOR

SISTER JENNIE HOLLEY

Whereas, it has pleased our Heavenly Father to remove from our midst by death our beloved Sister Jennie Holley on April 18, 1952. She was born Aug. 16, 1871 making her stay on earth over eighty years. She leaves to mourn her departure three sons and four daughters; Coleman, Leonard and Spencer Holley; Mrs. Hattie Steagall, Snowie Payne, Lutie Powell and Virginia Horsley.

Sister Holley was truly a mother in Isreal, faithful to her profession as long as she lived. She was faithful to the needs of the household of faith and always had a smile and kind word for everyone. Her honesty and neighborly traits were among her many virtues. Her hospitality was known by all who knew her.

Her funeral was conducted by her pastor Elder W. R. Dodd at Swicegood Funeral Home amidst a packed house of friends and neighbors who showed their last tribute of respect.

We, the Church at Strawberry, greatly feel our loss which is Sister Holley's eternal gain. We extend our sympathy to the family who so devotedly cared for their mother, and especially her youngest daughter and family with whom she made her home, who were faithful in bringing Sister Holley to her

church meetings. May they be given to continue to trust in the God their mother was blessed to trust for over fifty years.

Therefore, be it resolved that we bow in humble submission to Him who works all things after the council of His own will. The Lord giveth and the Lord taketh, blessed be His name.

Furthermore, be it resolved that a copy of this resolution be recorded on our Church record, a copy sent to the family, a copy sent to Old Faith Contender and The Signs of The Time's for publication.

Done by order of the Church in conference the first Saturday in July 1952.

W. R. Dodd, Moderator  
Josephine Dodd, Clerk

OBITUARIES

IN MEMORY OF MR. D. M. WHITE

Mr. D. M. White of near Jamestown, La. was born March 21, 1871. He was the son of the late Elder J. J. White, a widely known Primitive Baptist Minister of about 50 years ago.

Mr. White was married to Miss Willie Thomas, Nov. 22, 1900. To this union twelve children were born and ten survive him, together with his dear wife and companion. He was a very highly respected citizen having been honored with leadership in community and Parish affairs by serving in the capacity of an elected Parish official for a number of years, in which position he served with honor and distinction.

Mr. White was a strong believer in the doctrine believed and advocated by the Primitive Baptists, but due to long drawn out confusion and division he never united with the Church, but was a strong and ardent advocate of the doctrine of God our Saviour. He expressed a good experience of grace, and professed a sweet and abiding hope in the mercy and Grace of God, and was a great encouragement to many whom he came in contact with, peaceably, and meekly talking of God's power and love and mercy, which is the only hope which the Lord's people have of that sweet Home of Heaven and Immortality.

The unworthy writer and other Primitive Baptist Ministers conducted a regular appointment in his community for the last year of his life, and he manifested great and deep interest in the doctrine as well as in the brethren, sisters and friends, and took an active part in the support of this appointment in his community, and the support of those who filled the appointments there at old Mt. Olive Church, where his father once served as a member and pastor.

While Mr. White was not a member, yet from every expression I had the priviledge to hear him make, I fully believe that he was

well established in a sweet hope in the salvation of Jesus Christ, and I believe that he is in one sense, dead, but in another he is only sleeping, till our Lord Jesus Christ descends from Heaven. Then with a shout, and the sound of that mighty trumpet, He will awake those of his saints who sleep beneath the clay, and they will be made alive, and be like the blessed Saviour, and will hear His voice saying, "Come ye blessed of my Father inherit the Kingdom prepared for you from the foundation of the world."

Then dear ones do not mourn for him as those who have no hope. I feel perfectly assured that he is much better off than we are. May the Lord enable you to bow in humble submission to His sovereign will and purpose, feeling sure that all things work together for good to them who love God, to those who are the called according to His purpose. The writer had the privilege of visiting in his very pleasant, and hospitable home on several occasions, which confirms me that he was an humble, praying, and hoping child of God. He expressed to me once how anxious he was to unite with the old Church if it could be re-established in order.

Mr. White's health failed him the last several years, and finally he passed away December 10, 1951. Funeral services were conducted by Eld. J. L. Smith, and his remains were laid to rest in the Mt. Olive Cemetery.

May the Lord bless us all to be reconciled to all the Lord's appointments, even the death of our loved ones. As it is said in Rev. 1:18, "He holds the keys of Hell and death."

Your very unworthy Brother in hope of eternal life through Jesus Christ our Lord and Saviour.

R. W. Rhodes.

#### Elizabeth H. Withers

Elizabeth H. Withers was born November 11, 1877, and died June 29, 1952. She was born in Bourbon County, Kansas, and was married to W. D. Withers in 1893. They moved to the state of Washington more than fifty years ago, and helped in their humble way to make it a state. She was the mother of sixteen children, including a set of twins.

She was given hope in Jesus at a very tender age, and that hope was with her to the end of life. She joined the church at Touchet, Washington, about fifty years ago and was a faithful member to the end. She was baptized by Elder Barnes of Touchet. Several years later she united with Bethel Church, of Bellington, Washington, by letter; and a few years ago, after the church at Bellington was dissolved, there being no members there at the time, she united with the church at Cheholis. She was always desirous of attending church and being with her people; and was a strong

Predestinarian Baptist and loved to talk on the scriptures. She was always quick to defend the truth, though she was sometimes persecuted for doing so.

She was a wonderful mother to her children, striving to teach them to do what was right. She became ill on Sunday evening and died the following Tuesday. Her daughter Evie Floyd, cared for her and there were several of her children with her at the end. Sister Evie had a wonderful vision just before mother died. She saw a woman with two roses and a saucer of water. One was a beautiful rose, and the other a withered and old one. The woman put the old one in the saucer with the beautiful one, and it became beautiful also. It was a sign to her that Mother was going to Dad, and now is with him, and is young and beautiful again.

We do not mourn because she is gone, but because we miss her so badly. She was a lovely mother, and, I think, a true Mother in Israel, as those who knew her will testify. Elder Coleman, of Riffe, conducted her funeral, and preached a good sermon.

She was clear in mind up until three days of death. There are five daughters and four sons; and twenty-seven grand-children and seven great-grandchildren who mourn her decease.

Unworthily, her daughter,  
Mary L. Eckerd

#### WILLIAM S. COLE

The following is copied from Leesburg, Virginia newspaper:

"William S. Cole, 84 retired farmer, and one of Upper Loudoun's best known citizens, died at his home, Shadowlawn, near Purcellville, late Sunday August 3, 1952. Mr. Cole, born near Laurel, Md., November 6, 1867, had lived in Purcellville community for more than fifty years. He was a son of the late John Alexander and Susan Denmeade Cole and was the last member of his immediate family.

Mr. Cole had owned and operated one of the good farms in Purcellville section during his active years. He was an attendant at Mt. Zion Old School Baptist Church. Mr. Cole was widely acquainted and highly esteemed in his community.

Surviving are two sons, Frank M. and W. Curtis Cole, and four grandchildren, Virginia Ann Cole, William Curtis Cole, Jr., Francis M. and James Miller Cole.

Funeral services were held from the home on Tuesday, conducted by Elder John D. Wood. Burial was made in Sharon Cemetery, Middleburg, Va., by the side of his wife, whose death occurred in June, 1951."

Thus another good friend and firm believer has passed from the scenes of this life. May the Lord give grace to those who mourn his passing, and reconcile them in the assurance that their loss is his eternal gain.

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

John D. Wood

#### CHARLES ELLIS LYNCH

Charles Ellis Lynch was born September 26, 1871, and died February 16, 1952. He was the son of the late Samuel N. and Rebecca Townsend Ellis Lynch, of near Laurel, Delaware. He was united in marriage to Miss Nettie Ellis, of Delmar Delaware, December, 1892; who passed away July, 1894. On November 29, 1900, he was united in marriage to Miss Ethel Cannon, of Seaford, Delaware; and to this union were born four daughters, viz, Mrs. James W. Truit, Snow Hill, Md., Mrs. George Rounds, Mardela Md., Mrs. Alvin Parsons, Selbyville, Del., and Mrs. Edward S. Leyshon, Philadelphia, Pa. Also six grandchildren and three great grandchildren survive to mourn the loss of a good, devoted father and grandfather.

He united with the Old School Baptist at Little Creek Church, near Laurel, Delaware, and was baptized December 20, 1895, by the later Elder A. B. Francis. It may be said of him that he stood steadfastly in the faith and doctrine of the church of God. His expressions were open, clean and without deceit.

Funeral services were conducted by his Pastor, Elder H. M. Bennett. Burial was in the Little Creek Cemetery.

We feel he will be greatly missed by the church and all that loved him for the truth's sake; but we feel that he is at rest, and our loss is his eternal gain.

Written with much sadness in memory of dear Daddy.

Mrs. James W. Truitt

#### MRS. VERNA STOWE

Mrs. Verna Stowe was born March 13, 1893, and departed this life July 6, 1952, making her stay on earth fifty-nine years, three months and twenty-three days. She was the daughter of Aaron and Elizabeth Whitehead.

On August 25, 1909 she was married to Thomas A. Stowe; and to this union were born five children: Mrs. Helen Johnson, Mrs. Ada McCullar, Mrs. Elmar Lee Dancer, Raymond E. and Thomas Wilson Stowe all of Houston, Texas. There are five grandchildren. Other survivors are: one brother, Lem Whitehead, of Crockett, Texas, and two sisters, Mrs. Etta Sweeten and Mrs. Bessie Blackman, both of Houston. Sister Stowe joined the Primitive or Old School Predistinarian Baptists in July, 1919. She remained a consistent member, and was a firm believer in salvation by grace and grace alone. She never wavered in her belief.

At the time of her death she was a member of Shepherded Fold church, of Houston having joined in August, 1947.

Her life held much suffering, but she expressed that she was ready to go and be with her Saviour. Oh, how her family will miss her, and her influence in their lives. Sister Stowe was a lovely sister in the church, and we will miss her sweet presence at meeting time. Her home was a welcome place for all Old Baptists and friends. It was a sweet privilege to meet in her home and sing the songs of Zion, and hear the doctrine preached she so loved.

The surviving family have our deep sympathy in their bereavement and loss of a dear wife and mother, but their loss is her gain. May they be comforted by our Heavenly Father, who doeth all things well; and may they be reconciled to His holy and just will.

