

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 137

DANVILLE, VA., JANUARY, 1969

NO. 1

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 1/69
IT EXPIRES WITH THIS ISSUE

EXPERIENCE

1741 Davis, R. D. Rt. 1,
Maineville, Ohio 45039

Dear Editors of the Signs:

For some reason I have a mind to write some of the things I have experienced; and these things are the reason of my hope in God. As far back as I can remember, I believed there was a God; but it was from a natural standpoint I believed it.

When I was a small boy I was sore afraid of stormy winds. We lived between two mountains in a little valley. When the cold March winds started blowing, and the mountains to roar, it seemed like the end of the world to me. The old log house would tremble, and I would lay on my face and try to beg God to stop the wind from blowing. I had a childish belief that He controlled the winds. Years later I believe He revealed to me that he not only controlled the winds, but that He controlled all things.

When I grew up, I was very wicked, and bad to curse and use bad language. My father would rebuke me, and say, "Son, if you die in that condition you will go to hell." It would make me feel a little afraid, but soon I would forget what he said. I thought that because I was young, I would put off being saved until I got old. I thought that when I got ready I would just ask God to save me, and He would do it. I believe this is

what all unregenerated people believe.

But one night I dreamed I was in a strange land, and one of my buddies and I were traveling together; and I heard a singing in the sky which had the tone of an organ. I looked up and there was a host of angels over me. The first thought I had was that the end of time was at hand; and the second thought I had was, there has nothing been done for me, and I am in my sins. In my dream I fell on my knees and began to try to beg God to forgive me and save me. When I awoke my pleading continued. I began to feel my weakness and helplessness. I was a coal miner and had to walk about four miles to my work; and I would wait until all the miners were past my home before I would start, so I could beg God along the way to be merciful and save me from my sins. But it seemed my condition got worse, and this continued almost two years. My father said to my wife, "What has come over Garrett, he has quit swearing." And one day in the mines, one of the men said to me. "Garrett, what church do you belong to?" I remember well how it made me feel, and the answer I gave: "Lord have mercy, I don't belong to any church, for I am not worthy." And he replied that he thought I did because I did not curse and carry on like I once did.

That day something happened to me, and I have wondered what it was ever since. I did not hear a voice, but I felt something in my inward parts: the feeling was, You are regenerated and born again. If this was not an experience of God's saving grace, I will have to wait for one, or die and depart this life without one. In 1954 I found a people at Union Primitive Baptist Church who preached the doctrine I believed. I offered myself, and they received me. I

have wondered many times, How could such a wonderful people at Sharps Chapel, Tenn., receive an unworthy sinner like me.

This is part of my experience. I hope it was the work of God. I feel that no man can tell all of his experience. The things I have experiences of are the reason of my hope; and this hope is the reason I am a Primitive Baptist. I wrote an article which was in the **Signs of the Times**, in which I said that no preacher was the cause of people being saved. I did not say this to offend anyone, and do not apologize for it; but I received a letter disagreeing with what I said about the preacher. If the experience I have written in this letter is of God, I want to affirm that it was not through the preached word of gospel, but it was the direct work of the Spirit of God in my heart, and not through a preacher. But my correspondent wrote that it is by the preached gospel that men are saved. The gospel is the power of God unto salvation to every one that believeth. I want to note that it did not say, To every one that will believe it. It is to the believer always. In John's writing it is said, ". . . He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John 5: 24)

Dear reader, I want you to note the above quotation: that the believer has already passed from death unto life — he did not believe in order to pass from death unto life. He that believeth that Jesus is the Christ, is born of God: it does not say that he will be born of God after he believes. It says again that he that believeth that Jesus is the Christ has the witness in himself. I want to affirm again that the gospel is to the child of God who has been made alive in Christ. The gospel is to the believer—not to the unbeliever. If the gospel is used as a means to save people, I would like for someone to tell me how the deaf and dumb, or idiots are saved. The Bible tells us of but one way that God saves his people, and that is by his saving

grace.

My brethren, in my experience I tried to save a poor helpless sinner, a worm of the dust; and I utterly failed. But God looked down in the time of need, when there was none else to help; and he said that his own arm, (notice he said it was his arm) brought salvation to me. Precious friends, the doctrine that the Old Baptists preach stands as firm as heaven itself, because it is from heaven. Their doctrine is hated and denied from modern pulpits. Many claim they are doing a job that my blessed Saviour did when he was dying and bleeding on the cross; and that job was to save his people. When he said "It is finished," they were saved, and all the ordained powers of this world cannot change it. God ordained it before the world was for it is to be this way — and that is the way it stands.

In closing I will say that I was injured in July, 1967, and had two discs removed from my back, and I have been to my home church at Sharps Chapel, Tenn., only one time this year, for I am able to travel but little. Elder John Wilder is our pastor, and is an able man in the doctrine; we have also Elder Adra Davis, who is also able. I want to see all the brethren and the neighbors who come out to hear the preaching. I feel that there are many of God's people who have not joined the church, who come to hear the preaching. We know that God adds to the church daily such as shall be saved.

Since I have been housed in for more than a year, I would appreciate hearing from any who believe this doctrine. Dear Editors, if you feel this is suitable for publication, you may use it. If it is not of God, it is worth nothing. Remember me in your prayers. May God bless Zion, is my humble prayer.

Your brother in hope,
Garrett Wilson

"NO MAN HAS SEEN GOD
AT ANY TIME."
(JOHN 1: 18)

Dear Elder Spangler: —

In conversation with you recently at Mossy Rock, you indicated that I should send further writings for the Signs. Of my poor weak self, nothing can be offered of interest to those seeking enlightenment on the Scriptures. It will be only thru the enlightenment given by the Lord, if these thoughts on the above scriptures are found to be worthy of publication.

Upon meditation, after noting these words of St. John, who I believe was the deepest spiritual writer of those four gospel writers, his reason for so stating or writing these words, seemed to stem from the fact that he had just set forth certain things that strongly indicated he had seen God with natural eyes. In verse 6 of Chapter I, "There was a man sent from God, whose name was John," which would generally be accepted as showing that he had actually been in the presence of God, or could not have started traveling away from Him. In verse 7, he says — "The same came for a witness, to bear witness of the Light," etc. This also would indicate he possibly had seen that LIGHT with natural eyes. Also, since he had written "In the beginning was the WORD, and the WORD was with God, AND THE WORD WAS GOD" which was soon followed by his words in verse 14, showing how the WORD had been made flesh and dwelt among them, and "We beheld his glory, the glory of the only begotten of the Father," etc, would cause many to believe that he actually had seen God the Father, thru and by seeing the WORD, which he before had said was God. Therefore, in order to definitely establish the fact he had not seen God with natural eyes, he so wrote that "NO MAN HAS SEEN GOD AT ANY TIME." He thus made it clear that God is seen only in a Spiritual sense thru eyes that have been opened by and thru the new birth, like those, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, BUT OF GOD." (Verse 13)

Now we find that a little later —

when Jesus was confronting those Jews that sought to kill him as recorded in the late part of Chapter 5, He told them "And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape." (Verse 37)

While treating on this subject, let us examine Exodus 33, the last part thereof, where Moses heard the Lord speaking, and in verse 18, Moses begged the Lord, "Shew me thy glory." The Lord gave answer in verse 20, "Thou canst not see my face; for there shall no man see me and live." He told Moses he should see his back parts, but not his face. (Verse 23)

Now we have the testimony of St. John, Jesus and the Lord God, that His face — God's countenance, could never be seen with natural eyes. The Lord made it clear to Moses that should mortal man behold his face, it would cause his death. After considerable meditation and study of this mysterious fact, I believe I can see why God Almighty has so designed that His face cannot be seen by mortal eyes. It would first seem to be definitely to show the lowly, weak and helpless state of man as compared to the majesty and glory and power of God. David seemed to have this very thing in mind in Psalms 22:6, when he wrote, "But I am a worm, and no man; a reproach of man and despised of the people." A worm is invariably looked upon as a contemptible thing, and there is a great gulf, indeed, between the worms we see daily upon this earth, and mankind. Just as the worms about mankind cannot look upon his face or being, so mankind that was created from the dust of the earth, cannot look upon the countenance of Almighty God. Also we must consider the fact that God is a great LIGHT, such as to be beyond the comprehension of poor mankind. We have the best of evidence in the experience of the Apostle Paul who was struck down and blinded by the countenance or LIGHT of God when it shown around about him, as recorded in Acts 9:3. It is not said that Paul was looking upward

into that LIGHT, but that it shone around about him. We do not have to guess what would have happened to Paul's eyes had he been staring intently up into that great LIGHT. It was not God's purpose to take away his eyesight permanently.

I am inclined to view the Sun and God Almighty as the two great LIGHTS, the one to give light for the world as purposed and directed by God, and the greater SPIRITUAL LIGHT, that gives off that needed light to His chosen ones, from the beginning to the ending of time on this earth. Now God, in his creation of the Sun and all things created, certainly would not create anything, with greater power or brilliance than He has, and He made the Sun to be lesser in brilliance and power than that of Himself. Yet man cannot gaze into the Sun without great damage to his natural eyes. If man cannot gaze into or behold directly the lesser light, the Sun, then we can see why God told Moses — "There shall no man see me and live."

Let us remember too, that God's countenance and great LIGHT will suffice to brilliantly light the Heaven of Heavens and it will be the most glorious and wonderful LIGHT to behold. I go along hoping and praying that I will be one of the countless number to be in that glory world of eternity.

Concluding, will state that those few of us scattered about in this Northwestern area, were greatly blessed in having you among us recently. I could only be present for the three day meeting in Mossy Rock where you and Elder Attebery preached most enlightening sermons. It was most wonderful of you to make the long trip out to this West Coast area.

I hope it is the Lord's will that I shall be privileged to hear you preach during January when the wife and I will be back in that area, visiting in North-eastern Tennessee, North Carolina and on down to Miami, Florida and New Orleans. I have hopes of being with Elder R. W. Rhodes while in the New Orleans area. Remember this poor sin-

ner when at the throne of grace.

Wm. O. Hall
P. O. Box 595,
Mount Vernon, Wash. 98273

CHURCH LETTER TO ASSOCIATION

(By Sister Audrey Davis)

The Snow Hill Church of the Old School Baptist faith extends greetings to the Salisbury Old School Baptist Association when in session with the Indian Town Church.

Dearly Beloved Brethren:

Blest be the dear uniting love that brings us together once again in this swiftly passing life on earth. Praise God, and unto Him all honor and glory.

In the attempt to write this letter, I beg for help from the only source from whence it comes, our Redeemer. When thinking of our church and association, the one thing foremost in my mind is the love shown by the brethren one to another. What a precious thing is this love! Its true meaning began long ago when the only Son of God, Jesus, hung on the cross, bled and died for His children. What a price to pay for such worms of the dust! What a gift to give vile sinners! When we think of the love our great God had when he made this world and all in it, including man; and to know that He knew from the very beginning that He would send forth a Saviour, his Son, to be born of a woman, and to prepare the pathway of salvation for his elect.

From the beginning He knew that his Son would suffer, pray alone, be denied, and finally hang on the cross with nail pierced hands and feet and side, so that through his blood would flow our redemption. There should be a bond of love among brethren, when the Greatest did love us so. The love Christ had for his bride is the only love from which there can be no severance. May it be the will of God that this love is always evident in our churches and Association.

Our pastor, Elder W. D. Griffin, is with us each first Sunday night and fourth Sunday morning. Our Elder and wife are precious to us. He speaks boldly concerning God's eternal power and glory. Surely God loved us when he sent him among us.

Elder D. V. Spangler was with us for our Yearly Meeting. He has a wonderful gift, and preaches Jesus in the fulness of His love. We always feel it a privilege when Elder Spangler is in our midst. Praise God for him.

During the past year our hearts were grieved in the passing of our dear brother, Merrill Beauchamp. He loved this church and its members, and his walk was always in accordance with his faith, and there was a look of appreciation for his Saviour whenever he was able to be among us. Though death has taken our brother, his memory lingers on. Several dear friends attend regularly, and we feel the truth is instilled in their hearts, and our doors are always open to them.

We send as messengers our pastor and all members who attend. Our membership is eighteen.

In humility but with devoted love,
Audrey Davis

"I KNOW THIS IS TRUE"

2701-B Waiomao Rd.,
Honolulu, Hawaii 96816

Dear Editors:

Enclosed is a check for \$10.00 for two years renewal, with the remainder to go to the Indigent Fund.

I read articles from others who speak of how dear and wonderful the messages in the *Signs of the Times* are to them. I know this is true. But to one like me, completely separated from God's good people and the churches, it is surely a wonderful thing. Here in Hawaii there are no churches that proclaim the riches of God, and the salvation by grace that is so dear to me.

A few taped sermons from my father and the *Signs* are the only connection I

have with the chosen people of God. The *Signs* contributes to the feeding of God's flock. May he continue to bless you in this work.

An unworthy one in hope,
John W. Smith

CIRCULAR LETTER
STAUNTON RIVER ASSOCIATION
1968

To the Elders, Messengers, Correspondents, and friends who may compose the one hundred twenty-seventh session of the Staunton River Primitive Baptist Association:

Dear Brethren:

I begin this address to you only because of appointment and not because I feel any qualifications for so sacred an assignment.

Since hearing an able sermon by a dear Elder recently, my mind has continued to dwell on the essence of his remarks — Charity. We find in 1st Corinthians 13:13 these words — "And now abideth faith, hope, charity, these three; but the greatest of these is charity." The world's definition of charity may be distribution of worldly goods to the needy or an act of kindness to a neighbor or friend, but the child of God would inquire of his heart if charity doesn't go much deeper than this, as Paul placed it greater than faith and hope.

We believe, as the Elder explained, that charity is the love of God in our hearts. This love of God in our hearts begets a love for the brethren, for the cause of truth, for the needs of our church, for the needs of our unfortunate members, and lastly, will make us a better parent, neighbor, or citizen.

"Love is the golden chain that binds," as the poet has written, and what more do we need, brethren, than to have our bosom glow with love, glow in Christian fellowship because of the love of God that we can feel and see in our brethren. None of us can fellowship our carnal nature, and surely we must realize that

each of us has more of this carnality than we desire. In nature we will have disagreements and conflicts of dangerous proportions, and if we continue in fellowship for the future years as have our past brethren for over a century, we must recognize the weakness of the flesh and have patience, forbearance, and kindness toward each other, even if we feel he is not in agreement with us on certain issues.

Paul states that "charity suffereth long and is kind, charity envieth not, charity is not puffed up, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in truth." May we all be granted to have prayerful hearts for a manifestation of more charity toward each fellow member, churches toward churches and associations toward associations. The love of God in our hearts will overcome all crosses of carnal nature and will cause a continuance of our precious fellowship, will consume the sword of conflict, and will cause us to realize that Christ has fought our battles, has and will triumph victoriously over all opposing powers.

May it be His holy will that His preaching servants will be laden with the manna from Heaven and that this session will be long remembered as a place where charity was manifest.

Submitted, I hope, in the love of God, and of my brethren,

Burnell B. Williams

LOOKS FORWARD TO THE MEETINGS

Reidsville, N. C.

Dear Children of God:

I would like to write a few lines concerning my love and feeling to you all at Pleasant Grove Church, and all Primitive Baptists everywhere. If I know my heart I love them all. It is my meat and drink. I leave the meetings looking forward to a place to go next Sunday for more spiritual food. I hope and pray that I am one of His. I feel I know but little, but when I am blessed to have my cup run over, it is wonderful to my soul.

I never saw a more wonderful and humble meeting and communion than we had at Pleasant Grove the third Sunday in September. Our pastor, Elder Donald Smith, preached so wonderfully on Forgiveness. One of God's little sheep came back to the church asking for a home with us. My son and daughter-in-law were blessed to be at the meeting with me, and also my sister-in-law. It did me much good for them to be there. I hope to see more of God's little ones come home to the church and tell what great things the Lord as done for them. I didn't know what a wonderful experience it was until I was blessed to come home.

If I know my heart, I love the Lord and his church and members better than anything on earth, I am looking forward to and hope we will have many more good meetings. When I leave this world I hope that I will be blessed to be in that number to be with our Lord and Saviour in that heavenly home, to have no more heartaches, pains or sickness.

Yours in hope,
Rena C. Smith

NO STRANGER TO THE DOCTRINE

Rt. 1, Clairmont Ave.,
Wheelersburg, Ohio 45694

Dear Editors:

Enclosed is \$7.00 to renew my subscription. I think this is twenty-seven years I have been taking the **Signs of the Times**, so I am no stranger to the Old Primitive Baptist people. The **Signs** is strong in doctrine according to my understanding and belief in the Bible. I am thankful our Editors won't bow their knees to Balaam's doctrine, and are still standing on the wall crying aloud and sparing not.

You can judge me by this writing, and see that I can't say what I wanted to.

One of your old subscribers,
William Sparks

GOOD NEWS TO THEM

Box 756
Quitman, Texas 75783

Dear Editors:

I am enclosing check to renew my subscription for two years. We enjoy reading the Signs so much, for it is good news from a far country. It contends for the doctrine which we have been made to believe. We always look forward to getting it each month. We enjoy the writings so much that we never lay it aside until we have read it through.

We really enjoyed your and Sister Spangler's visit in our part of the country last year at our association. We enjoyed your preaching, and hope you can come our way again soon.

We enjoyed the last Signs so much — it was wonderful. All the writers were blessed to write the truth as it is in Christ Jesus.

May the God of heaven bless you editors to keep the good paper coming. And may He keep you and sustain you with his loving grace, is our prayer.

A sinner saved by grace,
E. M. Reeves

STAUNTON RIVER UNION

The Staunton River Union will convene (D. V.) with Strawberry Church the fifth Sunday and Saturday before in December.

The church is located on State Road 750, one mile from Wood's Store on highway 41, fifteen miles north of Danville, Va. All of our correspondents and friends are invited to attend.

Josephine Dodd, Clerk

CORRECTIONS

In our editorial in the December issue there was an omission at the end of the third paragraph, second column, page 279. It should read, ". . . and brings death experimentally — leaving him without ability of his own, and with nothing else to calm his deadly fears."

And in the last paragraph of the same on page 281, the third sentence should read, "heaven begins below for them: and let no." The word "for" was omitted.

Please make the corrections in your copy.
J. D. W.

Danville, Virginia January, 1969

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All letters for this paper containing subscriptions and remittances should be mailed to Danville, Virginia, as shown below. All notices of meetings and obituaries should be mailed directly to P. O. Box 186, Manassas, Virginia 22110. Articles for publication may be mailed to either address.

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EDITORIAL

BEGINNING OF ANOTHER VOLUME

We are glad to be able to greet our brethren and friends at the beginning of another New Year, and another volume of the **Signs of the Times**, — the 137th.

It is evident that the Lord has sustained the publication of the **Signs**, and it is evident that many readers continue to be comforted and edified by its contents, since many have expressed themselves during the year. We think of those who are either too feeble or have no transportation to their meetings; and we think of those who are blessed to be situated so they can regularly attend, and it is our desire to present the truth as it is in Christ Jesus to them in such a way, as the Spirit directs, that they may be confirmed in their hope, and comforted in their trials. If not mistaken, we know something of being sometimes up, and then sometimes down, — sometimes rejoicing, and sometimes sorrowing.

During the 136 years of the **Signs** the doctrine, order, and experiences of the Lord's people have been published. This is as we feel it should be in each issue, so that in whatever state one may be when he receives the paper, as the Spirit directs, he may find something suitable for his present need.

We are conscious that the Lord alone has purposed the publication of the **Signs** all these years. When the time came that others were needed to carry on, He prepared them for the place. It is but natural that we should be concerned for the future since we are zealous that the doctrine be maintained always, and the assurance we have is that, as the Lord has sustained it thus far, he is able to sustain it in the future. If He has decreed that it shall continue to go forth to the saints scattered, it will be amply supported.

There is much involved in presenting the **Signs of the Times** in a readable form and manner, and getting it into the mail, which perhaps but few are aware. It is quite different than getting

out a secular paper or magazine. One is dependent on wisdom and training to present general news and information; while the other is dependent upon the work of the Spirit, since we deal with spiritual matters, to give the editors and writers that mysterious leading which fits exactly what he also prepares his people to need. Without this in the writers and the readers, no publication could be beneficial to them. This is true with such a paper as the **Signs**, and such a people for whom it is published.

In this we mean to say that the Lord knows what his people need — not only knows what they need, but prepares them to need it and then enables the writers to present that which comforts and builds them up in the most holy faith: they are confirmed anew in what has already been put in their experience. Dear reader, have you not found this to be true many times? We are convinced of this both in the writing and preaching the truth, and in the powerful manner in which God speaks in the heart. Whatever is the Lord's way, he uses it effectively, as shown in God's Word and in our daily experience.

The Lord's people have so much to be thankful for — much more than others. They have natural blessings in common with others which come from the Lord; but much more than this, they are given the witness within that Jesus is the Son of God, and that He is their Saviour. This, we cannot but feel, is the greatest blessing of all. Each one of them has experienced, (or will experience while he lives,) the birth of the Spirit of God, and is sealed with the holy spirit of promise, (the evidence of his inheritance,) so that he knows that living he must die, but in dying he shall live again, because he is redeemed and justified according as God chose him for heaven and immortal glory.

There is no greater experience than this; there is no greater possession than this hope of eternal life. All other blessings are temporal and soon come to an end; but this hope is anchored in heaven and cannot fail. Each has the answer within himself to the question, "If God

be for us, who can be against us?" and is assured that nothing shall separate him from the love of God which is in Christ Jesus.

Again the children of God are thankful that they have been given faith which assures them that everything, yes everything, is under the immediate control and purpose of God; and having this, a part of "so great a cloud of witnesses", they have a calmness which enables them to run the race set before them with patience (bearing all things with endurance), ever looking unto Jesus who is the author and finisher of their faith. And this gives them to know that Jesus will bring his church more than conquerors over all things which seem to be against them.

Now, as pertaining to the Signs, we are thankful for the support of each one, — for their subscriptions and for their writings; and we solicit your continued support in this direction. We would mention also that we find it impossible to individually answer all of our correspondents, as we would like to. In any publication there is always an accumulation of letters and articles which we do not have space to publish. Many of them are excellent articles, while some are too lengthy for our limited space. We always have to type and edit each handwritten article, and having no help in this, we find it impossible to have time to do them all. So, it is often the case that we must use those which are easiest to prepare for the printer. As we have said, we like a variety for each issue of the paper, and we do our best to this end. Continue to write, brethren, and we will publish what we can; and always enjoy reading those we do not have space to publish. We felt that we owed this explanation to our brethren, and believe all will understand the problems we sometimes have in getting out the Signs.

The Lord willing, we expect to continue to publish the articles under "Voices of the Past," and other interesting articles which our readers report they enjoy reading. Our purpose is that in general they support our own views

on their subjects, so that all may know that the Signs is still steady on its course.

Our Associate Editors have done much of the editorial writing the past year, and we are grateful for their continued efforts in presenting their views on many subjects, thus helping to keep the Signs coming to you regularly.

Your Editors pray that the Lord will be pleased to continue his blessings to each one of you, that you shall find that indeed his grace is sufficient for all your need. J. D. W.

EDITORIAL

WINGS OF SALVATION

"And I said, Oh that I had wings like a dove! for then I would fly away, and be at rest." (Psalms 55:6)

Fearfulness and trembling had come upon David. Horror and the terrors of death had overwhelmed him. His heart was sore pained within so that he could only mourn, complain and pray. Even though David was King he was made to fully realize that nothing he could do would save him from this awful condition of being the victim of wrath of his haters, oppression of the wicked, and the judgment of God. His cry for mercy seemed to be but a noise. David's most brilliant thought in the midst of severe afflictions was, "Oh that I had wings like a dove." David was mourning like a dove, yet the dove was more fortunate than he because the dove had wings. According to Isaiah 38:14, 59:11 and Nahum 2:7, the mourning of doves is a figure of lamentations in the most bitter and desperate manner.

It takes two wings for a bird to fly. David did not even have one. He mourned like a dove but he could not fly like one. It is said that a dove mourns throughout its life after the death of its mate. It will not mate with another. David had once tasted the mating with the Holy One, therefore he would continue to mourn persistently in His absence. He was like a dove in that he was weak, perplexed, dis-spirited, and would

not fight against those who would ruin him. No doubt he felt to be a "silly dove without heart." (Hosea 7:11). He needed the two wings of Faith and Hope or else his prayers could be but a noise. His faith was withered and his hopes blighted. He could not fly without the two wings of the Spirit, Light and Truth, to enliven his spirit. He needed the two wings of Jehovah, Love and Power to swoop down to him in order that he might be covered with God's wings of Grace and Providence, under which he would trust. His heart was so frigid and dark that he needed the Sun of righteousness to arise with healing in His wings, rays and beams to give heat and light to his soul.

We, like David, yearn for the wings of salvation. We know that God's power without His love would destroy us, not save us. We know that His judgment without His mercy, would banish us from His presence. We know that His providence without His grace, would never raise us up above earthly things. We know that the natural birth without the spiritual birth, could never mean eternally living. We know the law of Moses would kill our souls, and we would forever be dead without the law of Jesus Christ. We know that truth is truth but we could never believe it without the heavenly light shining upon it. We know that we may be regenerated but unless God works both the will and do in us, we can never walk Godly. We may have been numbered with the many whom Jesus redeemed with His blood, but unless God reveals it to us here, we can not realize it.

God's wings of power and love can swiftly snatch us from the bottomless pit and toward Mount Zion, causing us to fly toward higher goals. Had we wings like angels we would always be **ready** and **willing** to obey God in ministering and serving God and His creatures. Had we "Wings of the wind", we would be **swift** and **secret**, yet effective in our soaring. Had we the "Wings of the Morning", we would disperse darkness and impart **heat** by lighting and inspiring those fellow pilgrims with

whom we come in contact. Had we the "Two wings of a great eagle", we could fly as the church into the wilderness and be separate from Satan for awhile. See Revelation 12:14. These wings denote **strength** and **support** received from God in delivering His church from satanic control and influence.

We cry for wings like a dove; we cry not for dove's wings. We want **dovish** wings. We do not want the wings of a raven. The raven, when he was sent out by Noah from the ark, failed to return with any tidings. The raven is ravenous, selfish, and was considered unclean for it thrives upon dead carcasses. The dove brought back to the ark the message that the waters had abated. The dove was the first herald of good tidings to Noah after the flood. The dove was the especial symbol of the Holy Spirit as it descended upon Jesus at His baptism. The dove is recognized for its beauty by Christ in the dialogue between Christ and His church as recorded in Solomon's Song. He calls for His fair one, His love, and His dove. Christ says to His spouse, "Thou hast dove's eyes within thy locks," as He describes her. The church praises her Saviour with such beautiful words: "His eyes are as the eyes of doves by the rivers of water, washed with milk, and fitly set". (Sol. Song 5: 12)

The dove was used by Christ as a symbol of fear of danger and timidity; as is manifested in His instructions to the twelve as He sent them forth, "Be ye wise as serpents and harmless as doves." (Matt. 10:16) The dove, as has already been noted, has but one mate. The dove is forever faithful to this one mate unto death. The dove knows not the pollution of an adulterous bed. The dove is happy with its mate but miserable when they can be together no more. When we are once married to the church, we can never be satisfied apart from her. If we be married to Christ, we are miserable in His absence. We have no desire to be joined to another. We are so fearful without Him. We are so weak without Him. When we see danger we desire to run to Him for love

and protection.

Constant fruitfulness is a characteristic of doves. This applies to the faithful. Most months in the year their young are brought forth. The tree of life yieldeth her fruit every month. The fruit of the Spirit is the works of righteousness that the faithful yield constantly. Faith is fruitful in that it is ever pregnant of good works, travails in anguish in bringing forth, and rejoice when they are brought to view. The church sympathizes with those on the outside who are travailing in birth, but greatly rejoice when they are manifest as born into the kingdom.

The true church is like a dove because it is different from all other birds. Other birds have talons and beaks with which they defend themselves and devour others. The dove is not so equipped. Some have written that the dove has no gall, signifying that they are free from the bitterness of anger. It is said that the mocking bird can mock the sounds of every other bird with exception of the dove. It cannot mimic the dove. We hear of such doves but we have yet to hear of such a person; yet the true church yearns for this characteristic. Other birds fight among themselves while doves dwell together in unity and peace. Many birds fly separately, but doves fly in companies. Other birds eat separately; doves feast together. Doves eat the cleanest of food, fly in companies of few, make the most peculiar sounds; and do not mingle with other birds. The church eats heavenly manna; her members are few in number; her doctrine is peculiar to other doctrines; and she does not mingle with false churches.

The mourning sound of a dove is significant of the prayers of the saints. Sincere prayers of saints prove their fervent desire to be lifted above their present condition. Sanctified ones who compose the church "Pray without ceasing" that they might be raised higher. Zion mourns! There is a woe pronounced upon them who are "At ease in Zion". Am I at ease in Zion? I mourn because of my ignorance; I pray to God to give me understanding. I mourn because of

my disobedience; I pray God to impart power to me that I may obey more perfectly. I mourn because I have a man-pleasing spirit within me; I pray God to enable me to please Him. I mourn because of my selfishness; I pray God to so flood my soul with His love that selfishness would be driven out. Yes, there are many other things that cause me to mourn. I mourn because the number of churches are decreasing, ministers are fewer in number, and prejudices prevail!

It takes TWO wings for a child of God to fly upward and onward. I might be given the wing of **faith** but without the wing of **love** I cannot soar above carnality. Faith without charity would profit me nothing. The wing of **will** has been given me, yet without the imputed **power to perform** I could never do a good deed. "To will is present with me, but how to perform that which is good, I find not." I may know the **doctrine** of faith, but if I know nothing of the **grace** of faith; my knowledge is vain. My belief that God supremely rules is insufficient unless I have experienced that He rules **me**. I may be acquainted with the **law of Moses** which kills, yet I must be acquainted with the **grace of Jesus Christ** in order to live and to realize the joys of eternal life. "The letter killeth, but the spirit maketh alive". I may deny myself but if I follow not Christ, I cannot be His disciple. I may possess **gifts of the Spirit** but void of the **grace of the Spirit**; they would be unprofitable. I need wings! God grant me wings!!

It takes two wings for the churches to soar above other organizations. The **two wings of a great eagle**, given to the true church for flying with into the wilderness most surely denotes God's special assistance. "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place; where she is nourished for a time, and times, and half a time, from the face of the serpent." (Rev. 12: 14) God said to Israel, "I bare you on eagles' wings." (Ex. 19:4) The church was established upon two wings during the dispensation of the Old Testament time. She flew on the wings of the **law**

and the prophets which upheld her from the snares of Satan. The law without the prophets could not raise up. God used the law and the prophets to establish His people. Almost two thousand years ago the church was given two new wings to reinforce. These two wings were above the two former wings. These wings must be the **Gospel** and the **Epistles** upon which the church functions at the present time. **Doctrine** and **practice** both are specifically and minutely given in the "Gospels" and "Epistles" of the New Testament. If a church be negligent of either one she cannot properly function. A church may be sound in doctrine, yet wrong in practice. On the other hand, she may solely emphasize Scriptural practice but disregard the principles of faith. In either case, the church would be sick without being right in both. She cannot soar above the organizations of the world unless she be given wings in pairs.

Jesus established His church upon the two-winged doctrine of **truth** and **revelation**. The truth is the truth anywhere anytime but we cannot see it, realize it, or appreciate it unless it be revealed. The central core of true doctrine is: "Thou art the Christ, the Son of the living God." This is the **TRUTH**. Only those to whom it is revealed by the Father can say it from the heart.

Jesus established His church upon the two-winged commandment of love. One wing is toward God. The other wing is to the brethren. This same two-winged commandment was able to hold up the law and the prophets. The answer Jesus gave to those who inquired concerning the greatest commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself., upon these two commandments hang all the law and the prophets." (See Matt. 22:35-40) The law and the prophets were based upon the principle of love. **Grace** and **truth** is based upon the principle of love. Those who obey this two-winged commandment now, as in

the past, must love God and the brethren from the heart. If our desires are in harmony with God's will, pure godly love both to God and the brethren will determine what is right.

"But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." (Malachi 4:2) God had ruled His people, Israel, by use of judges and kings. Prophets had accompanied these in instructing, warning, and rebuking Israel. The sovereignty of God is certainly proclaimed throughout the Old Testament. Anytime and everytime judges, kings, and prophets forgot His sovereignty, He would bring them to know that He ruled. God delivered them into the hands of the enemy to teach them that He sovereignly ruled. As long as a judge, king, or prophet was pleading to the Lord for strength and guidance, he and his people were upheld by Jehovah. Righteous judges and kings were favored as well as the people over whom they presided. The judges and kings greatly influenced the people as though they were joined together. The same was true of the prophets. Judges failed and kings were instituted. Kings failed and Israel was delivered into Babylon. Prophets failed and God's people were in a very bad condition. It surely was at the Lord's appointed time that Malachi should state the true condition and status of Israel. It was certainly comforting to those who feared God to give them hope of the rising of the Sun of righteousness. They were in such bad state that they needed the, "Healing in His wings."

What a dark and cold time that Israel was experiencing. They needed heat to warm their cold hearts, and light to show them a better way. God had proved His love, yet they questioned it. (Mal. 1:2) They had despised His name. (V.6) They had presented blemished offerings and the priests had become stumbling-blocks instead of leaders. They selfishly withheld tithes and thought it vain to serve God. They questioned the importance of keeping the ordinances and dealt

treacherously with their brethren. They inter-married with heathen and divorced wives. READ MALACHI.

Even though it was about four hundred years before John the Baptist and Jesus Christ made their appearance upon earth, it is apparent that those who feared the Lord were given hope through the prophet Malachi. How terrible it must have been when John and Jesus came upon the scene. Surely Israel had suffered so much and long that they, the people of God, were convinced that it would take the mighty wings of love and mercy to save them. They did not want any more political kings; they wanted the King whose kingdom would never be destroyed. They had been confused by normal men as prophets; they desired one who was greater than a prophet to usher in this everlasting kingdom. John prepared the way and the people to receive this kingdom by preaching Jesus and repentance, and baptizing those who repented. Jesus came with healing in His wings. Jesus was a two-winged creature: the Son of God and the Son of man in one. The everlasting King was Jesus; and John prepared the way. The King and His messenger came from Heaven. Both had miraculous births and were named by a special angel. Jesus Christ healed with His wings. His name denotes His wings. Jesus saves from woe and Christ anoints us with His righteousness. The man part of Him paid the penalty for our sins: the God part of Him imputed His righteousness. King Jesus established the doctrine and order of His Church through His apostles. This is minutely given in the New Testament.

The Bible and a God-devoted ministry are necessary wings that King Jesus uses in leading and delivering His people out of Babylon. The people so led are given rest from the confusion of Babylon. King Jesus joins wing to wing with the ministry which is joined wing to wing with the church. The two-winged officeship composed of elders and deacons is necessary for the good and welfare of the churches. When the officers and members of churches have their

eyes toward the King in prayer and righteous living, the churches soar above the political confusion of Babylon.

The two wings of **almsgiving** and **prayer** winged the memorial before God from Cornelius, a God-fearing Gentile. (See Acts 10:4) These two wings are the mark of devoted and God-fearing men. Jesus gave special instructions to His disciples in His great sermon on the mountain concerning giving of alms and prayer. He did not say, "If" in either case but, "When." The two wings of **praise** and **prayer** constitute the simple worship services of churches. The two ordinances of Jesus Christ for believers are **baptism** and **communion**. The two commandments given His ministers as recorded in the gospels are to **preach** the gospel and **teach** baptized believers. Pastors are to **plant** and **water** churches. They are to **gather** the flock and **feed** them. Pastors are to **constitute** churches and **Instruct** them. They are careful to **commend** the orderly and to **rebuke** the disorderly. True pastors **watch** for evidences of the intrusion of satanic principles, and **warn** the churches of their pastorate of these departures. A pastor's career is measured not only by **what he says**, but **how he does**. His words must be adorned by his **life**. The devoted pastor and church will "Pray without ceasing," because they learn the lesson well that they can do nothing righteously without Him.

God alone can give us the wings of salvation. "Oh that I had wings", is our cry daily. We are pilgrims looking and longing for a better country.

Some day after awhile the wings of God shall fly us into that Heaven of heavens. We shall then fly as the angels. No mortal body will so imprison us as to keep us from the joys of Heaven. Now we see through a glass darkly; but then we shall see God in all His glory face to face. We will be given the wings as angels and together with them sing praises to Him forever and ever. Then, our prayers will not be, "Oh that we had wings like a dove." We shall forever be borne on the everlasting wings of God's promises. Won't that be a wonderful

flight?!!! May the Lord give you the wings of salvation is our sincere prayer.

E. J. L.

VOICES OF THE PAST

"He being dead yet speaketh"

MELCHISEDEC.

Inasmuch as we have been asked to write on this subject, we shall hope to give such views as we have. There is not in the whole of the Old Testament, probably, a more mysterious personage than this Melchisedec. The record of him fills very little space in the whole Bible, occupying but three verses in the fourteenth chapter of Genesis, one verse in the one hundred and tenth Psalm, and some half dozen verses in the letter to the Hebrews, but the spiritual import of this man is tremendous since he is declared to be "made like unto the Son of God." His name means "king by right," therefore, rightfully king by royal or divine right.

We have sometimes been asked if we believe Melchisedec to have been really an actual person, or was he simply an apparition which appeared to Abraham, or was he a vision of Christ which appeared to Abraham. From the record of this man as it reads in both Genesis and Hebrews, there is nothing to warrant us in saying Melchisedec was not an actual, real person. If he was no actual being and if he was simply a vision of Christ which appeared to Abraham, then we might just as well say that Adam or Noah or Moses or any other of the characters of the Old Testament were not real men, but simply figurative representations of spiritual things. Of course, Melchisedec was very pronouncedly a wonderful type of the priesthood of Christ, and therein lies the spiritual value of Melchisedec so far as the children of God are concerned, but that is not to say that he was not an actual being.

The record of this man says he was without father or mother, without beginning or end of days. We suppose that it is this description of him which has

given rise to the denial of his having been an actual person, since humanly we cannot conceive of his having had no parents, nor having had no beginning or end to his days. The process of human generation began with Adam, and all mankind has been descended from that first man, so that no man is without parentage or without the limitation of life. One learned man of the present day, who professes to be conversant with the Scriptures, gets around this mystery of Melchisedec by saying that the genealogy of Melchisedec was not known, that no man knew who his father and mother were, and that it is in this sense that Melchisedec was without parents. Also, that the age of this man was an unknown quantity, and that it is in this sense he was without beginning or end of days. No such explanation as this suits us, no matter how learned the man who puts it forth. Such an interpretation requires too much twisting of the Scripture in order to make it fit. We believe the mystery surrounding this Melchisedec is not intended to be known, therefore we cannot and shall not try to make it clear as to how this man could come into being without having had a father and a mother and without any bounds being set to his days. We do know that all things are possible with God, and that is enough for us. If God's inspired word tells us that such things were true of Melchisedec, far be it from us to contradict it. Let God be true even though it makes every man a liar. We cannot understand how Enoch was translated that he should not see death, we cannot understand how Elijah was taken up to heaven in a chariot, we cannot understand these and hundreds of other things in the Scriptures, but if God tells us through inspired men that such things did occur we have no desire to question them, but want to believe them with all our hearts.