Her remains were laid to rest in Whitehead Cemetery, near Crockett, until her sleeping dust shall be raised in incorruption and her mortality shall put on immortality, and she shall be forever with Jesus, singing praises forevermore.

Elder W. O. Beene, her pastor, conducted the funeral service at the grave amid a throng of family, relatives and friends.

Written by request.

Irene Wisenbaker

#### JAMES T. COUNTS

Deacon James T. Counts was born December 22, 1868, in Trigg County, Kentucky, and departed this life March 14, 1952, making his stay here over eighty-three years.

Brother Counts was married to Miss Alice Mobbly, who preceeded him in death. To this union were born nine boys and two girls, viz, Aubrey Counts, Mayfield, Ky., Guy, Kyle, Marvin and Carl Counts, Detroit, Michigan, Frank Counts, Toledo, Ohio, Mrs. Myrtle Combs, Detroit, and Mrs. Mable Gardner, Mayfield, Kentucky. After the death of his first wife, Brother Counts married Mrs. Lena Paschal, to whom no children were born. He and both of his wives were buried at Pleasant Valley Church, in Kentucky.

Brother Counts received a hope in Christ in early manhood and united with Brush Creek Primitive Baptist Church of Christ and was baptized by the late Elder T. M. Yates. He lived a devoted life to the cause of Christ for sixty-two years, in fellowship with his brethren. He will be missed by all who knew him.

Brother Counts was considered one of the outstanding members of the Primitive Baptist faith; he was well established in the doctrine of God our Saviour, and contended faithfully for it before friend or foe. His church called for his ordination as deacon several years ago, and I was in the presbytery which ordained

him; and I feel that he filled this office as far as humanly possible. This dear soldier of the cross fought a good fight, and I feel that he kept faith, and his great Captain gave him an honorable discharge and laid him down to rest from all his labors, to await that final call from his Creator to inherit that kingdom prepared for all His humble poor before the world began.

No one knows how much I miss him, for he was a good counselor on doctrine and church discipline. He will be greatly missed by all the Baptist of West Kentucky and Tennessee. Brother Counts was making his home with his daughter, Mrs. Mable Gardner, of Mayfield, when he died. The writer tried in his weak way to comfort the children and friends at Zion Church, in Mayfield. May God comfort those who mourn.

Elder O. W. Perkins

#### ELDER ANDREW LEE HOLLOWAY

Elder Andrew Lee Holloway was born October 30, 1869, and departed this life March 20, 1952, after a brief illness caused by a stroke of paralysis.

He was the son of Kinchen Holloway and Mary Jane Dunnigan Holloway, and was reared in a part of Orange County which is now in Durham County, in the State of North Carolina.

At the age of 19 years he joined Mt. Lebanon Primitive Baptist Church. In 1893 he was married to Miss Annie Rebecca Tilley of Durham County, who preceded him to the grave by a little more than a year. To this union were born several children. The following survive: Miss Annie Lee Holloway, Mrs. Phillip Gunter, Mrs. Zack Vickers, Mrs. Lawrence H. Johnson, Mrs. Charles H. Blackwood and Mrs. Pete Ferentino, all of Durham, N. C. Also two sons survive, Walter F. of Durham and George K. Holloway of Wilmington, N. C.

On February 17, 1907, both Elder Holloway and his wife, who also joined Mt. Lebanon Church in 1899, called for and were granted letters of dismissal from Mt. Lebanon Church and were received into the membership of Durham Church in the City of Durham. On November 15, 1925 Elder Holloway was ordained to the full functions of the gospel ministry, and during his ministry he served Bethel Church in Johnston County, Raleigh Church in Wake County, both in the bounds of the Little River association. He also served Flat River and Eno Churches in the bounds of the Lower County Line association. At the time of his death he was serving only Eno Church as pastor.

On April 17, 1937, both he and his wife, sister Holloway, were granted letters of dismissal from Durham Church and were received into the membership of Eno Church

where both retained membership until their deaths.

Elder Holloway, was an unusual deep thinker—a man of keen sense and a close observer of nature, and was blest to portray the thoughts of his mind in a very clear and vivid way to his hearers so that his discourses were very comforting and much appreciated. He was a firm believer in the doctrine of election, predestination and adoption, and was favored to present his views in such a manner that he never did offend. Yet he did not hesitate to speak firmly and boldly the truth as he saw and understood it.

After the death of his wife, he seemed to not to want to live here in this troublesome world. He appeared to feel lonely, and would often say, "a few more risings and settings of the sun, I shall pass." He appeared to rejoice in the thought, "Yet a little while I am with you". He seemed to realize that his stay on earth was short or death so near, until he made known his mind regarding his funeral arrangements, which was carried out just as he ordered.

His funeral was conducted on Saturday evening of his home Church meeting, but at Mt. Lebanon Church by Elders T. Floyd Adams of Willow Springs, N. C., and Frederick W. Rhodes, of Durham, N. C., after which his body was laid to rest beside that of his wife in the Mt. Lebanon Church cemetery to await the resurrection of all the saints, who shall come forth in a state of perfection and be gathered home to ever be with the Lord.

Eno Church has lost in the passing of Elder Holloway a most highly esteemed and respected servant, and all who knew him do, and will continue to miss him, one who was loved and regarded as a most gifted man of God. However, we feel our loss is his eternal gain.

This memorium is written in honour and in loving memory of a great man who has fallen in death, but to arise again to die no more with all for whom Jesus came to save from their sins, who shall sing everlasting praise to Him, "Who hath saved us and called us with a 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." II Tim. 1:9.

We, the undersigned, submit this notice in love, honour and the highest respect to, both Elder Andrew Lee Holloway, and Eno Primitive Baptist Church Durham, North Carolina at the request of the above said Church.

C. M. Mayhew

Frederick W. Rhodes

Committee.

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

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NO. 12

### CHARITY

The word Charity is used numerous times in the New Testament and by four different Apostles. Cruden gives it three definitions but concludes that most people take it to mean alms-giving to the poor and needy. Therefore the Revised version of the Bible renders the word, "Love" instead of "Charity".

This translation, no doubt, meets with the approval of the "wise and prudent", but to the regenerated, born again believer in Christ, no such change is acceptable.

Paul, the highly educated Apostle, used both words and if their meanings were synonymous there would have been no need for different words in the first place.

While none of the Apostles define Charity, Paul goes to some length to describe it. "Charity suffereth long and is kind" he says. "Charity vaunteth not itself; is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity but rejoiceth in the truth; beareth all things, believeth all things, endureth all things."

All these explanations describe the characteristics of Charity, but what else does it do? "Charity edifieth and never faileth". These are the two most outstanding characteristics, to our way of thinking. That which edifieth the new-born babe in Christ is from above and it never fails to reach the "Heirs of promise".

Paul concludes the thirteenth chapter of 1st Cor. by saying, "And now abideth faith, hope, and charity, these three; but the greatest of these is charity".

How great must charity be! It is

greater than faith; greater than hope and yet we hear so little said about it. How little are the manifestations seen among the inhabitants of the earth today!

No wonder the "Wise and prudent" wish to discard it and forget about it. They do not have it neither can they know it, for it is included in "These things" that Jesus had under consideration, no doubt, when he rejoiced in Spirit and said, "I thank thee O Father, Lord of Heaven and earth, that thou hast hid these things from the wise and prudent and hast revealed them unto babes: even so Father; for so it seemed good in thy sight." (St. Luke X;21)

Do we Primitive Baptist have Charity? Yes, those of us that have been born of the Spirit. Also anyone else, regardless of their church affiliation, regardless of whether they are church members at all, if they have been born of that Incorruptible Seed that liveth and abideth forever, they have Charity.

But what is Charity? some will ask. We should know since we are instructed to "Put on", "Follow", and "Continue" in Charity.

The "Wise and prudent" have coined a phrase— "Charity begins at home". This has been quoted so much and so often that many people think it to be Scripture. However it is not Scripture; it is not the truth; its author is the Devil.

The natural man looketh well to his own household; is vain, puffed up, selfish, unkind, impatient, thinketh evil and is easily provoked. He is dead to the knowledge of the Truth; having never been born again, and is without hope

and without God in the world. There is no Charity there. He may give gifts for selfish reasons or to be seen of men but never is a sacrifice made or suffering contemplated.

Paul concludes "Though I bestow all my goods to feed the poor and though I give my body to be burned and have not Charity it profiteth ME nothing." May we not assume that with Charity he would receive great joy in feeding the poor and comforting the unfortunate? If it were not for Charity the militant Church would cease to exist. The ministers would cease to labor. The household of faith would go unfed. The Apostle Peter admonishes, "Above all things have fervent charity among yourselves; for charity shall cover the multitude of sins." May we not conclude that where charity abounds there will be few sins to cover.

Then what is Charity? We all want to know, and since there is no acceptable definition that we have seen; may we not offer one that we hope will be acceptable to the household of Faith.

Charity is the outward expression of the love of God that has been shed abroad in our hearts toward our fellow man. This outward expression covers all the "Good works which God hath before ordained that we should walk in."

Does Charity embrace giving? Yes. While on this subject the Apostle Peter said, "Use hospitality one to another without grudging; as every man has received the gift, minister the same one to another, as good stewards of the manifold grace of God." Charity may be expressed in a friendly smile, a pat on the back or a sympathizing tear.

As we travel about the country, we occasionally find a church whose building is in despair. The grounds are grown up. The whole place is desolate. No one is interested enough to keep the floor swept or any of the little things that go to make the place look home like. What is wrong here? There is no Charity. Everyone is looking after his

own house and letting the house of the Lord go unkept.

Without Charity "I am become as sounding brass or a tinkling cymbal", said the Apostle Paul. Did he have Charity? Yes. Unto Timothy he declared "Thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, CHARITY and patience, persecutions and afflictions." This great Apostle who spoke of himself as the least, said by the grace of God he laboured more abundantly than they all, etc.

We are made to rejoice when we meet with brethren that always have time to do things for the church; that need not be reminded of their duty to the poor but manifest that they are fruit-bearing branches of the Vine. In conclusion, Brethren, ye that are spiritual, let us heed the admonition of the Apostle and by the grace of God put on, follow after and continue in Charity. "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)

For now abideth faith, hope, charity but the greatest of these is CHARITY.

Humbly submitted in love for the Brethren.

(Elder) Posie Ingram

SKETCH OF THE LIFE  
AND EXPERIENCE OF  
JOHN WILLIAM HAYNES (deceased)  
(Written August, 1927)

I was born in North Alabama, in Jackson County, November 7, 1863, of poor but honest and Christian parents. My father was William L. Haynes and my mother was Miss Margaret Starkey. I grew to manhood in Alabama and married Miss Jennie Johnson, December 25, 1881, and remained there until June, 1884. We moved to Eastland County, Texas, near Rising Star, and later bought land three miles South of Rising Star, in Brown County. Having a severe drought in 1886, we moved in 1887 to Pope County Arkansas, returning again



to Texas in 1890, where we have lived ever since.

Our marriage union has been blessed with twelve children, four boys and eight girls. Two girls and one boy died in infancy; one dear girl, Leola, died after she was grown and married; three boys and five girls are yet living, and are all married. I want to say by way of commendation to our children, that they have always been a pleasure to us, in that they have been so loving and obedient, showing us the honor and reverence due us as parents. They are all honest, upright men and women. The three boys and the two oldest girls are members of the Primitive Baptist Church, and the others have given evidence of a work of grace in their hearts. Also, we have one son-in-law, three daughters-in-law and two granddaughters who belong to the same church. So we feel thankful to the giver of all good for His wonderful love and mercies, which have followed us as a running stream from the earliest of our existence to the present. And I hope that it will continue to the end, unworthy though I be.

I desire now to pen a few lines which will give some expression of my little hope, of a change from nature to grace, through the channel of regeneration; or being born again, "Not of corruptible seed but of incorruptible, by the word of God which liveth and abideth forever." As far back as I can remember, I have had serious thoughts about death, and what would be the final destiny of the righteous and the wicked. But these were only momentary and soon forgotten.

My father died when I was only about nine years old, and this bore seriously on my mind for quite a time. Father and Mother were both members of the Primitive Baptist Church, and he was a preacher for several years prior to his death. I, though young in years, can remember him as a kind and loving father, and he was loved by all who knew him. I can remember only one

quotation of Scripture in his preaching: "And he said unto them, go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15-16.

My mother is yet living and is ninety years of age. When father died she was left with five little children, three boys and two girls. I was the oldest and only two of us are now living. Mother had a hard struggle trying to raise us, but with our help she managed to pull through. She taught us to work and to obey her, to be honest and truthful, and I am still thanking her for this motherly care.

At about the age of sixteen I was made to see myself a sinner as I never had before. I was so burdened for a time, but this seemed to pass off and I was glad to be rid of it. After a time the burden returned with greater force, and I was made to wonder why it was that this great burden of sin and guilt was upon me, since I had thought I was a pretty good boy. I had obeyed my mother, never used any profane language, was truthful, and had never taken that which was not mine, and tried to do unto others as I would have them do unto me, etc. Yet this would not lighten the burden under which I was laboring. After a time it passed off and I seemed to be at rest again, and I went on enjoying myself in worldly amusements with which I was surrounded.

As time went on, the burden would return at intervals, but with greater force, until I could find no rest of mind. I would try to pray and ask the dear Lord to be merciful to me a sinner, but my prayers would seem to get no higher than my head. I was brought to where I was willing to try anything that offered relief. I had tried all of my efforts and resolutions and found them to be a flat failure; I desired the prayers of Christians, so went up to be prayed for but found no relief.

I tried the "mourners bench" at different times, and they would there talk with me and pray for me, and tell me to put my trust in Jesus; just exercise a little more faith, etc., and He would save me. Well, I tried, as I had many times before, to trust Jesus and have faith in him that he would save me. I would exert, it seemed, all my powers to do this; but to no avail. I just couldn't for the life of me, believe that Jesus was my personal Saviour. I had read in the good book where it said, "Blessed are they that mourn for they shall be comforted." But this did not give me any relief, since I couldn't feel any comfort, — couldn't realize that I had ever been blessed and didn't know that I had ever truly mourned. So I concluded that mine was an odd and hopeless case; I lost all hope or confidence in anything that I could do, or that any of my friends could do for me, for this had been tried time and time again.

About this time, late one evening, I was going to visit my Uncle John Haynes, who lived about a half-mile away. On the way I turned off on a trail which led across a hollow where there was a secluded place among the tall trees. There, all alone, I lay down flat on my face to try one more time to implore the blessed Saviour to have mercy on me a poor, miserable, sinful wretch. I felt that I might never have that privilege again. I realized that if ever saved it would be through the goodness and mercy of God alone, and not by any power of effort of mine. I felt I had no claim upon God's mercy, and if I was eternally lost, it was only just; that, "If my soul was sent to hell, God's righteous law approved it well." I thought I was doomed, and without God and without hope, — not a friend on earth, and none in heaven.

After continuing upon the ground for some time, I arose, still feeling no relief. This was the darkest gloom of my life; I thought my doom was sealed. Just at that moment dear Jesus came to

my relief, "As the chiefest among ten thousand, the one altogether lovely." There was such a change in me that I can't describe it, nor find words to express my feelings. Everything, even in nature, looked so different. I can't find words to express it better than to quote the Apostle Paul when he says that, "The light was above the brightness of the noonday sun." My burden was gone, and I was enabled to rejoice in a Saviour's love. I could now view Him as my own personal, individual Saviour, and didn't have to strain a nerve trying to believe it. I wished there were someone present to tell it to. I could feel the precious promises of our blessed Saviour verified: "Blessed are they that mourn, for they shall be comforted." "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

I then thought that my troubles were over, and that I would hurry on down to Uncle John's, where I had started, and tell them all about it. But before I could get there, this thought came to my mind, "You had better wait and see if this is real, or only imaginary, before you tell it." So I choked it back and did not tell anything. When I got back home, I didn't tell my wife or mother, and had fully decided not to tell it, at least for awhile; but somehow it was found out. A few days after this, I attended a meeting in the neighborhood. I had heard that "Old Uncle" John Walden, a man about 60 years of age, had a few days before professed a hope, and when I went into the meeting house and sat down he was there, and when he saw me, he got up and came over and gave me a hearty handshake, something he had not done before, and without saying a word. I thought I could see the image of Jesus in the expression of his face, and I trust he did in mine. This was a real feast to me. Though I don't believe a word was passed to give away anything on either of us, that hearty handshake and that lovely countenance was enough. It

told the tale. This is one of the bright spots now in my memory which I cherish, and is the reason I mention it. But the one which I cherish most, is the time and place where I hope that God for Christ's sake pardoned my sins.

This was in the hills of North Alabama in the summer of 1883, and if I ever visit that country, I shall try to find that spot. The very memory of it is sacred to me. I have had many doubts and fears and have been ready many times to throw it all down as just a myth and give up in despair, then my mind would run back to this time and place, and it would encourage me to press on the few more days of my sojourn here in faith. There was something done for me there that I cannot doubt, and that is the great burden which I had carried so long was removed, and has never returned. This is evidence to me which has been a great prop in time of adversity, and I would not exchange it for a world like this.

(to be continued)

Selma, N. C.

Elder R. W. Rhodes,  
Lillie, La.

Dear Elder Rhodes:

I received the two books yesterday, and I don't believe I will be able to express my appreciation for your thoughtfulness in sending them to me. After my name and address was in the Landmark, I had hoped to hear from some of the brothers and sisters, but I hadn't dreamed of someone being so nice as to send me books.

Truly the Lord is good to me, for all along the way there is just enough comfort and encouragement to last until the next time He has comfort in store. The books with your note in each, was just that to me.

I have had my name with the Primitive Baptists seven years this May at Beulah Church in Black Creek Association. My natural father was pastor there for forty years before he died, and he had been dead nine years when

I asked for a home with them. There were several years before asking a home with them that I did not go to this church very often. I felt that I was the worst one of Papa's children and that he surely couldn't have any fellowship for me if he were alive; and I was afraid they would take me in just for papa's sake, and I didn't want to deceive anyone. Even up until Friday night before they received me on Sunday, I said I would never join any church until I had to. Saturday I was at Beulah Church and was made willing to ask for a home there.

It would take books to contain the things that come in my feelings these seven years. It began when I was yet standing up after they had given me the right hand of fellowship. Within me was suddenly the awful feeling that I had persecuted one of God's little ones, and this one was my little boy. Months before he had asked me if he could be baptized. Just to put him off (he being so young), I said for him to wait until I went, then he could. I had been in so much trouble I had forgotten about promising that. He was not there when I was received; and when he found out that I had joined, he buried his head in his arms and wept. He was seven years old and the only child I had. He told me I had promised he could go when I did. I told him he could join at the water, if the Lord told him to it was alright. We hardly understood his feelings at the time. He gave as his reason for wanting to be baptized that the Lord had been good to him. At the water's edge I asked him if he felt alright in not going, and he said, yes, the Lord hadn't told him to. He seemed to be so relieved after I was baptized.

After being received I was in so much trouble that I went to the tobacco barn to try to pray. My prayer was, if it was right for me to be baptized that the burden would be taken away. This continued until six o'clock next day and then ceased. I was baptized by our pas-

tor, Elder W. E. Turner, and about three hours afterwards I was more troubled and burdened than ever. I again tried to beg over and over that evening and much of the night. The next morning, while washing dishes, suddenly heaven was there. Mortal tongue cannot tell the happiness that was mine, — such love, joy, peace and happiness. It was such that from that instant on for six months I hoped that I wouldn't see the sun rise here in this world anymore. I longed so to go to that heavenly home. After I had finished drying the dishes and was putting them in the safe, suddenly the Saviour appeared before me, hanging on the cross. I could see Him moving as in the agony of death. There came over me the feeling that he was innocent and was suffering for me the guilty one. I felt so low to think my sins had put him there. I was walking on holy ground.

The feeling of hoping each night that when the sun arose next morning I would be in that heavenly home lasted until my little boy was struck by a car and died the same night. I could not want to take away from him what I had so longed for myself, so I was more reconciled to his going.

In the meantime, the thought that I had persecuted one of God's little ones kept coming back as a thorn in the flesh, and I was much troubled. But each time I was brought low, passages of Scripture were given to me to lift me up and comfort me. During the seven years this has been so with me.

I wonder if you can have any fellowship with this experience. I had no intention of writing any of this, but only to thank you for the books and your thoughtfulness. I hope to be thankful to God for all things, realizing they all come from Him. I have just touched on part of my experience and have not mentioned the ten years of torment I was in before asking for a home with the church. The last few weeks I was in the pit of torment is more than I can describe.

I hope you will be given a mind to pray for me.