Let us turn now from these debates as to the actuality of the person of Melchisedec, to what the Scriptures say is the spiritual significance of this man. As his name signifies "king by right," so Christ, the spiritual Melchisedec, is King

in Zion the city of God, by divine right or appointment. Melchisedec was both king and priest, both offices vested in the one person, so Christ the Anointed of God is not only King, but is the High Priest of his people. This Melchisedec met Abraham returning victoriously from the slaughter of the kings and blessed him. Abraham had spoiled his enemies and had taken of the prey for himself. One-tenth of this he rendered to Melchisedec. Somehow, Abraham recognized this mysterious personage as one to whom he should be subservient and showed by his actions that he owed tribute to this priest of the Most High God. This Melchisedec must have been a stranger to Abraham, for we have no reason to believe that they ever met before. It must have been by faith that Abraham knew him. Abraham must have had within himself the evidence of this priest-king's true character. This evidence within Abraham could have been based on nothing less than faith, since faith is the evidence of things not seen.

At the time that Abraham met Melchisedec the Levitical priesthood, which was the priesthood of the old or Mosaic covenant, was in the loins of Abraham. It was the business of the tribe of Levi to produce priests for Israel during the time of the legal dispensation. These Levites were to offer the sacrifices and attend to all the priestly duties and offices of that legal covenant. However, when Jesus should come in the end of that legal age to offer himself a sacrifice for sin, and when Christ should arise from the dead and ascend unto God as the eternal High Priest of the church, then this Levitical priesthood was to pass away and be of no more use. The type was to disappear when the substance or reality came into evidence. This is all signified in Abraham's paying tithes to Melchisedec. It was not so much that Abraham paid the tithes himself, as it was the Levitical priesthood in the loins of Abraham mutely signifying its subserviency to the eternal priesthood of Jesus Christ. This Melchisedec brought forth bread and wine

unto Abraham. Bread and wine were set before the disciples of Jesus by the Saviour himself as the memorial of his body and blood. This body that was broken for them and this blood which was shed for them signify the death of the Lord. Melchisedec's act, therefore, is setting forth bread and wine unto Abraham shows Melchisedec's spiritual connection with the death of Jesus, therefore that he is the type especially of the risen Christ at the right hand of God, there to make eternal intercession for the sins of his people.

One cannot be a priest unless he has something to offer. Those Levites under the old law offered the blood of beasts and birds. Jesus came into the world to offer his own body for the sins of his people. As the High Priest of his people, Christ was not compelled against his will to make this offering, but willingly and out of infinite love, he took his own body and offered it upon the altar of the cross a sacrifice without a single imperfection, a perfect atonement unto God for all the transgressions of all his children who thereby were through this one offering forever perfected.

As Melchisedec was called king of Salem, which means king of peace, so Christ through his priesthood established the covenant of eternal peace between his people, who were once enemies to God by wicked works, and God the Father Almighty. **Jesus came into the world not, as some think, to make peace between the nations of this world, but to bring everlasting peace for all the children of God, for that eternal kingdom which is not of this world.** There is no beginning or end to the days of Jesus Christ.

As a man here on earth among men, he had a birthday and a deathday, but as the spiritual Melchisedec, the great High Priest of the church, he is eternal. He was in the beginning with the Father, and the Father and the Son were One, and ever have been One. This oneness in the Godhead was not disturbed by Jesus coming to earth in the form of man. His nativity in Bethlehem was not his beginning in any other sense only

that it was the beginning of his humiliation, as Melchisedec he had no beginning or end. Christ was without father or mother. Joseph, the husband of Mary, nor any other man was the father of Jesus. He was conceived by the Holy Ghost, so that, among men, he had no father. While Mary was the mother of his flesh, Jesus had no mother in heaven. His Godhead was mothered by no woman. Thus it is that he was without father or mother. This man Melchisedec was not of the lineage of Abraham, was not a Jew or Israelite, but instead no earthly relation to Abraham whatever. So the Christ of God, the eternal Priest of all true believers in God, cannot be claimed by Jews as theirs any more than by Gentiles as theirs. Flesh and blood connection with Christ Jesus there is none, and all who are connected with Christ, or who are related to him, are so because they have been born again, not of the flesh, but of the will of God, so that no flesh and blood can have any claim upon the spiritual Melchisedec, nor can any fancied merit of flesh and blood claim his attention. This Christ of God was just as much a Priest of God's elect before the foundation of the world as he is now or ever will be. Just as much, we say, because with God there is naught that is new or old, and all things, past, present and to come, are in the presence of God as one eternal now. With God there never has been any development of anything. All things were known to him perfectly from eternity. Therefore, Christ in the eternal mind and purpose of God was the High Priest selected and ordained of God long before there was any revelation of that matter to the faith of the children of God.

When we say that this spiritual Melchisedec, the Lord Jesus Christ, is our High Priest at the righthand of God, we are so apt to let our fancy wander to some imaginary place in space where we may think this Christ is located, but it appears to us that this intercession of the High Priest is not mere theory or doctrine, but is a reality in the experience of the children of God. How do any of the children of God know that this

Melchisedec is living and making intercession for them if they never experience this intercession in their lives? It seems to us that if these things are to be really believed by us, there must be a living testimony of it in the lives of the children of God here in the world. Now, Paul tells us that prayer is something we cannot do ourselves, that we do not know what to pray for, nor how to pray for it. He tells us that the way out of this infirmity of ours is through the fact that God has ordained his Spirit to make intercession for us. Now, is not this intercession of the Spirit in the hearts of the children of God the work of Melchisedec at the right hand of God? It does seem so to us. And every true prayer that is ever prayed by any or all of the children of God is indited or inspired in them by this great High Priest, their advocate in the court of heaven. We have an example of this intercession in the twelfth chapter of the Acts. Herod had put Peter in prison under guard, intending to bring him forth to the people after Easter, but the angel of the Lord came and liberated Peter. At the same time prayer was going on in the hearts of the church for Peter's deliverance. This prayer in the church was not any whimsical thought or wish of their own, but was inspired in them by the Spirit of God. This prayer did not change God's mind concerning the imprisonment of the apostle and cause God to release him. No, not at all. But the Spirit in the hearts of the church caused them to pray in harmony with the will of God, and made them to ask for that which God had already planned or predestinated to grant them. Thus, all true prayer is the fruit of the Spirit's intercession in the hearts of the children of God, and this is the living evidence within them that Christ is their eternal Priest King after the order of Melchisedec, at the right hand of God.

If religion does not abound in realities such as these, then it is nothing but a body of doctrine and dogmas and differs not from the religions of the world. But now is Christ risen from the dead and become the first-fruits of them that

slept, and this spirit and power of his resurrection in our mortal bodies makes his religion a living reality within his people.

(Editorial by Elder H. H. Lefferts June, 1925.)

OBITUARIES

ELIZABETH JARMON HOLLOWAY
(Died September 25, 1967)

The subject of this sketch was born July 17, 1901, near Newark, Delaware. She was the daughter of Charles H. and Bessie Staton Jarmon, and a granddaughter of Elder Joseph L. Staton. She was married to William H. Holloway on December 21, 1920, by Elder J. G. Eubanks.

She is survived by her husband; two daughters: Helen H. Scheer, Minneapolis, Minn., and Margaret H. Thorn, Alexandria, Va.; two sisters: Helen L. Hawthorn and Annabelle Shakespeare, Newark, Delaware; two grandsons: William E. and Henry H. Scheer, Minneapolis, Minn. Her only son, Corp. Archer Clay Holloway, USAF, was killed in the war on November 23, 1943.

It was my privilege and pleasure to know our departed friend for over twenty years, while serving the Salisbury and Snow Hill Old School Baptist Churches, on the Eastern Shore of Maryland.

Words fail to express my esteem of her as one of God's dear people. We have known no one who manifested more love for the cause of truth, and welfare of the church than she did. She was eager to hear the gospel and spiritual conversation, and manifested in many ways the identifying marks of those who love His great name. Her home was open to the Old School Baptists: her hands were always ready to lend a helping hand in caring for them, and her heart was open to hear the gospel of Jesus proclaimed. What more can we say, than to you she hath said!

In her passing, her husband, daughters, and grandchildren have lost a precious one, who will continue to live in their memory. The Old School Baptists have lost a devoted one to the Church, which was manifested by her walk and conduct; her friends one who was blessed with that mark, "A good name is rather to be chosen, than great riches."

To the writer her memory will remain precious while we remain on the shores of time. We believe she has departed to be with the Lord, where God will wipe away all tears. Our sympathy reaches to her dear husband, whom we love very much, and to her entire family.

Her funeral was conducted by Elders W. D. Griffin and Arthur Warren September 28, 1967. Interment was in the Old School Baptist Cemetery, Snow Hill, Md.

(Elder) D. V. Spangler

MATTIE STOKES EANES

By request of the Primitive Baptist Church at Camp Branch, I write the obituary of our beloved sister who recently passed from this life into the great beyond, Sister Mattie Stokes Eanes. She was born in Henry County, Virginia, October 13, 1886, the daughter of Bartly and Annie Lyle Stokes; and was married to George W. Eanes December 27, 1910, at the home of her parents by Elder A. L. Moore.

To this union were born three sons and three daughters. One of the sons, George Cabell Eanes was killed by a wood saw November 26, 1935, at the age of twenty-one. Her husband, passed away May 9, 1945, following a heart attack. Sister Eanes joined Camp Branch Church the 1st Sunday in April, 1949, and was baptized by Elder J. E. Burgess.

The church at Camp Branch is deeply saddened by the loss of our dear sister. We loved Sister Eanes very deeply, and miss her presence greatly. She was an humble person, always kind and always willing to do for her church, which she attended faithfully. We feel that Sister Eanes' sufferings, toils and trials are over, and that she has fallen asleep in Jesus, to await his second coming: when he shall gather his jewels home to forever be with him.

Sister Eanes became ill on Saturday morning, and died Monday morning at the Martinsville General Hospital, January 22, 1968. Her funeral was held at McKee Funeral Home by her pastor, Elder Rufus Brown and by Elder Cecil Turner. Her body was laid to rest by her husband and son at Camp Branch Church among a beautiful mound of flowers, to await the coming of our Lord.

The following children survive: Mrs. Jessie Kerley, Chicago, Ill.; Mrs. Virgie Lovell, Mrs. Dorothy Lester, Andrew C. and Stafford C. Eanes, of Martinsville.

Elder Rufus Brown, Moderator
Nancy Haynes, Clerk

WILLIAM BUNYAN MCGREGOR

It is with a sad heart that I try to write this obituary.

It has pleased our Heavenly Father to remove our brother from our midst. The last few months were a nightmare to all of us; but we realize he is now at rest. He went to

sleep to know no more trouble or suffering.

He was born in Hopkins County, Kentucky, and lived his life out there. He was loved and respected by all of his many friends. He was born April 19, 1876, and passed away August 26, 1968. He leaves to mourn, his wife Mona McGregor, and three children: Nell Teague, Paul Clark McGregor and Nana Lou Powell.

He joined the Lick Creek Primitive Baptist Church in June, 1946, and was baptized by our pastor, Elder R. L. Biggs.

Written by his wife

Mona McGregor

IN MEMORY OF SISTER NINA STALLINGS

On November 7, 1887, God graced the home of the late Elder Hughes and wife with a darling little daughter who was named Nina. Their home was near Sherman, Texas. In 1890 Elder Hughes moved with his family to Jackson County, Oklahoma, where sister Nina spent the rest of her life.

In early life sister Nina became a school teacher and on December 19, 1914, she became the wife of brother Morgan Stallings. In the following years sister Stallings showed herself a faithful wife, mother, and homemaker as well as a good neighbor, active in community affairs, always working for the betterment of her community.

On September 13, 1947, sister Stallings came before "Little Flock" Church relating her experience of the Lord's dealings with her and her faith in him as she asked for a home in the church, after which she was baptized by the late Elder W. N. Green, pastor of Little Flock Church, where her father had been pastor for many years.

Four years later the writer became pastor of Little Flock Church and served for almost ten years. During part of that time sister Stallings served the church as clerk and was always found at her post of duty showing great love for God and His people, remaining strong in the faith until her death which came at 5:01 a. m. October 27, 1967.

Our dear sister in Christ and kind friend leaves behind to mourn her passing: her beloved husband, brother Morgan Stallings; two sons, John D. Stallings and Joe L. Stallings; one brother, Lannie Hughes; and one sister, Mrs. Nelson Colyar; together with all of Little Flock Church and a host of other relatives and friends.

Sister Stallings' death brought Little Flock Church to not have a Hughes in its membership for the first time since its constitution, but not for long. On the 4th Sunday in May, 1968, the unworthy writer baptised her brother and his wife, and they became members of Little Flock Church. And may I also add that several years ago I baptized her husband,

brother Morgan Stallings. Later I lived in their home as well as visiting with them numerous times, always finding both of them kind and hospitable, showing christian love in their walk and conversation.

The writer conducted sister Stallings' funeral service, assisted by her pastor, Elder C. M. Haygood, after which her body was laid to rest in the Altus Cemetery beneath a mound of beautiful flowers to await the resurrection morning when we all hope to meet again and praise God together, eternally.

May God's grace, love, and mercy be with brother Stallings, the two sons and the grandchildren, the little church and all who mourn her passing. Amen.

W. W. Taylor

JAMES FRANKLIN MASSEY

Brother Massey was born April 21, 1894, and departed this life April 25, 1968, at the age of 74 years. He had been in declining health for several years. He was in Memorial Hospital at the time of his death which was so peaceable that even his daughter who was at his bedside didn't realize what had happened until he was gone. It was the writer's privilege to visit with him not more than one hour before his death and he seemed to be getting along about as usual. His heart had given him trouble for years.

Brother Massey was born and reared in Caswell County, North Carolina, the son of the late Thomas Jefferson and Martha Frances Aldridge Massey. He is survived by his wife, Sister Jennie Walker Massey, and three daughters, Mrs. W. M. Stewart of Charlotte, N. C., Mrs. Earl Rudd and Mrs. Wallis Smith of Burlington, N. C.; one son, James T. Massey, Mebane, N. C.; two sisters, Mrs. Nannie Hardin and Mrs. Ossie Rice of Burlington, N. C.; one brother, R. J. Massey of Yanceyville, N. C.; three half sisters, Mrs. Ollie Massey and Mrs. Rudy Allision of Burlington, N. C.; Mrs. Curry Walker of Route 3, Burlington, N. C., two half brothers, Calvin Massey of Burlington, N. C. and Amon Massey of Graham, N. C.; and eight grandchildren.

Brother Massey united with Bush Arbor Church August 10, 1958, and was a most faithful and lovely member. His life was one of meekness and humility. Even from childhood he was a good Bible student, and enjoyed talking of his joys and sorrows, ever looking to God for all His Blessing for time and eternity.

We feel that the Church at Bush Arbor has lost a precious brother, his wife a faithful and true husband, the children a wise and lovely father. May God's richest blessing be upon each of us who mourn his passing, believing that our loss is his gain.

His funeral was conducted by the writer who loved him dearly, at Bush Arbor Church,

and his body was laid to await the coming of Christ in the church cemetery.

Done by request of the church by his pastor.

W. C. King

ANNIE OAKES LEWIS

Sister Lewis was born March 5, 1894, and passed away November 15, 1967. She was the daughter of the late Elder Thomas and Nora Oakes, and a faithful member of Bannister Springs Primitive Baptist Church, Pittsylvania County, Virginia.

She leaves to mourn their loss, two sons, five step-sons, one step-daughter; and one sister.

Her funeral was held at Scott Funeral Home by her pastor, Elder Raymond Payne, and Elder O. K. Tench; and she was laid to rest in Highland Burial Park, there to await the coming of the Lord. Written by

Mabel Butcher

MRS. MATILDA BOWMAN

The subject of this sketch died September 22, 1968, after having been a most active member of Hopeful Church, Ozark, Alabama, seventy years. She was the widow of the late John T. Bowman who served that church as a deacon for fifty years; and the mother of Deacon Frank Bowman, well known among Primitive Baptists. She was eighty-nine years of age, and had been in ill health for several years.

She is survived by two sons, Wade and Frank. Her daughter, Mrs. Early Dillard, is deceased. Surviving also are three grandchildren, ten great grandchildren, and nine great great grandchildren, of Ozark, Alabama; a brother, Tom Chapman, Samson, Alabama; and a sister, Mrs. Detsy Anderson, Coffee Spring, Alabama.

Funeral services were held September 24th at her beloved Hopeful Church, and she was placed beside the remains of her dear husband in the adjoining cemetery, with Elders J. J. Watson and J. J. Collins officiating. The later served as her pastor eighteen years. He used as a theme, "Many daughters have done virtuously, but thou excellest them all." (Proverbs)

Truly a wonderful mother in Israel has gone home to be with the Lord.

J. J. Collins

GEORGE A. PAUL

With sadness we pen a few words in memory of our much loved brother, George A. Paul. He was born March 12, 1879, to Milton

and Edna Dean Paul, near Troy, Ala. who were of Primitive Baptist faith. At an early age Brother George was given a hope in our Lord and Saviour. He said it took only once for God to make him know he was a helpless creature and could do nothing. God gave him great faith and spiritual understanding. He united with Mt. Zion church in Birmingham, Ala. fifty-three years ago. He came to Birmingham at an early age, and made a name for himself in the construction business.

As time passed his faith seemed stronger and his spiritual understanding greater. He firmly believed that God had done all things necessary for the saving and preservation of His people.

He quietly slipped away April 13, 1968; and was laid to rest in Elmwood Cemetery to await the resurrection of this body, which he so strongly believed in. He leaves to mourn, his precious wife, Mrs. Pearl Ward Paul, and one son and six daughters. We would say to the family: Sorrow not even as others who have no hope, for if we believe that Jesus died and rose again, even so those also which sleep in Jesus will God bring with Him . . . Then we that are alive and remain shall be caught up together with them in the clouds, to meet the Lord. "Wherefore comfort one another with these words."

Elder H. C. Moon and Mr. Edward Kimbrough spoke words of comfort to the family and many friends who had gathered to pay a final tribute to one who had answered the call. I would commend you unto Him that is able to keep you from falling, and present you faultless before the presence of his glory with exceeding joy. To the only wise God our Saviour be glory, majesty, dominion and power now and forever.

Submitted in brotherly love and precious hope,

A little sister,
Mrs. R. A. Hocutt

CHURCH NOTICES

BETHLEHEM CHURCH, Malvern, Alabama, meets each second Sunday at 10:30 A. M.

J. J. COLLINS, Pastor

HOPEFUL CHURCH, Ozark, Alabama, meets each fourth Sunday at 11 A. M.

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

WRIGHTS' CREEK CHURCH, Slocomb, Alabama, meets each fourth Sunday and Saturday before at 11 A. M.

RAMAH CHURCH, Cottonwood, Alabama, meets each third Sunday and Saturday before at 11:00 A. M.

NEW PROSPECT CHURCH, meets each third Sunday at 11 A. M., six miles SE. of Sulligent, Alabama.

C. C. HAND, Pastor
5840 Court O C P
Birmingham, Ala.

MACEDONIA PRIMITIVE BAPTIST CHURCH, located one and one-half miles Southwest of Sulligent, Alabama, meets each first Sunday at 11 A. M. All lovers of the truth are invited.

HUBERT R. PRINCE, Pastor
967 Maxey, Memphis, Tenn.
HURTON PITTS, Clerk
Sulligent, Ala.

MT. ZION PRIMITIVE BAPTIST CHURCH meets each 4th Sunday at 11 A. M. about 10 miles N. W. of Birmingham just off of 78 Highway in Westwood, 2601 Forrestdale Blvd.

H. C. MOON
C. C. HAND, Pastors

OLD UNION PRIMITIVE BAPTIST CHURCH, meets each first Sunday at 11 A. M., 6 miles S. W. of Winfield, Ala.

C. C. HAND, Pastor

HARMONY CHURCH, meets each second Sunday afternoon at 2 P. M., ten miles SW. of Fayette, Alabama.

C. C. HAND
R. W. RHODES, Pastors

ELAM OLD SCHOOL BAPTIST CHURCH, located two miles North of Goshen, Pike County, Alabama, meets each second Sunday at 10:30 o'clock.

J. P. MORGAN, Pastor
A. C. CARTER, Clerk
1335 Avalon Lane,
Montgomery 6, Ala.

LITTLE HOPE CHURCH, meets each second Sunday at 11 A. M., ten miles West of Fayette, Alabama.

C. C. HAND
R. W. RHODES, Pastors

EPHESUS PRIMITIVE BAPTIST CHURCH, Slocomb, Alabama, meets each third Sunday and Saturday before.

E. R. SORRELLS, Pastor

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

H. C. MOON, Pastor

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

W. A. WILLIAMS, Pastor

ZION ROCK OLD SCHOOL PRIMITIVE BAPTIST CHURCH, twenty-two miles South of Andalusia, Alabama, meets every first Sunday at 11:00 A. M.

ELDER M. I. McLEOD, Pastor
NORA McLEOD, Acting Clerk

PILGRIM REST CHURCH, located five miles north of Fordyce, Arkansas (about $\frac{3}{4}$ mile off Hy. 167, and located near Barnes Lumber Co.) meets each third Sunday at 10:30.

W. W. HUDSON, JR. Pastor

HARMONY OLD SCHOOL BAPTIST CHURCH, ten miles South of Jay, Santa Rosa County, Florida, meets every second Sunday and Saturday before at 11:00 A. M.

ELDER M. I. McLEOD, Pastor
GRACE UTLEY, Clerk

NAOMI OLD SCHOOL PRIMITIVE BAPTIST CHURCH meets every third Sunday at 11:00 A. M., six miles South of McKenzie, Alabama.

ELDER M. I. McLEOD, Pastor
E. C. WEAVER, Clerk
Rt. 5, Box 50-B,
Andalusia, Ala.

SHILOH OLD SCHOOL BAPTIST CHURCH, seven miles Northeast of Andalusia, Alabama, meets every fourth Sunday at 11:00 A. M.

ELDER M. I. McLEOD, Pastor
NORA LEE McLEOD, Clerk
Rt. 3,
Red Level, Ala.

NEW HOPE OLD SCHOOL PRIMITIVE BAPTIST CHURCH, near Patmos and about ten miles South of Hope, Arkansas, meets each first Sunday at 11 A. M.

W. W. HUDSON, JR., Pastor

WHITE WATER OLD SCHOOL PRIMITIVE BAPTIST CHURCH, located about one mile northwest of Tinsman, Arkansas, meets each fourth Sunday afternoon at 2:30 P. M. The annual Homecoming is still held the first Sunday in July and Saturday before, with ser-

vices beginning at 10:30.

DAVID E. TURNER, Pastor

HOPEWELL PRIMITIVE BAPTIST CHURCH, Stockton, California, meets second Sundays, 10:30 A. M., at 5620 E. Marsh Street. All lovers of the truth invited.

T. R. JEFFERSON, Pastor
MYRTLE TIPTON, Clerk
733 7th St.
Hallister, Calif. 95023

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

WELSH TRACT OLD SCHOOL BAPTIST CHURCH, (the oldest Primitive Baptist Church in the United States), meets each second Sunday at 11 A. M. The meeting house is located one mile south of Newark, Delaware, just off of Highway 896.

W. D. GRIFFIN, Pastor

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

MRS. J. M. FUTCH,
7005 SW. 21st Street,
Miami, Florida

NEW HARMONY PRIMITIVE BAPTIST CHURCH, located near Hiram, Ga., meets every first Sunday at 11 o'clock.

O. J. CROKER, Pastor
J. F. JORDAN, Clerk

SALEM OLD SCHOOL BAPTIST CHURCH, located at 5th and East Park Street, Weiser, Idaho, meets each 4th Sunday at 11 o'clock. Address any communications to:

ERNEST J. ATTEBERY, Pastor
FLOSSIE ATTEBERY, Clerk
Rt. 1, Box 202,
Hermiston, Oregon 97838

PLEASANT VALLEY OLD SCHOOL BAPTIST CHURCH, Kingman, Kansas. Meets with Mrs. Verda Machesney, 516 E. Avenue C. on each second Sunday.

W. A. WINFREY, Pastor

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

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

R. L. BIGGS, Pastor

THE ZION CHURCH OF PRIMITIVE BAPTISTS, Mayfield, Kentucky, meets first Sunday each month at 11 A. M., on South 7th Street.

J. N. DARNELL, Pastor

NEW HOPE CHURCH, Spearsville, La. meets first Sundays and Saturday afternoons before at 3:30.

J. L. SMITH, Pastor
C. C. BARRON, Clerk

LIBERTY HILL CHURCH, located six miles northeast of Farmerville, La., ¼ mile east of Farmerville-Marion Highway, meets each fourth Sunday and Saturday before at 10:30. Services are also held on each second Sunday at 10:30.

W. W. HUDSON, JR., Pastor

UNION CHURCH, located near Linville, La., meets each third Sunday at 10:30 and on Saturday afternoon before at 2:30 P. M.

DAVID E. TURNER, Pastor

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

W. D. GRIFFIN, Pastor

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

JOHN D. WOOD, Pastor

HOPEWELL OLD SCHOOL BAPTIST CHURCH, Hopewell, N. J., meets each first Sunday at 10:30 A. M. All visitors are welcome.

ARTHUR R. WARREN, Pastor
MARY L. HELTINGS, Clerk
4 Maple Lane
Pennington, N. J. 08534

OLIVE AND HURLEY OLD SCHOOL BAPTIST CHURCH, Shokan, N. Y., meets each 2nd Sunday at 2:00 P. M. March through and including November.

A. J. SLAUSON, Pastor
DEACON E. K. ADSIT, Clerk

THE WARWICK OLD SCHOOL BAPTIST CHURCH, Warwick, Orange County, New York, holds monthly services on each fourth Sunday, from March to, and including, the fourth Sunday in November. The meetings are held at A. R. Vail's home, 55 Maple Ave., Warwick at 11 A. M.

A. J. SLAUSON, Pastor

THE MIDDLEBURG OLD SCHOOL BAPTIST CHURCH meets at the home of Deacon Woodrow W. Bellinger, Duaneburg, N. Y. on fifth Sundays when the Lord so wills.

A. J. SLAUSON, Pastor
BEATRICE E. HOCKING, Clerk
419 Toll St., Scotia, N. Y.

EBENEZER OLD SCHOOL BAPTIST CHURCH, New York City, meets every first and third Sundays at McBurney Branch Y. W. C. A. 215 W. 23rd Street, corner of 7th Ave. (Elevator to 2nd floor.) 11 A. M. — 1:30 P. M. All visitors are welcome.

A. J. SLAUSON, Pastor

THE WILSON PRIMITIVE BAPTIST CHURCH, Wilson, N. C., meets each second Sunday at 3 P. M., and Saturday evening before at 7:30 P. M. The location is on the corner of Green and Jackson Streets.

D. B. STOKES, Pastor
MRS. BETTIE RICHARDSON, Clerk

FALLS OF TAR RIVER PRIMITIVE BAPTIST CHURCH, Rocky Mount, N. C., meets each second Sunday and Saturday before. Quarterly meetings March, June, September and December.

D. B. STOKES, Pastor
NINA PEARSON, Clerk

LITTLE FLOCK OLD SCHOOL BAPTIST CHURCH, Altus, Oklahoma, meets each fourth Sunday at 10:30 A. M. and Saturday afternoon before at 2:00 P. M.

C. M. HAGGOOD, Pastor
ANA STEWART, Clerk
Granite, Okla. 73547

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

ERNEST ATTEBERY, Pastor
SPENCER BURCH, Clerk

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

State line.

JOHN D. WOOD, Pastor
CHAS. B. OSBORNE, Clerk
Quarryville, Pa.

SIDELING HILL OLD SCHOOL BAPTIST CHURCH, Fulton County, Pennsylvania, meets each 5th Sunday from May through September; and meets at Needmore, Pa., on 5th Sundays from October through April, with all day meeting the 2nd Sunday in October.

JOHN D. WOOD, Pastor
ORIEN MELLOTT, Clerk
McConnellsburg, Pa.

THE FIRST PRIMITIVE BAPTIST CHURCH of Memphis, Tenn., meets each Sunday morning at 10:30 A. M. and Saturday night before the second Sunday each month at 7:30 P. M. The church is located on Andrews Road one block north of Hiway 70 in the Ellandale Community, 7 miles east of Memphis.

H. G. BROWN, Pastor
791 Watson St., Memphis
H. R. PRINCE, Asst. Pastor
RICHARD H. CAMPBELL, Clerk

CANE CREEK PRIMITIVE BAPTIST CHURCH, meets each fourth Sunday at 11 A. M., and is located nine miles Southwest of Martin, Tennessee. All lovers of the truth are invited.

HUBERT PRINCE, Pastor
967 Maxey, Memphis, Tenn.
J. B. JONES, Clerk
Rt. 1, Martin, Tenn.

BORDEAUX PREDESTINARIAN PRIMITIVE BAPTIST CHURCH, Nashville, Tenn., meets each first Sunday at 10:30 A. M. The church is located on the old Hydes Ferry Road in Bordeaux, in Nashville. All lovers of the truth are invited to meet with us.

R. L. BIGGS, Pastor

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

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

UNION PRIMITIVE BAPTIST CHURCH, Sharps Chapel, Tenn., meets at 11 A. M. each second Sunday. We are located about fifteen miles north of Maynardville, Tenn., on Big Valley Road. There is a sign on the main highway showing where to turn.

JOHN WILDER, Moderator
N. E. LAY, Clerk

SHEPHERD FOLD CHURCH, Houston, Texas, meets each first Sunday and Saturday before 10:30 A. M. Church is located at 815 Little York Road between Highway 75 and East Texas Freeway 59.

C. M. HAYGOOD, Pastor
IRENE WISENBAKER, Clerk

MT. ZION CHURCH, Rt. 2, Box 23, Weslaco, Texas, meets each second Sunday at 10:30 A. M.; and each fourth Sunday at 10:30 A. M. seven miles West of Weslaco, on highway 83.

JOE L. HAMRICK, Pastor
E. B. AULT, Clerk

SARDIS CHURCH, Amarillo, Texas, meets each third Sunday at 10:30, in the home of E. J. Parsons, 1711 Lincoln Street.

W. A. WINFREY, Pastor

THE PRIMITIVE BAPTIST CHURCH, Fort Worth, Texas, has moved their meeting place to 3629 8th Avenue. They meet each first Sunday at 11 A. M., and Saturday before at 2 P. M. Take College Ave. bus to Butler and Ryon; go one block West, then half block North to church.

C. U. LANDERS, Pastor

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

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

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

C. M. HAYGOOD, Pastor
A. A. CHAMBERS, Clerk

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

C. Y. OSTEEEN, Pastor

MT. OLIVE CHURCH OF PREDESTINARIAN BAPTISTS, Stockdale, Texas, meets on the second and fourth Sundays of each month at 10 A. M., in the meeting house at intersection of Highways 123 and 87. All lovers of the truth are invited to meet with us.

GERALD D. SHIPMAN, Pastor
LELA CULPEPPER, Clerk

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

MAGGIE ELMORE, Clerk

SAINTS REST OLD SCHOOL BAPTIST CHURCH, Dallas, Texas, meets each first and third Sunday at 11 A. M., at 2710 Engle Street.

W. W. TAYLOR, Pastor
D. G. CONNELL, Clerk

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

LLOYD WALL, Pastor
GUY SISK, Clerk

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

PHARON, meets first Sunday morning and Saturday night before, 5 miles NE Hawkins, Texas.

REHOBETH, meets second Sunday morning and Saturday morning before, 7 miles N Eldorado, Arkansas.

NEILA RYAN, Clerk
1601 N. Emmett
Eldorado, Arkansas

BETHEL, meets third Sunday morning and Saturday morning before, 7 miles NE Eldorado, Arkansas.

JEAN H. BURNES, Clerk
606 N. Parkway,
Eldorado, Arkansas

GOOD HOPE, meets fourth Sunday morning and Saturday morning before 7 miles NE Winnsboro, Texas.

GERTRUDE JONES, Clerk
905 Y Drive
Winnsboro, Texas

Everyone welcomed.

ELDER E. J. LAMBERT, Pastor
306 Richardson St.
Winnsboro, Texas 75494

The churches composing the Virginia Corresponding Meeting meet as follows:

FRYING PAN CHURCH, meets each second Sunday at 11 A. M. and is located on Route 28, between Herndon and Chantilly, Virginia.

ARTHUR L. CARTER, Clerk
Manassas, Va.

NEW VALLEY CHURCH meets each third Sunday at 11 A. M. The meeting house is near Lucketts, about eight miles north of Leesburg, Va.

The brethren and friends will please note that the meetings at Broad Run Church, near Poolesville, Maryland, have been discontinued; and that the meetings are now held each third

Sunday at New Valley, as shown above.

L. D. DUKE, Clerk
Charlestown, W. Va.

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

C. W. NORMAN, Clerk
Herndon, Va.

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

JOHN D. WOOD, Pastor

NORFOLK PRIMITIVE BAPTIST CHURCH, Norfolk, Virginia, meets each third Sunday at 11 A. M. and Saturday before at 8:00 P. M., Fairmont Park, 2023 Tidewater Drive.

C. N. BUNN, Pastor

RICHMOND PRIMITIVE BAPTIST CHURCH, Qualla Road, Chesterfield County, Virginia, meets each first Sunday at 10 A. M. Following are directions to the meeting house: South from Richmond at McGuire Circle, take Rt. 360 nine miles to "Longest" Service Station; turn left and go one mile, and turn right on No. 363 one mile to church.

ELDER C. N. BUNN, Pastor
LILLIE WEIDER, Clerk
2560 Elliham Ave.,
Richmond 34, Va.

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

D. V. SPANGLER, Pastor

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

H. W. WRAY, Pastor
R. T. HOLLEY, Clerk

UNION PRIMITIVE BAPTIST CHURCH meets each first Sunday at 11:00 o'clock. This church is located seven miles west of Gretna, Virginia on 605 one-half mile from Route 40. All lovers of truth are invited.

LEONARD J. BRAMMER, Pastor
RUTH MATTOX, Clerk
Rt. 2,
Chatham, Va.

BELLVIEW PRIMITIVE BAPTIST CHURCH, meets each third Sunday at 11:00 o'clock and Saturday night before at 7:30. This church is located near Cave Springs about four miles from Roanoke, Virginia, one mile from 221. All visitors are welcome.

LEONARD J. BRAMMER, Pastor
J. A. SOWDER, Clerk
Rt. 2,
Salem, Va.

SANDY LEVEL PRIMITIVE BAPTIST CHURCH meets each third Sunday afternoon at 2:30. This church is located on Route 635 about 5 miles south from Hardy, Va. 10 miles from Vinton, Va. All lovers of truth are invited.

LEONARD J. BRAMMER, Pastor
PEARL DUDLEY, Clerk
Rt. 1, Box 282,
Hardy, Va.

UNION PRIMITIVE BAPTIST CHURCH meets each fourth Sunday at 11:00 o'clock and Saturday morning before at 11:00 o'clock. This church is located on highway 623 about two miles from Fairystone Park. All visitors are welcome.

LEONARD J. BRAMMER, Pastor
G. M. MARTIN, Clerk
Rt. 1,
Bassett, Va.

GREEN HILL PRIMITIVE BAPTIST CHURCH meets each fourth Sunday afternoon at 2:30. This church is located five miles north of Stuart, Virginia, just off highway 58. All lovers of truth are welcome.

LEONARD J. BRAMMER, Pastor
MRS. S. L. WALKER, Clerk
Rt. 2, Box 207
Stuart, Va.

BETHEL PRIMITIVE BAPTIST CHURCH, of Predestinarian Faith, of Riffe, Washington, meets each 3rd Sunday and Saturday before at 11 o'clock. For information write the Clerk.

E. J. ATTEBERY, Pastor
MRS. OPAL HUNTTING, Clerk
Silver Creek, Wash. 98585

PLEASANT GROVE CHURCH, Naches, Washington, meets at 11:00 A. M. each second Sunday at the home of one of the members living in Naches. Those interested will please contact the clerk.

E. J. ATTEBERY, Pastor
MARGUERITE SIMPSON, Clerk
1306 Fairview Ave.
Yakima, Wash. 98901

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 137

DANVILLE, VA., FEBRUARY, 1969

NO. 2

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 2/69
IT EXPIRES WITH THIS ISSUE

THOUGHTS FROM "WHERE"

'Twas the dismal hour past midnight,
In a dream that is still just a blur,
A troubled mind was made to fear
Strange thoughts that came from "where."

The beginning of the Creation of God
Was in these thoughts that ran
In a mind that could only think
The vain things that be of man.

There was Eve, a type of the True Church,
The Bride of Christ the Lamb,
And Adam, a shadow or figure
Of Him that was to come.

There in the first transgression
I thought, how could it be,
That Adam should give His precious life
For the fruit of an ordinary tree.

A thousand times, NO! I was rebuked
For Adam the Son of God,
Only for the Love of His glorious Bride
Would He give this affirmative nod.

As the Lamb of God for His Elect Bride
Came down from the courts above,
And required the fruits only She could give
Joy, Peace, Faith, Meekness, and Love.

He died for His own and redeemed them,
And from the world set them apart,
With a wonderful change wrought deep within
A broken and contrite heart.

We see the Arminian churches
Bring fruits of the works of man,
But the fruit Eve gave was Her very own
As only God's children can.

And in the Songs of Solomon
Wisdom's record has sealed
The sweetest fruits in all the world
In a Garden of Gardens revealed.

A Garden enclosed is My Sister, My Spouse,
A spring shut up, a fountain sealed;
Let my Beloved come into His Garden
And eat His pleasant fruits.

Roger B. White
Van, Texas

"US" EMBRACES ALL GOD'S PEOPLE

1741 Davis R.D.

Rt. 1,

Maineville, Ohio, 45039

Dear Elder Spangler:

Reading the *Signs of the Times* has been so much comfort to me, and especially for the past fifteen months — since I got a back injury in July, 1967, with an operation in October, and have been confined at home most of the time since.

I was blessed to be at our association at Union Church, Sharps Chapel, Tenn. September 6, 7 and 8, 1968. Elder R. L. Biggs from Nashville and Elder Prince from Memphis were blessed to be with us. I thought that Elder Biggs, Elder Prince, Elder John Wilder and Elder Adra Davis were so wonderfully blessed to preach for us. I believe the joy and peace of God was with us. When the time came for us to be separated, it caused my heart to ache; but I had the sweet consolation that there is an association in the future where we will meet, and the song "Dear Friends Farewell," will be sung no more. If in this life only we had hope in Christ we would be of all men most miserable.

But our hope is in Christ, and we are in Christ. That hope is an anchor of the soul, and is both sure and steadfast. God fixed it that way, and it cannot be changed. God's people are one family, and they were God's people in wisdom before one of them existed. The Bible

tells us that God foreknew his people. I believe there never was a time but that God had a people. His love for them is just as eternal as he is.

I have thought many times of the word "US". We see U.S. over postoffice doors, and many other places, and we know it embraces all the American people. But we find the word "us" many times in the Bible and I want to tell you who the word us in the Bible embraces. The Apostle says there was grace given us in Christ before the world began; and the word embraced the whole family of God, and their names were written upon the pages of the Lamb's Book of Life before one of them existed. The Bible tells us that God foreknew his people. I believe there never was a time but that God had a people. His love for them is just as eternal as he is.