Roda Collier Cox

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Palastine, Texas  
July 16, 1952

Dear Brother Spangler:

Thanks for your recent letter. I shall be very happy to receive your "History of Welsh Tract Church" when it is published. I have never attended this historical church, but have heard so much about it through my sister and niece, Sisters Grace and Helen Jones. They loved to go there and were regular attendants during their sojourn in the East. Elder Lefferts was the pastor at that time. Helen has some pictures of the church house and cemetery and groups of people which she took during those years.

I feel that I must tell you of the meeting of Mt. Olive church which I attended last Saturday and Sunday. We were all happy to be there and rejoiced to see the manifestation of God's power and mercy and love throughout the services. You may remember that I wrote about Brother R. B. White and mother uniting with that church last May and that he was awaiting baptism. I am happy to report that at the proper time his father, Brother M. L. White, his wife and two of his sisters went forward and asked for a home in the church. The wife and father had come to the church prepared for baptism if they were given the grace to take up their crosses and follow their Lord and Master through evil as well as good report; but the sisters had come to hear the preaching and witness the baptismal services. When they left their home they had no idea that they too would be baptized. But God's power moved both, and they arose at the same time and went forward hand-in-hand before the close of the song, after their father and sister-in-law had gone.

They each talked so humbly of God's love and mercy towards them: they

loved the doctrine that was proclaimed at that church and wanted to be taken into the fellowship of the church. The father said he had loved the church and its doctrine for over forty-two years, but had been such a rebellious sinner, and that at this time he didn't come of his own will but was made willing by a higher power, and was ready to humbly submit his case to the church, and wouldn't blame them if they didn't take him in as he was such a miserable, wretched sinner. The sisters said they had felt the love of God in their hearts for several years and had tried to live a good life in their churches but were never satisfied. Now they were willing to lay aside all their former associates and the social allurements, etc., if they could only find peace and have a home with God's humble poor. The wife told of her love for the church the first time she heard the doctrine preached.

They were all received into the church as candidates for baptism; after which they were received into the full fellowship of the church. The sisters were provided with baptismal clothes by the church members so that the family could be baptized together. After lunch, all repaired to a beautiful lake for the baptismal service.

It was a beautiful scene to see five members of one family standing in the water with the minister, and see them all baptized in the name of the Father, the Son and the Holy Ghost. Not only the little mother, uncle and aunt were over-joyed at the sight, but all present rejoiced with them. They were all so happy and their countenances, and that of the silver-haired pastor, were beautiful as they stood in line to receive the hand of Christian fellowship. The minister said it was the first time he had ever baptized so many in the same family at the same time.

I am sure that those who knew Bro. M. L. White's father, Elder R. E. White, a prominent preacher in East Texas during his lifetime, will be happy to

read about the manifestation of God's love and mercy toward this happy family. These things prove to us that God is caring for his own and will bring them to his banqueting house in the day of his power. "Many are called but few are chosen."

The militant church is made up of the chosen ones who must bear witness and declare the goodness of God in this world until the second coming of Christ. There will be a visible church when he comes again to receive his own, — all that have been called from nature's darkness into his marvelous light of love and liberty, wherever they may be. If they have been born of his Spirit, they have been cleansed by his blood. It matters not what organization they belong to, or if none at all, all that will ever see Heaven and Immortal Glory have been justified by the blood of their Redeemer, and by no righteousness of their own, — saved by grace, which is the gift of God.

I feel that it is the Spirit of God that makes me lay aside the things of this world and journey to some meeting house each week end, taking others with me. At times I feel that I just can't go the next week end and that I just must stay at home and attend to my own affairs closer. Then these words come to me, "Seek ye first the kingdom of God and his righteousness, and all these things will be added to you." "Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself," and I find myself just as eager to go on the next week-end. There is surely something that draws us to the house of God, and we are always glad that we went.

I wonder when I am on the hill-top after such meetings as I have described, that I should ever doubt or fear again. But we must be made to realize that all our strength comes from above. It is in Him that we live and move and have our being. Even though the intervals may be of short duration, it is certainly

a heavenly blessing to be carried above the torments of this sinful world and to get fleeting glimpses of the matchless beauties of God's Kingdom, His all-wise plans and purposes, His power, His love and mercy to poor sinful creatures here below.

I am sorry to relate that the sister I saw baptized in April, and her beloved companion have been called to pass through deep sorrow the past few weeks by the sudden death of a son. But she and husband were both at church Sunday, and said they had both been upheld by the power of God, and sustained by his love and mercy to carry on. I pray God to be with them and all others who are bowed down in grief and sorrow.

May God bless his dear children wherever they may be throughout this world, and cause them to sing praises to his holy name. May God's blessings continue to rest upon the dear old Signs of the Times and it's Editors that it may always bring glad tidings of great joy to all it's readers, is my prayer.

Mrs. Velma Jordan French

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Salisbury, Md.

Editors of the Signs:

I am sending you a copy of a Circular Letter which is so comforting to me, I feel that others would enjoy reading it too, if you have space for it in the Signs.

Stella Parsons

*Circular Letter written by Elder T. M. Poulson, taken from the Minutes of the One Hundred and Twenty-Second Annual Session of the Salisbury Old School or Predestinarian Baptist Association held with the Snow Hill, Church, Worcester County, Maryland, October 19, 20, and 21, 1904.*

"The Salisbury Old School Baptist Association, in session with the church at Snow Hill, Worcester County, Maryland, October 19th, 20th, and 21st, 1904, to the churches and messengers

composing the same, sendeth greeting.

"Dearly Beloved in the Lord:

"Time with its rapid wheels has brought us again to the anticipated time of our annual meeting in an associated capacity, and if we follow the line marked out by our fathers, and observed from year to year by this association in preparing this Circular, we shall have to cite you to some portion of the word of God, and to what we may discover it contains for the the help of the Lord's people. To this end we will refer you to the first, second and third verses of the fourteenth chapter of the gospel of the evangelist John:

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." These saying of Jesus no doubt were intended to minister comfort to His disciples after He should be taken from them in person. He knew what was in store for them, though they did not, any more than a heaven-born soul does today, while yet in his earliest love.

Jesus knew that the time was coming when the disciples would be overwhelmed with disappointment, and that this would involve them in trouble. They were to be soon driven from their present mansion, which was one of hope, of rest and perfect peace; for their hope was that He would redeem Israel literally, though not by the shedding of His blood, but in some other way. So He speaks these words to them as an antidote when it should be needed by them.

When their present hopes were gone, and the sun of His presence was blotted out, and they came into a second mansion, what wonder and surprise seized upon them. They could not mourn before, but now they could do nothing but mourn over their sad experience

in passing from the first to the second mansion. Now they can remember what He said to them: "Let not your heart be troubled." Why? For "ye believe in God." That is, ye believe in what holy men have written concerning Him; and these holy men spoke of His sufferings, and the glory that should follow.

We understand the mansions spoken of to represent the different dwelling-places of the disciples all the way through this life; and not only of the twelve, but also all of His disciples in all ages of the world. "In my Father's house are many mansions." The number will not stop with the two that we have named, but there are many.

The disciples must be reminded that these mansions are all in the house of God, and are not found anywhere else, and all they that are in the house are they that dwell in these mansions, and each one must at times dwell in all of them, even though they are many, in order to have fellowship, and to be one in experience.

We judge that when the scales, as it were, fell from the eyes of the Apostle Paul, he never thought of any other mansion, for he saw the glory of God, and went right on preaching what he had seen. But how soon was he brought to see another law in his members, warring against the law of his mind, which made him cry out, "O wretched man that I am!" Here is another dwelling-place, another mansion. And the same man was caught up to the third heaven, above the legal and gospel heavens, into the full consummation of it all. What a delightful mansion! These things are spoken with reference to frames and feelings.

In taking up the history or testimony of Paul during his life, see what a description he has given, not of one, or two, or three, or five, or twenty-five different conditions of mind, but of unnumbered conditions, forming the many mansions wherein he had dwelt. He does not say how long in each. Also take the life of the psalmist David, and

see the many mansions or dwelling-places of which he speaks. All the holy men of old are still living examples of this, and all these dwelling-places, and all who dwell therein, are in the hand of God.

We do not think it would be instructive or edifying to the people of God to present these mansions as though one mansion applied to one child and another to another child. This would be to say that each one dwells but in one part of the house of God. Why is it that the Lord's people are brought so closely together and are so endeared as they give an account of the road they are traveling, and of their different dwelling-places? It is that each one's heart responds, and says, I have dwelt there and there. Here is one of the ways by which we find out that we are in the house of God. We have found so many dwelling-places when faith is triumphing and Jesus is near. What blessed mansions are these. But when one is left in a state of questioning and unbelief, what a different mansion! When one's path seems to be lit up with the light of life how beautiful does the way appear. There is a mansion when darkness, such as can be felt, falls upon us. Then how desolate we feel and we say, "There is no one like me." When all know more or less of these things for themselves then each is a witness, and the same gospel is glad tidings to each one. Then having these marks invisible when the visible house is in order, and its order is declared, each one finds himself or herself dwelling there, having passed in and out, each in his measure, in all these different mansions.

The author of this writing, during the fifty-three years of his pilgrimage, has been in and out of all these peculiar dwelling-places, sometimes rejoicing, sometimes mourning, sometimes believing, sometimes doubting, sometimes the spiritual sky clear and beautiful, and at other times dark and fearful; sometimes caught up to the third

heaven, and seeing the glory of God beyond the power of tongue to express, and at other times feeling that the pains of hell have taken hold on him. Sometimes wanting to read the Bible and yet cannot, and at other times no interference can hinder; sometimes seemingly in prison and unable to come forth by all the effort that he can make. These and many other changes to our mind make up the many mansions, and if we did not believe, as we have for a long time, that these different places constitute the finishing of the house of God, we should have sunk in despair. So much for the mansions.

He said, "I go to prepare a place for you". We do not think that He meant here the heaven of immortal glory, but to open the way by which we are prepared for that world. Heaven has been the home of the elect of God from all eternity, as was Canaan the home of the seed of Abraham. But the law with its demands must be met, and the sword of justice taken out of the way, and then the Spirit begins to make its call, "Arise, shine, for thy light is come, and the glory of God is risen upon thee". Now the house of God is set up within these scattered pilgrims and strangers in the land. He has come without sin unto salvation to set up or establish the place which He has prepared for them. We call it the church of Jesus Christ, the pillar and the ground of the truth.

There He has established his name as a King who shall reign in righteousness, and here He has authorized his twelve Princes to rule in judgment. His glorious reign and the sweet decisions or judgments of his Princes, form the drawing magnet of the place thus prepared; and this magnet has more power or control over the circumcised in heart and ears than all the pipe organs and well arranged music can ever have to the natural mind, because Jesus is there; and Jesus lives in them, and walks in them and dwells in them. Thus He is fulfilling His word, steady-

ly drawing and receiving them unto Himself.

While His church is in the world, it is not of the world, but is separated from it.

These sorrowful strangers are brought together, and find that their lives for a certain length of time have been alike, dwelling in tabernacles, as it is declared, with Abraham, Isaac and Jacob, and with each other in all these varied mansions. How they love to talk with each other of the glory of these places to which they have been brought; and also to speak of the power which has caused this great wonder to appear with might. The psalmist said, "Beautiful for situation is Mount Zion".

All these things, brethren, does God do for His people here in time to bring them and to keep them in touch with the fullness of His glory, that glory which awaits them in the realms of immortality, when He shall finally bring them to Himself. They come to remain, for His glory holds them as the magnet does the needle; they cannot get away from the magnet. They are drawn by the power of God, kept by the power of God, and all will terminate in never-ceasing praise to His great name.

T. M. Poulson, Moderator  
John H. Truitt, Clerk  
George W. Adkins, Assistant Clerk

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Decatur, Ga.

Dear Elder Spangler:

Since your visit to my home, I have wanted to write to you, for I felt that I had done despite to the Spirit of Grace. I truly thought we had a wonderful association, and just to say I enjoyed it, did not half express what I felt. When Elder Nash asked me to say a word, I could not; and in a moment my joy was turned to heaviness and mourning.

I have been searching my mind and heart to see if there was any evidence that the Lord had ever dealt with me.



Many experiences came into my mind, of which I will try to tell you a little.

My father belonged to the Primitive Baptist Church as far back as I can remember. As a child I heard him talk on the Scriptures many times, but at that time it did not interest me very much, yet I was always ready to try to defend his church. I went to different churches and to Sunday School, and was embarrassed many times when friends and others insisted I join the church. But I could not join, believing even then you have to have an experience of grace.

There came a time in my life after I was married that I was troubled over my condition. I searched and pondered over it for a long time, trying to ask the Lord to show me the right way. I went on this way without any relief until one night I stayed awake almost all night thinking on these things, and at last begged the Lord to show me the truth and what I must do to be saved. The Saviour seemed to appear to me and say, give up the world and come follow me. He led me down into what appeared to be a grave, yet there was no water in it, — the pool I was later baptized in looked like this same place.

I was convinced the Primitive Baptist was the true church, and I have never doubted it since. I arose with the desire to be baptized and told my husband I wanted Elder Cook, who was the Old Baptist minister in the town where I lived, to preach my funeral if I died, for I felt I would die; but if I lived, I wanted him to baptize me. This he did some twelve years later. I went through many trials and temptations during these years, always with the desire to be baptized, but felt that I had no experience and could not go before the church. By not making a public confession, I felt I was denying Christ. The Scripture that says, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I

also deny before my Father which is in heaven," often came into my mind. Once in a dream, I was in the church and someone came and gave me a bottle of milk. I said, I know I am not ready to join the church for only babes drink milk and strong men eat meat; not realizing the Lord's people are all babes in Christ Jesus, and grow in grace and in the knowledge of the truth.

I struggled along realizing I could not do the things I would, and that there was no good in my flesh. I had come to my row's end and I felt I could stand it no longer, and I asked the Lord to give me some evidence to go by. In a dream, I was going down to the water to be baptized, when suddenly I looked down and saw I had my sister's clothes, but I thought it was alright, she would not mind. As I reached the water's edge where Eld. Cook stood in the water, I stopped and said, Elder Cook won't baptize me for I have no word. I awoke, and these words came to me: "In the beginning was the Word, and the Word was with God, and the Word was God." I was made to understand I was nothing myself and couldn't of myself do anything. I resolved, if the Lord would spare me to get to the meeting, I would ask for a home. This I did and was baptized the 4th Sunday in April, 1929. I did not tell anything of what I have written, only saying, I believe Jesus is the Christ and that I loved his people.

I have always felt so weak, little and unworthy, never able to express my feelings or defend the truth, or speak to His praise. Is there anyone like me? Remember me in prayer, if you have a mind to.

I am turning this over to Brother Nash to read first, and if he thinks there is any truth in what I have written, to send it on to you as a relief to my mind.

Remember me to Sister Spangler. Hope you will both visit us again.

In both fear and hope,  
Alice C. Morgan.

Lawrenceville Ga.

H. L. Rogers,  
Denton, Ky.

My dear brother in hope:

Somehow I feel to address myself this morning to the saints of God, to all whose hope the Lord is. The cause for this I do not understand, for at this moment the subject matter is not very clear.

However, I have always the encouragement of the Scripture recored in feared the Lord spake often with one another." The Lord has said that these shall be his in that day when he makes up his jewels. He does not speak of making any jewels, but of making them up, or gathering them together unto himself. If my name is written in his book of remembrance, I feel that it is alone by his will, his grace and mercy; and that it is not there as a reward for any work of righteousness that has ever arisen out of this poor worthless lump of clay. If any righteousness indeed has arisen, it has come from the Lord, for the Lord is our righteousness. If I know anything about myself, Micah 7:8 expresses my feelings: "I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause and execute judgment for me; He shall bring me forth to the light, and I shall behold his righteousness.

This, and other Scripture which we are given to meditate upon, if followed through will lead directly to Jesus Christ. He is the warp of the Scriptures, because in the beginning was the Word, and the Word was with God, and the Word was God. He is the king pin which binds the old and new testament together. He is the sole Mediator between God and man. He stands as the grand connecting link between the old and new covenants. He was a subject of the old covenant, but the new covenant is subjected to him. Naturally speaking, the terms old and new refer to the relative age of anything in time. But not so with the covenant of law

and the covenant of Grace. Both of these covenants are as old as God himself, who is from everlasting to everlasting. No human mind has the capacity to evaluate everlasting to everlasting. There are some things man can never know. The secret things belong to God, but that which is revealed, unto us and our children. (Duet. 29.)

Thus we see that what may be older than the hills, may become very new to us when first revealed, but to God, the Father, Son and Spirit nothing is new; for they have been of one mind, unchangeable, the same yesterday, today and forever. Old and new relate to man and not God, for, as I understand it, God is one eternal now. The things which are yet to be accomplished within and for the children of God will certainly be new to the beneficiaries of His grace; howbeit, they are timelessly aged in the mind and purpose of their God. One writer says concerning our hope of the resurrection, "It doth not yet appear what we shall be." Another, emphasizing the forward look asks, "For that which is seen why do we yet hope for it."

It is quite evident that Sinai's covenant, which appeared at it's appointed time, was new to the children of Israel. Doubtless many of them felt it to be the untimate of God's grace and mercy. Why should they not? Their cries had gone up to him and he had heard them, and with a mighty hand had delivered them from bondage. It was not necessary that one javelin should be thrown, nor one life given for this delivery. On the contrary, the Egyptians, moved with a natural fear of the terrors of the Almighty God of Israel, literally urged them to go out and furnished them with the goods for their journey. Because the three are one God, it does not require any stretch of the immagination to see and believe that God, the Invisible Son, was in the midst of Israel in all her travels, being typified by Moses; yet very few of Israel perceived him in any way, even as it is today, many

are without faith and understanding.

However, all the prophets, beginning with Moses, were blessed to envision him by an eye of faith. Only to them to whom He was revealed, in my opinion, had any inkling of the significance of the lamb's blood upon the lintel, and the sacrifices upon the altar. The apostle tells us, "They are not all Israel which are of Israel." Moses, in perhaps the most beautiful and sublime chapter of the Scriptures, Deut. 32, describes national Israel as a very froward generation, children in whom there is no faith. He shows that God charges them with all of this: a nation void of counsel, neither is there any understanding in them. It appears that even under the legal covenant God required faith and understanding. The New Testament writers tell us that without faith it is impossible to please God.

Deuteronomy 32, also shows that God has secret things laid up in store, and sealed among the treasures. One of the things which was sealed by the will, foreknowledge and pre-determination of God was that LEGAL MINDED ISRAEL should never see that the Gentiles, by the grace of God, should in the fullness of time become fellow-heirs and partakers of the favor of Israel's God. They had no mental or spiritual perception of this New Covenant, in which the righteous laws of God would be taken from the cold inanimate stones and stamped within the heart. They had no faith, no counsel, no understanding of this covenant, in which God would do for men that which they could not do for themselves. They did not understand grace without merit. With few exceptions, I am told, it remains so with all national Israel to this very day.

Yet Peter told them on the day of Pentecost, "The promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call." At this time Peter had not seen the vision of the sheet let down, nor received the command not

to call unclean what God had cleansed. Yet on the day of Pentecost he was moved by the Spirit to, "Enlarge the place of Israel's tent, stretch forth the curtains thereof, lengthen the cords and strengthen the stakes"; so that the afar off Gentiles, the unclean nation should be embraced in the mercies of God.

I believe this declaration to have been the beginning of the revelation of the "universal" gospel. The "all men" of the Scriptures does not embrace every son of Adam, but embraces the nations, both Jew and Greek, who are the called of God, and whom he has cleansed. Keep in mind that the newness of the New Covenant is to man, not to God who alone can do whatsoever his soul desireth. The "universal" Gospel does not guarantee universal salvation; for the Scriptures plainly teach that God has chosen in Christ Jesus and called out of the world a people for his name. It is only those whom God foreknew that he predestinated; it is only those whom he predestinated that he called, etc. (Romans)

There is much more that, if time and space permitted, I would be pleased to have the Lord lead me through, but I shall content myself to commend to every Gentile sinner who has ever felt the warmth of the Holy Spirit, the fulfillment of the new covenant in his soul, these words by Paul to the Ephesian brethren, beginning at 2:11, but especially these words, "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." This is the true Israie of our God, of which national Israel was only the type.

It is my earnest hope that you may read this with a tolerant and charitable mind, and if it is erroneous, don't believe it. None of us can do anything against the truth only for it. That this is the truth is the hope of this poor

sinner, saved by grace, if saved indeed.