We find in Romans 8:32, "He spared not his own Son, but delivered him up for us all, how shall he not also freely give us all things. Us is mentioned twice in this verse, meaning the whole family of God. When the angel declared that He shall save his people from their sins, it embraced us — the family of God.

In Revelation 1:5, we read, "... Unto him that loved us, and washed us from our sins in his own blood." When he was bleeding, groaning, and dying on the cross, saying, "It is finished," he saved us. Let us see how many the word embraces, by turning to Revelation 5:11: "And I beheld, and heard the voice of many angels around about the throne and the beasts and the elders: and the number of them was ten thousand, and thousands of thousands." In the 9th and 10th verses of the same chapter we read, "... For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

The number that the word us embraces cannot be reckoned.

Christ saved his people before he left the world, and will call every one he saved. All preachers got here too late to help, and they, too, were dead in sins.

Paul was dead in trespasses and sins until the law of the spirit of life in Christ Jesus made him free. God does not have a dozen ways to save sinners. Paul made it very plain that Christ Jesus came into the world to save sinners, of whom Paul said he was chief. I feel sure that if Christ saved the chief of sinners, he will surely save all the rest of his people. They were saved before they were ever called out of darkness. The Bible says, "Who hast 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 before the world began." The calling is just as sure as the saving. Christ said that all that the Father gave him should come to him. We hear it said by so-called preachers, come and be saved before it is too late. Don't turn the spirit away. The Lord can't save you unless you will let him. Such as this charges God with folly. Primitive Baptists deny all of this. I feel that it dishonors God from start to finish, for we are told that God does whatever his soul desires. God predestinated that his people should be conformed to the image of his Son. He predestinated to call them. I am declaring that God is able, and will carry out all his decrees according to his eternal counsel. God has never consulted poor, puny man to let Him do anything. He has never changed the way of salvation, for all are saved by the blood of Christ. Abel was saved by the blood of Christ just as all the rest of God's family are saved. The fountain that opened on Calvary's cross ran toward the hinder sea and toward the former sea; and it was for the cleansing of "US", which embraces so many people: the whole family of God which were embraced in the covenant of grace, ordered in all things and sure.

So, all you humble people of God, rest assured that if you were embraced in the word US, heaven is your home.

When at the throne of grace, remember me. I am a cripple and can't go as often as I would love to go, so I love to hear from God's people — those who believe this doctrine. When I read letters

from them I am comforted so much.

In hope of eternal life,
Garrett Wilson

HE WILL NOT REMEMBER
OUR SINS

Rt. 6, Box 408,
Hopkinsville, Ky. 42240

Elders Spangler and Wood,
Dear Editors:

I have a subscription to send in, and also to renew my own, so just thought I would mention the Soldier Creek Association which was held with the Soldier Creek Church the 11, 12 and 13th of October. All was reported in peace, and there was much fellowship manifested; for which I am sure all felt thankful. Elders Biggs, Prince and the writer were present, together with the Moderator, Elder Paul Poyner.

Truly the doctrine of God our Saviour was set forth to His praise and our comfort. May it please our God to ever keep us under the shadow of his countenance for Christ's sake. In Isaiah 43:25, we read where the Saviour declared by the mouth of his prophet, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." This was not for anything we have or have not done, but for his own sake, that he might fulfill the will of Him that sent him. "And will not remember your sins," is a precious promise indeed; for my sins are many. Sometimes they seem higher than the highest mountains, and I cannot surmount them; but when it please the great Jehovah, as I am made to hope, to raise me by His Spirit and waft me as a gentle breeze above those walls, then I can praise Him as I ought.

Will close by saying, May He uphold you in your work, and ever be with and keep us all.

(Elder) W. Y. Chandler

but they were not found: therefore were they, as polluted, put from the priesthood. And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim."

(Ezra 2:62, 63)

It is with fear and trembling that I undertake to write my thoughts on so deep and mysterious scripture as the above. My mind has seldom been led to dwell on Old Testament writings, either in prophesy, or types and shadows. The fear is ever before me that I write my own thoughts, without divine guidance. I take comfort, however, in the thought, if this should be so, God will protect his people from them, and I will be left to wallow in my own folly. I hope and pray that He will guide my pen and I will be enabled to feast with you on the revelation as it is presented.

I was looking up references on "Belief" in regard to Abraham and Isaac, and had started to read about the return of the Israelites from captivity, when this scripture in Ezra seemed to "jump" at me. My mind was swallowed up so that I forgot about the subject Belief.

The reader will better acquaint himself with the thoughts I hope to bring out, by reading all of chapter 2 of Ezra, especially the verse preceding our subject, before continuing with the reading here.

During the reign of Nebuchadnezzar, Jerusalem was overthrown and the children of Israel carried to Babylon in captivity. They dwelt there seventy years before God put it into the heart of King Cyrus to build a house of God in Jerusalem. He called for the return of the Israelites to accomplish this task.

Now the number of Israelites who returned were recorded by genealogy, or their regular descent from their ancestors, the twelve tribes of Israel. These tribes were the children of promise, their lineage tying them to God through his promise to Abraham.

All went well with most of them on their return. They were like the obedient son who stayed home and never strayed,

"These sought their register among those that were reckoned by genealogy,

but who missed the feasting and rejoicing of the prodigal son when he returned. They were counted, and gave of their ability to work and of their resources to build the house of God, and settled in the city.

They receive this city by inheritance, by promise and fulfilling the law of Moses. Everyone of them could check the record, and prove, "I am the son of Elam," etc. They all had an ancestor to lay claim to their inheritance. They were called by the name of some ancestor on this side of Jordan.

This people had a circle around them that protected and kept them in, as it kept their enemies out. This fence or enclosure or fold was the promise of God to their father Abraham. They knew Abraham was their father through recorded genealogy. I believe this is the fold the Lord had in mind when he said, "And other sheep I have which are not of this fold." These represent the ninety-nine safely in the Shepherd's fold. However the Shepherd is concerned about the one, the stray, who is not encircled. He said, "Them also I must bring."

Matthew 18: 13,14, tells us, ". . . he rejoiceth more of that sheep than of the ninety and nine, which went not astray. Even so it is not the will of your Father that one of these little ones should perish." So the one on the outside is as safe as the ninety and nine, for in that final day there will be one fold and one Shepherd.

This brings us to those whose names were not found on the register of genealogy, and their names were not proven to be Israelites. Verse 61 tells us that their ancestors took wives of the daughters of Barzillai, the Gileadite, and were called by their name. You will find by reading references on the Gileadites, that they were the tribes of Gad and Reuben, who stayed beyond Jordan when Israel was led out of Egypt. They were separated from their brethren, the other tribes of Israel, when they begged of Moses to let them stay on that side of Jordan, when the others crossed over into the promised land. The Israelites that crossed the river lost track of them

and failed to record their genealogy. Thus they were still children of promise, but without legal claim to their property. They were Gileadites instead of Israelites, and had lost their identity as heirs of promise.

Because they were thought not to be of the priesthood according to Jewish heritage, they were called polluted, and were refused entrance into the city.

Can you not imagine in our own time of birth certificates, registration, etc., what this lost, travel weary people must have felt when refused the home they had traveled so far to obtain? They had the same faith and customs of those who threw them out. Really and truly children of Israel, they felt the need of the ordinances of Moses' law. The rulers not only had them thrown out, but refused to let them partake of these ordinances and offerings. They were not to, "Eat of the most holy things 'till there stood up a priest with Urim and Thummim."

The Gileadites had followed the command of a man, had fulfilled all conditions of the law like the others, as they traveled the long journey from captivity to Jerusalem. How bitter must have been their sorrow to find that it availed them nothing because their names were not written there. The governor, in rejecting them, did not give them a condition to perform, or a work to do. He did not tell them to get busy and prove they were heirs. Dear reader, have you not felt the experience of these who had come to the end of their own efforts, when your own hopes and plans had vanished into nothing?

The world calls this place the cross-road of decision, and we can either enter or refuse to; but this was not the answer given to these weary travellers. Even after they had failed to bring their identity themselves, and after they found out their own works were in vain, and after they were called polluted, hope was given them. They were in the same condition their forefathers had experienced at the Red Sea, when they were told to, "Stand still and see the salvation of the Lord." All the travels, hardships

and sacrifices were in vain, because they had come to an impossible barrier. So it is always thus with the lost sheep — the one outside the fold: it always has to, "Wait upon the Lord."

God in his love and mercy, set apart the elect in his own mind and purpose before the world began. But they have to travel this weary road to Jerusalem to know their unworthiness; to feel so polluted and cast down, and to know that there is nothing they can do to make themselves heirs of promise, before they can have the desire and patience to, "wait upon the Lord." They were not allowed to eat of the most holy things until their heirship was established, so they thirsted and hungered.

I believe this people, this Gilead, whose genealogy was lost, typifies the, "other sheep", and that the most holy things they were barred from, represent faith, hope and love of God's people. They are the things Christ promised the disciples that the Spirit of Truth would show them following his ascension. ". . . He shall take of the things of mine and show it unto you." (John 16:15) Peter said, ". . . his divine power hath given unto us all things that pertain to life and godliness." We can only partake of those most holy things that pertain to life and godliness, as they are fed to us by the Spirit of Truth. We feel so unworthy and polluted, but the Spotless Priest, who stood up as a shining brightness, cleansed the vilest sinners, and made them worthy to eat: — the pollution of his own people vanished in his life, death and resurrection. Ah! to have such a high priest to stand in his shining armor and cleanse my sin-sick soul; to prove my heirship with those in the fold.

While we are in the journey of our own righteousness, these holy things mean nothing to us. But when we are shown the futility of these works by the governor (law), and are given a desire for holy food, we are made to beg for the promised land denied us because of our lost genealogy. Hope springs within us when the Tirshatha says, "Till there stood up a priest with Urim and Thum-

min." What kind of a priest could this be, who would restore their identity and relationship to the house of Israel? And who could make them worthy to eat of the most holy things.

When translated, Urim and Thummin means lights and perfections, or the shining and the perfect. There must stand up for them a priest who is Light and Shining Perfection. Is there such an one? Hebrews 5:9,10, tells us, "And being made perfect, he became the author of eternal salvation unto all them that obey him; called of God and high priest after the order of Melchisedec." So this priest with perfection stood for them, and made their record straight.

We read in John 8:12, "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." So he led the Gileadites into the promised city, where they could feast with their brethren on the most holy things. Their priest with Lights and Perfections made their lineage sure. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

These people of the tribes of Gad and Reuben typify those to whom the Lord referred when he told his disciples to, "Go rather to the lost sheep of the house of Israel." And again, "I am not sent but unto the lost sheep of the house of Israel." They were returned to the fold without performing one duty. The one lost sheep was united with the ninety and nine. Their pollution was erased from the sight of God, and they were made perfect by the Author of their salvation.

I would beg you to read these thoughts with charity for the writer. I am weak and in need of your prayers and the mercy of God, but for a time I was comforted in my meditations.

Mrs. Cisco Barron,
Rt. 2
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A GOODLY HERITAGE

"The lines are fallen unto me in pleasant places: yea, I have a goodly heritage." (Psalm 16:6)

This scripture is found in one of three psalms that are referred to as, "Michtam of David," or, "A golden psalm of David." There are golden experiences, or lessons, that all of God's children learn in His dealings with them, that they will always remember above all others; and will treasure them all their days. They will all seem connected in some way or manner, to the others, and are from the same source.

David's experiences were many and varied in his pilgrimage through this low ground of sin and sorrow. He learned many things in his travels, which he refers to in the above scripture as the lines that are fallen unto him. These are the lines of truth that God, in his infinite wisdom and mercy, had made known unto David to teach him the frailty of man. David wrote many psalms in his travel through life, and in them he tells of times of sorrow and distress, and also seasons of deliverance, peace, joy and love. He acknowledged the weakness and sinfulness of the creature, and ascribed all glory, honor and majesty unto his Heavenly Father for the mercy and grace that led him in all of his way.

David was called of God from following after his father's sheep in the fields, and was anointed by the prophet Samuel to be king over Israel. He delivered the armies of Israel from Goliath and the Phillistine host; experienced a love that surpasses the natural affections of man; fled for his life before Saul; was crowned King of Israel; had Uriah killed for his wife Bathsheba; was dethroned by his son Absalom; regained his throne and ruled over Israel for forty years. In all of his uneven journey, which typifies the travels of all of the Lord's children, David trusted in the Lord his God with all his heart. We have the testimony that he was a man after God's own heart. In all of his way the Lord was leading him and teaching him

the glorious truths that are the rich treasure of all the Lord's people in all ages.

Every heaven born soul can see in the life of David, the same trials, conflicts and tribulations that they feel they have experienced since they hope they were called of God from running after the lusts of the flesh and cares of the world; and were made to see the beauty of another world. Their prayer is that this is the same anointing that is typified by David when he says, "Then Samuel took the horn of oil and anointed him in the midst of his brethren; and the spirit of the Lord came upon David from that day forward."

They can say that their way has been different from that day; but oh, it has not been an easy way. It seems that their walk has not been changed from bad to good, but rather from bad to worse; and it causes them to go mourning their undone condition most of their days. David spent many of his days mourning his plight, and wondering if the Lord was clean gone forever. It takes a very hot fire to refine gold and burn out the dross, to reveal the pure metal; even so, it takes severe trials to strip the pride of the flesh, physical strength, and love for the pleasures of this world, to reveal the vessels of mercy which were afore prepared unto glory. The processing will be very distressing to the individual, but the work of grace shall be accomplished, and all to the honor and glory of God's holy name.

After all of David's experiences, when he was old he was blessed to know and to say, "Although my house be not so with God, yet He hath made with me an everlasting covenant, ordered in all things and sure." In this he acknowledges that it was not his way before the Lord that had entitled him to anything: nevertheless God had made an everlasting covenant with him, that was unchangeable. This covenant was all of his salvation and all of his desire. He did not say that it would grow into his salvation in the process of time, but that God made it not to grow. This was because it was made full and complete, and

ordered in all things and sure.

David said, "The lines are fallen unto me in pleasant places." Surely this is the feeling of every trembling child of grace when they are blessed to look back over all the way in which they have been brought. They are made to rejoice in the knowledge that these lines of truth are sent forth from their Heavenly Father into their hearts, and that they come down sovereignly as the rain and snow falls upon all the earth. They are blessed to feast upon the goodness and greatness of God's love and mercy as they learn these beautiful truths. It is indeed a pleasant place when they are blessed to feel to see the truth of the scripture, "The heavens declare the glory of God, and the firmament sheweth his handywork." Then they can see the wisdom and perfection of the creation, and the power in the sustaining of it down to the present day, according to His promises. These things are ever around them but they cannot behold the beauty and the glory of them with the natural eye alone.

God is unchangeable, and therefore what was the truth at one time ever remains the truth. These lines of truth originate with God, and have ever been the same. They have been made known to the Lord's people in all ages, as it pleased Him. They appear continually in the scriptures of the Old and New Testament, and they are being learned and experienced by his redeemed as they live in the present time. This causes that fellowship His children have for others whom they may never have met in the flesh, and for those who lived in other ages, when it is known that they believed the same truths. This is because they know the way these lessons are taught; and that they have the same teacher. These are the unbroken lines of truth that are from everlasting to everlasting because they are of God. In one place we read, "Their line is gone out through all the earth, and their words to the end of the world." Only the mighty power of God could sustain them unchanged down through the ages.

These lines of truth are many as un-

derstood and experienced by the Lord's people; and yet they are all one. They are all included in the one truth. "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." The making known of this great and awesome truth to the sons of men, is done in many phases, or lines. The natural mind cannot comprehend the magnitude of this one glorious truth: as the children of Israel could not look upon the face of God and live, even so the finite mind of man cannot contain the fulness of this great truth. It is therefore revealed to them as they walk the path that is laid before them, and is interwoven into all their experiences of grace in this life. For now we see through a glass darkly, here a little and there a little, but all are evidences of this one basic truth. This is not to infer that God's creatures are not capable of comprehending something that God would have them to know, but rather this fullness of knowledge is reserved unto the heirs of promise until that day when Christ shall appear in all His glory, and receive them unto himself, to dwell with him forever. As the law was the schoolmaster unto Christ, even so these lines of truth proceed from and lead to the source, which is God. They teach this one great truth, line upon line, and precept upon precept, to their acknowledging of the truth which is after godliness.

These lines of truth are the hope of the Children of God as they wander in this wilderness of sin, and enter into that which is within the veil. These lines reach down to them in their darkest hours and lighten their pathway. They comfort them in their deepest distress, and enable them to render praise unto His matchless name, and say, "Thy will be done on earth as it is in heaven." These are some of the reasons why it is such a pleasant place when the lines of truth are let down unto His little ones, and they are lifted above the cares and trials of this life for a short season of refreshing.

It is recorded in Isaiah 25:6, "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wine on the lees well refined." This is the Lord God's blessing upon all that are in this mountain; and He has prepared it for them alone to enjoy. This is Mount Sion the City of the Living God, and surely these lines of truth that fall unto his children in pleasant places, are some of the things that they feast on at the Lord's hand. They are then blessed for a little season to behold the glory of their Heavenly Father, and to worship him in spirit and in truth.

These are all evidences along the way for those who declare that this world is not their home, and that they look for a city that hath foundations, whose builder and maker is God. They are as the highway markers that tell them they are on the right road. This city for which they are looking, will contain the fulfillment of all their hopes and dreams, and all those things that are precious to them that love God. This is the Holy City, new Jerusalem, which John saw coming down from God out of heaven prepared as a bride adorned for her husband. This is when the bride, (the whole household of faith, elect and chosen,) shall be complete in all her beauty; and the husband (Christ) can say "Thou art all fair my love: there is no spot in thee." Then all shall be love, peace, and joy, and this most pleasant of all places shall be their blessed abode through the endless ages.

Yea, they have a goodly heritage!

In bonds of love,
Richard H. Campbell

EVERLASTING SALVATION

There is but one Saviour. His name is Jesus Christ. He is the only One that saints desire either on earth or in heaven. He has loved his people with an everlasting love, and has saved his people with an everlasting salvation.

Jesus is Lord, King, High Priest,

Saviour, Father, Friend, Husband, Head, Leader, and All Things to all of his people. He is not two saviours: He is One Saviour. In Christ saints have a Just God and Saviour, and it is altogether true that He came into the world to save sinners.

The salvation of one Church by one Jesus is the only salvation worth the name; and the only salvation the Scriptures teach is the salvation of His people from their sins. All salvation is from sin; and by one offering Jesus wrought the only salvation there ever was, or ever shall be for His unworthy but highly favored people.

God is unchangeable in his nature. He is Jehovah, I Am, always, yesterday, today and forever. There is but one God. He calls — we answer. He draws — we follow. He justifies — and saints are made righteous. Will he save once, and then do the same again? If so there will be two salvations. Will He forgive us today, and damn us next week or next month, or on the last day? No! The same infinite God who justified also glorified, because his love is infinite. While Jesus holds us God holds us. He is The Rock.

This one God all his sheep bless. His mighty arm is revealed as the only source of Hope or Help either here or hereafter — the only Physician in the hospital that can reach our case, either here or hereafter. Our sins need his blood; our poverty, his riches; our death, His Resurrection power.

Saints pray — their prayers are heard. There is a secret peace and joy in the breast of all who are led by His Spirit given them, which says, "Abba, Father". I declare it is better to have God's Spirit than to have the spirit that cries, "lords many and gods many." The same spirit that cries "lords many" cries "salvations many".

There is one Lord, one faith, and one baptism, hence one salvation; and as certain as Jesus begins a good work in a poor sinner's heart, He will perform it until the day of Jesus Christ.

Creature deeds have never influenced God. Nothing can influence God outside

of Himself, — otherwise he would cease to be God. Salvation being God's work, is unconditional and sure. If any part of salvation was conditional upon my keeping it, I would fall a thousand times a day. Genuine saints cannot deny their desire to be enabled to praise God, for He is the Way they know. To be truly humbled, and strengthened by a sight of Almighty God in Christ, and to have a felt love in Him who is an Eternal Refuge, belongs to the saints in light. Saints know the labors of their hands can never fulfill the law's demands, either here or hereafter. Therefore they have a hunger and thirst for a thousand tongues to sing the praise of Zion's King Jesus, who saves by grace through faith, and never through anything else. By faith they get the victory over the world: which victory is never conditional. Through faith a great cloud of witnesses did glorious things during the time God had set for them to live. At the end of their God given time on earth, these all died in faith. These bore the fruits of the Spirit.

Vessels of mercy realize that none of us can ever be anything except what God makes of us. If we who were dead have been made alive, what remains for us to do to be made alive? If we who were once captive under sin have been delivered from wrath, what else, what other salvation is needed or wanted, or desirable? None! What further work is needed to bring deliverance? Hasn't Zion's King made the delivery, and set her free — forever free? People who would add another salvation to the finished work of Christ, are uncalled. To be justified freely by the grace of God does not beget conditions, but peace. Peace does not come until Jesus comes.

Jesus comes to his people. If ever this One is to save us at all, he must come to us and take us from darkness and death, and make us alive, and dwell in us, and walk in us, and be our Guard and Guide; and lead us forth by his Spirit, and keep us day and night and never leave us. Now there are no "ifs", "ands", or "buts" about it. The Eternal God is their Refuge. He will abundantly bless her

provisions. She is complete in Him. Where are the conditions then except on the lips of the unregenerate? What can be added to a thing that is "complete in Him"? What can be added to a finished work? When Jesus arose from the dead, it was for our justification. He suffered once the just for the unjust, (not that we should remain unjust,) but that he might bring us to God. Have we another salvation that will add to the finished work of Him that said, "I the Lord am thy saviour and thy redeemer, the mighty one of Jacob"? No! Ten thousand times, NO!

Saints walk the various paths of righteousness, (such as praying, singing, attending meetings, etc.,) because grace leads their feet. Look at Exodus, chapter 15, verse 17, there you will find an exact description of how saints arrive at Church: "Thou shalt bring them in, and plant them in the mountain of their inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established." So we see there is no condition there.

God has a message for both the sheep and the goats: "Say ye to the righteous that it shall be well with him: for they shall eat of their doings. Woe to the wicked! It shall be ill with him: for the reward of his hands shall be given him." (Isaiah 3: 10,11) These promises are unconditional. The doings of the righteous are their prayers to their God, and the fruit of their doings is the answer to their prayers in the finished work of their Great Mediator. The reward of the hands of the wicked is the sin which will be punished by "wrath to come." No God sent servant will deny this.

God's saints after new birth still must rely upon Jesus for all their help and strength: "Hold thou me up and I shall be safe," is their cry. For although they are a people who worship God, who pray, preach, hear preaching, etc., the power to use this power, called the "excellency of the power," God has kept; and without me you can do nothing," is the plain Bible truth. No truth can be conditional, —it changes not.

Here in this low ground of sin and sorrow there are a few people who have been separated from the world by sovereign irresistible grace. They perform good works which spring from the inward operation of God's free grace. God's children in the Bible are likened unto trees. By making these trees good, God makes the fruit good. In Philippians 2:13, we read that God works both "to will and to do of his good pleasure." Therefore under the operation of His grace saints are transformed by the renewing of their mind, to prove what is that good and acceptable, and perfect will of God. (see Romans 12:2) To even as much as think this (the will of God) is a chance or conditional thing, is the worst kind of sin.

All the acts of the saints, whether of love and affection or of self-denial, etc., all works that can truly or properly be called "good works", are really produced from within by Christ the hope of glory. To advocate that this is conditional is not the truth nor the work of God's servants.

I know that this article is neither great nor brilliant, but it is better to be honest than it is to be great; and better to be genuine than it is to be brilliant, and better to trust in God who will direct his children's steps, than to be found trusting in conditional riches. No genuine servant of God would dare to suggest that even a sparrow's welfare is conditional.

Mercifully there are a few — a remnant according to the election of grace — who hope in the Lord, a Covenant keeping God. This covenant which contains "all my salvation," is so far from being conditional that it is "ordered in all things, and sure . . ." (2 Samuel 23:5) People who deny that, and who do not even know that the Lord's sheep hear His voice, and follow him, are apt to learn at last that instead of having two salvations, they don't have any at all.

I am glad to lay it down here not with enticing words of men's wisdom but with great plainness, that whether this poor sinner is saved or not, I must declare that salvation is all of grace, and

that His grace is sufficient both for time and for eternity.

In bonds,
(Elder) J. L. Boccock
Rt. 2, Box 463
Boones Mill, Va. 24065

RESOLUTION OF RESPECT
OF
THE SALISBURY ASSOCIATION

We bow in humble submission to the holy will of God, and say, "Thy will be done."

Inasmuch as God has seen fit to remove from our midst six of our dearly beloved brethren and sisters: Deacon Merrill Beauchamp of the Snow Hill Church; Deacon Homer Bailey, and Sisters Ruth Twilley and Mamie Callo-way of the Salisbury Church; Deacon Dow Bailey and Sister Ruby Parsons of the Rewastico Church, we desire to thank God for our association with such lovely people.

It was evident by their walk and godly conversation that they loved their God, and their brethren. Our loss is their eternal gain.

Elder Arthur Warren, Moderator
William S. Adkins, Clerk
Written by Bro. Frank Holland

CIRCULAR LETTER OF THE
SALISBURY ASSOCIATION

Dear Brethren:

As it has been our custom to write a Circular Letter, and as I have been appointed to that work, I come before you for that purpose. To me this is not different than writing or preaching at any other time. As the children of God, we are not to worship days. We do not have the authority to appoint one day as superior to another, but our worship, our writing, our preaching is to be a work wrought spontaneously in us without setting aside a day or a time, or an occasion or a prearranged or prepared subject, but at all times in the simplicity of the Gospel: knowing no other day and

no other subject save the Crucifixion of Jesus Christ.

As followers of Him, we meet in His Name; as worshippers of Him, we worship Him; as His children, we do what we do, we say what we say; and we delight in His law day and night, for our theme is Grace all the way. (see 1 Cor. 1:1-9)

It is our desire and our aim to praise and adore God our Father, as having been chosen in Christ, our needed supplies treasured in Him, and having the riches of His grace made known unto us, and having the Grace wrought ability given us to do all things that manifest us as His children, and glorify Him as our God and Saviour.

This grace given us, and the accompanying love of God animating and stirring up our pure minds, causes love to flow from heart to heart. It quickens our steps, strengthens our hands, and alerts our minds to the things of God, to serve Him and His children with gladness of hearts.

Dear Brethren, having found this God as our sufficiency and having tasted of the good things of His Kingdom, let us forget those things that are behind, and let us go on to perfection. Better things are in store — a brighter day is at hand. For this day and all of tomorrow, may God direct us into the love of God.

Elder Arthur Warren, Moderator
William S. Adkins, Clerk
Written by Eld. W. D. Griffin

ENJOYED THEIR ASSOCIATION

Benton, Ky.

Dear Editors:

It is time to renew my subscription to our family paper, so I enclose check for two year's renewal.

The churches in our Soldier Creek Association have many members on the sick list, some in hospitals at this time, some unable to go to the meeting places because of infirmities.

We had good attendance at our three days meeting of annual Association in October, which was held with the Soldier

Creek Church here in Marshall County, Ky., near Benton. Our visiting Elders were Herbert Prince, of the Memphis, Tenn. congregation; R. L. Biggs, of the Bordeaux Church in Nashville; and W. Y. Chandler of the Little River Association in Kentucky. These Elders arrived for the Friday morning services and continued with us each day, also holding services in our homes at night, where we arranged to take care of our visitors.

We were blessed to meet in peace and fellowship, and to feed on the sermons of the Elders on such texts as "God's Doctrine": "You have not chosen me but I have chosen you and ordained you, that ye should go and bring forth fruit, and your fruit should remain." Elder Biggs on one occasion spoke from the 139th Psalm — how the Lord knoweth my downsittings and uprisings, and understandeth my thoughts from afar off: the Lord being acquainted with all our ways.

Each sermon linked with the one going before, because each preached Jesus the way, the truth, life, light, and the resurrection; and that all our help must come from Him, for He is the fulness, "And of his fulness have all we received, and grace for grace." Our Moderator, Elder Paul Poyner, spoke in introducing the elders, also in thanks to the brethren and friends for their thoughtfulness and kindness in caring for our friends who came to be with us.

What a blessing it is to be gathered together to sing God's praises, and to hear each other express their fellowship for the truth, and for their friends who believe the truth. Elder Prince expressed it this way at the close of our meeting: He had not been in any meeting where there was more fellowship, love and peace made manifest. The conversations were not on worldly things, but their chief concern was Zion in her beauty and righteousness which was wrought out for her by the Bridegroom, Jesus Christ the Lord.

We thank our brethren and friends for coming to be with us.

A sister in hope,
Effie Bowden

ENJOYED THE ASSOCIATIONS

609 W Colonial Ave.,
Elizabeth City, N. C.

Dear Ones in Hope:

While attending our association and the Contentnea, then being with you dear people at the Salisbury Association, I heard all the Elders declare the same and only true doctrine, Salvation by the grace of God. The truth was rightly divided by those taught deeply in the School of Grace — not in some Seminary, as is common today. I seemed to be carried away, and blessed to look beyond for a period, seeing Jesus as a Beacon Light guiding us into the Safe Harbor; and forgetting the great horrors we are arrayed with, and the earthly trials which so easily beset us. And I seemed to feel the presence of Jesus in the forgiveness of my sins, and could visualize Him on the cross bleeding and dying for the remission of sins.

But very shortly darkness appeared, and weighed so heavily upon me; and, as David said, "My sin is ever before me." It seemed that was all I could see; and why should I expect to be remembered by such a wonderful God. — I, only a debtor to God's grace. I felt too unworthy to be in the midst of His saints assembled in such a heavenly place in Christ Jesus. May it be His will to never let us be overpowered by earthly powers and have this grand and glorious privilege taken away from us.

We by nature are children of wrath and not subject to the law of God, neither indeed can be. We, being under the law of sin, sin according to our nature. The act of sin is of the creature and not of God, who is most holy, pure, undefiled and righteous, and is not nor can be the author of sin. The saints are justified freely by God's grace through the redemption that is in Christ Jesus.

Blessed be God for his infinite mercy for calling and qualifying servants unto himself with different gifts: ministers, deacons, etc. "For as we have many members in one body, and all members have not the same office. . ." We often hear the question, why do some have so much better gifts? I think Paul made this clear in Romans 5:6, "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith." I believe that our gifts and talents, whether they be one or more, are properly given, because God knows, and supplies our every need all the way to eternal salvation.

The saints are justified freely by God's grace. There is nothing more untrue than to say that we can accept or reject Christ according to our will, for God said, "I will be unto you a God, and ye shall be unto me a people." Thanks be to him that there is no power that can stay his hand. I am so glad that it is not by any act of the creature we are saved, but only by Jesus the Lord, the Saviour of sinners chosen to salvation through sanctification of the Spirit, and conformed to the image of His Son. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that He might be the first born among many brethren." (Romans 8:29)

It is widely taught that it is easy to accept Christ and be saved; but my Bible says, "It is a fearful thing to fall into the hands of the living God." (Hebrews 10:31) If I have any experience, it truly has been through fear and trembling; and I continue to feel fearful before God, and a sinner in my nature. I believe that it is of Him that we "live, move and have our being."

I am thankful that there was a covenant made between Him and the Father, that He would be the Mediator between

God and man; and that He sits at the right hand of the Father making intercession for his people, — those in him before the foundation of the world. He washed them in His blood, and saved them eternally; and sealed it with his promise to remember their sins against them no more.

Sister Spangler, it was such a pleasure to be with you all for a little while, and as I was sending in Sister Berry's obituary, I felt a desire to write you all, but now I realize my remarks are so scattering that I am reluctant to send them. Remember me when you are burdened to pray.

Yours unworthily,
Beadie Meads

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EDITORIAL

SALVATION

"I, even I, am the Lord; and beside me there is no saviour. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God."

(Isa. 43:11, 12)

In the last forty-five years I have been writing to various publications. During the last thirty-five years I have been speaking from the pulpit to the children of God. My course during this time has been strange indeed. Much of the time I labored in much fear of not been called, and yet had a sentence or woe upon me that I felt the terrors of

death if I did not speak. (1 Cor. 9:16) I have had my share of fault finding with what I have written and preached. Too many times, I did not accept that criticism in the right spirit. Of late years, I have quit defending myself against those that objected to my opinions. I would much rather have the good will of one and all, but it would be my ruin if I did have (Luke 6:26), therefore I desire to leave everything in the hands of the Lord. I am sure that it will give a man itching ears when every class of people are acclaiming him as a great preacher.

I do not think that I have a desire to reach everybody, but I hope that I have a desire to reach all that my text applies to from time to time. I hope that I am not ashamed of the truth, of the gospel; and I hope that I am ready to preach among those that have a hearing ear. I do not know, by looking into faces, or by looking over the list of subscribers to any periodical, who has ears to hear. I am sure that I cannot give them hearing ears, and I hope that there is not a desire about me to try.

My subject, and the text on which I hope to lay a good foundation, are pertinent matters for our consideration. However, the recipients of this gospel, are limited. None but the children of God can enjoy and witness to what God has said, and only they are witnesses to it. Not all of God's children are witnesses to this singular salvation.

"I am the Lord." If, from the moment of the creation until every trophy of God's grace is housed in heaven and immortal glory, things take such a turn that God can not say what He said to Israel in the present tense, then the "I AM" has not been in control. If there was ever any likelihood of salvation failing, then God knew it from all eternity, and He has not been our "I am" at any time. It is "I AM" that sent Moses; He is today the Lord our "I am that I am" and as He sends minister to hearers, it is as effective today as it was several thousand years ago when it looked so uncertain to Moses. The one of whom I write IS the Lord; I do not write (If I am called of God) about a dead or "has

been" gospel; it is the power of God to believers, to witnesses of it. Unbelievers do not necessarily mean that hearers and readers are not children of God. The man that got the hands of Jesus applied to his eyes the first time saw men as trees, walking. Thomas was certainly a child of God, but he could not believe until he had evidence. I do not write about a "has been" Lord; nor do I write to people that think thus of the Lord. He is alive forevermore, and will always be "the I am that I am."

"And beside me there is no saviour." Not all of the Israelites were witnesses to this declaration, nor are all of God's children witnesses now to it. Whatever their name in the world might be, the ones that were witnesses of these things believed what the Lord said relative to salvation. Come, dear reader, and let us take a little journey down into the garden where the "I AM" is the only gardener. In this garden He is the only Saviour. In fulfilling Isaiah's prophecy, the Spirit of the Lord came upon the Saviour and He alone performed all of the work to make every plant a tree of righteousness. (Isa. 61:3)

Mary did not have twins. Only one Saviour was born; no other maiden, even though virgins romp the landscape ever, have given birth to another Saviour. Yet, even though an angel heralded the coming of the Saviour, the masses were not witnesses to it. I say that had Herod and Pilate seen in Jesus what the centurion did (Luke 23:47) they certainly would have witnessed as did he, but not having known Him nor His Father, they could not witness to what they had not witnessed. Following the same line of reasoning, one who has not been a witness to the Lord's testimony concerning salvation, he or she will be found trying to lend a hand in salvation.

Those that have witnessed this "only salvation" will lie down in the green pastures of salvation; those that have not, will always find another salvation besides that one that Jesus saves always to deliverance home to glory. These witnesses have a right to sing,

"Amazing grace how sweet the sound,"

and as they have it declared to them, and they are saved, and they have salvation shown unto them, they continue to sing,

“Through many dangers, toils and snares,
I have already come;
’Tis grace has brought me safe thus far,
And grace will lead me home.”

For centuries the saints have sung this high and lofty theme of salvation by grace with out another salvation standing in the offing, waiting for them to work out. This is what I endeavor to preach and write, to wit, Salvation, from God’s eternal design to save, to the triumphant bringing home to glory every chosen vessel of mercy, and all of it being given to us, and we witnessed to it, if we have indeed been saved by this One and only Saviour.

Regardless of the cavelling of men, this salvation is known only in time. What heaven is, none of the witnesses to this salvation know at the time of it being presented to them. They know (as taught of the Lord) that He is the only Saviour, that without His salvation, we do not have salvation. I hope that I am writing to many witnesses of this “only” salvation, but I do not believe that with the church in her time state a single witness will be found that has witnessed that salvation is further than a time state.

The Lord is the only Saviour. The attributes of God are all engaged in this salvation; the seven spirits are all sublimely and gloriously working in the children of God to save them. This is a present salvation. He was the Saviour before the Red Sea; He was the Saviour at the Red Sea; He was the Saviour in the wilderness road, and in our journeying on that road in our experience, He is our Saviour. At the time of the prophet, there was not any Saviour save the Lord. I call for an answer to this statement: Did Isaiah know the truth? Did he tell all the truth? Did the Inspiration of God mislead the prophet? Did He withhold something that is vital to the welfare of the chosen Israel of God? I hope that I desire to be right. I think

I know the certainty of death, and if I am hanging precariously on a high cliff with impending doom below me, and Israel was mistaken — all these witnesses misunderstanding God, and there is a Saviour beside the Lord, I certainly need to know it.

I do not want to be extreme. I do not want to go beyond the scriptures in comparing truth with error. I do not want to say hurtful things toward those that bring some other saviour other than the Lord. But my brethren and sisters, my dear perishing readers, I am as I hope, being undressed of what I thought I had. I hope that I am being made ready for a lovely and much desired transition. I do not want to be unfaithful to Him that has called me out of nature’s darkness into the kingdom of His dear Son. If His brethren bring something among us that is not in keeping with His testimony, it behoves me to point out the fallacy of that thing. Someone is going to be wounded whenever error is preached among us. I had much rather wound my brethren than to wound my Saviour; I had much rather (since error demands that somebody be arraigned) rebuke my brethren sharply than to let my silence rebuke my Saviour. This does not mean that I am to declare non-fellowship for them; it does not mean that I am to step on their toes purposely, but it does mean that I must not step on the toes of my only Saviour.

At the expense of being trite, I desire to point out that this Saviour was the only Saviour of Israel all the way through from Eden to the end of the legal dispensation; that this salvation was all timely; that it was saving at the flood; it was time saving at the Red sea; that it was time saving at the water of Marah, that it was time saving in giving manna, that it was time saving the whole wilderness through, that it was time saving in giving bread in Egypt, in causing fire to be reversed in its nature to burn away bonds but not to consume the bound. If this is not the picture of Israel and the Saviour, the only Saviour, then I freely confess that I do not know what I am writing.

This God, this Saviour, stands alone to His people Israel. Israel witnessed to this doctrine that I would, were it not for a dreadful fall that I got, declare to one and all. God declared this truth to them, but His care for them did not cease in a mere declaration. Oh, no, for men declare, and do not, and God is not likened unto men. God made manifest the singularity of this "only Saviour" by **saving them**. That is not all, Oh no, dear saint, there is always something more that is in reserve yet to be served to Israel; it always has been, it always will be. He showed this salvation to them. **He showed it to them**. Oh yes, tried soul, He shows unto you the tenderness of His saving power. The Holy Ghost, the Comforter and teacher and keeper of God's people, is sent unto you (John 14:26; 15:26; 16:7). He also shows His people the things of Christ, the only Saviour of sinners.