Yours in hope of the calling of Israel's God.

J. B. Duncan

#### TAKE NOTE

There has been some delay in getting out the history of Welsh Tract church. The money sent in has been properly credited, and we hope now to have the book ready about January.

Editor

#### VALUABLE BOOKS FOR LOVERS OF THE TRUTH

HASSELL'S CHURCH HISTORY and GILL'S, BODY OF DIVINITY have long been out of print, but are now available at modest prices. All who are acquainted with the writings of these authors will be glad to own and read these two books.

Prices postpaid are as follows: CHURCH HISTORY, \$4.85; BODY OF DIVINITY, \$5.00. Order them from:

The Signs Office

#### NOTICE

In changing the printing of the paper from Annapolis, Md. to Danville, Va. there has been considerable delay in setting up dates, changing addresses, and entering new subscriptions. Part of this delay was due to an oversight in our former printer in making changes. We are now bringing the list up to date, and apologize for the delay. Your money has been received and properly credited.

D. V. S.

#### EDITORIALS

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#### CHURCH ORDER

In setting forth some thoughts on this very important matter, we do so with no thought to dictate to our brethren, but with the thought in mind to present such things as we understand them to be the order of the Lord's house. I fully realize that anything we might say on the subject must be in accordance with his word, and the spirit of the Gospel of Jesus Christ if it is to be of profit to anyone. This is a very important subject, and the writer feels very sensibly his own dependence upon an unerring guidance in the matter, hoping that God will bless what is said to his glory, and a better understanding among our people.

Each Church a Sovereign Body

The meaning of the word church as we understand it is, "An assembly called out". It has generally been recog-

nized by our people that each church is independent in matters of discipline, and I will here quote the 12th. article in the Articles of Faith of both the Upper Country Line, and the Lower Country Line Associations, and in many others, in substance. "We believe that every church is independent in matters of discipline, and that associations, councils and conferences of ministers or churches, are not to impose on the church the keeping, holding or maintaining of any principle or practice contrary to the churches judgment".

In the commands given unto the churches by the Apostle Paul, these commands were to the churches. Sometime the instruction was to a certain church, at other times it was in a general way, but always to the church. The instruction to one church as to their dealing with transgressions would apply in principle to all. 1 Cor. 4:17, "For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach *everywhere* in every church.

In the fifth and sixth chapters of First Corinthians, (Please read them) we notice that there were various offenses the Apostle referred to, and gave express command to the church as to how to deal with them. One of them was fornication, and the church was commanded to, "*In the name of our Lord Jesus Christ, when ye are gathered together, and in my spirit, with the power of our Lord Jesus Christ. To deliver such an one unto satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus.*" We would apply this in the same way as, withdraw from everyone that walketh disorderly.

The Apostle further writes upon the matter in the 5th. Ch. 11th. V. "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard,

or an extortioner; with such an one not to eat."

It appears that the church is forbidden to eat, (Commune) with such an one until such time that the flesh is destroyed. They are to be delivered unto satan for the destruction of the flesh; until such time repentance has been manifested by turning from whatever sin he has been committing. This destruction of the flesh is to our mind the evidence in the life of one dealt with that the offense that led to their separation from the communion has been subdued by God's abounding grace, to their good.

The minister, as an overseer of the flock, is to reprove, rebuke, exhort with all long suffering, and doctrine. He is to cry aloud when he sees something in the church that is dishonoring to the cause. If he fails to do so then he himself becomes a partaker of the sin. He is hiding that which should be exposed. Churches look to their undershepherds for advice, guidance etc. and if he tolerates the things that are expressly forbidden in the word, and fails to bring the matter before the brethren there is a loss of confidence to a certain extent in his guidance.

The question is often asked, What shall we do when a church divides over a matter, and cannot see eye to eye. In some church rules there is one that reads about like this. "If a minority be grieved at the action of the majority, they shall immediately make it known, and if satisfaction cannot be obtained, help shall be called in from sister churches." This is the substance of this rule, and is in many other church rules. This is a good rule, and if observed, we believe would help often in seeking a common understanding of problems. The majority should always be willing to seek counsel with their brethren when these conditions arise, and the minority be willing to also counsel with sister churches about such matters.

In divisions in a church or association

it is often the case that both sides are more or less to blame. Rushing in by outsiders, and taking sides often lead to more confusion, and division. These matters should be confined to their immediate locality, and especially where no point of doctrine is involved. . "He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears." Prov. 26:17.

In briefly reviewing the matter there are a few things I believe we would do well to keep in mind. 1st. we are to recognize the sovereignty of each church, and its independence in matters of discipline, and when a man does not hear the church, let him be as an heathern and a publican.

2nd. when a man's conduct is such that it is offensive to other churches, and the church fails to carry out the plain teachings of God's word in the matter, that church should be left to it's own affairs and not communed with by other churches until such time that the plain command of God's word is complied with. Yet this church must be left to it's own affairs, hoping God will show them the error of their way.

3rd. All confusion should be left where it starts, and not be meddled with by outsiders, nor sides taken quickly with either side in a division.

4th. Where division exist both sides will be willing to labor for reconciliation.

Now let us consider John's message to the seven churches in Asia, while he was in the Isle called Patmos. Though there was much fault found with them, yet the word of God to them was to REPENT. Let us examine the salutation of John to them. "John to the seven churches which are in Asia: Grace be unto you, and peace from him that is, and which was, and which is to come: and from the seven spirits which are before his throne.

And from Jesus Christ, who is the

faithful witness and the first begotten from 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.

And hath made us Kings and priests unto God and his father; to him be glory and dominion forever and ever. Amen.

I John who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the midst of the Isle called Patmos, for the word of God, and for the testimony of Jesus Christ.

I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

Saying, I am Alpha and Omega, the first and the last: and what thou seest, write in a book, and send it unto the seven churches which are in Asia."

The language speaks for itself. Though there was conditions in the several churches that they were commanded to repent of, or turn from, yet he desire that they receive grace and peace from Jesus Christ, and they are warned that unless they repent the candlestick will be removed out of it's place.

Instead of declaring non fellowship for these churches, John is admonishing them through the spirit to repent. They are **STILL THE CHURCHES** of Jesus, and the spirit is speaking to them through the Apostle John.

Finally, brethren may we be given patience to wait upon the Lord: to be patient in tribulation; to be kind to one another, always remembering that as poor sinners in the flesh we need the tender watch care on each other for one another's good, and his glory.

D. V. S.

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## EDITORIAL

"Beloved, when I gave all diligence to write unto you of the common salva-

tion, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints; for there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how the Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not." (Jude 3:5).

Every minister that God has called, loves the churches that has been purchased by the blood of Jesus Christ, and over which the Holy Ghost has made him overseer. Unless I am mistaken in my call to the ministry, I desire that those little flocks which I appear before, be strongly indoctrinated in the truth. If a man is called of God to preach, *and grace is given him*, he will be found faithfully contending for sound doctrine, sound practice, and a godly walk among the saints. *And just as certain as he is blessed to that end*, his churches will not be carried about by every wind of doctrine that comes along.

As has been proven to the exercised mind, this writing is to the household of faith. If there is one excluded from this letter of Jude's then it means one that has not been sanctified by God the Father; one that has not been preserved in Jesus Christ; one that has not been called. Such cannot be, and if any have imbibed such an erroneous, Babylonish, blasphemous doctrines, may the Lord bless us with an unction from on high to know better. It is to the beloved, to you that were set apart in the eternal covenant of God before the world was, that Jude gave all diligence to write about this common salvation. Since we could not make sensible reading matter out of the Bible without the 'we' and 'you' and 'us', it follows that

everyone is included in the allusion to the common salvation. I know that this is likely to be denied, since it has been so many times, but I feel to take my stand upon the scriptures and on the correct usage of our language that this common salvation applies to everyone included in the first verse.

I do not desire to make any pause just here but to pass on and say that everyone to whom this common salvation is applicable, is the recipient of that salvation. The simple definition of 'common' is this: belonging equally to more than one. This is the experience of the Lord's dear children; it is the teaching of the Bible; it is the true and correct meaning of the written language. Thus, it is good resting ground; it is a complete fulfilment of every desire and aspiration that every child of God has ever had.

Not so many months ago I spoke in the Saints Rest church in Dallas, Texas to an overflow crowd of Primitive Baptists, some of whom were not in fellowship with the doctrine of God's sovereignty over all things and events. During the lunch hour a dear sister who had read after me for years in various periodicals, and who seemed (and I indeed believe was) to be interested in the things of the Spirit, said unto me, do you mean that the salvation of God's children in time is so sure that they do not lose any of it, and that it is such forceful work when wrought in them that they go forward doing the things commanded in the scriptures. Oh, how I felt my inadequacy to reply to this inquiring child, yet there was a delight in my mind to speak of the glorious wonders of the salvation that is of the Lord. I referred to the church as they journeyed from Pentecost. After Peter's preaching (which was brought about by what the Holy Ghost accomplished), there was a glad reception of it. He exhorted them as Jude exhorted them. It was effectual that day; it is still effectual in this day when it is of the Lord. Why, I

asked (and I am asking now), am I, together with my brethren, censored for preaching the effectual work of God in his children, seeing that these all, all, continued stedfastly in the apostles doctrine. The continuity of this traveling, together with manner of it, is so glorious to the Lord's people. Will you notice that? They continued, *and it was in a stedfast manner*; it was in the doctrine that the apostles preached: they were in fellowship; they broke the bread; they continued in prayer; the apostles did many wonders and signs; fear came upon every soul; all that believed were together; *and they all had things in common*; they all sold their goods and parted them to all; they continued daily in accord in the temple; they broke bread from house to house; they did eat their meat with gladness and singleness of heart, praising God and having favor with all the people. *And the Lord added to the church daily such as should be saved* (Acts 2). Then I went on to speak of this being true with the church in its organic body as well as those on the outside. Thus, this inquirer was satisfied about what we believed about time salvation, but she thought that predestination was preached in a way to license men to sin. As gently as I could, I referred her to the fact that it was wicked hands that crucified and slain the Lord Jesus Christ; but that it was only *after* he was delivered to them by the determinate counsel and foreknowledge of God; that they were all, gathered together to do what was done. But, said she, did the gathering of them together make God the author of sin? I asked her if Pharoah committed sin in his dealing with the children of Israel. She said yes. Then I told her that God raised him up for what he did do, and that the "raising up" of Pharoah and the "gathering together" of the hosts that crucified Jesus was by the same power, but that what they did was by their vile and wicked nature, and was not all worked in them by the Spirit.