This showing to the children of God Christ as their Saviour is under peculiar and trying and singular circumstances. When this is done, **there is not any strange god present**. This strange god, whom men in ignorance would present, is not found in the experience of these witnesses. He is the work of our deluded minds; he is the god of whom our souls would dare rely **until the show begins**. The children of God made them one out of a calf, but the calf-god was vanquished from sight, from show; Peter would have made a man as another saviour, but God, the only Saviour, vanquished him from sight, and He showed them in the most dazzling show that has ever been brought to sight of poor sinners that no name, no god, no man could ever share in the honor and glory of the Holy One of Israel. I love these scenes of divine saving; my soul is enraptured, my pace is quickened, my attention is called heavenward, as I am shown the care of God for His people. If I am not mistaken, the text has grown; its beauties have been enhanced, my spiritual faculties have been weaned from every false God, every false saviour, and I am standing at the giving up and turning the kingdom over to another Joshua. At this

time, I know what those people knew, to wit, that God my Saviour has not failed to keep every promise that he has made, and that **as the show** was put on, there was not a strange god to assist in making the screen of my soul straight, nor to adjust my sight and vision that I might see better than I see by the work of this only God, this only Saviour. (See Joshua 23)

I do not mean to separate Christ and grace. Paul's letter to the Corinthians was based on what Christ did for them, and he thanked God (through Christ) for the grace that He had given them by Christ. In substance, Paul did write Amazing Grace. It was his theme in the beginning of his experience; it was his theme in all of his preaching and in every letter that he sent to the churches. It was in time that all these gracious deliverances took place; it was the experience of Paul that the grace of God was sufficient. That which is sufficient, will not allow a strange god or a different saviour. When he wrote that heavenly experience to the Ephesians (Eph. 2:1,10), there was not a part works and part grace system lingering to be heard. It was not with doubt and reluctance that he told them how that they were saved; it was not that grace was present and a strange system, a strange god, in the offing ready to bolster the failure of the grace of God.

This grace is as much in the present tense, as God, the only Saviour was to Israel. In the presense of two or three witnesses shall every word be established; One of those witnesses is God, and He witnesses to His people Israel when no strange god was present, when no Egyptian was there. (Gen. 45:1) God witnessed **to them**, and He **made them** His witnesses. God witnessed to Saul, in that witnessing the law was not present; Gamaliel had lost all his ability and charm; all of the things that had kept him until that time were gone. God made him His witness to the Gentiles, and his witnessing was that salvation is by grace.

There are different aspects of this salvation, but there is only one salvation.

To bring up any other way, is another way; to say that there is a salvation other than the grace salvation, is, to say the least of it, a strange saying, a strange doctrine, instigated by a strange god. This grace salvation will not permit me to deny nor ignore scriptures that the strange gods would have us to believe set forth some other salvation, some other saviour. God has not witnessed to us, nor has He sent witnesses to us, extending to us one way to be saved and another way to stay saved. I have enjoyed the testimony of God's people in their minutes (not that I can trace their history back to the setting up of the kingdom) showing forth that God had witnessed to them. I am sorry to have to report, that some of those that accepted the doctrine of the imputed righteousness to us; that have accepted the doctrine of God's preservation of the saints to glory, are, like the Galatians, finishing as they think, in the flesh what grace started in them at the outset.

God's children are presently working out their own salvation. This is their salvation. The salvation is in the work, but by no means for the work. This salvation is in the work of God working in them. It is an effectual work of God. It is a perfect work of God. Moses is not on hand to give a helping hand; Elijah is not on hand to reach a helping hand when the grace of God fails; no strange god, no strange saviour is present, but a perfect work, is being done (Heb. 13: 21), and this perfection enables us, the witnesses of God, to walk well pleasing in His sight, and let us remember, dear children of God, that He has a desire toward the work of His own hand. (Job 14:15) And let us remember that God does not work at something; let us remember that He does not talk at His people to get them to be witnesses, but that He talks to them by the effectual, the mighty workings of His Spirit in them. (Eph. 1:19, 20; 3:7; 4:16; I Th. 2:13)

This Saviour, Jesus Christ the Lord, through His grace, enables the witnesses to this saving grace to save themselves

from every evil and false way, from every strange god and doctrine. This effectual saving grace enables Paul to write about taking heed to oneself and to the doctrine, and it (the same effectual grace) enables the recipient to take heed to both, to continue in them, to save themselves and those that have a hearing ear.

Where this grace is preached, where this Saviour is showing us how it is, there is health in the body. When it is not preached, it is a strange fire that has come into the camp of Israel, a strange god is present that the witnesses did not know in the time of which Isaiah was speaking; that was not present when Jacob had that singular experience in the wilderness and in the desert (Deut. 32:9,12); that was not present when Jesus was transfigured before His disciples; that was not present when Saul had no man (no strange god) to stand with him. (2 Tim. 4:16)

W. D. G.

VOICES OF THE PAST

"He being dead yet speaketh"

Lexington, Ky., Nov. 12, 1859

Brother Beebe: In the 18th No., present Vol., of the *Signs*, I find a request from Bro. R. M. Thomas, of Mo., for my views, in the *Signs of the Times*, on 1st Cor. 1:21; which text reads as follows:

"For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

To arrive at the object of the Apostle in giving this instruction to his brethren, we must give some attention to the connection in which it stands.

The subjects to whom the communication is made, and their preparation for the appreciation of it, together with the situation in which the Apostle then found his brethren to be, will require a passing notice.

And 1st, The subjects were those who constituted the Church of God which

was at Corinth, to them that are sanctified (or set apart) in Christ Jesus, called to be saints, with all that is every place call upon the name of Jesus Christ; and 2nd, Grace was given them by Jesus Christ to enrich them in utterance and knowledge, and thereby the testimony of Christ was confirmed in them, so that they came behind in no gift, waiting for the coming of our Lord Jesus Christ, who should confirm them unto the end, that they might be blameless in the day of our Lord Jesus Christ; 3rd, He then refers them to the faithfulness of God, by whom they were called to the fellowship of his Son, and beseeches them to speak the same thing — that there be no divisions among them, but that they be perfectly joined together, in the same mind, and in the same judgment; 4th, For he had already learned that there were divisions among them, which had caused **contention**.

This **contention** seems to have originated in the preference that **they had expressed for their respective preachers**, a fruitful source from which contentions have arisen in all ages, and from which the preaching of Christ is well-calculated to save believers.

I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Here was the ground-work of the contention.

It appears likely to me that the **means** doctrine had obtained to some extent among the brethren, and that, we know by experience, always causes contention, as the advocates of it are more disposed to look to the means or instruments, (as the preachers are called and as some claim to be), than to Christ.

It is a bad state of things when our preachers get between us and Christ, and are so large in our estimation as to conceal Him from us. Hence the necessity of constantly and faithfully holding up Christ to view, and hence the great object and prime mission of the Apostle to preach Christ, not with wisdom of words, lest the Cross of Christ be made of none effect. We, therefore, are not to garnish with fine words — not to smooth over and palliate the preaching of the Gospel, so as to adapt it to the

carnel mind, and thereby divert it from its legitimate use, the salvation of believers from error; “for the preaching of the Cross is to them that perish foolishness, but unto us which are saved it is the power of God.” “For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.”

Then, where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world? Only the subjects of God’s grace, in whom He has destroyed the wisdom and prudence of this world, and convinced them that neither their wisdom or prudence can avail them anything relating to their great salvation, can see where they are, nor can all the lore of human wisdom teach them their whereabouts, or save them from their errors.

Men, untaught by the Spirit of God, suppose that by their wisdom and prudence they can know God, and teach others to know the Lord also; but while thus deluded God hides the things of his kingdom from them, and reveals them unto babes. But when it pleases him to destroy the wisdom of the wise and bring to nothing the understanding of the prudent, and thereby make foolish the wisdom of this world to his people, he prepares them to appreciate that preaching which is to the Jews a stumbling-block, and to the Greeks (those who seek after the wisdom of this world) foolishness. Let us remember, however, that it is not until **after that** that the preaching of Christ can have any salutary effect upon them; and so the text reads “After that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.”

There is not only a salvation or deliverance of believers brought to view in the text, but a final and irrevocable veto is stamped upon the proceedings of all those will-worshipers who are arrogating to themselves capacities to know God and teach a knowledge of him to others. If the graceless professors of religion could believe that text, and then

would act with a commendable degree of candor and honesty, what a smash-up there would be in the Missionary Boards, Bible Societies, Theological Seminaries, Sunday School Unions, and the various other worldly and unscriptural combinations connected with them! They would not be endeavoring to "teach every man his neighbor, and every man his brother, saying, Know the Lord," if they believed "the world by wisdom knew not God," and would act consistently.

A knowledge of God is only attainable by those who have received the gift of eternal life, and then only by a direct revelation from the Lord. "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." Power was given to Jesus over all flesh, that he should give eternal life to as many as the Father had given him, and this eternal life was given that they might know the only true God and Jesus Christ whom he hath sent.

Peter was convinced that Jesus was the Christ, the Son of the living God; and said Christ, "Blessed art thou, Simon Barjonah, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

How benighted — how miserably blinded by the god of this world must those be, who are engaged, as they say, in "christainizing the world." To christianize is to make christians, and the gift of eternal life is indispensable in that case.

In that work, "the flesh profiteth nothing," said Jesus: "The words that I speak unto you they are spirit and they are life." A christian, then, possessing eternal life, is the highest order of being that inhabits this earth. How presumptuous, then, in poor, frail man, to arrogate to himself that noblest work of God! It would be as easy for them to change the spots of the Leopard and make a sheep of it, or the Ethiopian's skin and make a white man of him, as to make christians of themselves, or of those whom they profess to be christianizing. But our God will not share his glory with such impudent aspirants —

will not give it to another nor his praise to graven images. He alone can raise us up from the depths of sin and the domain of death; and the glory of his majesty is portrayed in the sublimity of the work. It crowns him with a regal diadem, such as earthly princes never wore — a crown of glory, rich, lucid and eternal — its brilliancy forever eclipsing all the glory of mortals who are professing to do his work and would rob him of his diadem, when if all their worldly wisdom was concentrated in one focus and all exhausted upon one subject, they could not make the meanest reptile that crawls upon the earth, and yet they boast of making christians, the highest order of God's beings that dwell upon the earth. "O! the folly of man!"

Then "Crown him Lord of all," and let us unite with the Poet and sing:

"HE raised me from the depths of sin,
The gates of gaping hell,
And fixed my standing more secure
Than 'twas before I fell."

But after God makes foolish the wisdom of this world in the estimation of his people, and enables them to "believe according to the working of his mighty power," it pleases him to save them in a certain sense by the foolishness of preaching, or that preaching which is to them that perish foolishness. "For the Jews require a sign, and the Greeks seek after wisdom, but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness." Thus we are taught that it is to them that perish, and to them that seek after the wisdom of this world, and not after Christ, who is the wisdom of God and the power of God, that the preaching of Christ crucified is foolishness to, and no wonder. What use have they for Christ crucified? What do they want Him for? Not to get up their worldly institutions; they neither have his commandment or example for all that. Not to prepare them for their ministry, they can do that themselves. Not to furnish their outfit, the Missionary Board can do that sufficiently to enable them to compass land and sea to make prose-

lytes. Not to teach them doctrine to promulgate, they teach for doctrines the commandments of men.

Now, if they can do all this, I repeat, no marvel that the preaching of the Cross is to them foolishness. "But, unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God," and that preaching is calculated to save the believer from trusting in the wisdom of this world, or the power that it confers upon mortality.

The salvation here alluded to, is not that salvation which Christ completed when he laid down his life for the sheep. That salvation was exclusively "of the Lord." Said he, "I looked and there was none to help, I wondered that there was none to uphold, therefore mine own arm brought salvation."

But in addition to the salvation from sin and from its condemning power, we often need salvation from such divisions as were amongst the brethren at Corinth at that time, and other errors that the wisdom of this world invent, and upon which a worldly religion is based. Many such errors throned the pathway of the christian while here. A sound ministry, therefore, is a most important gift that the Lord has conferred upon his people to save them from division and false doctrine.

I have long observed that preachers who confine themselves to the doctrine of the Bible are not the most successful in multiplying members in the churches they preach for; but those churches who are blessed with such a ministry are less subject to contentions and divisions, as a general thing. On the other hand, when the preachers are in the habit of exhibiting a system partly of grace, and intermingled with conditions to be performed by men to aid in the saving of sinners, so as to ensnare some of the children of God, who are taught by the Lord in their experience that salvation is by grace, and also to induce others to unite with the church who depend upon their own wisdom and prudence to qualify them for church membership, we see at once the foundation laid for divisions: and many of us have witnessed, within the

last thirty years, the blighting consequences of this "linsey woolsey" garb, or sowing of "divers seeds" system, in the many divisions that have rent the churches within that period. The history of the church in all ages proves that it has not been the case that the greatest in-gatherings have been attended with the greatest blessings to the Church; but, as a general consequence, contentions and divisions have been the result.

But again: When she has presented to view an afflicted and poor people, trusting in the name of the Lord — when there was nothing in her external appearance to court the fancy of worldly religionists — when she has had to suffer reproach and persecution for the name of Jesus — when she has been content with receiving such only as "the Lord added to the church" — when her watchmen have lifted up the voice together, determined to know nothing among them save Jesus Christ, and him crucified, they have been saved from these unhappy contentions, divisions and false doctrines, and peace has flowed among them like a river. This should encourage us not to be cast down and troubled from the fact that we present a strait gate, a narrow way, and that there are but few that find it.

Then, as we profess to have nothing to do with making christians, let us be satisfied with such as the Lord will have to be saved. And, as every true minister of the gospel knows that "salvation (from sin) is of the Lord" altogether, and that he is fully able to accomplish all that pertains to that glorious work, and will no doubt certainly and eventually raise **every one** of his believing children up at the last day; and further, as it has pleased him to give them eternal life, and thereby to qualify them to know the truth that makes them free, or liberates them from error and delusion—to bless them with capacities to receive and appreciate the doctrine of God our Savior, with all its wholesome lessons of instruction; and as it has further pleased him to prepare his servants for the work of the ministry, to feed the Church of God, he hath purchased with

his own blood — to teach them to observe all things whatsoever he has commanded and thus to “save them that believe” from the errors and inroads that their enemies are ever endeavoring to propagate and make among them, let us make full proof of our ministry in faithfully watching over the flock for their good.

Brethren, do we really love the children of God? Surely, if we love him that begat, we love those also that are begotten of him. Let us, then, manifest our loyalty to our King, and our love to our brethren, his children, by faithfully laboring for their present salvation. It is reasonable to suppose that men will bestow the greatest amount of labor upon what they esteem most highly. We may mark this as a general rule; and I think it is a good one, by which to discriminate between faithful and false ministers.

When a servant is circumcised in heart to love the Lord, (and of course his people,) he will be found toiling among them, laboring for their good, and to save them from delusion. But where the love of the world predominates among the preachers, they will be heard whining for money to save the world, and endeavoring, by every available stratagem, to secure the friendship of the world, which is “enmity to God.” We are then reminded of the expression of the Apostle, “The friend of the world is the enemy of God,” and, measuring them by the Scriptures, we set them down as such; and when we weigh them in those balances, and find them wanting, we should judge and deal accordingly. The faithful shepherd, then, will be found doing the commandments of his Master, which are, “Feed my sheep,” “Feed my lambs,” “Feed the Church of God,” “Feed the flock of God,” “Seek that ye may excel to the edifying of the church.” In short, his labors will be confined *within* the church, among the children of God who are most dear to him, and be calculated “to save them that believe.” The false shepherd, or hireling, will be found laboring “without (the church where there) are dogs, and

sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie,” and we must therefore judge them by the company they keep.

I submit the foregoing remarks first, to the consideration of Brother Beebe, and, if he thinks best to publish them, then to my much esteemed young brother Thomas, and to all my dear brethren and sisters who may think them worth their perusal; and still remain, as I trust, their humble servant, bound to them in the love and fellowship of the Gospel, though unworthy in myself, as the most unworthy amongst them.

(The above was written by Elder J. F. Johnson of Kentucky, and published in the Signs of November 15, 1859.)

OBITUARIES

HAMP A. FLEMING

Mt. Zion Primitive Baptist Church, Cash, Texas, in regular conference authorized me to report the passing of Bro. Hamp Fleming, a member of our church. Bro. Fleming, 83 years, was a firm believer in the doctrine of grace and grace alone. He was not ashamed of his Jesus. He was baptized and became a member June 25, 1960.

It had been his intention many years before to follow his Lord in baptism and in the communion service which he observed and respected. He was faithful to the church until his hearing became impaired and his health in general.

Bro. Fleming passed this life October 19, 1968, Cosby-Germany, Grand Saline, Texas. His wife had passed about two years earlier, and a daughter in 1915.

His survivors are four sons, Leland, and Buster, Emory, Texas, J. C. of Dallas, and Joe Ben, of Paris, Texas; a daughter, Mrs. Ryon Wright, Emory, Texas. His brothers are Jeff, of Emory; Marion, Blue Ridge, Texas, Pink of Temple, Texas; and one sister, Miss Becley Fleming, also of Temple; 11 grandchildren, 9 great grandchildren.

The funeral service was at Smyra Community church with Mr. Otis Barrett and Mr. Byron Jarrett officiating. Both paid high tribute to Bro. Fleming as a man of honesty and sincerity. A retired farmer, he weathered many hardships — lean years, lean prices; cold and hot; wet and dry, yet through it all with the Lord's help, he reared a well respected family. Then in old age, he could sing that good old primitive song.

"Ashamed of Jesus! that dear friend,
On whom my hopes of heaven depend,
No! when I blush, be this my shame
That I no more revere his name."

BE IT RESOLVED, That a copy be placed in the church record, a copy for the *Signs*, and a copy for each of his children.

Guy Sisk, Church Clerk

BROTHER PETE DIVERS

Brother Pete Divers was born January 23, 1886, and died August 19, 1968. He joined the Primitive Baptist Church September 17, 1922.

Surviving are, his wife, Lillya M. Divers; ten children, four step-children, three brothers and one sister. I knew Brother Divers for thirty odd years, and he was one of the closest friends and brethren I ever had. When I joined the Roanoke Church in 1931, he was there, and I learned to love him as a tender hearted, dedicated man. Through the years, though we belonged to different churches, he was a close and affectionated brother. For several years, as my birthday was also on January 23, we gathered at his home with close friends, and had fellowship which none who are not exercised in such fellowship, could understand; and once a year, together with the same friends, we gathered in my yard, had lunch, attempted to sing to God's praise, and talked of precious things.

Brother Divers was a man not easily moved — he held fast his profession. We who loved him will have a place in our memories for him as long as we have our minds. Our affection for him as a sinner saved by grace, is a precious thing. We know that we are not born to live always, and that there must be an exit from this life. The precious thought is that there is something better for the faithful: It is as sure as God himself, and is reserved in heaven for those who are kept by the power of God. We believe that Brother Divers is at rest — that he is safe in the arms of Jesus, not because of what he had done, but because of what the Lord through Jesus Christ had done for him.

We join with his friends in expressing our sympathy to his dear widow and his family. We pray that they will have faith to look toward the day when they shall be joined together with all the saints who have gone on before.

His funeral was held at Oakey's Chapel by his pastor, Elder Cecil Turner, assisted by Elder O. K. Tench; and his body was laid to rest in Blue Ridge Memorial Gardens. We do not believe that this is the end: this is just committing his body back to the dust, to await a day when from the eternal heaven shall go out a proclamation, "Come, ye blessed

of my Father, inherit the Kingdom prepared for you from the foundation of the world." We believe that he, together with all the saints of God, shall rise to meet the Lord Jesus in the air, changed and fashioned like unto His glorious body, to ever be with God. Written by one who loved him,

O. K. Tench

ELLA LOWRY BERRY

Mrs. Ella Lowry Berry was born June 27, 1889, and died April 23, 1967. She was the daughter of Robert C. Lowry and Ella Eves Lowry, and the widow of Edward Berry. She was born and lived in Pasquatauk County, N. C. all her life.

She attended the Flatty Creek Primitive Baptist Church which she joined in early youth. She proved faithful to the cause. She was baptized by her pastor, Elder Charles Meads.

Funeral services were held at the Berry Funeral Home, Elizabeth City, N. C. by her present pastor, Elder I. S. Connor, and burial was in the family plot in the Old Hollywood Cemetery beneath a mound of beautiful flowers.

May we all be submissive to God's will, and when he comes to gather his jewels, may we be in that number and be fashioned like unto his glorious body, be like him and be satisfied. "The Lord giveth and the Lord taketh away, blessed be the name of the Lord." Done by order of Conference.

Beadie Meads

REGINALD GORDON BROWN

It is with a sad heart that I try to write of the death of my dear husband — Reginald Gordon Brown, born Dec. 17, 1893, at Forest Hall, Northumberland County, England, son of Thomas and Mary Brown. He passed away July 24, 1968, at his home in Chattaroy, Wash., with a heart attack.

He was married Jan. 18, 1933, to Mrs. Blanche B. Bliss, who survives him; also three step sons, Clifford D. Bliss of Chattaroy, Wash., and Clayton G. Bliss of Renton, Wash., and Gordon F. Bliss, D. C., of Newport, Wash.; and one step daughter, Irene B. Johnson of Everett, Wash.; and 15 step grandchildren and 8 step great grandchildren. Also a brother and sister and nephew and niece in England.

He was not a member of any church, but enjoyed going many miles to the Primitive Baptist Church meetings, and talking and visiting with them, and he loved to have them in our home where we often held meetings.

He never made much of an outward profession, but now and then would make a remark of his weakness and worthless self that encouraged us to feel he had a hope of a life in a better world. He told Elder Spangler one time that if he ever joined a church, it would be the Old School Baptist, or in his words, "My wife's church."

His funeral was held at the Riplinger Funeral Home in Spokane, Wash., where Elder Atteberry preached a very comforting sermon from Eccl. 7:1, St. John 3:3-5, 7; also 14:2 and Eph. 1-5. Then we laid him to rest beneath a mound of flowers in our little cemetery near our home.

Oh, it was hard to give him up, but may we all be reconciled to God's will until we meet again in that home where there are no more tears or parting.

Written by his lonely wife,

Blanche B. Brown

LUBY BATTEN

Brother Luby Batten, 79 years of age, passed from this life to a better state on November 11, 1967. Brother Luby had been a believer in Christ most of his life, however he did not unite with the church until March, 1960, at which time he joined Creech's Primitive Baptist Church in Johnston County, N. C. His life seemed to revolve around the Church, and he was most concerned with her welfare. Creech's Church recognized the gift of a deacon in Brother Luby, and he was ordained by the church to this position, which he served faithfully until his death. He served the church in so many ways for many years before he asked for a home with us, which makes us say that Brother Luby was a believer most of his life.

Luby Batten and Bettie Creech were married in 1912, and they were blessed to celebrate their golden wedding anniversary in good health. Sister Bettie passed away on June 19, 1963. They had one daughter, Nellie Hocutt, and one grandson, Luby Cecil, who was only 3 weeks old when Brother Luby died. Our hearts go out to his family who is left behind; but we, like they, are deeply grateful to Jehovah God, who blessed us to know and love him all these years.

Brother Luby's body was laid to rest at Creech's Church cemetery, and his funeral was conducted by his dear pastor, D. B. Stokes, Jr.

Margaret Johnson and Mavis Pope
For Creech's Church

WALTER A. PARRISH

Walter A. Parrish died January 7, 1968, making his stay here on earth 74 years. Brother Parrish was severely afflicted, and we know that he is better off now that he has passed on to a state where no pains or frustrations can beset him.

Brother Parrish and his faithful wife Naomi Corbett were blessed with 12 children, all of whom survive him, except 2 sons who died in infancy. Naomi Parrish died in 1945, leaving Brother Parrish alone for many years. In 1954 the Lord gave him another companion, Linda Price, who proved to be a wonderful blessing to him.

Brother Parrish was a member at Creech's Primitive Baptist Church, and always enjoyed the fellowship of Christians, and he especially enjoyed the worship services. Before he was disabled, his occupation of a tobacco auctioneer strengthened his voice, and he was talented to sing. Music always seemed to be a great comfort to him. We miss him at Creech's, but we are reconciled in the Lord's will.

Elder D. B. Stokes, Jr., pastor at Creech's, conducted the funeral, and his body was laid to rest in the family cemetery in the Corbett Hatcher community.

Margaret Johnson and Mavis Pope
For Creech's Church

LUCINDA BATTS BISSETTE

Sister Lucinda Bisette was born September 4, 1868. She departed this life January 15, 1968. The following children survive: Tom, Lawrence, and Herbert Bisette, and Gladys B. Eason, also six grandchildren and seven great grandchildren.

Sister Bisette's husband Charles Harris Bisette, preceded her to the grave by many years. But she was blessed with love and faithfulness of her children, who took care of her in her old age and afflictions. The life of our dear sister was a wonderful testimony to God. She always seemed happy in the Lord and thankful to Him for the many blessings He had bestowed upon her.

We believe that God called her home where there is no sickness, sorrow, or pain.

Funeral services were conducted by Elder D. B. Stokes.

BE IT RESOLVED, That a copy of this be sent to the family, one put on the Church records, and one sent to the *Signs of the Times* for publication.

Done by order of the Wilson Primitive Baptist Church.

MINNIE HOUSTON WHALEY

In loving remembrance of our dear sister in Christ, Mrs. Minnie Houston Whaley, who was born September 4, 1886.

She came before the church July 10, 1910, was received and baptized by the pastor, Elder Gardner Bryan. She lived a quiet and devoted life, for she took everything quietly and patiently. She was at peace with God and all mankind when the God of heaven called her home August 9, 1968, to await the great resurrection morning.

We, the church at Sand Hill, cannot wish her back, for we feel that our loss is her eternal gain.

Sister Whaley leaves to mourn her passing, three girls and two boys, and a host of relatives and friends. She was laid to rest under a mound of beautiful flowers. At the time of her death her pastor was unable to attend, so Elder D. B. Stokes was called from Jacksonville, and he was richly blessed to preach.

This is done by order of conference of Sand Hill Primitive Baptist Church September 7, 1968.

Written in love for all by a poor unworthy brother in Christ, Oscar Howard.

L. L. Yopp, Moderator
Brantly Kennedy, Clerk

M. E. PATE

Uncle Ed, a great grandson of Captain Jeremiah Pate who fought with Jackson at New Orleans, and helped drive the Creek Indians from Alabama, died November 8, 1968, at his home near the writer's.

Funeral services were conducted by Elder J. J. Collins at Mt. Gilead Church, assisted by his grandnephew, John Wayne Hicks, a Baptist minister. Interment was in the adjoining cemetery.

He was eighty-six years of age; and was an excellent citizen of Houston County, Alabama. He is survived by a brother, Albert S. Pate, and many nephews and nieces of Newton, Alabama.

J. J. Collins

RESOLUTION OF RESPECT

The church at Hickory Grove was saddened to hear of the death of our beloved sister Hettie Lee Smith. Her health was bad for many years but she attended church when she was able to go. She was in Johnston Memorial Hospital for eight weeks prior to her death.

She was born August 19, 1885 and died on Saturday, June 21, 1968. She was married to J. Lonnie Smith on December 12, 1906. To this union were born eight children, five boys and three girls. There were 16 grandchildren and one great-grandchild.

Sister Smith united with Hickory Grove Primitive Baptist Church in September, 1923 by experience and baptism. She was a firm believer in salvation by grace and she always stood firm in her belief.

Sister Smith was a good wife and mother and was a friend to all. To know her was to love her. She visited the sick and always did what she could for them.

Be resolved that we bow in humble submission to the will of God and send our heartfelt sympathy to the family.

Sister Smith's funeral was conducted Monday, June 23, 1968, by Mr. Niles E. Compton and Mr. Alva Cawley in the Rose Funeral Chapel in Benson. She was laid to rest in the family cemetery near her home. There were mounds of beautiful flowers.

BE IT RESOLVED, That a copy of this resolution be sent to the family, one to the *Signs of the Times*, and one put on our church record.

Committee Sisters,
Georgia E. Hill
Leecy Beasley
Gertrude Royal

ADA M. SHIVEY

Sister Shivey died October 1, 1968, after a long illness. She joined Bethlehem Primitive Baptist Church seventy-four years ago; and was a member of the Mitchell Family, prominent in Primitive Baptist circles in Alabama. The writer was her pastor some twenty years — and what a faithful member she was.

Funeral services were conducted by her pastor Elder J. J. Collins, at Ward-Wilson Funeral Home in Dothan, assisted by a great grandson, Don Dean, a Methodist minister. Interment was in Bethlehem Cemetery, Malvern, Alabama.

She is survived by three sons, Lennie, Roy, and Wyatt Shivey; four daughters, Mrs. Lena Smith, Dothan; Mrs. Pearl Dean, Hartford; Mrs. Mary Farmer, Slocomb; and Mrs. Jewell Avery, Columbus, Ga. Surviving also are one brother, Albert Mitchell, Slocomb; one sister, Mrs. Nellie Smith, Dothan; forty-one grandchildren; eighty-four great grandchildren, and many great great grandchildren and other relatives. She was nearly ninety-six years of age.

J. J. Collins

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 137

DANVILLE, VA., MARCH, 1969

NO. 3

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 3/69
IT EXPIRES WITH THIS ISSUE

THE COVENANT OF GRACE

(Psa. 25:14; Heb. 12:24)

"The secret of the Lord's with them
That fear him; and he'll shew
Them his covenant," which is of grace,
A covenant called The New.

This covenant, "ordered in all things,
And sure," made before time,
Between the Father and the Son,
Is indeed most sublime.

In this most solemn agreement,
A few were giv'n to Christ;
They were giv'n to him to redeem,
Who for them was sacrificed.

He willingly shed his own blood,
A sure remedy for sin,
And by his keeping the law, he
Brought a righteousness in.

Having finished his work on earth,
He ascended on high
As the head of the ransomed church,
By his shed blood made nigh.

He, who once suffered here below,
Now occupies a throne,
He, whom the Lord laid in Zion,
"A precious corner stone."

There he intercedes for his own
Objects of tender care,
And some day he will take them home,
No more sorrow to bear.

They're looking for him to appear,
When with joy they shall see
The glory of their covenant Head;
May he appear for me.

C. W. Vass
Elizabeth City, North Carolina

WELCOME NOTE FROM SISTER HALL

Spring Hill Nursing Home
Salisbury, Maryland

Dear Elder and Sister Wood:

I have many back numbers of the *Signs* that I read and enjoy, and find much comfort in them. I wish I could tell how much it means to me when the people come and talk of the blessings we have received. It is good to be able to say, "Thy will be done, not mine." I know that all our strength and blessings come from above. I have been shown this many times during my 90 years. All the trials are blessings in disguise.

I am still in the Nursing Home — they say I am not strong enough to go home. They are all good to me and we get along nicely. I love for the Baptists to come and tell me more of salvation by grace. They have been faithful to me. The dear Lord is my Shepherd, I shall not want.

Wishing that you may have many more years to have the blessings given you.

In love and fellowship,
Elizabeth E. Hall

NOW AMONG THE OLDER ONES

Rt. 3, Box 174
Eldorado, Ark. 71730

Dear Editors of the *Signs*:

It is time to renew our subscription to the *Signs*. We get so much food from the many writings of the brethren, you Editors and other ministers. When blessed to read, I reread the old *Signs*, and they are new again.

There are times I read but it is just the letter and not in the Spirit. There are times when we are made to rejoice like Sister Cisco Barron's piece in the November *Signs*. The Lord blessed her to write such good food for the Lord's humble poor. She is a lovely sister, and her husband and son attend our home church, Bethel, whenever they can; and we are always glad to have them, as well as all others who meet with us.

We have lost so many members since we have been members of Bethel Church. There are three who have been members longer than we; and it makes us shudder to think how weak and unlearned we are with the older heads passing on, — and now we are among the older heads. We pray the Lord will uphold us to forever contend for the doctrine of the true church, and not be carried away by every wind of doctrine. May it be His will to keep Bethel Church as his own righthand's planting, and make us to love and esteem others more than ourselves. May He add daily such as shall be saved, for if he does not, it would be of no profit.

May He bless you Editors and Associate Editors to write according to his divine will. We have enjoyed all of your and Elder Wood's writings and most of the others. Some we don't understand too well.

We enclose a check for two year's renewal. My husband joins me in wishing for you many more years of writing to the comfort of His little ones.

Your unworthy sister and brother,
Annie Lee and Johnie Davis

DID THE FATHER'S WILL

Dear Brethren:

May we consider the saying found in Luke 2:52, "And Jesus increased in wisdom and stature, and in favour with God and man." I know that this subject is too deep for me, but I have had some serious thoughts concerning it. I quote also the following scriptures:

"Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God, according to the spirit of holiness, by the resurrection of the dead." (Romans 1:3, 4).

"For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." (John 3:34).

"The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day." (Luke 9:22).

"For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." (Hebrews 2:16, 17).

I believe that Jesus as a man did grow in wisdom and in stature, and in favour with God and man, — only in a manifest sense to his people. "For in him dwelleth all the fulness of the Godhead bodily." (Col. 2:9). Jesus was man in the flesh without sin, yet the fulness of the Godhead was in him: in this sense Peter could say, "Lord thou knowest all things." This was him 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." (Isaiah 46:10).

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven not to do my own will, but the will of him that sent me." (John 37, 38). I do not believe that it was the fleshly will of Jesus to die on the cross, but the divine will of the Father, yet the will of the flesh was made submissive to the divine will of the Father. "And he saith, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou

wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak."

If he had not been human as well as divine, it would not have been a cross: he could not have been tempted in all points like unto his brethren — not even one point, yet he was tempted in all points, and sinned not. (See Hebrews 4:15.) If Jesus had failed in one thing, even in his flesh, then he would not have been an offering without spot or blemish. His fleshly will was completely submissive to the will of the Father. He learned obedience by the things he suffered. He denied himself of all natural wealth, and was a man of sorrows and acquainted with grief.

Jesus did his Father's will in all things, and finished the work he was given to do; and God raised him on the third day. And He revealed himself to his disciples before he ascended into heaven. "For Christ is not entered into the holy places made with hands, which are figures of the true; but into heaven itself, now to appear in the presence of God for us." (Hebrews 9:24). "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

My brethren there is but one God. When we enter heaven we will not see the Father in one place and the Son in another, as two, but only one God. "Fear not neither be afraid: have not I told thee from time to time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any." (Isaiah 44:8). "As concerning therefore the eating of those things that are offered in sacrifice to idols, we know that an idol is nothing in the world, and that there is none other God but one." (I Cor. 8:4).

"In the beginning was the Word, and the Word was with God, and the Word

was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." (John 1:1-3, 14). All things were made by Him, not by them. And if he had not taken on himself a body of flesh, there could be no death of the testator. "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." (Hebrews 9:16, 17).

Let me say that in trying to write on this subject, I know I have come far short of expressing what I think I can faintly see: seemingly there is something that I cannot quite reach; but almost. I hope the readers will pardon all errors; and if there is any comfort, give God the praise.

(Elder) James R. Hollandsworth

Birmingham, Ala.
October 31, 1968

Dear Elder Spangler:

Enclosed is a letter from Elder Griffin to me and my family. After reading it several times, we decided it was too good to keep to ourselves, and we think it should be published in the Signs so others could read it. Of course we want you to do as you think best.

I hope this finds you and yours enjoying the best of health. We are all fairly well, praise the Lord from whom all blessings flow.

An unworthy one, if one at all,
Florence Pate

A GOOD LETTER FROM
ELDER GRIFFIN

39 Welsh Tract Road,
Newark, Delaware,
August 13, 1967

The Awtney Family,
Birmingham, Alabama

Dearly Beloved People of God;

As God has a book of remembrance concerning his people (Mal. 3:16), I would not be amiss to say that we have a remembrance of you and the sweet moments of love and fellowship that has been ours to enjoy in your presence.

How fraught with remembrances is the past. As Israel remembered all the way through the wilderness, just so will we remember our travel in this wilderness road that we are on. Everything connected with the salvation of a sinner was purposed in Jesus Christ. God made all things by Jesus Christ, and we have obtained an inheritance through him, being predestinated (to receive that inheritance) according to the purpose of him who worketh all things after the counsel of his own will. The assurance comes from the fact that he has wrought effectually in all things. If there was one thing left out of the effectual work of God, it would make but little difference how well God wrought in the plenitude of his works, this one thing outside of the realm wherein he worked would not only dethrone Him, but it would disinherit all of his children. If Satan could have had one way to Job's life he would have got that. The complete hedge around his life prevented Satan getting to his life.

God called for the sword to awake and for it to smite the Shepherd (Zech. 13:7) But this sword (see Psa. 17:13) was not permitted to cut off and cause death to the third part. At this time two parts were cut off and did die. God used his sword in his own hand and wielded it at his time and way. Prophecy ended when Christ died (see Luke 18:31). They said he would come; we say he has come. Prophecy died at that time. Whatever the law said, it said to them under the law. (Rom. 3:19) Those under that law became guilty by disobedience. That guilt demanded death. Nothing short of it would do; something just as good (as our local druggist would say, and as every Arminian would say) would not

suffice. The guilty must die. Christ was made a curse for us, and the answer to this demand of the law was made in the Person of Christ.

We well know, if we do know, what would have been, and what still would be, if answering that demand had been exacted at our hand. That is the reason that you will not find a free-willer among those taught of God. They know better. They know that the law would have condemned us all to death; and they know, if they have been taught of God, that we are made free from the ravages of this death by the body of Christ. (see Rom. 7:4) Thus the prophets were at an end; prophecy died when it was fulfilled in the death of Christ. Christ having been sent forth from the Father, having been made under the law and of a woman, for the express purpose of redeeming his people (Gal. 4:4), that law died as it effects the destiny of those under the law. It exacted death for disobedience, which always satisfies law. Thus, when the sword awoke and smote the Shepherd, two parts were cut off and died. To the Jews, prophecy is not dead, for we hear them prophesying that Christ has not come, but that he will come. To the Jews (or unbelievers — all unbelievers are Jews in that sense) we are still under the law — it is not dead. How precious it is to have been delivered from such a fallacy, and to have been, as we humbly hope, delivered from the power of darkness into the light of his countenance.

This third part is to be brought through the fire. It is to be brought through the fire, and it was brought through the fire. Christ is the third part. As Moses (law) and Elijah (Prophecy) was removed from the mount of transfiguration (Luke 9), so were they ended at the crucifixion of the Saviour. He was brought through the fire of suffering. Notice that it was the third part (in the singular) brought through the fire; but notice that it is "them" that are refined and tried as gold is tried.

This refining and this trying causes things. Without the sufferings of

Christ, He would not have heard them; without this refining and trying of the little ones, they would not call on his name. I love the way in which Paul says, "Husbands, love your wives as Christ also loved the church and gave himself for it." I love that. I love to talk and write about a Saviour that loved his people and gave himself for them. Herein is love, Not that we loved God, but that He loved us and gave himself for us. (I John 4:10) We will not love God first, regardless of who tells sinners that, but we love him because he first loved us. He loved us and shunned not the walk through the fiery furnace of the wrath of God. It was love that caused those precious hands and feet to pass under the rod of affliction for his bride. When these are tried, and they must be tried (I Pet. 4: 12), they will call on his name. They must be tried first. Do not forget that. No child will volunteer for a fiery furnace, or a rugged cross. God will try them. Then (but not before) will they call on his name. He will answer? Not a command to do something in order to qualify for sonship. O no, not that, a thousand times not that! But his answer will be, "Thou art my people." They are his by gift of God; they are his by right of purchase; they are his by right of workmanship (read the whole 13th chapter of Zechariah).