Further, when this kind of predestination was preached to this stedfast and continuing church, that they all were in one heart and soul.

At the time of this incident in my life, I felt that it was necessary to speak to this dear child of grace. Not that I felt that it was optional with me, no sir, not that kind of conditional doctrine, but I felt moved in tender compassion to speak of the salvation and sovereignty of our God. Now drive a stake there. We hope to return to it. The Lord chose the apostles; he qualified them; he sent them. In all the lids of all the Bibles, there is not the least intimation that any apostle ever had to go to school to better fit him for preaching. We know, beyond any doubt whatsoever, that Paul did not choose this way, and, having been chosen, that he did not go to school to better preach. We know that necessity was laid on him. Mark that 'laying' well, and mark that that was 'laid' well. This is solid hard corn; this is the common salvation. That necessity that was laid on Paul, is laid on all. If a thing is not necessary, very well, squirm out of it, but when it is done, it carries it's own testimony: it was not necessary to begin with. But that necessity which was laid on Paul was *necessity* and not volition of the human will. And that 'need' that Jude wrote to the Lord's people was laid on him. Was it effectual? The answer is that he did write, and that he did exhort. And as Peter's exhortation was profitable and produced continuity in service, I feel just like saying that when the Spirit of the Lord takes the things that Christ has given his ministers and shows them to us that there will be action and service. And it will not be mixed with fleshly walk and talk. It will be acceptable service, for if I remember aright, Paul prayed for grace to that end. And for fear that I may be misunderstood, and as a result, misrepresented, I want it definitely understood that I believe that it is right to do right and never right to



do wrong. I had as soon have (yea, I had rather have, for they would at least be better neighbors and citizens) a conditionalist that was honestly looking at the scriptures in that light, than to have one that thought that they authorized the children of God to drink whiskey, get drunk, and carouse around.

If God does work both the will and the do in his people, it seems that it will be at the right time, does it not? And, if he does work it in them, it is his word going forth out of his mouth, is it not? If it does go forth out of his mouth it will prosper in the thing where unto he sent it, will it not? Then this word going forth out of the Lord's mouth into the mind of Jude produced prosperity, didn't it? It prospered to the extent that Jude wrote. Unless the Lord has quit sending forth his word from his mouth, it will prosper today in his people in the same way that it prospered in Jude. Just as there is prosperity, there is action—loyal, willing service to God. I have read my histories carefully and as far as I have found there has not been a time since Jude wrote this letter when the church was not contending earnestly for the faith once delivered to the saints. Just one time in my life for any length of time and any degree of depth, was I permitted to slip into error in thinking that we, as a people, were about to die out. I did think it for a while; I acknowledge that the sin and lack was in me, but as I tried to "walk on the water" and began to sink, the Lord reached forth his hand, as I hope, and brought me back to his feet and to sweetly trusting in his all prevailing power. Today, and for a goodly length of time now, I have had the sweetest assurance that any poor sinner ever had, that my God is on his throne, and that the Spirit of the Lord is safely leading his dear children to fountains of living water; that they are being led in green pastures and still waters,

is the doctrine that is most precious to me.

However, I want to assure you that the Lord did not lead me into this error, I do not believe at all that God led David into sin; there is not the least harmony in my experience to that end, but that when he quit leading me, immediately and instantly I was in the flesh and could not maintain my integrity. My hope embraces the precious fact that Jude's epistle was sent to me in power and in the Holy Ghost, and that he that first made me, and, as I hope, had kept me alive, was trying me and refining me for the earnest contending that salvation was, and is, of the Lord from the design in eternity to the landing of every saint in the haven of rest to which we hope that we aspire.

Now let us notice the certain men who have crept in unawares. They were 'certain men' then in Jude's day. Now, today, there are certain men who are still creeping in unawares. I am fully persuaded that these certain men are fully numbered and known to our God, and that none, no, not the first one, has been able to creep by his vigilant eye. They have gotten in by us, it is true enough, slipping in unawares, slipping in by their cunning craftiness, acting out the spirit of their father the devil, without any coercion or influence from the God who made them. But, as the mob that crucified the Lord of glory acted out of their wickedness, yet, they were, together with these ungodly men, ordained to this condemnation. How did ungodly men turn the grace of God into lasciviousness? Did they, ungodly men possess grace? While ordained to condemnation, did they have grace given them as did godly men? The Lord willing we shall see.

W. D. G.

West Point, Miss.

Dear Editors:

I am enclosing \$5.00 to renew my

subscription two years. If I know my heart, I love all it stands for, and I love to read the inspiring letters.

I have had a name with these people for forty-four years, but have never felt fit to live with such good people. I have tried to serve as a deacon for forty years, but have been a poor one. I am seventy-two years old and still enjoying good health.

Yours in hope of a better world.

L. M. Cook

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Dallas, Texas

Editors Signs of the Times:

I am sending a copy of the Experience of dear old Brother J. W. Haynes, deceased, of Rising Star, Texas. Also some comments on different points of Bible doctrine, which all seem good to me. Bro. Haynes said he wanted to leave this as a "Memior" for his wife and children, that they may know what he believed on certain points of doctrine.

I think it would make good reading matter for the Signs, which I appreciate so much. If you approve, and there is not too much of it, I hope to see it in the Signs at your pleasure.

In hope of eternal life,  
(Elder) C. B. Teague.

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635 K. Ewing Street,  
Seattle 99, Washington

Dear Editors:

I am enclosing my subscription for the Signs for I enjoy it so much.

I was privileged to be at the three day meeting at Riffe, which was a season of refreshing. I belong to the church at Chehalis. Elder Fisher isn't so well and could not attend the Riffe meeting, so three car loads from Riffe went to his home and had services on Friday,

which helped to cheer him up some. Two joined by baptism on Sunday; one being my son. I was surely pleased and hope he will be given strength to walk in his dear father's footsteps.

A sister joined by baptism in July, at Chehalis. She lives not far from Seattle and is able to go to church with me. The Lord alone knows how thankful I am to have someone like that as I miss my dear husband so much, for we always went together. When I have been to a meeting, I can say with the hymn writer, "If such the sweetness of the streams we are privileged to sip by the way, what must it be when we get to the Fountain Head above."

Hope I have not tired you in reading this, but I feel so full. May God bless you all is my prayer.

Mrs. J. W. Cameron

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Brownsville, Tenn.

Dear Brother Spangler:

I am enclosing money order for renewal of the Signs. It is the greatest comfort I have since losing my husband last February. Sometimes I feel that I cannot go on, as so much of me went with him.

One day as I was so miserable, I picked up a Signs and turned to a letter written by Sister Wright, who had just had an experience similar to mine, even as to the number of years married, and her husband being the hospital in an iron lung when the end came. She truly expressed my feelings when she said, "The days and nights are now so long and lonely and I do miss him so."

Some days I wonder how I live through them, and others I have a tiny ray of comfort and do try to thank my Father in Heaven for his wonderful mercies. But I am still so lost and bewildered, yet I'm submissive to the Lord's will.

Sometimes I wonder what we are here for and how can we do things that

are pleasing in God's sight. I do so want to do something to show I love our God and my fellow man, but what can I do? So many Bible verses come to my mind which make me feel so helpless and unworthy, and by the time they pass, my thoughts make me realize all I can say is, "Thy will not mine be done. Be still and know I am God."

Sometimes I am told there are conditions whereby we can work out our salvation. Yet there comes another verse into my mind, "Believe on the Lord Jesus Christ and thou shalt be saved." When we know belief is faith, and faith comes by hearing, and hearing by the Word of God. And doesn't the Bible teach that the Word is Jesus!

I won't bother you longer with my doubts and fears as I grope along in the darkest hours I have ever spent in this life. Do wish someone would write to me who has lost loved ones, especially their life's companions, and tell me how they came out from the deep shadows which seem to engulf me. Yours humbly and unworthy of space.

Mrs. Verta Osborne

RESOLUTION OF RESPECT

WHEREAS, the Salisbury Old School Baptist Association has lost several members of her body since we last met, to-wit: Deacon Charles Lynch, of Little Creek Church; Sister Lenora Bailey, of Rewastico Church; Sister Martha Holloway, of Snow Hill Church; Sisters Laura Hall and Annie Fooks, of Salisbury Church, therefore

BE IT RESOLVED, First, that we leave upon our records some mention of our love and fellowship for these faithful ones whom God in his infinite wisdom has removed from these mortal shores. Their memory will live in our hearts, as we believe our love and fellowship with them was that blessed tie that will not let us part.

Second, We desire to bow in humble submission to God's holy will and truly say, Thy will be done.

Third, That we extend our sympathy to each family, hoping that God will reconcile them to his holy will.

Done by the unanimous voice of the asso-

ciation in session with Little Creek Church, Delmar, Delaware, October 23, 1952.

Elder H. M. Bennett, Moderator  
Maude Laws, Clerk  
William Adkins, Asst. Clerk

OBITUARY

WALTER WEEKS

The grim angel of death visited the Maine Association and removed from a long life of activity and usefulness brother Walter Weeks, who passed away at his home in Gardiner, Maine, September 4th, 1952, after a lingering illness, though he was confined to his bed but little over a week. He was eighty-one years old, and is survived by his wife, one sister, eight children (of whom three are members of the Old School Baptist church), twenty-one grandchildren, twenty great-grandchildren; besides several nieces and nephews.

The writer officiated at the funeral services, assisted by Mr. L. H. Clark of the First Baptist church of Gardiner, for many years a close friend of the family. The interment was in Libby Hill cemetery. Brother Weeks was a man of unusual qualities of character in many respects. His stainless honor, faultless integrity, upright walk before God and man, and his love for the church of his membership and devotion to its cause were outstanding attributes of an exemplary life. He was generous to a fault and intensely devoted to his family. He was married in 1894 to Miss Mabel Gowell, and nine children were the fruit of this union, eight of whom survive.

He was a member of the South Gardiner Old School Baptist church for over forty years and served as deacon of the church many of these years. For fifty-seven years he was continuously employed by the L. D. Warren Company of Gardiner Me., manufacturers of fine India paper used in printing bibles and dictionaries. He retired in 1949. He will be sadly missed by his church and the community where he had lived so long and was known so well.