Now where have we been? Who has brought us to where we are? What have we been delivered from? Who was it that brought us up out of the miry clay? Who was it that carried us to the Rock? Who was it that has established our goings? Who put a new song in our mouth? (see Psa. 40). These things we will remember along the way. O yes, we will remember when we were in the pit and no water. We will remember when we were faced with bitter waters, and the tree was cut down to sweeten them. We will remember when food fell from heaven to minister to our hunger. O yes, the journey has had its sorrows; we have journeyed through many perils, but we have been brought out more than conquerors through him that loved

us unto death. As long as we are blessed to look back in retrospection and remembrance of the perils that we have been delivered from, we will not find any desire to lord over the little ones; we will not find any desire to have our way. O no, not that. And as long as we are satisfied with the goodness of God's house for tomorrow, the church will not have any terror of our causing trouble. It is when the golden calf enters the camp (see Ex. 32); it is when we do not need the Bread sent from heaven (see Isa. 4:1); it is when we will not have the Gallilean rule over us (Luke 19:14), that the church had better watch us. We will not then be remembering what manner of man that we are; we will be out looking for places to display our goods.

Hazel, we had a man at Mt. Carmel that followed the Old Baptists all his life, but he did not unite with them. On his death bed he said, "I have but one regret. I am sorry that I did not honor my Saviour when I was young." This is a solemn regret. But when his son was given a hope he immediately came before the church. All things are in God's hands. My telling you is worthless unless God has directed me to tell you. If he has, he will direct you to follow in baptism. God has given you another token (see Psa. 86:17); he has helped you when there was not any to help. He has comforted you when you had no comfort. Take up your cross and follow your Lord.

To all of you, may God be with all of you. Cecil, when Hazel goes before the church, go along with her.

We wanted to see you in October, but we cannot. Write when you can.

Yours in precious hope,
W. D. and Lois

EXPERIENCE

Dear Brothers and Sisters in Christ:

I have a desire to write some of what the Lord has done for me a poor sinner, if the Lord will enable me.

I am getting old and not able to go to church as I would love to. That is where my joy and pleasure is: to be able to hear the Word of God preached; and the older I get the better I love to go. I get so hungry for the food that comes down from God. It never gets old, and is sweet every time I am blessed to receive it.

I have asked Brother W. E. Turner home with me lots of times, desiring to tell him these wonderful things, but they were sealed within me and my mouth was shut so that I could not tell it. After he would leave I would feel so low that I feared I was deceived, and had deceived you good people. I hope I have been made to know that in this flesh of mine dwells no good thing. I was made to cry, O God, look down on me a sinner and have mercy, forgive and lead me by thy holy Spirit.

I have loved the Old Baptists since I was a young girl of about fifteen. I still do, and want to live with them as long as I live. I cannot praise His holy name enough. I know I cannot do any thing of my own self, for I have no strength only as He gives it to me. I wish I could write the things I feel in my soul sometimes, but I cannot put it into words. I am the least of God's little ones, if it be that I am one of them, — I have many doubts and fears and feel so unworthy; but He says he will have mercy on whom he will have mercy. Who can stay his hand? O Lord, help me to follow after thee and to praise thee more. Thou hast all power, and we are such weak worms of the dust.

I am poor and afflicted and getting weaker all the time. I am seventy-four years old, and have had lots of trials and troubles. I was married to Garry Howell in 1911, and there were born to us ten children, seven boys and three girls. I loved them very much and worked very hard. At the same time I was troubled over my sins, and my burden was so heavy at times that I did not want to be with any one. I felt to be one by my self and that everybody had forsaken me, and all I could do was to beg the Lord to have mercy on a poor sinner who was

too unworthy to call upon him. Sometimes I felt so low and in so much trouble I could not stay in the house with my husband and children: I had to cry and did not want them to see my tears. I would go outdoors and sit and cry, and beg the Lord to have mercy and forgive me of my great sins, and guide me in the right way. I got a little better for awhile, and had a desire to join the church, but felt too little and sinful to be with them, feeling that they would not have me.

The first Saturday in September, 1941, I was ironing, and when I had finished all except a dress, something spoke to me and said, You will be baptized in that dress. I had loved the Old Baptists for a long time, but did not feel fit to offer. When I finished ironing I was trembling with fear, and was in such trouble I got my Bible and tried to read it; but my eyes were too full of tears. So I went out at the back door where the children were, and they wanted to go with me, but I told them to stay there and I would be back; but I thought I was going to die and I did not want them to see me. I went down beside the garden for a little way and farther on to a peach tree, where I fell on my face to cry out, "Lord, what wilt thou have me do?" And a voice came as thunder and said, "Take up thy cross and follow me." I promised to offer to the church next meeting at Pittman's Grove. The next day was the first Sunday in September, 1941, and I went to church at Scotts and enjoyed Brother George Boswell's preaching; and when they were singing the last song, I felt that I had to go up but something was telling me that they would not have me. So I went out doors. I was in so much trouble I could not eat anything when I got home. I put dinner on the table, and went out doors crying and begging God to help me and show me what to do. I had a desire to go talk with someone and see if there was anyone like me. My husband did not want to go with me, so I took my next to the oldest child and my baby, and started out walking, not knowing where I was going. One of the

neighbors came along and I rode with them to my sister's where my father stayed. I thought I would talk with him, but he was not at home. My brother's wife was the only Old Baptist there and we went out to the grape vines where I talked and told her what I was going through. She told me that I would never get any better until I went to the church. So I told her that if it be the Lord's will, I would go to Pittman's Grove the second Saturday in September. So I went, and she was there too. They started to sing the last song, but I could not go up: after I went out a calm feeling came over me, and I said that if I could stay out of the church and always love them as I did, I would never join.

I went home with that feeling; and went back the next day with the same feeling, and had no idea of going before the church. But I hope I was brought by the Spirit when they were singing, "Children of the heavenly king." I helped sing some of it; and then I don't know what happened, but it seemed I was just lifted up and put down in front of Brother Barnes. I had my baby in my arms, and I don't know who took it; and the next thing I knew they were giving me the right hand of fellowship. I don't know whether I told them anything or not. Then Brother Barnes asked me when I wanted to be baptized, and we met at the water that afternoon and Brother Jesse Barnes baptized me. That was forty-seven years ago the second Sunday in last September. It has been a sweet home to me. I hope I love each and every one of God's little ones wherever they be.

If God be for me who can be against me? I hope it is by the grace of God that I am what I am; and I hope you dear people will let me live with you the rest of my days. May the Lord give you a mind to pray for me. I hope we shall meet in heaven.

A little sister in Christ,

Mrs. Nancy Tedder

Rt. 1,

Lucama, N. C. 27851

THE SON OF MAN LIFTED UP

(By Elder H. M. Curry)

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." — (John 3:14, 15)

DEAR BROTHERS AND SISTERS IN CHRIST:—Ever since my acquaintance with the Signs I have felt a desire to write some word of comfort or encouragement to the dear saints that are scattered abroad. The above Scripture is one that gives me great comfort when my sins press heavily upon me; when the serpent (the seed of sin in my flesh) inflicts his painful and would be fatal wounds. Bitten and dying, Jesus my Savior is lifted up to me, and I look and live. I have been especially impressed to write something from this Scripture, since hearing it so often quoted and misapplied by the Arminians.

We read that as Israel journeyed from Mount Hor, to compass the land of Edom, the Lord sent fiery serpents among them, and they bit the people, and much people of Israel died. To meet this emergency, the Lord commanded Moses to make a serpent and put it upon a pole. And it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass he was healed. This serpent was a type of Christ, for he is the reality of all the types, the substance of all the shadows, the fulfillment of all prophecy, and the way, the truth and the life. But does it not appear strange that a serpent, the very essence of iniquity, the ideal of all uncleanness, should be taken as a type of our dear Redeemer, the immaculate Son of God, who was always holy and separate from sinners? **Adored be his precious name, he was made sin for us.** God predestinated him to be sin for his chosen, before sin was permitted to enter the world. He goes before his church in all things. Inasmuch as he was predestinated to be sin for us, we must fall in Adam. Joseph, a type of Christ, was sent into Egypt before Israel, the type of the church; and as Joseph was sent before, Israel

must follow. There is no frustrating the purpose and grace of our God. So we see this type is very suggestive of the great humiliation of the Redeemer in becoming sin for us, in being made in the likeness of sinful flesh, and for sin condemning sin in the flesh.

“Even so must the Son of man be lifted up.” The serpent was lifted up in the camp of Israel, after they left Egypt. It was not lifted up in Egypt, and a general proclamation made to all who would to look and come out. Nor is Christ lifted up in the world, as the Arminians do vainly preach, that every one who will may look to him and come out of Egypt, or bondage in sin; but he is lifted up in the camp of Israel, (the church,) that whosoever believeth in him should not perish. Remember that **Israel was not bitten by the serpents until they came out of Egypt.** So we are never troubled nor feel our sins until we are born again. We feel no need of Christ until our omnipotent God, with a high hand and outstretched arm, brings us out of Egypt. Then we realize our condition; we find ourselves in the midst of a wilderness, bitten by the fiery serpents, and having no skill or remedy in our selves to heal the deadly venom of the sting. This flying fiery serpent is the seed of sin in the flesh; for the Scripture says, “Out of the serpent’s root shall come a cockatrice, and his fruit shall be a fiery flying serpent.” This root and its fruit is in us by nature, but we never taste its bitterness until born again, and the Spirit or seed of eternal life is manifested in us, and through this perfect life we realize the exceeding sinfulness of sin.

When grieved and tormented with the burden of our sins, with no power to deliver ourselves, how often do we desire, as Israel did, to go back into Egypt, where we received none of these plagues. As it is written, “But we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread.” —Jer. xlii. 14. Thus it is with the poor, wretched sinner when called by grace. How often would we go back to our condition

of carnal security. But strive as we may, we never can get back. God has commenced the work, and he will perform it. Whither shall we fly from his presence? If we take the wings of the morning and fly to the uttermost parts of the earth, he is there. If we make our bed in hell, behold, he is there. There is no possible way of escape from the call of our God. This I know by experience; for if ever I was made a christian, it was directly against the will of the flesh; and if I could have driven the Spirit from me, I would have done so, for it was indeed mortifying to my carnality. But thanks be to his adorable name, what he does is perfect, and must stand forever. When he by his own finger writes his law in the heart, neither the will of the flesh nor the combined powers of hell can ever erase it.

It is when in this condition that Jesus is lifted up to us. “That whosoever believeth in him should not perish, but have eternal life.” He is our life, our hope, our way, our all in all. In all our troubles, in all our sorrows, he is lifted up to us, and we look to him by the faith of the Son of God, as our Mediator, our Prophet, Priest and King. He is making intercession for us at the right hand of God. O may we trust our all to him. He undertook our redemption, and he accomplished it. All the blood-bought seed, who were loved of God before the foundation of the world, shall be gathered and saved by Christ, notwithstanding all our troubles, all our conflicts, and all our adversaries; for Jesus Christ is lifted up to save them, and what can hinder it?

Yours in hope of eternal life,

H. M. CURRY.

Newfoundland, Ky., April 3, 1883

(The above was, we believe, the first article written by Elder Curry for the *Signs*. It appeared in the June 15, 1883, issue. How beautiful are these things as we realize they are a part of our experience!

We are indebted to Elder Ruston for calling our attention to this and the next two articles by Elder Curry which we purpose to republish this year, the Lord willing. — J. D. W.)

FEELS THANKFUL AND HUMBLE

218 Shad Point Road
Salisbury, Md. 21801

Dear Editors:

The hymn, "O that the Lord would guide my ways," has been on my mind most of the year. It is such a beautiful prayer, and the desire of every poor sinner who has been made to know he cannot think a good thought without His guidance. But what a delightful road when we are made to walk in His commands, when He fills our every thought with praise to His holy name, and our hearts with love for Him and our brethren, and every duty of our hands such a pleasure.

As the year ends and I receive sweet messages of love and fellowship from those far and near, I feel so thankful and so humble it seems to me that my heart overflows, I wanted to try and write a few lines of praise to the giver of every good and perfect gift.

Much of the time I stumble along not able to think of my blessings — fretting over the condition of the world, and worrying when so many seem to be getting older and passing away, and so few coming to the church; and then for a little season it seems I am made to know God is ruling, and none can stay his hand or say what doest thou?

What a wonderful blessing to be given a hope we have a Saviour who paid all the debt for us, and that someday we shall leave all the fretting and worrying behind, and praise His holy name forevermore.

"O may He make me walk in his command,
It is a delightful road,
Nor let my head, or heart, or hands,
Offend against my God."

Yours in hope,
Ethel Holloway

NEWS FROM CANADA

5 Gregory Street
Brampton, Ontario
Canada

Dear Editors of the *Signs*:

Enclosed is money order to renew my subscription for two years, with the balance to the Indigent Fund. I do not like to miss a single copy, and hope no one who loves the *Signs* as I do, is without a copy. Due to the mail strike in Canada our copies were delayed, and what a feast I had reading them when received. May our dear Lord bless our editors to continue publishing the *Signs*.

As a young girl I enjoyed reading the experiences, but felt the editorials were too deep for me; but for many years now I have enjoyed the editorials, Voices of the Past, and the many letters expressing my own experiences much better than I could. Elder Lambert said, "It wouldn't be our own experience if exactly like another's." How true!

As you know, in Canada we have four Quarterly Meetings, and one or more ministers generally come from the U. S. What a blessing it has been to have those of our precious faith visit us; may it continue in the future. We have always been pleased to have you editors come to preach here. I was very disappointed to miss your preaching, Elder Wood, when you were here last; and yours also, Elder Spangler, last October.

What a blessing and privilege it was to me to attend three of our Quarterly Meetings. God is good to give us kind friends to entertain us. I try to take texts down and look them up at home. I think of the letter written by Sister Ruth Lucht in the February, 1966, *Signs*: "The Sweetness Remains."

In May of this year (1968) we had Elder Stokes from North Carolina, and the power of God was manifested. Elder McColl spoke from Hebrews 7:16; "But after the power of an endless life." — even had power to come out of the grave. We sang the 147th Psalm, and Elder Ruston commented on it: the sweetness, wonder and joy of the Lord's people. "He healeth the broken in heart

and bindeth up their wounds." He closed with the words, "Look to him to guide you and direct you; and God be merciful to us and give us peace. Watch the hand of the Lord."

In June we were blessed to have Elder P. E. Ingram for Saturday's services, and Elder W. E. Turner from North Carolina. Again the power of God was preached, and that vain is the help of man; only those who believe in Him can be comforted by Him. Elder McColl spoke from John 1:29, "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God which taketh away the sin of the world." — by one offering blotting out our transgressions. The next day he spoke from John, fifteenth chapter, stressing the power of God — without Him ye can do nothing; and spoke of the fruits of the Spirit — love, joy, peace and gentleness; and the unsearchable riches of God. Elder Ruston then said, "You have just heard the truth in its purity," and spoke from Hebrews 12:1, 2. On Sunday Elder Turner spoke sweetly from 1 Peter 2:7, etc. Elder McColl then spoke from Philippians 2:4. And on Monday our pastor, Elder Ruston, read the 7th through the 13th verses of Psalm 34, and then spoke from the 4th chapter of Revelation. He spoke wonderfully, but I cannot enter into it as he did.

In September our meeting was at Lobo near London. I felt as our dear sister wrote, "It was good to be there." We had Elder Hand, his wife and two boys with us. He preached from Proverbs 2:10, "When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul . . ." When we hear the truth as we believe it, right away we have a kindred spirit, and feel almost

as if we are related. Elder Hand said that we are helpless, feel our sinfulness, and sinking down would be left there if not given wisdom from above, — he can make the cup of salvation sure; he has been our dwelling place at all times. In our weakness we are made strong and are kept by his power; we are proud of our hope which is an anchor of the soul, both sure and steadfast . . . In the afternoon Elder McColl used the words of Hezekiah, "Lord I am oppressed, undertake for me." How often our people feel like this. Many precious words of comfort were spoken, . . . And our pastor followed with the same truth which blends so well, "The lines have fallen in pleasant places."

We have been blessed with a good pastor; and also have a younger minister ordained here in Canada. We are few in number, and this grieves me at times. Our ministers seem to have so much spiritual food, we would like more to be present to partake of it. I live twenty-five miles from Toronto; and Toronto is a large city. Surely there are people there who believe as we do. If so, we would like to hear from them as we have had services there on 5th Sundays. The other four Sundays our ministers speak at four different churches near London. As far as I know there are no other Old Baptist meetings in Canada.

My intentions were to write earlier in the year. I felt I wanted to thank all who have written for the *Signs*. One seems to be drawn to the writers in love and fellowship, and, if I had the ability, I would like to write and thank them for their writings. "I believe, help thou my unbelief," in the November *Signs* expressed our faith. I feel so unstable at times. Sister Barron's article

was like a cup of cold water to my thirsty soul. I have always enjoyed her writings. I feel she would say as I have heard Elder McColl say, "Give God all the glory." Many other articles that I enjoyed I could mention, but this is too lengthy already.

With love and sweet fellowship, from

A little sister in Canada,
Verna Carscadden

BLACK CREEK UNION

The next session of the Black Creek Union will convene on the fifth Saturday and Sunday in March, 1969, with the church at Elm City, Nash County, N. C. The church is located in the town of Elm City, on 301 between Wilson and Rocky Mount.

All who have a mind to attend are cordially invited.

Eli T. Smith, Clerk

SKEWARKEY UNION

The next session of the Skewarkey Union is appointed to be held with Bear Grass Church, Martin County, N. C., the 5th Sunday in March and Saturday before. The church is located in Bear Grass, N. C. Elder E. C. Harrison was chosen to preach the Introductory Sermon, with Elder M. E. Garner, alternate.

We wish to extend a cordial invitation for all to come and worship with us.

Elmer B. Peele, Clerk
Rt. 2, Williamston, N. C.

ORIGINAL WHITE OAK UNION

The next session of the Original White Oak Union is appointed to be held with the church at Muddy Creek, Duplin County, the fifth Saturday and Sunday in March, 1969. The church is located about 5 miles Southeast of Beulaville, North Carolina.

All lovers of the truth are invited to meet with us.

L. H. Southerland
Union Clerk

Danville, Virginia March, 1969

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EDITORIAL

(Substance of a sermon preached by Elder George Ruston Sunday, December 24, 1967, at Ekfrid, Ontario.)

"Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isaiah 7:14) Also, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." (Matthew 1:23)

One who is now present wrote of the beauty she saw in the name Emmanuel, God with us. and I would like to talk about that word, "Emmanuel." It is one of those wonderful things that causes us to rise above the traditions of men, and see in that child that was born in Bethlehem, the Lord God Almighty. We are told by tradition that there were three wise men who came to worship Him, but we are not told how many by the Word of God; neither have we any evidence that they were kings or astrologers. We would rather believe that they were led by a Heavenly Light, for Jesus Christ is the bright and morning star spoken of in Revelation 22:16; and is the one who must illuminate each one of us. We must be guided from Heaven if we ever get there at last; and thus the guiding of those men was wonderful.

How far they came, we do not know, but we do know that when they came near Jerusalem, they thought he'd surely be there, and be born in a palace. So they inquired, "Where is he that is born King of the Jews?" Herod did not know, but the Word of God had already told. Herod demanded of the chief priests and scribes where Christ should be born, and they told him, "In Bethlehem, — for thus it is written by the prophet." Micah

5:2 says, "Out of thee shall come forth one that is to be ruler in Israel," but they did not add, "Whose goings forth have been from of old, from everlasting."

Thus we have, dear ones, the wonderful person who is from everlasting to everlasting, taking on a body like our own in the virgin's womb. It says, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing that shall be born of thee shall be called the Son of God." In the same way, we must be born again of the Holy Ghost. "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is everyone that is born of the Spirit."

I do not need to go back into the Old Testament, but in Matthew 1:22,23, it says, "Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." My dear friends, this blessed person who was born of the Virgin Mary, was God over all, blessed forevermore; and the wise men did well that they worshipped him. They did not worship the Virgin, nor Joseph, but they brought just the necessary things that Joseph needed. They brought gold; and the angel told Joseph to flee into Egypt with the young child and his mother. How could they have gone without gold for their expenses? Our God is the same today! He watches over us; He cares for us; He hears our cry. It is a wonderful thing to have a God to go to — a God that is Almighty; a God that declared the end from the beginning; a God whose very presence in your soul means a blissful eternity for you. Just think of it! Whether we are old or young, how wonderful it is if we have a desire for the things of God.

One of the first things I should mention in the beginning of a work of grace, is a convincing of sin. You may try to do better, but the remembrance of your past will still come up before you; and the more you try, the more you will feel

to fail. If God has begun a good work in your heart, He will show the beauty there is in, "Emmanuel, God with us." Jesus had to come and know your troubles when he was a little babe. Some think that Jesus did not cry as a babe, but it says that "Jesus wept" when Lazarus died. I think he must have felt many things that his dear children would feel at some time in their lives. What a mercy, if while we are young we feel to have a God to call upon: to say, "Lord, help me." Sometimes it is only a looking up to Him, a desire, a longing. Sometimes we are brought to see how little we are, and have "nothing to merit esteem or give the Creator delight." "They shall call His name Emmanuel." They, not only one, but a number that no one can number. Yes, and in some way, this blessed person before ever he was born into this world, must have been a comfort to those who were looking for his day, for He said, "Your father Abraham rejoiced to see my day, and he saw it and was glad."

I think it a lovely account of Samuel. His mother was barren, and her husband had another wife who had a number of children; but he loved Hannah — and Hannah was barren, and it vexed her so because the other wife was unkind to her because her husband showed such kindness to the woman who was barren. When she went to Shiloh to worship, she was so upset, and in such a condition that Eli, the priest, thought she was drunk. He rebuked her; and she said, "No my lord, I am a woman of a sorrowful spirit. I have drunk neither wine nor strong drink, but have poured out my soul before the Lord." She was praying, and the Lord heard and answered her prayer; and she had a son whom she named Samuel, which means "heard of God, or asked of God." It was lovely that she felt she wanted to devote that child to the Lord. How many women have had that feeling when there has been a kind Providence? They just felt they wanted that child to manifest in some way that the Lord was with them both: "Emmanuel, God with us."

She took Samuel to Shiloh where she

had gone in her trouble, and left him with Eli. One night the Lord called Samuel and told him to tell Eli that He would judge his house because his sons made themselves vile, and he restrained them not. It was strange that this child had to bring reproof to Eli for allowing his sons to be so unruly and ungodly in their ways.. What a wonderful thing it is when parents have a love and care for their children — showing their religion by their actions day by day. That was my plague. I asked my pastor's wife in New York City how to bring up children. She said, "Teach them to love and respect you," and I thought she just put it up to me: my behaviour. Eli must have slipped to allow his children to do as they did.

If we have a need shown to us, it seems almost in a negative sense that God is with us, when He shows us our weakness and shortcomings. How undone we are: without grace or any evidence of His saving mercy. How poor and needy we are when left to ourselves; yet here is the evidence of that Holy Spirit's work. Jesus declared, "He shall receive of mine," also "He will reprove the world of sin and of righteousness, and of judgment. "He shall," it is His work. I have been thinking much of a text from which I had spoken at a funeral. I had read Psalm 90, and had tried to speak on verse 17: "Let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it." After the service a man said, "I would have liked you to dwell upon those works." Moses said, "Let thy works appear unto thy servants, and thy glory unto their children." Why did Jesus come into the world? He came to seek and to save, — not to offer salvation. It is really distressing to think how men have twisted the truth of God. They do not preach a "God with us." They preach that if you will do your part, if you will take a stand for Him, He will be your God. If he has given you to feel you are poor and needy, I can pray for such people: it does not matter whether I am in a pulpit or not,

I pray that God will further His work in their hearts — that instead of the fathers shall be the children. It is His work, and his alone. The Scripture reads, "Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I am an hungered, and ye gave me meat; I was 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." The King shall say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

My dear friends, when the Lord takes hold of a person, that one is found to be in prison, held captive by the devil at his will. Sin, that enemy, came in the beginning, and if our first parent could not stand against Satan's temptation, can you or I? Therefore it is a wonderful work, if in our ministry we are blest to minister to those who are bound. It is the same Emmanuel who hung upon the cross to whom the dying thief cried, "Lord remember me when thou comest into thy kingdom." It is the same Emmanuel who came to George Ruston and changed his heart, renewed his will and turned his feet to Zion's Hill. I tell you it is the work of God that ye believe on Him whom He hath sent; and how wonderful it is that this is still going on.

Could God allow his Son to lay down his life for them, and not arrest them in due time, call them by his grace, and show them that He has loved them with an everlasting love, "Therefore with loving kindness have I drawn thee." One of the sweetest evidences of "God with us" is the love of God shed abroad in our hearts by the Holy Ghost. "God is love." If you have ever come into the fellowship of brethren, and have walked and talked with them, and heard them tell of the goodness and mercy of God, and your heart went out in love to them, and you feel that you always want to show them that you love them; and if they are taken home, you will think of them, — Where?

"Forever with the Lord,
Amen, so let it be;
Life from the dead is in that word,
'Tis immortality."

The work of God is a positive work — it does not rely upon an individual, or upon men. See what men have done. The Apostles were still alive when they began to bring in false ideas, not only Corinthians, but Galatians; and later men mixed Paganism with popular Christianity. The Church of the living God worshipped at times in dens and caves of the earth. It is not of this world. For centuries the religious world tried to destroy it. Yet even in that, God was with his people in life and in death. In every age the children have shown that they have been with Jesus and learnt of him; and it is through much tribulation they follow their Lord.

Our Lord can take a beggar from the dunghill, to set him among princes of God's people. He embraces such in His love and mercy; and his promises are yea and amen, unto the glory of God. It is He who says, "Thou art mine. When thou passest through the waters I will be with thee: and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned: neither shall the flame kindle upon thee." Don't stop at anything else. You want your Lord; you want Him in his fulness of grace and truth as positively as the dying thief on the cross. What changed him? Don't say that he did it himself. No! the Lord changed him; and Jesus our dying Lord said, "Today thou shalt be with me in paradise." See how men have changed that in what they call the Apostles Creed: "He descended into hell." No, He never descended into hell: He endured the hell for his people while he lived, while in Gethsemane, when "His sweat was as it were great drops of blood falling down to the ground." He suffered, bled and died that they might enjoy Heaven.

If you have ever come to the place where the pains of hell have gotten hold of you and you've found trouble and sorrow, it's a blessed thing because the

Lord is there, and He will bring you to the very place where he will kiss you with divine compassion, and enable you to feel as David did in Psalm 116, "I love the Lord, because he hath heard my voice and my supplications, because he hath inclined his ear unto me; therefore will I call upon him as long as I live." "The sorrows of death compassed me, and the pains of hell got hold upon me: I found trouble and sorrow, then called I upon the name of the Lord."

Is this your heart's desire? is this your longing? "It is not of him that will-eth nor of him that runneth, but of God that sheweth mercy." "They shall call his name Emmanuel, God with us." I don't think Mary fully comprehended what it meant, but she pondered these things in her heart.

During his ministry "he made himself of no reputation, but took upon him the form of a servant, and became obedient unto death, even the death of the cross." "Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, — and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

(From a recording taken by our friend Duncan McColl.)

EDITORIAL

Our thoughts have been somewhat on the differences in the doctrine that the Apostle Paul preached, and the doctrines held by many of those who heard him preach, — which difference caused the Apostle much controversy and persecution. Since the two kinds of religion yet exist and are just as contrary to each other as they ever were, we desire to consider some aspects of their differences; and the cause of it.

In doing so we quote a portion of the 24th chapter of Acts, "*But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the*

prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust. And herein do I exercise myself, to have a conscience void of offense toward God, and toward men."

My thoughts were somewhat stirred up at seeing a placard on a car of one who was zealous, in his way of being zealous, which read, "Ye must be born again."

I fully concur with this because it is a portion of the language our Saviour used when he was speaking to Nicodemus: "Except a man be born again he cannot see the kingdom of God." etc. But the implication was considerably less than the full declaration of Jesus. We often see signs along the highways containing portions of scripture out of context, and sometimes even expressions which are far from scriptural, by which it is evidently believed that such advertising will lead some to the Lord Jesus Christ.

We desire that our moderation shall be made known to all men, with grace to contend earnestly for the faith once delivered unto the saints. When religion is mentioned in almost any group of people, there will be various opinions expressed; and we should be glad that we are so greatly blessed as to be able to do so without molestation from secular powers, — for it was not always so.

Should one mention that religious advertising cannot lead anyone to know the truth as it is in Jesus, he will be challenged. So the greatest of all religious questions are, What is truth? and what is the source of one's knowledge of it?

These questions are basic, for there is but one Truth; and one source of the knowledge of it. Pharisees professed to believe Moses and the prophets, yet accused the Apostles of heresy for believing what they wrote. The Pharisees knew the letter of the law and the prophets (to which they added their own ideas and traditions,) while the Apostles and other followers of Jesus knew not

only the letter but were taught the spirit and truth of all those things. Their faith was based upon the work of God in their hearts called revelation, by which they preached that those things written by Moses and the prophets were now fulfilled in the coming and work of that One of whom they all wrote, — Jesus Christ. To believe and contend as the disciples of Jesus did, was heresy to all others. Yet these disciples have in subsequent years been blessed with grace to continue to contend earnestly for the faith delivered to them, sometimes reproofing and rebuking the open opposition to the truth, but humbly bearing the reproaches of those who knew not God; while these who knew Him not used all the artifices of human depravity to intimidate and crush the truth to earth; which they failed to do because God has always been with his little ones.

The brethren know that it is the desire of every God-called and qualified servant, that he might by the Spirit declare that the church of God believes and worships according the revelation of Jesus Christ, regardless of the charges of heresy, being behind the times, etc. It would seem that the statement made by Jesus to those who did not believe him to be the Christ, "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me," together with all the evidences that he fulfilled them, was enough to stop controversy; but it was not to be so, as evidenced by the apathy of many to this day.

However, we are concerned not so much with those who deny that Jesus was the Son of God, as we are with those who profess the name of Jesus yet deny him by not believing and practicing what He taught, — not believing the complete fulfillment of his mission here on earth. The name Christian is quite popular, but the doctrine of Christ and his Apostles is not popular. When discussing the doctrine with many, it is as though they read from different Bibles; and the reason for this is the lack of revelation of God in their hearts;

and this revelation, we know, is the only thing that brings one from nature to grace. It made the difference between the Pharisee and the publican; and it is the difference today between Christians and nominal christians.

But our thoughts go back to the placards and signs which seem to be a good part of modern christianity, whose religion is one of the great business enterprises in the world. It has become a great advertising enterprise. It is to be supposed that more money is passed, talked about, and urged to be given for religious causes, than is utilized by many of the large commercial enterprises combined. But be it known, my brethren and friends, that the Lord is **not found** by these things, and that in reality He is **not in these things** — though they seem so good and right to multitudes of people. The religion of our Lord and Saviour Jesus Christ, the only true religious worship, consists of the belief and practice of those things given us by the Lord himself in his Word, and confirmed in the hearts of each worshipper; for it must be remembered it is written that, "He that believeth on the Son of God hath the witness in himself."

It is true therefore that, while there are many religions, the knowledge of the true God comes to one only by Him that begins a good work in his people; and then performs that work until the day of Jesus Christ. Here is a point of truth that should be apparent to everyone: All worship of God is laid down by God in the "doctrine of God our Saviour," and all other doctrines, forms, etc, have no sanction or approval either scripturally or experimentally. If this is not true then the Bible is a useless book, or it is totally incomplete; and we might as well say there is no sovereign God. Every man could then be free to follow his own inclinations; and each would be as right as the other; for there would then be no revelation.

But this is not the way it is! God has delivered **his doctrine to his church** in unmistakable terms, and his servants have declared it through the ages; and his people have worshipped him in spirit

and in truth: and that often in the face of being charged with heresy as Paul was.

It is a fact that all religions except of the Lord Jesus Christ, are in doctrines and practices eclectic; for they are made up of selections from various philosophies, often heathen in origin, that is, not of scriptural origin. Often the name of Jesus is named profusely along with **vain philosophies**, which are unrelated. We are not suggesting that men should not have their own brand of religion, but are saying that the religion of our Lord and Saviour must be as he delivered it unto his church, without any change; and that those who have changed it, have no right to His name.

Heresy is not that which is contrary to the established doctrines of men, but is that which is contrary to the given doctrine of God our Saviour. So the heresy which Paul was accused of, was not in the accused, but in the accusers.

Paul made it very plain that he preached nothing but what Moses and the prophets said should come to pass. And this was the cause of contention: he said it had already come to pass in the person of Jesus Christ; that Jesus was the Son of God, the fulfiller of all things written of him by Moses and the prophets.

Paul's doctrine, (and Peter's and all the other disciples,) was strictly that which was revealed when the fullness of time was come and Jesus came into the world. It was not their doctrine as men, but God's doctrine by revelation that Jesus was the Christ that should come. They were zealous for this doctrine, more so than the Pharisees ever were for theirs, which they claimed was of Moses and the prophets. But the truth is that they added much which was not of Moses and the prophets. The Pharisee's doctrine in their interpretation of Moses, together with additions of their own, was of men; and they did not like it because Paul's preaching "turned the world upside down" as far as they were concerned. Paul and all the other disciples remained aloof from anything out-

side of what they were commanded when Jesus said, ". . . teaching them to observe all things whatsoever I have commanded you." It was for this reason that Paul wrote the Galatians who were being troubled with "another gospel", "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." And Peter, established in the same doctrine as Paul, declared, ". . . there shall be false teachers among you, who shall privily bring in **damnable heresies**, even denying the Lord that bought them, . . ."

The church therefore has always practiced a "touch not, taste not, handle not" attitude with regard to anything contrary to the pure doctrine of God our Saviour. They cannot join with those who say "A confederacy." (Isaiah 8:12) Others may join house to house, and field to field, but the church of the true and living God shall be kept disinterested in the impossible enterprises of men.

The Apostle said in our text, ". . . and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust." The resurrection of the dead, both the just and the unjust, was Paul's hope toward God, and has been the crowning point of the doctrine of His church since the resurrection of Jesus Christ.

And Paul also wrote, "And herein do I exercise myself, to have a conscience void of offense toward God, and toward men." At one time Paul wrote, ". . . my conscience also bearing me witness." So powerful was the revelation of the truth to him, that all the former rational religion he had, was now hateful, for he now had the witness within himself that Jesus was the Christ, and that he was His servant. Thus his conscience was clear that what he believed and preached was clearly approved of God; and he felt no hesitancy in contending for it boldly, though it was called heresy among men in general.

J. D. W.

VOICES OF THE PAST

"He being dead yet speaketh"

I CORINTHIANS VI. 19, 20.

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

At the special request of sister Permelia Cameron, of Texas, we will give such views as we have on the text written above. There were many points on which the faithful apostle had occasion to admonish the church of God which was at Corinth, who, though recognized by him as the church of God, were located among pagan idolaters and other enemies of the truth. In the enforcement of his admonitions he was inspired to use the most potent arguments and incentives to impress on them the importance of their solemn consecration to Christ as their Redeemer, who had bought them in a redemption purchase with his most precious blood. Whether the apostle, in speaking of their body in the singular number, applies the term to them as a church, or to each individual member severally, in either application his argument is appropriate; but as his address is to the whole church, we think he is speaking of the church as an organized body, and whatever would defile the body of an individual member of the church, would desecrate the church in her organic capacity. The plural form of the pronoun, **ye**, makes the admonition applicable to all the church. **Ye** are not your own; **ye** are bought with a price. A temple is a consecrated place, solemnly set apart from a common to a sacred use, and as such it was applied to the body in which God our Savior in his incarnation appeared, and of which he said, "Destroy this temple, and in three days I will raise it up," when he spake of the temple of his body. The sacredness of the body in which Christ was put to death and arose from the dead

most vividly appears from the testimony, that in it all the fullness of the Godhead dwelt bodily, and all his members were and are complete in him.

The temple in Jerusalem was a consecrated house of prayer, the sacred place where the children of Israel were to assemble to worship God, and through their high priest to make their offerings to God; and in all their devotions they were to turn their faces towards it when they called on the name of the Lord, thus signifying that the new and living way, and the only way of access to the throne of grace, is through the veil, that is, through the flesh of our Immanuel, for no man can come unto the Father but by him. This is the consecrated way, in which God's chosen people can find grace to help them in time of need.

"Is he a temple? I adore
Th' indwelling majesty and power;
And still to this most holy place
Whene'er I pray I'll turn my face."

The church also, as the body of Christ, is of lively stones built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. — 1 Peter ii, 5. "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the spirit." — Eph. ii, 20-22. In the third chapter of this same epistle to the Corinthians, Paul makes this appeal, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy (consecrated), which temple are ye."

As our Lord Jesus Christ, in his Mediatorial relation to and identity with the eternal Father, and also with the church, which is his body and fullness, is the only consecrated place in which redeemed and quickened sinners can approach unto God, so is he the sacred temple in which alone they can worship

God acceptably, with reverence and godly fear. God has made his chosen people accepted in the Beloved. God is in Christ in all the refulgent fullness of his glory, and all the fullness of the members of the body of Christ are in him, according as God has chosen them in him before the foundation of the world, so they in their vital union, or union of life, are sanctified by God the Father, preserved in Christ Jesus, and called; saved and called with a holy calling, not according to their works, but according to God's own purpose and grace, which was given them in Christ Jesus before the world began. As the light of the knowledge of the glory of God shines in the face of Christ, who is the brightness of the Father's glory, and the express image of his person, the image of the invisible God, so the Shekinah of his presence covers and fills the church as the temple and dwelling place of the Most High God. God is in the midst of her: she shall not be moved; God shall help her, and that right early. "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation: and her saints shall shout aloud for joy. There will I make the horn of David to bud: I have ordained a lamp for mine anointed. His enemies will I clothe with shame: but upon himself shall his crown flourish." — Psa. Cxxxii, 13-18.

As the place where God has graciously recorded his name, and where he dwells, is his temple, so the saints also in whom he by his spirit dwells in this sense we understand the apostle to speak of the body or bodies of the saints, as temples chosen, redeemed, called, consecrated, sealed and prepared for the indwelling of his spirit. So that in him who is born of God is a spiritual offspring of God, a child of God, a son or daughter of the Lord Almighty, begotten of the Father, born of the Spirit, and is manifestly an heir of God, and joint heir with Christ; for it is born, not of blood, nor of the will of the flesh, nor of the will of man,

nor of a corruptible or perishable seed, but of incorruptible seed, by the Word of God, which liveth and abideth forever, and therefore is a new-born child of God, a spiritual and heavenly treasure committed to an earthen vessel. "For God, who commanded the light (or life, for the life that was in Christ was and is the light of men, John i. 4) to shine out of darkness, hath shined in our hearts, to give the light of the **knowledge of the glory of God** (which is life, John xvii. 3) in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."—2 Cor. iv. 6, 7.