Arnold H. Bellows

LOU EMMA EDEN

Whereas it has pleased our Lord and Master to call to Himself our dear sister in Christ, Lou Emma Eden, be it resolved that we humbly submit to Him who doeth all things well, after the counsel of His own will and holds the issues of life and death in His hand.

Sister Eden was born in Patrick County, Va. April 10, 1870, departed this life July 7, 1952, making her stay in this troublesome and sinful world 82 years 2 months and 27 days. She was the daughter of the late Mr. & Mrs. M. E. Harris.

In 1890 she was married to J. L. Eden and they lived happily together for over 62 years. To this union was born one son who preceded her in death about ten years.

She leaves to mourn their loss besides her devoted husband and her church, 8 grandchildren, 3 brothers, 2 sisters, and a host of other relatives and friends. But we feel our loss is her eternal gain, and that her spirit is now resting in the paradise of God.

About 49 years ago she was received in the Primitive Baptist Church at Concord and was baptized by Eld. J. Matt Blancett. Several years ago after coming to North Carolina she moved her membership to Dan River Church and remained a faithful member until her death. Sister Eden loved her church and she enjoyed visiting sister churches. She suffered much in her last days and attended service many times when she was seemingly unable to go. We feel in her afflictions she remembered the Lord.

The funeral was conducted at the home in Draper, N. C. by her beloved Pastor Eld. D. V. Spangler and Eld. R. S. Smith. Her body was tenderly laid to rest in the Dan View Cemetery at Draper to await the second coming of our Lord and Saviour Jesus Christ, with thousands of His Angels to gather His jewels into the New Jerusalem where sickness, sorrow, pain and death are felt and feared no more.

Written by order of the church at Dan River in conference Saturday night before the Fourth Sunday in July 1952.

W. C. Vipperman

#### ALEXENA HAMILTON

Alexena Hamilton, daughter of the late John N. and Eliza Hamilton was born February 27, 1870 and died July 25, 1952.

This beloved sister united with the Primitive Baptist Church on Saturday before the second Sunday in August, 1908 at Hunting Quarter Church. She was baptized by the late Elder L. H. Hardy.

Surviving are her brother, Allen Hamilton and a number of nieces and nephews.

Her funeral was preached by Elder R. W. Gurganus at Bay Sealevel Church at which her membership is recorded.

She was laid to rest in Styron's Cemetery among a beautiful display of flowers, to await the coming of her Saviour. "Blessed are the

dead that die in the Lord".

May the bereaved ones be reconciled to His will realizing that, "All things work together for good to them that love God and to them that are called according to His purpose."

Adopted by Bay Sealevel Church in conference Aug. 23, 1952.

Elder Eddie Humphrey, Mod.

Mrs. Lula T. Mason, C. C.

Mrs. Nellie Williamson, Assistant C.

#### MRS. ANNIE FOOKS

Mrs. Annie Fooks, of Salisbury, Md. died at the Peninsula General Hospital, Salisbury, Md. July 25, 1952, at the age of 89 years, one month and nineteen days.

She was the daughter of Asbury and Mary P. Kelley, of Worcester County, Maryland. In the year 1885 she was married to the late Affria Fooks who preceded her in death twenty five years.

To this union were born two sons, William F. and A. Welton, she was preceded in death by Welton, in July of 1945. Surviving are one son, William F. and two sisters, Mrs. William Pope, and Mrs. Alice Watson, of Salisbury, Maryland; also nieces and nephews.

Sister Fooks received a good hope through Grace over fifty years ago, and was received into the Nassaongo Old School Baptist Church, and later removed her membership to Salisbury church by letter, where she remained a faithful member until death.

Her funeral was conducted by her pastor, Elder D. V. Spangler in the Old School Baptist meeting house, in Salisbury, Maryland.

The Church, family and friends have truly lost a lovable person in the passing of our beloved sister in Christ. Her delight was in the assembly of the saints, and hearing the word of God proclaimed. Her lovely home was open to her beloved people and she entertained many of them in her long life in the church.

May the God of all Grace grant grace to all who mourn, and say, "Thy will be done."

D. V. Spangler

#### MRS HATTIE WARD

On August 29, 1952, it pleased the Lord to remove from this life our highly esteemed sister in Christ, Hattie Ward. Her death occurred at the Davis Memorial Hospital, Elkins, W. Va., after a serious illness. She was stricken at her home on August 7th, and remained in a critical condition until her departure.

She was born February 1, 1882, making her

stay on earth seventy years, six months and twenty-eight days. Her husband, Mr. Ray Ward, preceeded her in death by seven years. Many years ago she received a precious hope in Christ Jesus and for many years manifested her love for the truth as it is in Jesus. She united with the Leading Creek Primitive Baptist Church on July 16, 1950, and was gladly received into our fellowship.

Though her membership in the visible church was of short duration, it was a great comfort to her, and she was known and loved far and near, and had a host of friends around her home community.

Surviving are the following: Lanier Ward, Zanesville, Ohio, Austin and Waldo Ward, Elkins, W. Va., Willard, Arlington, Va., and Lawrence, Parkersburg, W. Va.; and Mrs. W. W. White, South Charleston, W. Va., Miss Ada Ward, Columbus, Ohio, Mrs. Dorothea Toadvine, Arlington, Va., and Mrs. L. E. Enlow, Baltimore, Md. Also a brother, Forris Truplett, Cumberland, Md., and a sister, Mrs. T. J. Chenoweth, Elkins, W. Va. There are seventeen grandchildren and two great-grandchildren.

Funeral services were conducted by Elder V. B. Linn at the Lohr Funeral Home, Elkins W. Va. and were largely attended. The floral tributes were numerous in testimony of the high esteem in which Sister Ward was held. She was laid to rest in the Maplewood Cemetery to await the resurrection of these bodies.

Written by request of Leading Creek Church.

(Elder) V. B. Linn

#### MRS. EFFIE JACKSON EDWARDS

The passing of Sister Effie Jackson Edwards is one of deep concern to the family, relatives, friends, and the little church at Mt. Zion is moved in grief at their loss. The death occurred at the home of her daughter, Kathleen, in Eutaw, Alabama, on March 18, 1952.

Sister Effie was widely and favorably known among the saints of God for her devotion and faithfulness to the cause, to the children of God, to her Saviour's commands, and to the Signs of the Times. It can well be said that we have indeed lost a true mother in Israel. She loved her children and grandchildren with true motherly devotion and singleness of heart, but there was a love for the things of God, and for the children of God, that surpassed the fading love of earthly families, which is dissolved in death, but in our contemplation of that home of God's children, we are fully persuaded that the love of God that was shed abroad in her heart will live on and on.

I have been her pastor for about twelve

years, and during that time I have spent many days and nights in the Edwards home—time that will never be erased from my mind while I am blessed to retain my reason. While at the beginning of this pastorship I was just a lad of a boy, yet we three, the boy and the old brother and sister, were blessed, as I believe, to be as completely satisfied in each others company as three young or old could have been. Under divine blessing, it was she that often gave encouragement and solace when the little church looked that it would go down.

She did not believe in works; yet I think that I am justified in saying that she came as near living her profession as any one that ever bore the name of Jesus' follower. I have been much annoyed by a fiery nature which sometimes gave vent to ridicule in the pulpit to those that were not of us. It was given her to know the truth in all of its phases, and to know the right deportment of a minister. And she gave me advice about this and the way of Godly zeal and deportment, and I feel to leave this testimony on record concerning her life that it was above reproach in the home, in the world, and among the children of God.

She loved the Signs and especially did she love the writings, and the lovely spirit in which they were written, of the late Elder Dodson. She did not read any other paper, for in it she found all that an Old School Baptist paper should be.

About two weeks before she died I visited her. I asked her if she had found Jesus a present help—if he had ever failed her in any promise. Her answer was a clear testimony to that salvation that had been hers to enjoy for forty years, she having joined the church at Mt. Zion in the spring of 1923. The day before my visit she could not talk; the day after she could not, nor never did much after, she being afflicted with that dread disease, cancer, which affected her speech.

She leaves brother Edwards, to whom she was married in 1893, two sons, Robert and Austin, of Birmingham, one daughter, Mrs. Kathleen Griffin, (no relative of mine) of Eutaw, and two sisters and other relatives. The little church has lost much, but resting in the fond embrace that she is far better off than we, and that, through grace, we will meet her over home.

Funeral services were conducted at the funeral parlor of the Brown Service Home in in Norwood (Birmingham) by the writer, after which her body was laid to rest in Elmwood Cemetery.

Elder W. D. Griffin

## MRS. RACHEL BEAL POTTER

Sister Rachel Beal Potter, died at a nursing home in Topsham, Maine, on November 19, 1951. She was born in Bowdoin, Maine, May 19, 1869, the daughter of Elder Zacheus and Phoebe Trufant Beal. She was married to Woodbury Potter and lived in Bath until 1936, when they moved to Topsham. Mr. Potter died about ten years before his wife's death.

Sister Rachel was in her middle fifties when she had a wonderful experience of grace. Her eyes were opened to see the truth during a sermon by Elder Dodson at one of the Association meetings at Whitefield. She joined the church at Bowdoinham. Previously she had been active in the Eastern Star and other organizations, and she had a soul searching task in trying to convince her former associates that she could no longer enjoy their social activities.

She was a firm believer in the Old School Baptist doctrine and loved to attend the meetings, and often opened her own home for the assemblies on Sunday when the meetings could not be held in the church.

She enjoyed especially corresponding with some whose letters in the Signs interested her. She spent hours reading her Bible. She was a good and faithful sister and was loved by her brethren. At the end her faith and trust was strong that God would still guide and keep her. Her passing is a sad loss to the church.

Minerva Dunlap

## RESOLUTIONS OF RESPECT

Inasmuch as God in his infinite mercy, has taken unto himself one of our dear members, Sister Verna Stowe, who passed away July 6, 1952; the church of Shepherd Fold hopes to bow in humble submission to He who doeth all things well, and ask for grace to say, "Thy will be done."

RESOLVED, that we extend our deep and sincere sympathy to the family and relatives of the deceased. May they be comforted in their time of sorrow by the sovereign and all-powerful God, through Jesus Christ, whom she loved to worship, and

RESOLVED, that a copy of these resolu-

tions be spread on our church book, a copy be given the family, and a copy be sent to the Signs of the Times for publication.

Done by order of the church while in conference, August 2, 1952.

Elder W. O. Beene, Moderator  
Irene Wisenbaker, Clerk