These earthen vessels are our mortal bodies, descended from the earthy Adam, formed of the dust of the ground, which sinned and fell in Adam, were redeemed by Christ, before prepared unto glory, washed and sealed with the holy spirit of promise, which dwells in us as a divine treasure, and is an earnest of our spiritual inheritance, which is reserved in heaven for us who are kept by the power of God through faith unto salvation, ready to be revealed at the last time. These bodies we cannot call our own: they were sold under sin; but they are bought with a price, and are called a purchased possession, to be hereafter delivered from the bondage of corruption into the glorious liberty of the sons of children of God. Though now they are mortal, corruptible and vile, they are sealed to the day of deliverance, when they shall be changed from mortal to immortal, from corruptible to incorruptible, from natural to spiritual, and from vile to glorious, and be fashioned like the glorious body of our risen Redeemer. And we know that when he shall appear, we shall be like him; for God has predestinated all whom he foreknew to be conformed to the image of his Son, that he might be the first born among many brethren. It is strange that any of the children of God should fail to perceive a difference between the vessel and the treasure which it contains: the casket and the precious jewel committed to it. The vessel is the outer man, the

treasure is the inner or new man; and these are contrary one to the other, causing a continual conflict as long as we continue in our militant state.

As the tabernacle in the wilderness and the temples in Jerusalem were the consecrated dwellings of the Shekinah or the presence of the Lord, sanctified as his abode, so the indwelling Godhead of Christ's own supreme deity was manifest in the body of his flesh, as the temple of the living God, and the consecrated sanctuary of his people. And as the vital union of Christ, in his Mediatorial Sonship, with his mystical body the church, identifies them with him, even as he is identified with the Father, so he by his spirit dwells in the church as his body, the fullness of him that filleth all in all. The head of the church is Christ, and the head of Christ is God. Christ is in the Father, and the Father is in Christ, and Christ and the Father are one; even so also the church is in Christ, and Christ is in the church, and Christ and the church are one. As therefore Christ dwells in his church, and all the fullness of the Godhead dwells in Christ, therefore the church is his consecrated temple. And as Christ by his spirit dwells experimentally in each quickened member of his body, and has redeemed their persons with his own precious blood, their bodies are sealed, as we have already shown, with the holy spirit of promise, which makes their bodies consecrated temples, in which his spirit dwells; for they are sanctified by God the Father, and chosen to salvation through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ. To sanctify is to set apart by solemn consecration to a sacred purpose or calling; so by the redemption in which Christ gave himself for them they are individually and personally, as well as collectively, bought with a price, and are by sacred right the property of him who purchased them with his own blood; and are therefore not their own, nor have they a right to withhold their service from him whose they are, and whom they are commanded to glorify in their body and in their

spirit, which are God's.

How solemn the obligation by which the children of God are bound to honor, obey and glorify God, devoting all the ability he has given them in that direction. To them it is said, All things are yours, and ye are Christ's, and Christ is God's. "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit." Our bodies are members of Christ, for he took on him the seed of Abraham; and if we be Christ's, then are we the seed of Abraham, and heirs according to promise. The children being partakers of flesh and blood, he also himself likewise took part of the same. His taking part of the flesh and blood of which his children are partakers, did not make him the Son of God, for his relation and identity with the Father were from everlasting; neither did his children partaking of flesh and blood make them the children of God, but only developed them as children of the flesh, even as the incarnation of the Son of God manifested him as the Son of man. Hence, in the body of his flesh he claims his disciples as the bone of his bones and the flesh of his flesh. The bodies of his redeemed people are the members of his body, of which he saith by the mouth of the inspired psalmist, "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 (or as in the margin, what days they should be fashioned), when as yet there was none of them." — Psa. cxxxix. 15, 16. The bodies of the saints were all comprehended in the body of the flesh in which Christ came to do the will of the Father, when he took on him the seed of Abraham, and was manifested in our flesh under the law, to redeem us from under the

law, that we might receive the adoption for which we are now waiting, and must wait, to wit, the redemption of the body.—Heb. ii. 14, 16; Gal iii. 29; Rom. viii. 23.

By all these considerations the solemn admonitions of the apostle come home to us as the redeemed members of the body of Christ, showing the enormity of sinfulness justly chargeable on those who desecrate the body of which they are members, by asserting an independence or free agency, or by any unhalloved association religiously with idols, or with any other religious body than that of the Lord Jesus. "For as the body is one, and hath many members, and all the members of that one body, being many are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bound or free; and have been all made to drink into one Spirit. For the body is not one member, but many." — 1 Cor. xii. 12-14. May we be divinely preserved from sinning against the body of which the grace of God has made us members, or of defiling the temple which God has consecrated, and in which he dwells by his spirit. "If any man defile (or destroy, as in the margin) the temple of God, him shall God destroy; which temple are ye." How fearful the judgment! and how vigilantly and constantly should we watch and pray, lest we be tempted to bring reproach or dishonor upon the consecrated temple in which the Holy Ghost dwells.

The destruction of which the apostle warns us to beware is not the interminable perdition of the ungodly, but that destruction which is parabolically compared to salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men. Paul says, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." It is in this sense christians may be destroyed as to their usefulness in the church, their communion and sweet fellowship with the saints, and enjoyment

of the approving smiles of their God. This is indeed a much sorer punishment than Moses ever inflicted on those who despised his precepts, though they died or were put to death without mercy, under two or three witnesses. None but the chastened sons of God can know how sore a plague is sin, and how terrible the strokes of God's chastising rod.

(Editorial by Elder Gilbert Beebe March 15, 1880.)

OBITUARIES

ELDER LESTER E. LEE

It has pleased our Heavenly Father to remove from our midst by death our dearly beloved brother and pastor, Elder Lester E. Lee. He was born February 28, 1908, and died June 25, 1968.

He was received into the fellowship of Mingo Primitive Baptist Church in August, 1931, and remained a faithful member until death. He began speaking in conference in 1941, and was ordained in April, 1942. He was a firm believer in salvation by grace. He loved the church and people in general. He spent much time visiting the sick and dying in homes and hospitals. I never heard him say it was too cold or too hot to answer the call of the sick, or to bury one in the watery grave, to arise in newness of life.

Brother Lee and I were boys together, being reared not very far apart. He was of good moral character from his youth; and had a good report from both within and without the church. We miss him very much, but we feel his sorrows and troubles have ended, and that our loss is his eternal gain.

He is survived by his faithful companion, Sister Kay Belle Dunn Lee; one son, Lester E., Jr.; one daughter, Mrs. Virginia Lee Watson; and one grandchild. Also by three brothers, Almond, Henry, and Oliver; and by three sisters, Mrs. Elma Smith, Mrs. Roland Jermigan and Mrs. Bruce Jermigan.

His funeral was conducted by Elder W. D. Godwin and Elder C. D. Turner, and his body was laid to rest in the family cemetery, in the presence of a great throng of witnesses, beneath a mound of flowers.

Done by order of Mingo Church in conference on Saturday before the second Sunday in October, 1968. It is requested that a copy be recorded on our church book, one sent to the family, and one sent to the *Signs of the Times* for publication.

Committee:
Elder W. D. Godwin
Sister Hattie Bass

ALFONZA W. DUDLEY

Brother Alfonza W. Dudley was born in Franklin County, near Rocky Mount, Virginia, August 17, 1890, and later moved to Hardy, Virginia.

He united with old Linville Primitive Baptist Church July 8, 1908, and was baptized by Elder S. O. Plybon. In June, 1921, he was received by letter in Sandy Level Church, near Hardy, of which he was a member until death. He died April 12, 1968, making his stay on earth almost seventy-eight years.

He was never married. Survivors are two sisters of Roanoke, Virginia, Mrs. Florence Maxey and Mrs. Eva Brumfield, and Mrs. Blanche Brumfield, Reidsville, N. C.; four brothers: Harry Dudley, Vinton, Va.; Henry Dudley, Salem, Va.; Dewitt Dudley, Rocky Mount, Va.; and Rufus Dudley, Hardy, Va.

He died in a hospital, and was always glad for brethren and friends to visit him. We feel that God has called him home to be with Him, where there is no sickness, sorrow, pain or death: where all will be peace, love and joy forever.

His funeral was conducted by his Pastor, Elder Leonard Brammer and Elder Posie Plybon; and his body was laid to rest in the family cemetery near Hardy.

We extend our heartfelt sympathy to the family; and bow in humble submission to the will of God. Written by a sister in hope,

Pearl Dudley

ELDER D. C. DAVIS

Elder D. C. Davis was born in Johnson City, Tennessee, February 11, 1874.

He taught school in Kentucky for some time before coming west in 1898.

He was married in 1902 to Fannie Cox. From this union were born four daughters: Mrs. Claud Garrison, Moelips; Mrs. Charles Feldtman, Swofford; Mrs. Wayne Huntting, Silver Creek; and Mrs. Henry Rollins, Centralia. Three sons: Ray Davis, Centralia; and Leonard and Lowell Davis, both of Swofford.

Elder Davis joined the Cowlitz River Church in 1907, was ordained a Deacon and served faithfully until the year of 1956. He was then ordained to the full work of the gospel ministry. He had a great love and understanding of the true gospel and loved to speak of his Saviour. He enjoyed going among the other churches and was richly blessed to meet the people who had an experience of God's grace.

He appeared to be anxious for the call to his Eternal Home, which came April 24, 1967, at the age of 93 years.

He was laid to rest in the Doss Cemetery, Mossyrock, Washington, to await the resurrection call of his Saviour.

Written by
Ernest Attebery

ANNIE BEN ROBERSON

In accordance to the request of the Robersonville Primitive Baptist Church, I will attempt to pen a few lines in memory of Sister Annie Ben Roberson. Sister Roberson entered this life on October 7, 1882, and was called from our midst on October 20, 1968, thus making her stay upon this earth 86 years, and 13 days. She was the daughter of the late John A. and Julia Frances Purvis.

Sister Roberson united with the Robersonville Primitive Baptist Church many years ago and enjoyed attending her meetings until her health would not permit her to do so. She professed a hope in an all wise, all powerful, and merciful God. She was a believer in salvation by grace and trusted and abided in the hope of being taken on the wings of God's love to that celestial city, whose builder and maker is God. We hope our loss is our sister's eternal gain.

Surviving are her husband, Jesse Ben Roberson, three sons and four daughters, seven grandchildren, and four great grandchildren. Also surviving are one brother and one sister.

To the family the church extends her heartfelt sympathy. May you be comforted by God's love and divine words of comfort is our prayer.

Her funeral was conducted in the Robersonville Primitive Baptist Church by Elder W. E. Grimes and Mr. John Browning. Interment was in the Robersonville Cemetery.

RESOLVED, That a copy be sent to *Zion's Landmark, Signs of the Times*, and *Old Faith Contender* for publication, a copy be sent to the family and a copy be placed on the church record.

Done by order of conference the first Saturday in November, 1968.

Elder I. S. Conner, Moderator
Johnny Ray Gardner, Committee

SISTER MELLIE BYRD

We, the Church at Liberty, wish to bow in humble submission to our gracious Heavenly Father in removing from our midst a beloved Sister, Mellie Byrd. She had been in declining health for a long time. Sister Byrd manifested her Christianity in her home, among her neighbors, and was faithful to her church, filling her place as long as her health permitted.

Sister Byrd died at home September 6, 1968, in Johnston County, N. C. She was born November 19, 1892, in Harnett County, N. C., having lived nearly 76 years. She was the daughter of the late John R. Stewart and Mary McLamb Stewart.

She united in marriage to Cleveland L. Byrd November 26, 1910. To this union two sons and a daughter were born. Her husband and children preceded her in death. Her survivors are a brother, Daniel Stewart; a sister, Mrs. Betty McLamb, and several nieces and nephews.

On Saturday before the first Sunday in November, 1932, she united with Bethsady Primitive Baptist Church, Harnett County, N. C. She moved her membership to Liberty Primitive Baptist Church January, 1956, and was a charter member.

Her funeral was preached by her Pastor, Elder C. D. Turner and Elder W. D. Godwin at Liberty Church, then was laid to rest in Bethsady Church Cemetery to await the calling of the Saviour to take her around the Throne of God to live with the Saints where there will be no disappointments, sorrows, griefs, or pains.

This was done in conference Saturday before the first Sunday in October, 1968.

It was resolved that a copy to be sent to the family, one to be recorded on the church book, and one to be sent to the *Signs of the Times* for publication.

Committee:
Sister Eva Tadlock
Sister Lovie Young
Brother James G. Young

SISTER LULA HOBSON

Sister Lula Hobson departed this life while in the Betsy Johnson Memorial Hospital, Dunn, N. C. on September 14, 1968. She was born to her parents, Nathan Tart and Mary Ann Stewart Tart, February 15, 1894, making her stay on earth a little more than 74½ years. She was married to the late Evander Hobson on November 6, 1910. To this union four children were born, two sons and two daughters: Clifford Martin Hobson, Rt. 3, Dunn, N. C.; Vernon Monroe Hobson of Spring Lake, N. C.; Mrs. Vira Turlington, Rt. 2, Dunn, N. C.; and Mrs. Hilda Wood, Rt. 1, Benson, N. C.; also five grandchildren.

Her funeral was conducted at Liberty Primitive Baptist Church by her pastor, Elder C. D. Turner, Mr. Frank Turnage, and Mr. John William Smith. Then her body was laid to rest in the Devotional Gardens, Harnett County, N. C.

She joined Bethsady Primitive Baptist

Church the Saturday before the first Sunday in November, 1932. She moved her membership to Liberty Primitive Baptist Church in January, 1956, making her a charter member. Sister Hobson was faithful in all her duties, as a wife, mother, neighbor, and her church. Her attendance was regular as long as health permitted. She was a firm believer in Salvation by the Grace of God.

She was bedridden for quite some time. Now, we can say to the dear family, weep not. Mother is resting on the beautiful shore where we hope to meet her again, where sad parting will be no more and all suffering is over. The Lord is good, let us be reconciled to his Holy Will. Yea, blessed are the dead who die in the Lord.

This was done in conference Saturday before the first Sunday in October, 1968. It was resolved that a copy be sent to the family, one to be recorded in the church book, and one to be sent to the *Signs of the Times* for publication.

Committee:
Sister Eva Tadlock
Sister Lovie Young
Brother James G. Young

RESOLUTION OF RESPECT BROTHER BERNICE TART

We, the Liberty Church, bow in humble submission to the Holy calling of our Heavenly Father from our midst, Brother William Bernice Tart, who stood firm for the doctrine and faith of salvation by grace.

Brother Tart was born in Harnett Co., N. C., March 22, 1896, and departed this life April 30, 1968, in Harnett Co., N. C. at the age of 72 years, 1 mo., and 8 days. He was the son of the late Thomas Tart and Sister Phoebe McLamb Tart. Brother Tart was married to Mallie Hodges Tart December 3, 1916. To this union were born fifteen children. Three died in infancy. His survivors are; His wife, five daughters, Alice Mae Barefoot, Callie Gertrude Lee, Mallie Irene Penny, Phoebe Ellen Haney, of Rt. 2, Dunn, N. C. and Spicey Hortense Barefoot, Rt. 2, Benson, N. C.; seven sons, Jasper B., James E., William Ernest, Junius Monroe, David Duncan, Richard Thomas Tart, of Rt. 2, Dunn, N. C., and Marvin D. Tart of Benson, N. C.; seventeen grandchildren, and one great grandchild.

Brother Tart united with Liberty Primitive Baptist Church January, 1958 while he was in the Veterans' Hospital, Fayetteville, N. C. and was baptized there in a bathtub by his Pastor, Elder Lester E. Lee. He was a faithful member of the church and attended the meetings regularly until a short time before

his death. Brother Tart was a retired farmer and a good neighbor, always ready to lend a helping hand.

His funeral was held at Liberty Church by his Pastor, Elder Lester E. Lee and his grandson, Leon Tart. His body was laid to rest in Isham McLamb Cemetery, Johnston Co., N. C. to await the coming of our Lord and Saviour, Jesus Christ, who will call his sleeping body to arise together with all the redeemed family of God, to be made like Him and to see Him and be satisfied forever.

We say to the family and the host of friends, weep not as those who have no hope.

A committee was appointed in conference June 1, 1968, by Liberty Church.

RESOLVED, That we send the family a copy of these resolutions. Also, that we enter a copy on our Church records, and send a copy to the *Signs of the Times* for publication.

Committee:

Brother James G. Young
Sister Katie Barefoot
Sister Lovie Young

ELDER R. P. HENDRIX

Elder R. P. Hendrix was born March 11, 1889, and departed this life February 22, 1968. He leaves to mourn their loss a loving and faithful wife, five daughters, five sons, several grandchildren, great grandchildren, and great great grandchildren.

He united with the Primitive Baptist Church June 4, 1921, at Frisco City, Alabama; and was liberated to preach September 1, 1923, and was ordained to the ministry July 5, 1924. The presbytery was Elders B. Sawyer and T. L. Harris. He was the pastor of Shiloh Church from 1938 until God called him home; and he was also pastor of Mt. Zion Church fifteen miles west of Mobile, Ala.

He had many trials and persecutions during his ministry, but continued to wear the breastplate of faith, love, etc. He stood firm in the doctrine of the Old School Baptists to the end. He was faithful to his churches, always contending for peace and love among the children of God. He had many travels among the churches, always willing and submissive to God's calling.

We mourn not for him as they that have no hope, for he was strong in faith, and always contended for the old landmarks that the forefathers stood for in the Old School Primitive Baptist faith and order. To know him was to love him. We bow in humble submission to our Heavenly Father who does all things well.

His funeral was conducted by Elders R. M. Griffin and Max Walker. His spirit has gone to God who gave it, and his body is awaiting the glorious resurrection.

Written by his oldest granddaughter, who loved him very dearly, and misses his sweet smiles and kind words so much.

Valerie Mason

CORNIE EVANS

Brother Cornie Evans was born March 30, 1882, and died March 24, 1968, at the age of 86. He was married to the former Maggie French, who survives with the following children, Edgar Evans, Lynwood Evans, Mrs. Louise Rainer and Mrs. Inez Lewis, all of La Crosse and Robert Lee Evans of California. One brother Eugene Evans of Raleigh, N. C. and two half sisters, Mrs. Joe Thomasson and Lucy Mae Evans of Florida. He was preceded in death by three children. Brother Evans was received into Dan River Church on Sept. 21, 1940, and although living many miles from his church, he attended meetings very regularly.

His funeral was conducted at the funeral home chapel in South Hill, Va. by his pastor, Elder D. V. Spangler. Burial was in the La Crosse Cemetery to await the Resurrection.

Harold D. Weatherford

SISTER SALLIE JANE LUTHER

Once again the Lord has been pleased to remove from our midst one of our members, Sister Sallie Jane Luther. Sister Luther joined Dan River Primitive Baptist Church in June, 1946, and was a faithful member, attending the meetings as long as she was able. She was born June 21, 1895, was united in marriage to Brack L. Luther Jan. 1, 1922, to this union were born one son, Carl Luther, and one daughter, Mamie Geraldine Luther. Sister Luther died at Danville Memorial Hospital after an extended illness on July 6, 1968. She is survived by one daughter Mamie Geraldine Luther, Route 3, Eden, N. C.; one brother, Charlie Roach and one sister, Mrs. Lucy Hyler of Eden, N. C.

Her funeral was held at Dan River Church by her pastor Elder D. V. Spangler and she was laid to rest in the church cemetery. We feel our beloved sister has spent her appointed time here, and it is our humble prayer that it may please our God to reconcile those left to mourn the loss of this dear one, and to feel their loss is her eternal gain.

Boyd and Daisy Minter

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 137

DANVILLE, VA., APRIL, 1969

NO. 4

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 4/69
IT EXPIRES WITH THIS ISSUE

ENJOYED THE ASSOCIATIONS

Duanesburg, New York 12056

Dear Elders Wood and Spangler;

I have had the thought to write you many times, but I felt there was nothing on my mind that would interest the brethren. I have many pleasant thoughts of the associations and meetings we were privileged to attend last Summer and Fall. Wherever I went to meeting I always felt at home with my people.

When the **Signs of the Times** arrives it is like a letter from home. In it we read of the joys and sorrows, fears and hopes of the brethren, and it makes me feel warm inside.

I enjoyed Brother James Carter's letter, and in it where he spoke of "you cannot sing songs of Zion in a strange land." I thought, How true. The inhabitants of the strange land do not understand our language. In this same issue, November, 1968, another brother said the same thing in a letter written over a hundred and ten years ago. He wrote to a sister "How can they sing the songs of Zion in a strange land?" The ways of the Lord are wonderful to behold.

The Lord takes care and watches over his people. Psalm 105, verse 17 reads. "He sent a man before them, even Joseph, who was sold for a servant." I feel that this was all laid out in the way of salvation, and I feel Joseph was

a type of Christ. When the time came He sent his son Jesus to save his people from their sins. Jesus went before his people as the Captian of their salvation. (Hebrews 2: 9,10) Our carnal nature is at enmity against this; and man, when left to himself, immediately wants to do something. In Psalm 20: 7, we read, "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God."

The Lord's people have many temptations and trials. Sometimes they do things that they would not, and cannot do the things they would; but they have a hope that in the last, they, through the atoning blood of Jesus, will be found clothed and in their right mind.

Again I want to thank the brethren of the Upper Country Line and the Salisbury Associations for the fine hospitality given us while we were there.

Please forgive any error for I feel to be the least of all. Thanks, Elder Wood, for the recording tapes of the Salisbury association.

With hope and Trust in God,
Woodrow W. Bellinger

MORE FROM SISTER TEDDER

My second marriage was to William Sidney Boswell September 11, 1941. Before we were married I told him that I was a member of the Old Baptist Church at Pittman's Grove, which I loved so well that I did not want anything to come between me and the ones I loved with all my heart. He said he would go with me when he could. For two or three years he would go with me, and then he got to where he would not go, but wanted to go to picture shows. I did not like the shows, but went one night because he wanted me to, all the while praying

that God would show him it was not right. Later I went again with him, and a voice said, "you don't belong in here, you can't serve God and the devil." I got up and told him that he could stay there if he wished, but I am going; so I went, and have not been since.

He still would not go with me to church, but would mock their singing. I did not say anything to him, but would say within my heart, "Lord forgive him for he knoweth not what he doeth." I am not writing this because I did not love him, for I prayed for him day and night, desiring that the Lord would show him better.

In 1953 I started having blood clots and suffered with one in the back of my neck. When it got well I had one in my thyroid gland, and suffered greatly, asking the Lord to take me out of my suffering. This song kept singing inside of me for I could not sing:

"Father, I stretch my hands to thee,
No other help I know.
If thou withdraw thyself from me,
Ah, whither shall I go."

They took me to the hospital, where I was for two weeks. After a long time I got better, not well. In June, 1954, I had another one in the artery in my heart. O how sick I was. I went to the Quarterly Meeting the second Saturday and Sunday, but did not tell my husband about it, for he would not have let me gone. I asked the Lord to take care of me. I spent the night with my sister, and she did not know I was so sick. I went back to the meeting on Sunday, and took the bread and wine with them I thought for the last time. (That was fifteen years ago) I went to my son's for dinner on Sunday; and when we got home we told my husband and step-son how sick I was.

On Monday I tried to work in the garden, but could not. On Thursday my daughter and I were cooking dinner, and I had an attack, which my heart tablets kept from hurting so bad. On Sunday after that I was taken to the hospital, but I did not know anything about it. I had six more attacks after I got there,

and at the last one they thought I was dead. As for what was going on in this world, I knew nothing about it. I hope God took me out of this world to show me something: I saw the handwriting on the wall, which told me I was crucified with Christ; I died with him, and was buried with him; I arose with him, and was waiting for his coming again.

When I came back I was so weak I could not raise my hand to my head, but this scripture came to me, "Comfort ye, comfort ye my people saith your God; speak ye comfortably to Jerusalem and cry unto her that her warfare is accomplished, that the iniquity is pardoned; for she hath received at the Lord's hands double for all her sin."

I got better fast. Oh how I thank God for his wonderful blessings. "God moves in a mysterious way his wonders to perform." I am glad it is all in His hands and not man's. When I was able to go home I was soon able to sit on the porch. My husband was plowing in front of the house, and I was praying to God to open his eyes that he could see, unstop his ears so that he could hear, and take away his hard and stony heart and give him a heart of flesh that he could understand; and show him what he is by nature. He came out at the end of the row and drove the mule into the yard; and came and sat down beside me. I asked him if he was tired; and he said, No, but that something had happened to him. He said, "I have hated the Old Baptists Church, and all of them, but something has made me love what I have hated, and hate what I did love." I said, "Praise God. I thank God, he has answered a sinner's prayers. I have been praying for you a long time."

I tell you I never had to ask him to go to church any more. I was so happy for him. He loved the church and wanted to join, but had a stroke in March, 1960, and died in June. He told Brother W. E. Turner and Brother C. D. Turner that if he ever got able, he wanted to be baptized; but it was not the Lord's will. Both of the brothers came and preached and sang for him. We both loved this song:

"I love my Saviour God
Because he first loved me;
Because he shed his precious blood
To set my spirit free."

I loved him but God loved him best.
"The Lord giveth and the Lord taketh
away, blessed be the name of the Lord."

I married the third time to a member
of the Old Baptist Church. We are old,
but we enjoy living together. His name
is Eric Tedder. We are not able to go to
church like we want to, and we get very
hungry for the food that comes from
the Master's table; and when we are
blessed to receive it, our cup runs over,
and we rejoice in a Saviour's love.

I love to read the **Signs of the Times**.
All of it is good. I can't see to read the
fine print in the Bible, but I can read
the **Signs**. I know that it is by God's
grace and mercy that I am still here.
I am made to sing, "Praise God from
whom all blessings flow." I can't praise
his holy name enough. I go in fear and
trembling most of the time, feeling to
be a sinner saved by grace if at all, I
humbly beg you all to pray for me.

A little sister in Christ, I hope

Mrs. Nancy Tedder
Rt. 1,
Lucama, N. C.

EXPERIENCE

Dear Brethren and Friends in the Lord:

I have had a mind for some time to
write some for the Signs. My weakness
and imperfections have given me much
fear; however, I believe the Lord is able
to give me strength to do so, if it be his
will. I hope and pray He will direct my
mind in the right way.

I was born in Patrick County, Vir-
ginia, August 11, 1920, in a little log
cabin about five miles from Fairystone
Park. My mother had been married be-
fore, and had been left with some small
children. When I was about eight months
old my natural father died, leaving my
mother again with more small children.

I do not remember much about my
life until I was about eight years old.

We did not own a home and found our-
selves moving from one place to another.
At about the age of eight I had scarlet
fever, and the doctor told the neighbors
that he did not think I would live. I was
out for some time, I do not know how
many days, and did not know anything.
My grandfather lived with us about this
time, and he was taken sick and died.

My mother did not have the money to
buy clothes for me to go to school, so I
had to wear my grandfather's clothes.
I went to school but very little, and what
time I did go I was nicknamed Grandpa,
because my clothes were too large for
me. Sometime in early life I had serious
thoughts about death and what would
become of me after death; but as I
thought on these things, I also thought
I had plenty of time; and before I got
old I would think more about it. But
time went on, and sometimes it did not
bear on my mind so heavy; but other
times it would get so heavy that it seem-
ed I could not bear it.

I felt to be so young, and such a vile
sinner, but I thought I was too young
to even think about joining the Church
because most of them were up in age.
I thought I was too young even to think
of such things, and would try to put
them out of mind. I would go with my
mother to church, and would see them
and my mother crying, and I could not
understand why. Why would they cry if
they were happy? I did not know that
their tears were of joy. I have always
felt to be a misfit with my schoolmates,
and with the Church people today. I well
remember that one time my teacher
came to me on the school ground and
said to me, "Leonard, why don't you
play with the other children?" I don't
remember what I told her, but I felt so
unwanted by my schoolmates.

There was an Elder who was to preach
at a church close to the schoolhouse, and
the teacher told us children that we
would all go down to hear him. Most of
the children as well as myself were glad
to get away from school awhile; and
this was the church I had been going to
with my mother. We all went in and sat
down, and the Elder began to preach.

At the close of his sermon he turned to us children and began to admonish us how we should mind our parents, and how we should not worry them; for this was good in the sight of God. Before I knew what had taken place, I began to choke up in my throat. I have said, and still say, that I believe that was the first sermon I ever heard. Sometime after that my mother came back from church and told me that the church wanted me to be their housekeeper. I was twelve or more years old at this time, and I felt that to be a great honor: I would sweep the dust that came from the Saint's feet; and to be a doorkeeper in the House of the Lord was more than I felt worthy to be.

Time went on and I got worse instead of better, it seemed to me. I had heard people say that after you pass twelve years of age, that you would come to the age of accountability; and now I have passed that and have not felt the deliverance at the hand of the Lord. Time went on, and we moved to the little Town of Bassett, Va., and I went to work in the plant there. My burden of sin became so heavy it seemed I could not live. I became very ill and could not hold down my job. This gave me much concern, and I began to lose weight; and it seemed the doctors were doing me no good. What to do I could not find. I would try to pray but it seemed the Lord would not hear. I would go to bed at night and lay there trying to beg the Lord for mercy; and when I arose in the morning, my very breathing was, "O Lord have mercy on me. O Lord deliver me according to thy grace. Bless me, O Lord, that this mountain of sin might be removed from me. I confess before thee, O Lord of heaven and earth, that I am vile, I am undone; but I believe thou art able to set me free, thou art able to give me life."

I remember one night going to bed as usual; and sometime in the night I dreamed I saw a large body of clear water. As I looked at this water a voice seemed to say, In it dwelleth righteousness. As I thought on this it seemed that in it dwelled righteousness for me,

and I felt this was to show me I should be baptized. But I wanted more evidence. One of my half-brothers was boarding with us at this time. I thought him to be a good man and I asked him to pray for me — it seemed the Lord would not hear me, and my prayers seemed to go no higher than my head. My half-brother went to his bedroom that night, and I could hear his voice but could not understand his words. That night I dreamed I saw a man standing in the pulpit of my home church; and this man was my Lord, and he beckoned for me to come. I awoke the next morning and told my brother the dream. He was and still is a member of another order, but he said to me, "That is the church for you."

I had been sick all of that winter, as I stated before. Sometime in March I had gone to bed as before, begging the Lord for mercy. The next morning I awoke, got up and walked to the window and looked out. My tongue will never be able to describe what I saw, and how I felt. I had never felt this way before: as I stood before that window I saw a new world. I believe I saw my Lord in the pardon of my sins; that His blood had made me clean, and I was as free from sin as if I had never sinned. O the peace and joy that flooded my soul! I wanted to talk about my Saviour to every one I met. I wanted to tell them what He had done for me — how he had come and taken my feet out of the pit, and put a new song in my mouth, even praise to His name. My thought and desire was to tell the church my feelings; but I wanted more evidence. It came to me that if I didn't go with what I had, I would not receive any more. I felt that I would die if I did not go.

I was now only seventeen years of age. I went before the church at Riverview, Bassett, Virginia, the fourth Sunday in March, 1938, and was received. I was baptized the fourth Sunday morning in May, 1938. I felt I left something there that has not been with me since: the heavy load I carried was gone, and I felt I had been enabled of the Lord to do His will for the first time in my life.

I went on rejoicing I don't know how long; but soon Satan came along and began to tempt me, and these thoughts would arise in my mind: You have gone to these good people and told them that you have a hope of heaven; and they believed you. You should be ashamed of yourself. Over this I began to beg the Lord again, O Lord, what must I do? I want to be submissive to thy will. It would be hard for me to go back and tell them I was mistaken in the whole thing; but, Lord, if I have done wrong, I will go back and ask them to take my name off of the Church Book.

About this time I laid down on the bed in mother's room, not knowing what to do. I cannot tell whether I was asleep or not, but a man's hand appeared before me. I could see the robe as it swung from his wrist; and as I beheld this strange sight, I saw his arm — and then I saw a body, but did not see his face. And, behold, it was the body of my Lord: I could see the blood and water flowing from His side. As I write this my eyes are dim with tears. As I beheld this glorious sight, the words seemed to say within me, This blood was shed for me.

I went on for some time, — a stranger to myself and to others, I thought. I became burdened again, and what was wrong I did not know. I did try again to beg the Lord to show me what he would have me do. I even asked the Lord if I was wrong about the whole thing, and if I should go back and repent again; or if I had left my first love. My cry was, O Lord, help me. O Lord, lead me in the right way. Keep me by the right hand of thy righteousness.

I well remember at church one time, a brother Deacon called me aside and said, Brother Brammer, I have been watching you, and I see your interest in the Church, and seemingly you are carrying a burden for a deacon; and I wanted to ask you about it. I did not deny it, and told him I felt to be burdened for something, but did not know what for. My home church called a presbytery to look into my qualifications as a deacon. This was in June, 1949, the

fourth Saturday. After this I went for a short time thinking that this would ease my burden; but in a few months the burden came back worse than ever. Again I did not know what to do. My dear reader if you have not traveled this road you may not know what I am talking about; but if you have, then you know.

I began to feel that I would have to speak in public; but my thoughts were, I cannot do this for I am slow of speech and of a stammering tongue; and I would try to put it away from me. Time went on and I thought I could cast it aside; but it was greater than I. I would make many excuses, but none of them did any good. My burden grew worse.

About this time I had a small peach orchard, and I spent much of my time there. A great deal of my work was in a bowed position; and I worked and tried to pray and beg the Lord to show me what he would have me do. Sometimes the burden got so heavy I would leave my work and go to the woods and fall down on the ground, and cry to the Lord for mercy. Many scriptures would come to my mind. One time while in the field at work, I thought I had found a good excuse, because if I should be called to preach, I could not serve churches as Pastor. Just at that time my mind turned to a church that had a pastor; and I was ashamed I had such thoughts. (I will try to explain this later.)

My burden was still heavy upon me, and I still did not know what to do, but would continue to beg the Lord over and over, O Lord, what would you have me to do. At one time it came to me, Why don't you put your case before the church and let them decide what to do. To this I could not answer, because I felt they would do what was right. About this time I felt I could not stay away any longer; and I still pleaded with the Lord. I heard a voice as if it spoke to me, "Wait, I say, upon the Lord," and this would go ever and over in my mind: "Wait, I say, upon the Lord." And I was made willing to wait upon Him. Now I felt that if it were his will for me to preach, he would show me more; if not,

I would become reconciled. I had tried to keep my feelings to myself as much as I could, but I would talk to my wife some about it. I well remember once when I was so burdened that it seemed I could not live, I was doing some work in the house, and I quit my work and told my wife that I could not live with the burden I had; that something would have to be done. Her reply was, "I would not mind you preaching, if I knew you could preach; but I would not want you to worry the people."

This was one of the things that worried me; so I did not get much comfort from this. My pastor and I went to Bush Arbor Church together; and I had come to the place I must talk to someone. I told him some of the things I have written here, and asked him not to tell anyone; and he said he would not. Sometime after this I was going to my work one Monday morning, and a voice seemed to speak to me, "Now is the time, this is the day, this is the accepted year of the Lord." And I said, "Lord, if you will give me strength, I will go this coming meeting." The fourth Saturday soon came. I did not tell anyone my feelings until I got to the church that day. My prayer was, Lord you fix it the way you would have it to be. When I got on the church ground, my pastor, Elder J. R. Hollandsworth was already there. I went to his car where he was reading his Bible, and said, "Brother Hollandsworth, I cannot live in the condition I am in." It seemed death if I went, and death if I did not go. This was the fourth Saturday in February, 1955. We went on in the house and the pastor asked me, after he told the people what I had told him, to open service with song and prayer, and to speak as I felt to.

I opened to the fourth chapter of Ecclesiastes, the 8th to the 12th verses, and talked for fifteen or twenty minutes. In a short time the church I spoke of above heard that I had begun to speak in public, and their pastor had told them to start looking for another pastor, (which I did not know at the time I first

thought of this church,) and when the deacon heard that I had begun speaking, he said, "There is our Pastor!" I am now trying to serve those brethren, and three other churches.

I have had many ups and downs in life, but the Lord has been so good to me. I would like to tell another dream that I had: I dreamed that I saw a strange looking sight — it seemed that I saw bubbles floating on the earth. As I looked at this, I saw a bright spot in the sky, I saw the face of a man in the sky; and this was my Lord. It was not like you and me: it was solid gold as if it burned in a furnace. My wife was with me and we were sitting at a table, she on one side and I on the other. We were talking about how glad we were that we had seen the Lord coming in the clouds of glory. As we talked it began to rain; and I thought it was the rain of fire and brimstone; but I was not afraid because we had seen the Lord. I awoke my wife and told her in tears about my dream. I was crying so loud that it awoke my children up stairs; and they began to cry: the whole family was happy. I have a hope that some day I will see my Lord for myself and not another.

Early in this article I stated that I had scarlet fever, the doctor gave me up to die. My mother told me after I started to speak in public, that while I was sick, she went to the kitchen and knelt down on the hearth rock, and asked the Lord to spare my life: if He would just spare my life she would be willing for the Lord to take me and use me anyway he saw fit. She said while she was praying, she saw a small light in the crevice of the hearth rock, and felt I would get better. That was about forty years ago.

I feel that the Lord has been so good to me, that he has been my strength, my shield, and the horn of my salvation. May His high and holy Name have the praise, the honor, and the glory, both now and forever. Amen.

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HE TURNS NIGHT INTO DAY

Signs of the Times,

Dear Brethren:

Another year is fast nearing its end and we are fast nearing the end of time. We are often made to stop and take stock of where we stand. Just what are our hopes of Eternity? Are we ready for His coming? Aren't we living in an age where people like to gloss over sin and make all sorts of excuses for their behavior? No one, seemingly, remembers that "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap." (Gal. 6:7) These thoughts were brought to my mind recently upon two occasions. Each time it was by someone speaking of the wickedness and sin rampant in the world today and why God "allowed" it go on unpunished. **Why** sinners were allowed to go on, boldly, free from all punishment, murdering, robbing, attacking helpless women and rioting. **Why** the highways were filled with drunken drivers, harmful to innocent motorists. And **why** it was always the innocent, helpless ones that bore the burdens. **Why? Why? Why???**

The Lord has said, "Vengeance is mine." and the Lord also warns of a coming day when those whose names are not written in the Book of Life will be "cast into the lake of fire." (Rev. 20: 15) "Therefore be ye also ready; for in such an hour as ye think not, the Son of Man cometh." We expect sinners to be punished here, but each time the law is being enforced, we hear cries of police brutality; when a criminal is arrested, leniency is demanded; and if the crime is murder or rape, the offender is put away for a short time, only to be released later to start all over again . . . many times, worse than before. Man has always been a rebellious creature, desiring his own way and resisting authority. In the Bible times, the Lord gave them over to their reprobate minds for a season, but when He was ready, He brought an end to their rebellion quickly and with no argument. Today, He is letting man 'enjoy the freedom' that he is cry-

ing for, allowing him to have his own way, as he thinks he wants to do. But he isn't satisfied. He gains material riches and wants more. Has fine homes and cars, expensive clothes, vast properties and is not happy; Always looking for more. Looking for everything except the One who could make everything else look dim beside His glory. No, they say they do not need Him. But they forget that one of these days, and that time is fast arriving, there will be a day of reckoning.

There will be no hiding from Him in that day for He knows where each one is. There will always be unrest and trouble as long as man rejects the God who created him and the beautiful world he lives in. As long as he rejects God, he will continue to go about causing destruction and ruin, sowing tares among the wheat. But did not the husbandman say to leave the tares until the harvest is ready and when the wheat is ripe, the tares shall be separated from the wheat, cast into the fire and burned. That is a very clear answer for the one who thinks a life of sin goes unpunished. "Judgment is Mine, saith the Lord!"

There has been another question often asked me by various ones in our day to day conversation at work. Sometimes by an elderly, afflicted person; sometimes by one who has an elderly relative who is ill. yet another time by someone with an afflicted child, but the question is always the same. Why does a God, who is a just and merciful God, afflict people with incurable diseases, crippling arthritis, or any other painful affliction. The question often comes from some precious old soul who knows the answer but wants to be reassured in their belief. They want to know why seemingly 'good' people suffer and the others go on their 'merry' way, seemingly without an ache or pain. I am always reminded of the last sermon I ever heard Elder Lefferts preach at Welsh Tract, one month before he died. He had spent the night with a precious old sister who was faithful in attending meetings until age and infirmity prevented. She knew the answer to her question, but,

as we all do at times, she wished to be reassured and comforted, and asked Elder Lefferts "Why so many of the older people had to linger on and suffer afflictions when they longed to be taken Home?" That morning Elder Lefferts seemed so sad and he was blest to preach one of the most moving sermons I ever heard him preach. His text was Psalms 119:75, "I know, O Lord, that thy judgments are right, and that Thou in faithfulness hath afflicted me." That sermon has remained with me over the years and it always explains the travels of the Lord's afflicted people, wherever they may be. For they are all a poor and afflicted people.

When I hear someone say the devil is the cause of their being sick or in trouble, I wonder who they think of oftenest and who their traveling companion is, the Lord or Satan. I told one lady, who seemed to be a chronic complainer, that the Lord sent our trials and tribulations to test us. If we came through singing His praises instead of cursing our fate, it was to the praise and glory of a just and merciful God. We praise Him for showing He cared enough to use the rod of affliction when we needed it. There is another scripture I enjoy thinking upon (Nahum 1:12) "Though I have afflicted thee, I will afflict thee no more." He sends our afflictions and He removes them. He takes away the rod when His design in using it is fully completed. If it is sent for testing us, that we may glorify God, it will end when the Lord has made us to bear witness to His praises. It is not hard for the Lord to turn night into day. He that sent the clouds can just as quickly clear the sky. The very fact that we are tried, proves there is something in us very precious to our Lord, or He would not be so patient with us.

There was once a lady very bent and crippled with rheumatoid arthritis and constantly in pain, but she always seemed so happy and cheerful that one day a visiting friend questioned her as to why she was always so cheerful when in constant pain. Her reply was "The

arthritis didn't touch my heart." She had the healing Christ there.

As we grow older, we see less and less to be desired here in this world, and we long to see the day when He will gather us together to go home with Him, resting in the shelter of His arms. Have you ever noticed the many comforting ways He is referred to in the Scriptures? He is the Word, The Truth, The Life, the Great I Am, a Spirit That is All, Sees All and is Everywhere, a Prophet, Priest and King, Husband, Father and Friend. Some think of Him in the form of a person, yet we read in Isaiah of His "feathers" and we speak of being "under His wing". He is the father of all creation, a Master Mechanic, Great Physician, a Wise and Perfect Builder. He knows our every part, our purpose here, and He knows just when our work here will be accomplished and already has a home prepared for us with Him. He is the Rock upon which we stand, the Rock of our Salvation, the Rock in which cleft He hides us from the dangers of the world. He is the Pilot of our ship on the sea of life and He guides us safely into the quiet, peaceful Haven of Rest. He is Everything and All Things. Our Hope if we have one, is grounded in Him and His promises are to His children, wherever and wherever they are.

This has been a very busy day for me and, as usual, when I am tired, sleep seems far from me. Then, I find myself meditating upon the lovely times I have had with the dear ones at our meetings; and in the homes. The meeting of the Salisbury Association with Indiantown Church this year seemed to me to be extra special. We had just enough preachers to feed us as we needed to be fed, with the enriched Bread of Life spread before us upon the Master's banquet table. I felt to be lame in both feet, but feasted so richly on His bounty.

I had the wonderful experience of seeming to see the beauties of Heaven open as the speakers were bringing the messages to us. It seemed I stood with John on the Isle of Patmos and beheld the Beautiful City, the New Jerusalem descending from Heaven and the lovely

Christ, coming to meet His children in the air.

Elder W. E. Turner used 2 Timothy 2:15 for the opening sermon "Study to shew thyself approved unto God." And it was clear and beautiful, too. Elder Wood followed with the same text, using the next line "a workman that needeth not to be ashamed." And it was a continuation of the same beautiful language we had heard. Elder Spangler topped the day off perfectly by using the next line of the same verse, rightly dividing the word of truth."

It was truly a series of messages from another world, by God's blessed saints here on earth. We enjoyed Brother Leonard Key, we were glad Elder Warren was able to speak sweetly for the benefit of all who heard, of Love and Grace. Elder Griffin preached a Powerful sermon from Gal. 5:18-26, "But if ye be led of the spirit, ye are not under the law."

Elder Spangler spoke from Isaiah 32:1-2 on Thursday and the heavens seemed to open for me. "Behold a king shall reign in righteousness and princes shall rule in judgement, and a man shall be as an hiding place from the wind, and a covert from the tempest. . ." As he spoke, I could see our dear Saviour as the one who has been a shield and hiding place for me in all my troubled life, and the One who has kept me from all harm along the winding way I have traveled. It has not been a straight way, nor a narrow way, but a broad, winding one, filled with many pitfalls and stumbling blocks to hinder me. But all along the way, He was leading and guiding me, even thou I knew it not. He hid me in the cleft of that Rock, shielding me with His hand. It was only after His passing that I beheld the beauty of His hindertparts and knew that the Lord had been there. He is the Solid Rock upon which I hope my feet are standing, for I've found that all other ground is as sinking sand and miry clay.

Ah, my precious ones, is there anything more lovely than to think of how wonderful He is, how the very sound of

His name fills one with sweetness and joy. Isaiah tells us "In the shadow of His hand hath He hid me, and made me a polished shaft: in His quiver hath He hid me." (49:2) There is a service in the shadows that is not in the sunshine. Many plants and flowers grow better in the shade than in the sun. He keeps us close beside Him, in His quiver, safe, until He is ready to send us on further, where His name will be glorified, and our lives will be brighter, richer, with our having been so close to Him. When we keep company with Him, we also learn to be patient and not to fret and worry when we wish to accomplish a thing. David tells us in the 37th Psalm "Fret not thyself", not to get all hot and bothered. When we get all steamed up, it's like I heard a young man once say, "Your bearings get hot and trouble starts." How true, and that is sure an indication that there is an absence of the anointing oil of the grace of God. Then, a little bit of grit gets in — some slight annoyance, disappointment, an ingratitude, a discourtesy — and when that happens, it spoils the smoothness of our life and trouble is apt to start.

I had not intended to write so much, but it seemed as though I had to empty my mind so I could go to sleep. I had the thought of so many of our loved ones on beds of pain and even though they know why, they, like John in prison, want to be reassured time and again in their belief, and to ease their doubts and fears, which is only human. God knows and understands and forgives us, for He knows if we never got down into the depths we would never feel need to call upon Him to reach down and raise us up and put our feet on higher ground, and cause us to sing His praises. Oh, it is so wonderful to have that Blessed Assurance that Jesus is mine! Oh, what a foretaste of Glory Divine!

I pray I have said nothing out of order and that it meets your approval. If not, put it in the waste basket.

Yours in a precious hope, a sister,

Ruth Lucht

ALL THINGS WORK TOGETHER
FOR GOOD

243 Baker Street
Warren, Ark. 71671

Dear Elder Spangler:

I am enclosing check to renew my subscription.

I read the *Signs* over and over, and find so many rich articles that I feel are well seasoned with grace — which is of that faith that was once delivered to the saints of God, who are God's heritage chosen in Christ Jesus before the world began. Yes, chosen in the everlasting covenant of God's grace. All things work together for their good, even their chastisements, persecutions, griefs and sorrows, (which are many with this poor mortal), as well as their uprisings of love, joy, peace, and praising the Lord for his goodness and mercy. I believe all my joys and sorrows are my meat and drink.

"If God be for us, who can be against us." He is our all in all, and we are nothing, less than nothing in the sight of God, but are called according to God's purpose. He is our surety in all things. Oh, the grandeur and glorious magnificence there is in our God when he soothes our sorrows, heals our wounds, and drives away our fears. When we are made in humbleness and tenderness to shrink as babes, it is then that we hope we know something about the great riches, love and tender mercies of our dear Lord. How dependent we are upon him for all things which he has promised. The powers that be are ordained of God, and he is a positive surety for all his people. He is God and changes not.

I believe that all Christ died to redeem are just as secure as God is sure. Christ is the Way, and his little ones, his bride, are in the way: they in Christ and Christ in them; Christ in the Father, and the Father in him. Beloved, this is the most perfect union in relationship: it cannot be broken for it is securely bound together by the

strong cords of God's love. This glorious union has no equal: there is nothing to compare with it, and it will last through all eternity.

What a sweet consolation for the little, doubting child of God, to be the recipient and beneficiary of God's glorious kingdom that is prepared for His people, for those that love Him. It is by the imputed righteousness of Christ that his people are brought into the regenerated knowledge of Him, which is an operation in the heart which only God can perform. "The foundation of God standeth sure, having this seal, the Lord knoweth them that are his."

He says, "I will put my laws in their hearts, and in their minds will I write them." He establishes their goings, and puts a new song in their mouths, even praise unto God. It is then that they are subjects of his grace and redeeming love. Those who have been taught, kept and led by the Lord, are worthy subjects to be God's humble poor. If I know anything about such, they feel so little and unworthy to be so greatly blessed.

I believe that everything and all things were ordained and purposed by God, from the falling of a sparrow to the man-made missile into space. The record of God's purposes and decrees plays on and on, and nothing is missed or left out as it revolves through the ceaseless ages. He is God and changes not. He spoke all things unto existence for time and eternity.

I love the words election, predestination, perseverance, unchangeable, absolute; and phrases like, the sovereignty of God, the total depravity of man, and the fixedness of things. These are the wonderful things God gave his people, to set them apart from the world. Are you not glad to be a stranger — one set apart, in a world that the Lord told his people to come out of?

These are some of the things I hope I believe. May the dear Lord bless all the editors in their labors in publishing the paper.

A little one in faith, I hope,
Mrs. Charlie Harrod

GRACE

"For the grace of God hath appeared to all men." (Titus 2:11)

First I would like to give my views on the word "Grace." It is God's way of saving his people from sin; grace is unmerited favor from God: that is, we do not work for grace — it is given alone by God's power. Grace saves the bad, the lost. The law justifies the good; but Paul says that there is none good. Therefore the law justifies no one. Grace justifies and sets apart from sin, and enables the person to love God. No one can love God without the grace of God is first in his heart.

When God calls a person from death in sin to life in Christ, he is a new creature. This is done by the grace of God. Paul said, "By the grace of God I am what I am." What are you, Paul? A child of God. How? by works or by grace? "Not by works of righteousness which we have done, but by the grace of God." "And the word was made flesh and dwelt among us, and we beheld his glory as of the only begotten of the Father, full of grace and truth."

We see by this word of God, that truth and grace go together. Some will say, "Yes, I know that we are saved in heaven by the grace of God; but what about in time?" My answer is, By the grace of God. I can't see to save my life why we can't understand that. If grace is so powerful as to save us in heaven, why it will not save us in time. Paul said, "I labored more abundantly than they all, yet not I but the grace of God which was with me." (1 Cor. 15: 10) Again in Acts 20: 22, "I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." By this we see that the grace of God is able to save in time as well as in heaven.

"By grace are ye saved." When? Now! not after we die. By this great work of God in the heart of man, he is an humble man; he is a God fearing man: He loves the gospel of Christ, because the gospel tells him that Christ died for poor sin-

ners. While the words of men will tell him, "If you will be good, God will save you." The gospel of Christ affirms that He has already saved his people. Christ was full of grace and truth: the truth makes you free, and you are free indeed. Why? because grace is a free thing, a free work, worked alone by the God of heaven; and all He died for will be saved in heaven without the loss of one. Grace never fails; but we are all failures in everything we do. God is perfect in all his works, and we can't add or take from them.

"But the God of all grace, who hath called us unto his eternal glory by Christ Jesus." (1 Peter 5: 10) Not one word in the Bible will contradict this verse. So we see that the grace of God is the only thing that will save us in time or in heaven. We preach by the grace of God; we hear by grace; and we believe by grace. Some say that we must have faith in order to be saved by grace; and they use Ephesians 2:8, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." We see that faith is the gift of God, as is grace. What part does faith play in the text? That every thing God has given us to see and walk by, we see by faith that we are saved by grace.

Now faith is not a part of the works of man. We are justified by grace — faith is the thing that causes us to see that we are saved by grace. Now this works in us — it moves us, and causes us to look up to whence cometh our blessings. Some say that we have too much grace preached in this day. Let me say once and for all, that grace is the only doctrine that feeds the Lord's children. They will not feed on the works of men. So preach grace; live grace, and walk in grace, because grace teaches me these things, — and grace is the greatest teacher that has ever been, or will ever be.

Your servant in the Lord,
W. T. Cook,
302 Louisiana Drive,
Pensacola, Fla. 32505

IT IS THE GIFT OF GOD

"For by grace are ye saved through faith, and that not of yourselves it is the gift of God." (Ephesians 2:8)

What a wonderful gift from God! The Apostle Paul is telling the brethren who have been quickened and born of the Spirit, where their religion came from; and how they came by it. Yes, by grace, a favour of God, — an unmerited favour from God. With this grace or favour from God comes faith, and love, and a new creature whose eyes are opened and his ears unstopped. With this grace the lame are able to walk, the dead sinner is made alive, and his sins are cast into the land of forgetfulness, to be remembered no more; and the saved sinner is before God the Father without blame in love.

Just think of it: what a wonderful arrangement God has made for his little children! It is all a work of his own for his own. Our weapons are not carnal but mighty through God to the pulling down of strongholds, — the flesh and the carnal mind. We are told that his children are made willing in the day of His power. Paul said that sin revived and he died — he became dead to sin and could live no longer therein: he became alive to God.

What we are trying to show is that everything in the way of salvation for the saved sinner is the gift of God; hence when one's ways have been established, and the gift of God's love through faith has been imputed to him, he can then say, "The Lord is my shepherd I shall not want." "The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?" (Psalm 27:1) And he will also say that the Lord is my refuge and strength, a very present help in trouble. And by this grace the little child of God can say that he is "begotten again unto a lively hope, (a living hope, or a hope I live by), by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled 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." Through this saving grace the little child can say, as one of old, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings, and hath put a new song in my mouth even praise unto our God."

What a wonderful arrangement to have our goings established by the God of heaven, by his gift to be sure, and our feet placed upon Christ the Great Rock, which none can move or destroy; and to be brought out of the horrible pit of sin, and the love of it, and by His power to have a new song placed in our mouth: a song of praise to God for all of our many blessings. How many times do we sing with the poet

"The steps that I tread and the station I fill,
My Father determined and wrote in his will."

"My cross and my crown are both willed by
my God."

from the hymn, "A Child of Jehovah." The songs of the New Man are the teachings of the Holy Ghost and are not of ourselves. This gift of God lifts up the hands that hang down, and confirms the feeble knees, and enables the child of God to go leaping and praising God. Though one may not move a hand or foot, his mind and thoughts are heavenward, praising and leaping with joy. "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward: they cannot be reckoned up in order to thee: if I would declare and speak of them, they are more than can be numbered." (Psalm 40:5) Is it not true that whoever has an eternal home in heaven with Jesus, it will be a gift of God. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6: 23)

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

(Elder) A. J. Slauson

ONCE AGAIN
OUR HEARTS ARE SAD

We pray Thee, O Lord, as humble as we know how, for mercy, if it be Thy will, for one precious to us is very ill.

Our pastor, who so sweetly preaches Jesus, and the Crucifixion, is now on the bed of affliction.

In his suffering, gracious Lord, wilt Thou be near, for Thou hast caused us to love him so dear.

Grief has overshadowed us, as the darkness of the night. We can only look to Thee in whom there is light.

We know Thou has not forgotten to be gracious to those whom Thou has made precious.

Our Sister, and his companion so dear, whose heart is filled with love and fear, we know the way seems hard. Have mercy and strengthen her, O God.

Upon the Lord with patience we wait, for His grace and mercy has never come too late.

Our Father we look to Thee, for a time like this, it is plain to see, how helpless we poor mortals be.

In His great and Holy name, we are not ashamed to cry for help, for we find our blessed Jesus wept.

O Lord, our arm is too short to reach Thee, but in love and humbleness we beseech Thee, that once again Thou will bless us to hear that tender voice, with praises ring, of our pastor Elder Curry King.

As we thank Thee Father for the gift, we can only say, in a kind and humble way, not my will but thine be done.

Lord Thou knowest that some service we desire to render, but keep us Lord that we might not hinder.

Written in Love and Sympathy
Clifton Robertson
Rt. 1, Reidsville, N. C.

(Elder King writes that he is much improved now, and is able to fill his regular appointments. He was quite ill for several weeks, and we are thankful that he is restored in health and to the brethren, who esteem him highly as their pastor and servant of the most high God. — J. D. W.)

NEWS FROM BRITISH COLUMBIA

P. O. Box 53,
Okanagan Centre,
British Columbia, Canada

Dear Elder Spangler:

It was my intention some time ago to let you know I was in favor of any advance in price of subscription for our good old paper . . . I believe the advance in price is quite modest compared to prices paid for other things we do not prize nearly so much as we do the **Signs of the Times** . . .

I've had a great desire for many years to visit the churches down in your country, but opportunity has not appeared for me to do so. In my younger days I visited with Elder John McConnell and Sister McConnell in New York, and in 1958 my wife and I visited her aunt and uncle, Sister Florence and Elder Arnold Bellows, at whose home we also met Elder A. J. Slauson. That same year we also heard Elder Lambert in Dunwich, Canada. It was way back about 1935 that we had the privilege of hearing you preach to us at the June Meeting in Canada. I have not forgotten that time, though I have not seen you since. It was a great privilege in recent years to hear Elder John D. Wood at two different big meetings in Canada; the last one in June, 1967, when he was accompanied by Sister Wood. That was a grand meeting for me, and how I wished my wife could have been with me at that time. She is a granddaughter of Elder William L. Beebe.

We have never heard Elder Griffin, but the fifth name on your Editorial Staff we call our beloved pastor, since our little church was established in Winnipeg in 1914 by Elder S. H. Durand, though now extinct. Elder Ruston is pastor of the only Old School Baptist churches we know of in Canada. We love Elder George Ruston and his lovely wife, Sister Esther, for their own sakes, as well as for the marvellous truths of God that the Elder is given to preach to the Lord's people. We receive lovely letters from them, and it is a great privilege to travel the long distance of over 2000

miles, and hear the wonderful preaching at one of the big meetings, which we did in 1966, and I alone in 1967, but we were unable to go last year.

I would like to say that it is my prayer that you Editors be kept and sustained by the power of God, to continue to publish the truth in the *Signs* as you do today; and to say that you do not know how much real comfort and enjoyment each issue brings to ones like us who are so far from sources of the preached word. **Voices of the Past** are very much enjoyed: it shows that the same truths are being preached and contended for now as then. I have enjoyed the re-prints of Elder H. M. Curry's articles. He was a very fine, scholarly gentleman, and was a frequent visitor at my father and mother's home in St. Thomas, Ontario, around the turn of the century, when I was a teenager; and he was a good preacher.

I've taken up too much of your time, I just wanted to tell you that I love the dear old *Signs* and those who publish it, and those who write for it and tell their own thoughts and experiences better than I could tell my own.

With love in the Truth, I hope,
James W. Black

RADIO PROGRAM

Through the courtesy of Brother Randolph Wells, a radio program has been established over Station WKBY, Chatham, Va., 1080 on your dial. The program will be on at 9:30 A. M. on second Sunday mornings.

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EDITORIAL

PEARLS

"Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls: Who when he had found one of great price, went and sold all that he had, and bought it."

(Matt. 13:45-46)

I suppose that pearl is the only jewel of great value that is formed in living creatures. A pearl is a large white shining body, usually roundish, found in a shell fish resembling an oyster, but is three or four times the size of a common oyster; and which ordinarily yields ten or twelve pearls, and sometimes more. Many pearls have been valued at hundreds of thousands of dollars. One Bible

encyclopedia confirms that pearls have at all times been esteemed one of the most valuable commodities of the East. Their modest splendor and simple beauty appear to have captivated the Orientals, even more than the dazzling brilliancy of the diamonds. A string of pearls of the largest size is an indispensable part of the decoration of an Eastern Monarch. It is interesting to note that pearls are formed around a grain of sand, or some other parasite, that in some way has entered into the oyster — causing a reaction to combat this irritation by enveloping the foreign object. Even though the pearl becomes great in size and value, there is yet a grain of sand within. Sometimes we feel so little, so worthless, and so foreign to that which is good that we consider ourselves as only “A grain of sand.”

Yesterday, a brother was lamenting the fact that so many of our members were being taken by death who were worthy; yet, he the unworthy and insignificant one was left. He questioned the wisdom of it. Why take the good and leave the evil? He felt himself no more than a grain of sand. Foreign objects such as hell-deserving sinful creatures unworthy of any thing but damnation, caused the suffering of THE RIGHT-EOUS ONE. Even though we be clothed with the pearl of His righteousness, we yet feel to be a grain of sand. Our sinfulness brought about this suffering just as a grain of sand irritated the flesh of the oyster which resulted in the formation of the pearl around it. When the pearl is formed it stops the irritation. The righteousness of Jesus Christ is the pearl that stops the angry wrath of God and judgment upon the ones so enshrouded with His righteousness. Yet we are grains of sand. We can see our brethren as pearls because we can observe the characteristics of Jesus Christ in their conduct and speech. The sign is in the forehead. We cannot see our own forehead. We can see our brethren as pearls of great price; yet we see ourselves as grains of sand. This is the reason we esteem brethren.

The Kingdom of Heaven in the text

must be King Jesus and His subjects. It must consist of the Redeemer and the redeemed. It is a figure of the Church which is ruled by King Jesus. It requires both the King and His beloved to compose the kingdom. A kingdom minus the people ruled, equals the king. A kingdom minus the king, equals the people only. Thus we find that it requires both the king and his subjects to constitute a kingdom.

The Kingdom of Heaven is above and separate from the kingdom of this world. We at first are so engrossed in the things of this world that we are unwilling to part with them. We are not willing to sell all our possessions and follow Jesus with our brethren. Jesus said, “He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.” (Matt. 10:37-40) This shows there must be a parting from the old way in order to enter the new. This shows the triune circle of Father, Son, and Elect. This shows the brother receiving you, receiving Christ, and receiving Him who sent Christ. This shows a tie much stronger than natural ties which unites into ONE those who are redeemed. Thank God there is a band that is bonded together in such a wonderful way that nothing can sever their fellowship. This band of brethren is a **pearl of great price**. This is the True Church worthy of entering. Many strive to enter who are not able because they are not willing to sell all. They are not willing to forsake worldly ties. The merchantman desired the pearl enough to sell all he had and purchase it.

I know what it means to lose a life for Christ's sake. I was made willing to sever my religious connections with my father and mother in order to follow Christ with those who loved Him. I was made willing to lay aside my political

ambitions to pursue another course with an afflicted and poor people. I was made willing to sacrifice worldly reputations and ambitions in order to be numbered with the faithful few. I was made willing to quit a worldly professional career in order to use my God-given talent to preach the gospel, baptize believers, and instruct them as the Lord enables me. I seek first the Kingdom of God and His righteousness with an abiding faith that He will amply supply my every need. Pearls of truth, peace, joy, contentment, ease of conscience, fellowship, faith, hope and charity have **all** been mine to value highly. I am willing to sacrifice personal opinions, petty peculiar ideas, and self-made rules and regulations, in order that I might have fellowship with all of the Household of Faith.

The Lord has taught me the great value of forbearance, tolerance, patience and forgiveness. I have learned that the more you use the gifts of God they become stronger and greater and more valuable. God gave you the muscles in your arm. More use of your muscles make them stronger. If you do not use them they dwindle away. God-given gifts are pearls of great price that become brighter with constant use. Hidden pearls are as hidden talents, — without value to others. If you can sing, God has given you a great talent. Use this talent in singing praises to God in the midst of the congregation. You will feel better and others will enjoy it.

The Bible is a pearl of great price. It is able to make you wise unto salvation. Read it, begging God to give you understanding. Prayer is a pearl of great price. Pray in secret and the Lord will reward you openly. "Pray without ceasing." The Lord's dealing with you is your experience of grace which is a pearl of great price. Be ready to give those an answer who ask of you your reason for hope of Heaven. A portion of your experience of Grace is an appropriate answer. There are so many pearls of great price to the follower of Jesus Christ that it would be impossible to do any more than hint at a few in this

article. There are so many that the things of this world lose their beauty. Of course, the **ONE PEARL OF GREAT PRICE IS JESUS CHRIST**. Jesus is the **one** thing needful. Give me Jesus! He is all I need. In Him are **all** the **treasures**. Yes, every one of these many pearls are in Him. If Jesus is yours, you have His graces. We are constantly seeking by prayer and study to know more of the officeship, person, grace and righteousness of Jesus Christ. We desire next to notice Matthew 7: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

When Jesus sent forth seventy He gave them specific instructions. They would go into every city where He would come. They were to enter into one house in each city and pray, "Peace be to this house". See Luke 10:5. If they were received they were to continue there feasting with them. If they were not received, they were instructed to go to the streets of the city and say, "Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God has come nigh unto you." (Luke 10:11) These instructions indicated that they were to enter in good faith that those who were gathered together in the house of the city would receive them; yet, they were to understand that if they were not received they should tarry no longer. It would be casting pearls before swine to undertake to preach the Gospel to those who would not readily receive the ministers of the Gospel. How can we apply these instructions to ourselves? If a band of people refuse an offer of peace, we should not try to force the issue. If the members of a church are lovers of Jesus Christ they will welcome a move for peace. If they be self-righteous and self-conceited they will rend those who continue in further negotiations. Jesus is the author of peace as in all churches. All who possess this pearl of great price value it so highly that they want to share it with all peace-loving people. Peace lovers are

peacemakers and welcome opportunity to take one step toward uniting divided brethren. Those who try to force unity usually get themselves disbanded. It is, "Casting pearls before swine," to constantly and dilligently try to convert unbelievers to believe the truth. The modern missionary move to make converts of each and every person is casting pearls before swine. Why? Because in doing this one tries to appropriate the promises and gifts of God even to malicious persecutors. We cannot try to apply the gift of Eternal life to anyone other than God's elect without being guilty of casting pearls before swine. The wicked trample the gospel under their feet, and turn **again** and rend the gospel ministers. It is well to tell the gospel once to one, but if he rends you; do not undertake to "cast" it before him, else he will turn **again** and rend you. The Gospel is only for the sanctified ones. We do not know who they are but we do know when we are abused and insulted by a person that we should turn away from him. Our continued defense of our position would only further aggravate the matter. Even if a brother should trespass against us only **two** times should we approach him concerning it. After the second time it should be told to the church. The heretic is to be that which we consider one who does not hear the first and second admonition. It would be casting pearls before swine should we continue.

We read in Proverbs 9:7 "He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot." It is asking for shame and blots upon your own self to use precious time and effort upon the known scorner and wicked persons. We read in Proverbs 16:22, "Understanding is a well-spring of life to him that hath it: but the **instruction of fools is folly.**" Those who have understanding desire much more understanding. They greatly desire to be instructed and will yearn after it. The fool does not have understanding: yet, he thinks he understands it all. Those who have understanding appreciate admonition, exhortation, in-

struction, reproof and rebuke; and he will profit by it. The fool will poke fun at you and laugh at you, even shame you, should you undertake to inform him, instruct him, or teach him in any way. The fool will quickly tell you of his ability to teach you instead of being taught. We read again, "Speak not in the ears of a fool: for he will despise the wisdom of thy words." (Prov. 23:9) We are told, "For wisdom is better than rubies; and all the things that may be desired are not to be compared to it." (Prov. 8:11). Wisdom is the pearl of great price. Those who taste it realize it to be so. Anyone having a little bit of this wisdom can never get enough of it to be satisfied. If you have it, you constantly and diligently search for more and more. You are eager to listen to anyone with the hope that you might glean a little wisdom from what they say. Even when we read the Scriptures our minds are open, and our hearts are yearning, that we may better understand. Some have been alarmed and questioned my expression: "I pray that I may read the Bible as though it were fresh from the press of Heaven: As the Lord answers my prayers, I am astonished at the result." Only the foolish would claim a complete understanding of it. Only the foolish would claim to believe each and every thing they believe today, that they believed every bit of it twenty years ago. The taster of heavenly wisdom **grows** in grace and knowledge of our Lord and Saviour, Jesus Christ. The wise will weigh the words of the person who claims to know all that is necessary to know about the Scriptures. I daily study the Scriptures and try to weigh without prejudice everything I hear, that I may glean a little more wisdom. If understanding be your well-spring of life, you are not really **living** unless you get a little more understanding each and every day of your life.

The subject of **pearls** calls our attention to the last book in the Bible, especially to Rev 21:21, "And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were trans-

parent glass." It seems that the twelve gates were of ONE pearl. Since Jesus Christ is the only gate, the only way, and the only door of entrance into the City; Jesus Christ, the Lord, must be the one the pearl symbolizes. The brightness, the glory, the intrinsic worth, the preciousness, and the purity of Jesus Christ, is all symbolized by the ONE PEARL OF GREAT PRICE. The last two chapters is a record of the last vision that John records. Sometimes it pleases God to bring His children up to the brink of death and give them a view of the City and its beauties; then bring them back to live years before they cross over.

Everyone who experiences such glorious vision feels that his suffering and physical weakness experienced before and after such a glorious view is of very little price. Many have told me of this experience. They all testify of so near the same view that I am persuaded that they have really viewed the Heaven of heavens. One precious brother expresses it in these words, "I was on a long river, and I knew then, and I still know, that it was death. I went down it far enough to see the lights of the city and to hear the music and singing. I was in His hands; He was my Pilot; the city was heaven. I talked to Him. I asked Him to conduct me into that haven of rest. But He looked upon me, He spoke to me, and He said, Not yet, and my Pilot turned us into an eddy in which I was brought back to realize things." How wonderful must that sight have been! Every one who has had like experiences have manifested a change in their conduct, speech and attitudes. Such experiences always mellow their dispositions; makes them more humble, submissive, and resigned to the will of God. How beautiful Heaven must be! John saw many precious stones, jewels galore, adorning the City. All who enter the Heaven of heavens through our Lord, Jesus Christ, will then realize **the pearl of great price**. There will be no caution about casting pearls before swine because nothing unclean shall enter there. **All things** are for our good here that we be properly prepared

to enter that celestial City and to enjoy it forever more. As we mediate upon these things we are willing to sever our connections with worldly ties; forsake all trivial things and follow Him. May He strengthen us to do it! Amen

E. J. L.

VOICES OF THE PAST

"He being dead yet speaketh"

THE ONE TALENT

(Matt. 15:24,25)

Brother E. McKinney, of Missouri, desires our views on Matt. 25:24,25, "Then he which had received the one talent came and said, Lord, I know thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine." These words are part of a parable which was spoken in connection with the several parables of servants left in charge of their Lord's household, to give them their meat in due season, the parable also of the ten virgins, and of the sheep and the goats; all of which, we think, were spoken in admonition to the disciples and especially to the servants of the household of our Lord, who were about to be left by our Lord to rule, and feed the members of his house in due season until he should return from his journey. A special application is probably had to the time of his being delivered up to be crucified, and extending to the period when he should, by his spirit, return to them, as he did by his spirit on the day of Pentecost. This was a time of peculiar trials, in which they did not know at what hour their Lord would return to them. These servants, according to chapter 14: 42-51, were his, Christ's own servants, on whom he had bestowed gifts qualifying them to feed and watch over the household; and those of them who should at his coming be found in the faithful discharge of the duties enjoined on them were pronounced blessed; but if any of them

should say in their hearts, My Lord delayeth his coming, and should begin to smite his fellow-servants, and to eat and drink with the drunken, the lord of that servant would come in a day when they looked not for him, and cut them asunder, and appoint them their portion with the hypocrites; and there should be weeping and gnashing of teeth.

We do not understand this to mean that these unfaithful servants should be sent down to hell; but that in the wholesome discipline of the church and kingdom which was to be set up, they should be cast out from the fellowship of the saints, and mingle with hypocrites; for within the walls of the holy city is the tree of life, and they are blessed and happy who do the commandments of Jesus, that they may have right to the tree of life — to the privileges of the church of God; for without are dogs, sorcerers, hypocrites, etc. — Rev. 12: 14,13.

Then, at that time, when the king should return and sit in the throne of his Mediatorial glory, shall the kingdom of heaven be likened unto ten virgins; for the kingdom of heaven is as a man traveling into a far country, who called his own servants and delivered unto them his goods, and to one he gave five talents, to another two, and to another one; to every man according to his several ability, and straightway took his journey. Observe these recipients of the talents were not only servants, but they were **his own** servants. They were of different capacity or ability, but all alike as his own servants, and the gifts were distributed according to their several ability. Even so has God set the gifts in the church which is the body of Christ, as it hath pleased him. He knows the several ability of all his members, and has wisely varied the gifts which are for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ, so as to accomplish his design; and he that has but one talent, has as much according to his capacity as he that has five, and is under no less obligation to be actively engaged in the use

of it as he would be if he had five. It may be thought an easy matter to say that this slothful and wicked servant was an alien. But has our Lord ever bestowed any gift for the feeding and edifying of his church on any but his own servants? And may we not press home to ourselves a still more soul-stirring inquiry, Have we not ourselves complained almost in the very words of this wicked and slothful servant? Have we always been free from murmuring when paddling our little canoe so near the shore, while we have witnessed the superior gifts bestowed upon those of greater capacity bounding over the raging billows of the broad ocean with safety and ease? Nay, have we not concluded, and said in our heart, Our gift, if it be indeed a gift, is too small to be of any use, we will hide it in the earth; for if the Lord requires us to occupy a gift, he is a hard master, reaping where he has not sown? If our Lord would give us five talents, and make us equal in point of gifts and ability to the most gifted, then we would be satisfied that he had sown, and had a just right to reap; but as he has not, we are afraid, and think it more prudent to hide or conceal what little we have, and return it to him at the day of reckoning.

This wicked slothfulness is not peculiar to those who are called to the work of the gospel ministry. Some of the newborn children have said in their heart, My hope, which I cannot quite throw away, is so small that I am afraid, and will keep it hid, in the earth, in the secret chambers of my earthly heart, and wait until the Lord shall give me as clear an evidence as I think he has given to others, then I shall not be afraid, and will no longer hide it. I will then go and tell the church what the Lord has done for me. Our Lord is entitled to a revenue of praise for every gift however small it may appear to us, and if we cannot use it to any great profit and edification of others, we should at least put it in the bank, or church, where it would be appreciated by the saints and through the saints produce usury, of praise to God.

At the time of reckoning, the slothful servant of the one talent is severely re-proved, and chastened. The enjoyment even of his little hope or talent is taken from him, and given to him who has ten talents, and the slothful servant is cast out from the light and liberty of the faithful, into darkness, and in company with hypocrites where there is weeping and gnashing of teeth. "For whom the Lord loveth he chasteneth." If we understand correctly; it is the chastened child of God who for his disobedience is cast into outer darkness who weeps, for none but God's own dear children weep when cast into that darkness which is the element of the ungodly. They truly weep when they remember Zion, and the privileges which they once enjoyed. But it is the company into which they are cast who gnash upon them with their teeth. Derisively their enemies require of them to sing the songs of Zion in the strange land; for without are dogs, sorcerers, hypocrites and scoffers.

May we all be admonished by the application of these parables, especially those who are called to feed the church of God, when allured by the delusive vanities of the world to drink in the intoxicating doctrines of men, and to smite their fellow servators — or to neglect the gift that is for them, however small it may be, for, "It is a fearful thing to fall into the hands of the living God." Nor would we have the little trembling ones who feel afraid because they have not as great an evidence as others, fail to ponder well the application of the admonition of this parable. Small as their talents may seem, it is the Lord's, and in the improvement of it they shall be enlarged; and shall enter in through the gates into the Holy City, and have right to the tree of Life. But with their Lord's money hidden, they must have for their associates the scoffing enemies of the cause of God. "Joy is sown for the righteous," and "The willing and obedient shall eat the good of the land;" but the disobedient shall be beaten with many stripes.

HEBREWS 6: 1-3

Brother David Richey, of Milford, Louisiana, desires to have our views on the above named text. We have given such views as we have on the subject in volume 15., No. 15, volume 11, No. 3, volume 13, No. 6, volume 25, No. 20, volume 31, No. 10, and volumn 35, No.18. But as those papers may not be accessible to brother Richey, we will briefly say that the **principles of the doctrine** which the saints are instructed to leave, we understand are the **types** on which the apostle had been dwelling in the preceding chapters; for the law had a shadow of good things to come and pointed to the doctrine of Christ, as the priesthood of Aaron and his sons, and the offerings made by them, all pointed to the one offering of Christ, by the which he hath perfected forever them that are sanctified, so that his one offering is never to be repeated; for since it was made, there remaineth no more sacrifice for sin. Therefore we can no longer lay a foundation for repentance, etc., by any of the offerings which were made for that purpose under the law or Levitical priesthood. "For the law made nothing perfect, but the bringing in of a better hope." "If therefore perfection were by the Levitical priesthood, what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?" — See chapter 7: 11. Now the saints are no more under the law of a carnal (fleshly) commandment; but in their High Priest, who is after the order of Melchisedec, they are made partakers of the power of his endless life.

Under the former law and priesthood, which could make nothing perfect, the offending Israelite could bring his offering to Aaron from year to year, and by it lay a foundation for legal repentance; but under the gospel dispensation and priesthood of Christ, if his one offering could fail, it would be impossible to renew us again to repentance, as to do that would require that Christ should again offer himself in sacrifice, and be

crucified anew, and thus be put to an open shame; and that is not possible. The imperfection and inefficiency of the law and Jewish priesthood to purge us from dead works, requires that we should leave all the ritual of Judaism, and pass on to perfection, which is found in nothing short of the gospel, and in the priesthood of him who through the eternal Spirit offered himself without spot to God, to purge your conscience from dead works, to serve the living God.

(Editorials by Elder Gilbert Beebe January 15, 1881.)

OBITUARIES

BERTHA E. TOMLINSON

As it pleased the Lord to take from our midst our dear and beloved sister in Christ, Bertha E. Tomlinson, on December 27, 1968, we bow in humble submission to the will of our eternal God, believing that she had spent her allotted time here on these mortal shores. She was born on November 4, 1871, making her stay here a little more than ninety-seven years. Her parents were the late John Henry and Mary Lavenia Ellis.

Sister Bertha was married in 1891 to Charles C. Tomlinson who departed this life in 1934, and to this union were born two children who survive, John T. Tomlinson of Delmar, Del., and Mrs. Nettie E. Kenney who resides near Delmar. There are also two grandchildren and two great grandchildren who survive.

It is not know the exact year when she was baptized but it is thought that over fifty years ago she was baptized by the late Elder A. B. Francis; her membership being with the Little Creek Church where it remained until death.

Sister Bertha was a strong believer in salvation by grace and attended the meetings almost up to her death, and always seemed to enjoy so much meeting the brethren and hearing the Gospel preached. The writer having visited her many times and greatly enjoyed conversing with her about the doctrine we believe and the precious hope of a life beyond the grave. We will all miss her very much, but also believe, as she did, that God's will is being done and that his ways are right and just.

Funeral services were conducted by the writer in the Marvel Funeral Home in Delmar, Del., and she was laid to rest in the Little Creek Cemetery near Delmar. May it please the Lord to reconcile the son and daughter and all who knew and loved her to her

passing away, and to feel that their loss is her eternal gain, is the prayer of the writer.

Arthur R. Warren

ROSTON DOLAND HATCHETT

It is with a sad heart that I try to write in memory of Brother Roston Doland Hatchett. He was born August 30, 1882, to the late J. D. and Lura Hatchett in Limestone County, Alabama, and passed from this life November 28, 1968, in a Lubbock, Texas hospital at the age of 86 years, 2 months, 28 days.

He was united in marriage to Miss Mollie G. Gattlin, December 10, 1905, in Limestone County, Alabama. To this union were born one son and two daughters. Mrs. Hatchett preceded him in death June, 1959.

He, together with his family, moved to Oklahoma in 1921 and to Texas in 1937 where they have since resided.

Brother Hatchett united with Kellys' Creek Primitive Baptist Church, Limestone County, Alabama, when a very young man and his membership was with Pilgrim Rest Primitive Baptist Church, Lawn, Texas at the time of his death. Brother Hatchett was blessed to possess a most humble and contrite spirit. Being so very tender hearted and overflowing with love and kindness toward the Brethren and Sisters. I have had a close connection with him for a number of years and feel to know the past fifteen years have been so trying to his faith and patiences. He so willingly and graciously took care of his wife who was ill several years before her death and for the last several years of his life he's had very much sickness and tribulations along the way, but the mercies of a covenant keeping God have been most precious to his dear soul. Oh, how we'll miss his dear sweet face, but would not wish him back, as surely we feel he is now sweetly resting in the arms of his blessed redeemer.

He leaves to mourn his passing two daughters, Mrs. R. K. Fennell, Earth, Texas; Mrs. A. J. Dutton, Lubbock, Texas; one son, William Reid Hatchett, San Francisco, California; three brothers, Emmitt of Tennessee; Owen of Alabama and Brother F. H. Hatchett of Mangum, Oklahoma; a sister, Mrs. Nina Dunivan of Tennessee; four grandchildren and five great grandchildren besides a host of believers in the Gospel of our Lord and Savior Jesus Christ.

Services were conducted by the writer, assisted by Elder Durwood Bradley and Elder W. A. Winfrey. The body was laid to rest in the Earth, Texas cemetery.

Submitted by the request of his dear daughter, Sister Fennell.

Elder C. M. Haygood

INEZ LONG NORMAN

Sister Inez Long Norman was born October 6, 1893, and died at her home in Herndon, Virginia, November 10, 1968. She was the daughter of the late Isaac T. and Ada White Long; and granddaughter of Elder Elijah White, former pastor of churches in the Corresponding Meeting, and during the Civil War, a Colonel in the Southern Army. Sister Norman was born near Floris, Virginia, and later taught in the Floris school.

She was united in marriage to C. Walter Norman July 28, 1915, and to this union the following children were born, who, together with Brother Norman, survive: E. Lynn Norman, Winchester, Va.; Walter White Norman, Warrenton, Va.; Col. Isaac Gregory Norman, Ft. Walton Beach, Fla.; Mrs. Margaret N. Pope, Front Royal, Va.; William L. Norman and Garland Robert Norman, Herndon, Va.; and Mrs. Ada Rebecca Case, Front Royal, Va. Surviving also are one brother, Isaac A. Long, St. Louis, Mo., and Mrs. Ada Piggott, Purcellville, Va. There are seventeen grandchildren and one great grandson.

Sister Norman was received into the Mt. Zion Old School Baptist Church along with her husband, and they were baptized October 22, 1939, by Elder H. H. Lefferts. She was a faithful member, and was known far and wide among the brethren and friends. For many years she entertained her brethren and friends, and loved to have them during the sessions of the Virginia Corresponding Meeting. She was not well for some years, being in the hospital several times. She will be greatly missed by all of us, but we are glad of the evidences of God's grace and mercy which were manifested in her walk and conversation, and feel that she is now at rest awaiting the glorious resurrection.

Her funeral was conducted at the funeral home in Herndon by her pastor, Elder John D. Wood, and her body was laid to rest in the Union Cemetery, Leesburg, Va.

May the Lord give us all grace to be reconciled to his will, and to know that He does all things well.

John D. Wood

CHARLES WALTER NORMAN

Charles Walter Norman was born June 19, 1889, near Aldie, Virginia, the son of the late Eppa and Rebecca Williams Norman. He died at his home in Herndon, Virginia, January 9, 1969, after several months' illness. On July 28, 1915, he was united in marriage to the late Sister Inez Norman, who died November 10, 1968, two months before he did. To this union were born the following children: E.

Lynn Norman, Walter White Norman, Col. Isaac Gregory Norman, William L. Norman, Garland Robert Norman, Mrs. Margaret N. Pope, and Mrs. Ada Rebecca Case, who survive. Surviving also are seventeen grandchildren and two great grandsons; and one sister, Mrs. Elizabeth Topping.

On October 22, 1939, he, together with Sister Norman, was baptized by the late Elder H. H. Lefferts into the fellowship of the Mt. Zion Old School Baptist Church, Loudoun County, Virginia. The brethren saw the gift of a deacon in him and he served faithfully both as deacon and treasurer from May 13, 1944, until his death. He was always ready to do anything he could for the benefit of the church, and spent many hours in the service of the brethren and friends. He was sound in the faith and attended the meetings of all the churches of the Virginia Corresponding Meeting until the last few weeks of his life. We have not known anyone more faithful in these things than he. His and Sister Norman's special delight was to entertain the brethren and friends in their home, and many were entertained by them during the sessions of the Corresponding Meetings. Their hospitality was enjoyed by many brethren and friends of a large area. All shall miss him greatly, and none perhaps more than the writer.

Funeral services were conducted at the Green Funeral Home, Herndon, Virginia, by his pastor, Elder John D. Wood, and his body was laid to rest beside his beloved wife in the Union Cemetery, Leesburg, Virginia. The large and attentive congregation at the services testified of the high esteem in which he was held; and their flowers spoke silently of their love for a friend who had passed on before.

May the Lord give grace that we may be reconciled to our loss, and thankful hearts for the gift of such a faithful brother and friend.

John D. Wood

ADELAIDE H. FERTNEY

Sister Adelaide H. Fertney was born near Oakton, Fairfax County, Virginia, April 12, 1882, and died November 28, 1968, at the age of eighty-six. She was the daughter of Nelson and Olive Thompson Hornbeck.

She leaves to mourn her passing one son and one daughter, Nelson Russell Fertney, and Florence V. Fertney, her husband having died several years ago.

Sister Fertney united with the Frying Pan Old School Baptist Church, Floris, Virginia, and was baptized July 26, 1953. She was a faithful member, attending her meetings regularly until ill health often prevented her. She was sound in the doctrine of God our

Saviour and enjoyed conversing with her brethren on spiritual things.

Her funeral was conducted at Money and King Funeral Home by her pastor, Elder John D. Wood, and interment was in the Flint Hill Cemetery, Oakton, Virginia, to await the glorious resurrection of the fullness of her inheritance in heaven.

John D. Wood

IVY A. COLE

Ivy A. Cole, daughter of Larry D. and Iso-phene (Corder) Woodford, was born November 9, 1878, and died November 10, 1968, in her 91st year. She is survived by two sons, Truman J. Cole, Dallas, Texas, and D. E. Cole, Amarillo, Texas; two sisters, Mrs. Myrtle E. Hall and Mrs. B. W. O'Neil; and one brother, Arby D. Woodford, all of Philippi, W. Va. or vicinity.

She was a native of Barbour County, W. Va., and lived there until 1951. Since that time she made her home with her eldest son, D. E. Cole, in Cheyenne, Wyoming, and Amarillo, Texas. Throughout these later years she remained a nearly helpless cripple, a victim of arthritis and rheumatism.

At about fifteen years old she was baptized by her great uncle, Elder Joshua S. Corder, in the river at the old covered bridge at Philippi. She remained a member of the old Mt. Olive Primitive Baptist Church, as long as that church survived. She was a faithful and devoted mother, both to her family and to her church. She never ceased to bear her afflictions with utmost patience, often remarking, "The Lord knows what is best for us." Hers was truly a life of personal sacrifice and service, as well as pain.

Her death came as a surprise to all, including her doctor. She apparently was sleeping, and faded quietly away. Then she was free at last from her old crippled body, and is gone, we hope, to dwell with her Saviour in eternal rest. Surely our loss is her gain, but our grief and sorrow are so hard to bear. Farewell sweet smile and kindly face! "The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

Her remains were laid to rest November 16th, beside her husband and children in Old Mt. Olive Primitive Baptist Cemetery, near Philippi, W. Va. to await the glorious resurrection day. In loving memory by her oldest son.

D. E. Cole

MRS. ANNIE DONIE BOWMAN

Sister Bowman died November 26, 1968, in a hospital at Ozark, Alabama, at the age of

sixty years. She was baptized fourteen years ago with her husband, Deacon Frank Bowman, and Elder John F. Tisdale and wife, by Elder J. J. Collins into Hopeful Primitive Baptist Church, one of the oldest churches in south-east Alabama.

She was most faithful to her husband, church and community, and will be sadly missed by all. She is survived by her husband; three brothers: Leavy, Chester and Lonnie Pitts of Panama City, Florida; and one sister, Mrs. Lula Daniels, of Kinard, Florida; and other relatives.

Funeral services were conducted at her dear Hopeful Church November 28, 1968, by Elders J. J. Watson and J. J. Collins.

J. J. Collins

MRS. W. C. RHODES

Mrs. W. C. Rhodes, the beloved companion of Brother Willie Rhodes, died November 21, 1968, after a short illness. She was a faithful member and Clerk of New Providence Church, Kingston, Alabama, for many years; and labored so well with her husband who had been a minister for many years in their church. They were baptized some fifty years ago at Sarepta Church in Coffee County, Alabama, by Elder H. O. Rhodes, an able early Primitive Baptist Elder, and the father of Brother Willie Rhodes. They lived a devoted life to their church, and sad is the loss to Brother Willie and their two daughters.

Elder J. J. Collins was called to conduct the funeral, but was unable to attend, so Elder Ivey Watson, their pastor, preached an able sermon in her memory at New Providence November 23, 1968. Interment was in the adjoining cemetery.

J. J. Collins

CYRUS P. COLLINS

Brother Collins died at his home in Jessup, Georgia, after a long illness. He had been a member of Bethlehem Church, Malvern, Alabama, for around fifty years, and was a true believer in salvation by grace. He died December 1, 1968, and funeral services were conducted at his beloved Bethlehem December 2nd, by his pastor of more than twenty years, Elder J. J. Collins.

He is survived by four daughters: Mrs. Sybil Watson, Mrs. Mattie Griffin, Mrs. Edna Blount, and Mrs. Ann Watford; a brother, Frank Collins, and a sister, Mrs. Gabrella Bell, of Panama City; and thirteen grandchildren and three great grandchildren.

He was seventy-eight years of age. Two brothers, Jesse, and Deacon Hosea T. Collins died recently. All were members of Bethle-

hem Primitive Baptist Church and lovers of the *Signs of the Times*.

J. J. Collins

THOMAS RUFUS WATSON

It has pleased our Heavenly Father to remove from our midst my brother in the flesh and I hope a brother in the spirit, Brother Rufus Watson. He was born December 21, 1893, and died December 2, 1968. He was married to Miss Daisy Grisham August 6, 1916; and to this union one child was born Herman B. Watson, Tinsman, Arkansas. Surviving also are two grandchildren.

He told me a few days before he died that he would like to live longer, but he realized that he had a time to die and that he was ready when the Lord called. He died with a cancer and suffered very much. He was a firm believer in salvation by grace and grace alone. He had lots of friends to visit him while he was in the hospital, and he was glad to see each one. He made the remark that he could tell a Primitive by his handclasp.

The funeral was conducted by our pastor Elder D. E. Turner at Whitewater Church. His body was laid to rest in the Watson Cemetery at the church, to await that glorious resurrection. There was a large attendance at his funeral, thus showing that he had many friends other than his own family. There were many beautiful flowers.

May it please God to reconcile all that mourn the loss of this dear one to feel that their loss is his eternal gain, is the prayer of the writer.

A brother in the flesh,
Ross Watson

HULDAH E. WARREN

It is with a sad heart that we attempt to write the obituary of our dearly beloved Sister in Christ. Sister Huldah E. Warren was born July 16, 1891, and died November 5, 1968.

In February, 1911, she was married to J. Frank Warren who passed away a few years ago. To this union were born seven children. One died in infancy. Surviving are three sons and three daughters; several grandchildren and great grandchildren; one brother, one sister and one half-sister, and lots of friends to mourn her loss; but we believe our loss is her eternal gain.

Sister Warren united with the church at Briar Swamp in September, 1927, and was baptized by her pastor, Elder J. L. Ross.

Her funeral services were held at the church at Briar Swamp by her pastor, Elder

S. R. Boykin, assisted by Mr. Turner, Christian minister of Oak Grove Church in Pitt County, N. C.

She was laid to rest in Robersonville Cemetery beside her husband, there to await the second coming of Christ. We believe she will be raised and fashioned like Him and will be satisfied.

Done by order of Conference, Saturday before the second Sunday in November, 1968.

Ada M. Leggett
Uriah Leggett
Gutha Crandell

SALLIE LEE SMITH

I attempt in sadness to write in memory of our beloved mother Sallie Lee Smith. She was born November 9, 1880, and passed away September 20, 1968. She was married to Joseph Robert Smith March 16, 1903. To this union four children were born. The oldest daughter preceded her in death five years ago. She reared one foster daughter. I was her niece.

She joined Bethel Church, Franklin County, Virginia, in 1897 — which made her a member seventy-one years. She attended her church as long as her health permitted, and was a firm believer in salvation by grace alone. She enjoyed meeting her brethren and sisters of like precious faith. We miss her very much, and we believe our loss is her eternal gain. As sick as she was in the hospital, when I visited her she would ask if I had been to church.

She loved the dear songs of Zion, especially these three: "Sister thou was't mild and lovely," "Amazing Grace," and "Beautiful Hills of Galilee."

There was a beautiful funeral at the Lynch Funeral Home, Rocky Mount, Va., by Elders Posey Plybon and O. K. Tench, whom she enjoyed hearing preach very much. Her body was laid to rest under a mound of beautiful flowers by her husband, in the family cemetery, to await the second coming of our Lord and Saviour Jesus Christ.

May our Lord reconcile us to His holy will, and enable us to say, Thy will be done. Written by one who loved and respected her very much: a foster daughter or niece.

Mrs. Artemas Franklin

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 137

DANVILLE, VA., MAY, 1969

NO. 5

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 5/69
IT EXPIRES WITH THIS ISSUE

BIBLICAL ADMONITION AND EXHORTATION

(1 Tim. 4:13; 2 Tim. 4:2; 1 Cor. 10:11)

Admonition and exhortation,
As well as grace doctrine,
Are to be preached from the pulpit
By called and ordained men.

Such are not inconsistent with
The decrees of the Lord;
Otherwise they wouldn't be contained
In his own inspired word.

Paul shunned not to declare all the
Counsel of God, he saith,
And was much blessed to contend for
The pure doctrine of faith.

Exhortation stirs up the pure mind
"By way of remembrance,"
Of the truths set forth in God's word,
Which mockers look at askance.

Without Christ we can do nothing,
As declared by him above;
"We command and exhort by" him,
Who commandeth to love.

Paul said, "I can do all things through
Christ which strengtheneth me,"
And we are strictly admonished
From idolatry to flee.

To heed scripture admonition,
Should be the saints' delight,
Looking for the Lord's appearing —
O that glorious sight!

To see the King in his beauty —
O what joy that will be
For all the redeemed of the Lord,
From sin and sorrow free!

C. W. Vass

Elizabeth City, North Carolina

GIVES THE SIGNS TO OTHERS

Rt. 1, Box 868
Christiansburg, Va. 24073

Dear Brother Spangler:

Enclosed is a check for the *Signs* which I enjoy so much. I give mine to others and they enjoy them so much also. Also am sending a few to West Virginia to my dear cousin, who is a believer in our dear Lord — saved by grace through faith.

I do love saving grace, or else I would be lost, for I have nothing good to offer. I feel so low and I pray for Him to guide me lest I fall by the wayside: "Teach me to pray." We don't know what to pray for, but we know that the Spirit makes intercession for us. We also know that nothing can separate us from the love of God. How can I praise thee, O Lord, as I am so vile and full of vanity? Thou art so wonderful. "His name shall be Wonderful, Counsellor, the Mighty God, the Prince of Peace."

I have heard our dear pastor say that when we are down in the valley, we find that the lilies grow there. The sparrows fall to the ground, but God knows all about it. The hairs of our head are numbered, and they are all there. How infinite is our God, and so merciful to us. May we forgive as our Heavenly Father forgives us; and never look at the errors in others. But we must first be given to see our own faults, and may we be blessed to acknowledge them. "Confess your faults one to another."

I have been in the hospital but am feeling better now. I do feel more thankful, and things look more beautiful. Oh, how I love to see His beauty in the sunrise, sunset, the moon and

the stars; the robin in the spring and the roses. His love is everywhere. Yet at times he seems so far away — then we really call upon him and have no confidence in ourselves. There is a time for all things. I have said that I wished there were not so many worldly things that we have to endure; but if it keeps me at His feet, let me have afflictions.

Brother Spangler, my husband and I enjoyed your preaching so much at the association at Laurel Creek. We wish you and your dear wife could visit us at Valley View. Hope you both are well. Please remember us in your petitions. May God bless the Elders to deliver the very words we need.

Yours in that blessed hope,
Asa and Beulah Wells
By Sister Wells

FINDS COMFORT IN GOING OVER EXPERIENCES

Dear Elder and Sister Ruston:

I am so often in my mind telling you, and going over my experiences. My baptism seems to be so wonderful to me. When I got up that morning, these words were in my mind: "The clouds ye so much dread, are big with mercy, and shall break in blessings on your head." Everything seemed to be so satisfying and so wonderful; but when I was standing in the water, I felt I had to have a good hold of your hands; and you said something to me, and I just felt there was a cloud came over me: I was seemingly standing there in my own strength. I was about to hear you say, "I baptize thee in the name of the Father, Son, and Holy Ghost," and how I felt it was all my own doings.

How that troubled me until Friday before the Lobo meetings. I prayed that the Lord would give me some token that it was His time for me to have been baptized; and these lovely words came to me:

"In every pang that rends the heart,
The man of sorrows had a part:

He sympathizes with our grief,
And to the sufferer sends relief."

I saw Him on the cross, and God turned away from Him. He was left alone then, when he cried, "My God, my God, why hast thou forsaken me?" He had to suffer awful pangs to comfort His people; and I believe He comforted me, — which gives me a hope that I am one of his. I can so often see how true these lovely words are: "God moves in a mysterious way His wonders to perform."

It seems to me I had to be left to myself then, to be given that wonderful precious hope that He suffered those pangs for a creature like me.

Dear Elder, we heard the truth preached on Sunday. How good the Lord is to us; and I know what a comfort it is to you. When you felt we needed one to help you, God was preparing one for us: Brother Alec McColl. I enjoyed your short talk too, Elder. I have felt so often that I just wanted to tell you that I find such comfort in going over and over my experiences when I can't sleep.

God bless you both.

Your sister, I hope,
Flossie Hodgins

THEY READ AND RE-READ

Rt. 3, Box 100,
Crockett, Texas 75835

Dear Brethren of the Signs:

Have just read the fine writing of Elder W. W. Hudson, **The Pilgrim's Walk**, and it was balm to this poor old sinner. "Nothing in my hand I bring, simply to thy cross I cling." Dear God our Saviour is all we have to look to.

My mind runs on Forgiveness; and I wish the Lord would direct someone to write on the subject of forgiveness as Jesus taught his disciples to pray, as in Luke 11: 2, and Matthew 6: 9. We pray God to lead us in the way.

We are two old folks, 90 and 87; and the Signs are mostly all the preaching we have. Thank God for that blessing. It is not like going to meetings and sing-

ing, and having the fellowship of the brethren; but it gives a peace of mind.

We read and re-read the good letters in the *Signs*, also the Editorials and the Voices of the Past, which suits our hearts so much. We enclose check to renew our subscription.

Mrs. J. F. Rich

THE WORLD TURNED
UPSIDE DOWN
(By Elder H. M. Curry)

"These that have turned the world upside down are come hither also."

— *Acts xvii. 6*

These words were spoken of Paul and Silas after having preached three sabbath days in the synagogue at Thessalonica. Paul's preaching was exceeding troublesome. — *Acts xvi. 20.* The doctrine of Christ when proclaimed by his chosen ministers is always offensive to the world and its different sects of carnal worshipers. It turns Arminianism upside down. As long as a man's preaching leaves the world right side up, we know that he has not preached the gospel of Christ. A gospel without a stumbling-block is a gospel without Christ. Those whose preaching does not turn the world upside down, have never been turned upside down themselves; and those who have not been turned upside down, have never been called by grace; for a call by grace always turns a man upside down. It had this effect on Paul. The religion of Jesus Christ is contrary to nature. Christ was put to death on a cross. Arminianism teaches that God is the Father of all mankind, and as such deals with all men as his children. They even came face to face with the Lord Jesus with this pernicious doctrine, saying, "We be not born of fornication: we have one Father, even God." — *John viii. 41.* But the Savior silenced their presumptuous blasphemy with the cutting rebuke, "If God were your father, ye would love me." "Ye are of your father, the devil, and the lusts of your father ye will

do." — *John viii. 44.* This same generation of Satan are in the world today, under a cloak of carnal religion, denying that they are born of fornication, and claiming one father, even God. And nothing is more tormenting to them than to point to their true parentage, as did the Savior. These same teachers of the world hold forth a Savior who has left the shining courts of his Father's glory, and came to this low ground of sin and sorrow, suffered and died the ignominious death of the cross, to do men's wills; for they say he will save them if they will. But the word of eternal truth turns this upside down, and hurls it back into the bottomless pit of human lies, and declares that he came down from heaven, not even to do his own will, but the will of him that sent him. — *John vi. 38.* Our Savior was no Arminian; for he came not to do his own will. Neither are his brethren Arminians. For in all things it behooved him to be made like unto his brethren.

These same soothsayers teach that Christ, as an offering for sin, is made to man, and man is moved and coaxed by the Spirit and bride to accept him. They call themselves the bride, and exhort their hearers not to resist the Spirit, for fear it may take its everlasting flight. But the inspired record turns this upside down, and discovers Satan under it, the father of lies, and lets us know that Jesus through the eternal Spirit offered himself without spot to God, and by that one offering hath perfected forever them that are sanctified. *Offerings for sin are made to God, and to God alone.* Christ as an offering for sin is not made to us. They also teach that Christ is held forth in what they call "the general tender of the gospel," and that we must believe in him in order to be saved, and that we believe according to our own free will. But the inspired Scripture, that fatal touchstone of the world's religion, meets this doctrine of infidelity, and turns it upside down; declaring that we "believe according to the working of

his mighty power, which he wrought in Christ when he raised him from the dead." — Ephesians i, 19, 20.

When men came to Christ wanting to work the works of God, he told them, "This is the work of God, that ye believe on him whom he hath sent." — John vi. 28, 29. They say, We believe according to our own free will. Christ says, We believe according to the workings of the mighty power of God. They say, It is man's work to believe. Christ says, It is the work of God. Which is right? These same "tower-builders" teach that all men can come to Christ; but the Savior said, "No man can come to me, except the Father which hath sent me draw him." — John vii. 44. Here they give the Savior the lie, and yet pretend to love and obey him. They further teach that it is God's will to have all men come to Christ and be saved, and that it is God's purpose and pleasure to save them if they will but come; "If they will only fall in with the overtures of mercy, and be saved upon the easy and equitable terms of the gospel, before it is finally and everlastingly too late." But the Savior turns this upside down, and reveals their refuge of lies, and tells us that all that the Father giveth him shall come to him. Never can one that God has given to Christ stay away. God will make them come. Christ says, "Ye will not come unto me;" and, "No man can come." Men will not come, cannot come. And "will not" and "cannot" is a double not, which nothing but the finger of God can untie. With men these things are impossible; but with God all things are possible.

These same "waymakers" teach a broad and easy way which all men can find, because they claim to clearly point it out; and that all men can and may walk therein. They would like to prove that our Savior lied when he said, "Strait is the gate and narrow is the way that leads to life, and few there be that find it." I do not dispute their claim to the "broad way," but only deny that it leads to life. For "Broad is the

way that leads to death, and many there be that go in thereat." These same "encompassers" of sea and land must have a universal religion. Their prayer is that the world may be converted to Christ. They are of the world, and pray for the world. But the Savior was not of the world, and declared that he prayed not for the world. — John xvii. 9. Their prayers are not modeled after Christ's, but after "vain repetitions of the heathen," which Christ commands his disciples not to use. How long have their joint petitions gone up for "every house to become a house of prayer, and every heart a fit temple for the indwelling of the holy Spirit?" Has this prayer ever been answered? If it should be, could the Scriptures be fulfilled? The fact that this is not answered is evidence that it was never promised, and the asking is proved to be amiss.

Again, these learned Rabbis of modern theology teach that "men are not the sheep of Christ because they believe not." But Jesus, that great Shepherd of the sheep, whose own the sheep are, turns this upside down, and exposes their learned ignorance of the true God and his grace, and says, "Ye believe not because ye are not my sheep. My sheep hear my voice, and I know them, and they follow me." — John x. 26. Men believe *because they are the sheep of Christ*; not to make them sheep. In the same way which they call "proclaiming life and salvation," they teach that as many as believe, are ordained to eternal life. But the eternal record destroys this refuge of lies, and reveals the glorious truth of God's predestinating grace, and says, "As many as were ordained to eternal life, believed." — Acts xiii. 48. *If you wish to arrive at the truth, always reverse Arminianism.* Again, these will-worshipping idolaters claim that by their teaching, accompanied by the persuasive influence of the Spirit, men are brought to a knowledge of the truth, and then can be saved by laying hold of offered mercy. But the Scriptures turn this upside down, and tell us that God will have men to be

saved, and come to the knowledge of the truth. — 1 Tim. ii. 4.

The Scriptures teach, first, saved, and then a knowledge of the truth. Men teach, first, a knowledge of the truth, and then a probable salvation. They have Sunday Schools, Tract Societies, money systems, and a hundred other inventions unauthorized by the word of God, to forward this work of teaching what they call the religion of Jesus Christ. But the Scriptures turn this upside down, and show it to be the commandments and traditions of men. "They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them to the greatest." — Heb. viii. 11. "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father cometh unto me." — John vi. This is the teaching that brings men to Christ. It brings all who are taught. Christ says, "Every one that hath heard and hath learned of the Father cometh unto me." There is no failure here. When a poor sinner is taught of the Lord; when Christ, the true light, is revealed in him, he denies himself, and learns to touch not, taste not, handle not, the commandments and traditions of men, because with him they all perish with the using.

Again, these "Doctors of Divinity" teach that all men are called by the gospel and the Spirit, and can be saved if they will only yield to the influence of the Spirit, and obey what they call the gospel, and keep the commandments. But our Savior has stopped their mouths again; for he declares that the world cannot receive the Spirit, which he sends to comfort his children. — John xiv. 17. The apostle says, "Who hath saved us, and called us." — 2 Tim. i. 9. Hence we are saved before we are called. If not, why does the word say so? "Sanctified by God the Father, preserved [or saved] in Jesus Christ, and called." — Jude 1. But the salvation that men preach is after the call. Then

it is plain that their call and salvation are not the call and salvation of our God. Their call is not only before their salvation, but it is immensely broader; for they say that all men are called, and but few saved. But the call of our God is not so. The promise is to all that are called. "For the promise is to you, and to your children, and to all that are afar off; even as many as the Lord our God shall call." — Acts ii. 39. This promise is to "as many," not to all. Again, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." — 1 Cor. i. 26. Somebody is left out of this call. But why do we reason? for hath not the apostle said, "Whom he did foreknow, them he also did predestinate;" "and whom he did predestinate, them he also called?" — Rom. vii. 29, 30. Here we see that the call of our God is limited by his predestination, coupled with his eternal foreknowledge.

Thus we see that their doctrine of infidelity is turned upside down by God's own words, and the foundation thereof discovered to be human ingenuity and craftiness, speculation being the chief corner-stone. These same atheistic teachers preach that God begins the work in all men, but carries it on in but few, and that thousands who are awakened and moved by the Spirit, die in their sins, and sink into the torment of an ever burning hell. This is mighty poor grace, and a very unsuccessful and sadly disappointed spirit; but we feel sure that it is neither the grace nor the Spirit of our God; for we are assured in his word that his grace "reigns through righteousness unto everlasting life." — Rom. v. 21. It *reigns* through righteousness; does not fail through weakness. And when our God begins a good work in a creature, he "performs it until the day of Jesus Christ." — Phil. i. 6. And what our God doeth shall stand forever; nothing can be put to it, nor anything taken from it. — Eccl. iii. 14.

Thus through the inspired Scriptures

every phase of the doctrines of men is turned upside down, and their falsehoods brought to light. These same master builders of the high places of Molech preach a faith that is the fruit of the creature, and man must exercise it. But Paul preached a faith that God is the author and finisher of; a faith that exercises the creature; that works by love and purifies the heart; a faith that is the gift of God; a faith that moved Noah to prepare an ark; a faith that threw down the walls of Jericho; a faith which translated Enoch; a faith which subdued kingdoms, stopped the mouths of lions, quenched the violence of fire, works righteousness, and overcomes the world. This is not a faith that is the fruit of the creature, and exercised by man; but it is that faith by which we understand the world was framed; the faith of the Son of God.

These same evil men and seducers wax worse and worse, (2 Tim. iii. 13), and preach a birth of a spirit which can be produced or prevented by man; a birth without a begetting, without a travail, and brings forth something that can be annihilated, or cease to exist, by the disobedience of the creature, and regain the condition occupied before birth. They call this "being born of God." Now, this is not only contradicted by the word of truth, but *there is not a syllable of common sense or reason in it*. There are laws of birth, and without these a birth is impossible. First, the existence of life or seed in the parent; second, a begetting; and third, travail, or bringing to light and manifestation the being whose life had its existence in the parent. And this being can never pass back into that state again. The Scriptures inform us that we are born of God. How can this be, except our life was in God, and of the same nature as God? Before this birth of the Spirit, there must be a begetting; and James informs us that God of his own will begat us. — James i. 18. And if begotten of the Spirit, we are bound to be born. For God says, Shall I bring to the birth, and not cause to bring forth?

— Isa. lxvi. 9.

These same gainsayers of Korah preach that in infancy we are all the children of God; but when we cross the line of accountability, if we do good God will still love us; and if we disobey, he will hate us, and we will cease to be his children, and become the children of the wicked one. This line of accountability, of which they preach so much, I can never understand, as there is no such thing intimated in the Scriptures of divine truth. But the word of God turns this upside down, and discloses ignorance, superstition and human imagination, as its foundation. These words of eternal truth forever settle the question with all lovers of the truth. "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; it was said unto her, The elder shall serve the younger: as it is written, Jacob have I loved, but Esau have I hated." — Rom. ix. 11-13. If this Scripture read in this way, The children being both born, and having crossed the line of accountability, one did good and another evil, that salvation by works might stand, it was said unto her, Jacob I love, but Esau I hate; then the Scriptures would not have to be revised to meet the demands of the present age; neither would the Arminian clergy have to dodge the word, as they do. But our God does not have to wait for the birth of the creature, to fix his choice; but his sovereign, electing love fixes on the object before its birth, before it does good or evil, even before it is in a capacity for doing good or evil. The eternal choice of our God was made not only before the birth of the objects embraced therein, but was made in Christ before the foundation of the world, and sealed by his immutable decree of predestination; and the foundation thereof standeth sure, having this seal, "The Lord knoweth them that are his."

Dear kindred in Christ, it is in much weakness that I have tried to notice a

few of the most prominent points in which the doctrine of our Savior turns the world upside down. If all the points of difference were noticed and compared, I suppose the world itself would not contain the books that should be written. I am young and ignorant, but I hope that the grace which bringeth salvation hath appeared unto me, and through the redemption that is in Christ Jesus my Savior, I hope to stand accepted in the Beloved, with all the redeemed family.

Yours in hope,
H. M. Curry
Newfoundland, Ky.

(The above by Elder Curry was published in the *Signs* of January 15, 1884. It is a bold and able defense of the gospel, in which he contended earnestly for the faith once delivered to the saints. We believe the brethren will be given to rejoice in reading it; while others will feel as those did when Paul and Silas preached: "These have turned the world upside down." — J. D. W.)

HE HATH GOTTEN THE VICTORY

Pocomoke, Md.

Dear Brethren:

"O sing unto the Lord a new song; for he hath done marvelous things: his right hand, and his holy arm, hath gotten him the victory." (Psalm 98:1)

When we hear someone say something about having a "right-hand man," we think of one who has someone willing to do whatever is asked of him.

"For I came down from heaven not to do mine own will, but the will of him that sent me." (John 6:38) I am sure that the name Jesus means that *he shall save*. The word "arm" is used to picture something that extends from one thing to another; and is pictured as strength. In this I see One that is able to reach down to us in our most miserable condition, and lift us up and place our feet on a solid foundation. The word "holy" is used also. I see Jesus doing all things in holiness and righteousness; and when He lifts us up

from our fallen condition, his holiness and righteousness is imputed to us; for we have none of our own.

We read in Luke 10:30-35 a parable where a man (typical of a child of God) left Jerusalem, (representing a high place,) to go to Jericho, which represents a place of destruction, was struck down by thieves, — in my words, stripped of his self-righteousness and love of his worldly possessions. He could not do anything for himself. The priest and Levite saw him but couldn't do anything for him. Then the Samaritan (which was the type of Christ,) came where he was and bound up his wounds, pouring in oil and wine — typical of the right-hand and holy arm, and furnished him transportation to the inn. The Samaritan did not tell him, "I have helped you this time, don't let it happen again." No, not that! he paid the inn-keeper for caring for him, saying if there was anything more, he would pay it also.

Dear reader, this is to my way of thinking the way God's right hand and holy arm works. He does not ask you what you want and when you want it: He gives you what you need when you need it. If you have been visited by this right hand and holy arm, you will sing a new song, for you will know He has done marvelous things. "His right hand and holy arm has gotten him the victory." Amen,

In bonds of love and fellowship,
Frank A. Holland

REPENTANCE

"Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." (Hebrews 12:16-17)

This Scripture worried us for a long time until a few years ago. We thought:

“Does this mean that Esau really desired repentance within his heart, and that this desire was so great that he wept over it, and that he was not granted repentance because he was not one of the chosen?” You can imagine the anxiety this caused us.

We have not heard anyone expound upon that text in preaching, nor do we remember reading anything upon that text from any writer. We believe the meaning is this, and trust that God directed these thoughts to us: To come right to the point, we do not believe that Esau desired repentance over his sins. To the lover of the truth, we ask you to look up the meaning of the word *repent*, and you will find that it has more than one meaning. We will quote two meanings from Webster: “To amend or resolve to amend one’s life as a result of contrition for one’s sins. 2. To change one’s mind with regard to past or intended action, conduct, etc. on account of regret or dissatisfaction.” If there was not another Scripture to back up our views, then we would certainly be in the dark, and the views would be guesswork.

If Esau did not desire repentance from his sins, what type was it, and why did he seek it so carefully with tears? We call your attention to the 27th chapter of Genesis. Isaac told Esau to go in the field and get some venison, prepare the meat and then bring it to him, and he would bless Esau. Rebekah overheard this, so she prepared goat meat, and told Jacob to take it to Isaac. Jacob put on goat skins (Esau was a hairy man), took the meat to Isaac, and told him that he was Esau. Therefore, Jacob got the blessing in a deceiving way.

When Esau came back with the venison, this caused Isaac to tremble, yet he said that he blessed Jacob and *he shall be blessed*. Isaac meant that he had blessed Jacob and *he would not repent or change his mind*. It is human nature for a little child to plead, cry, etc. in order to get what he wants. By

such pleading and crying, the child may be able to persuade the parents to change their mind and “give in to the child.”

When Esau heard Isaac say that Jacob shall be blessed, this caused him to cry: “And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my Father.” (Genesis 27:34) All of Esau’s crying did not persuade Isaac to change his mind. Therefore, Jacob got that blessing, and all of Esau’s tears did not cause Isaac to repent or change his mind about the matter.

True repentance is a gift of God. “Every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning.” (James 1:17) It is the Grace of God that causes one to repent. One has a *Godly sorrow* over his sins, and he desires repentance. The pattern of this experience is mentioned in Jeremiah 31:18-19: “I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned, I repented: and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.” Notice that Ephraim could not repent until God turned him.

Judas had a natural remorse. He knew that word would get out among Jesus’ disciples that he betrayed him. Therefore his repentance was natural or outward. “Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, what is that to us? see thou to that. And he cast down the pieces of

silver in the temple, and departed, and went and hanged himself." (Matt. 27:3-5) (see Acts 1:16-19) Judas sunk into despair, and rather than bear the scorn of Jesus' disciples, he went and hanged himself.

God's people may be perplexed to the extent they walk upon the banks of despair, but the Grace of God keeps them from sinking in it. "We are troubled on every side, yet not distressed; we are perplexed, but not in despair." (2 Cor. 4:8)

Therefore, dear one, if you mourn over your sins, and desire a closer walk with God, and feel the need of repentance, and feel the need of the mercy of God, this is some sweet evidence that Grace has touched your heart. "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." (Psalms 27:14)

W. W. Hudson, Jr.
208 Frederick St.
Bastrop, La. 71220

THEY PREACH THE CERTAINTY OF GOD

209 Taylor Street
Collinsville, Va. 24078

Dear Brethren in Christ
Jesus our Lord:

I enjoy reading your letters in the *Signs*, and the *Voices of the Past*, for they are very comforting. They preach the certainty of God, and give him all the honor and praise. The writers know our weakness and nothingness and call upon the Lord for mercy, depending on him for all our needs. When we know this, we rejoice in God's love in sending his Son into the world, and him taking our sins on himself and bearing them to the cross, saying, "It is finished."

We cannot have a good thought unless it comes from God — and they ascend back to Him, giving Him all the honor. All who are born of the Spirit sing, "Great and marvelous are thy works

Lord God Almighty, just and true all thy ways, thou King of Saints. Who shall not fear thee, O Lord, and glorify thy name; for thou only art holy." These all believe in God, while others believe in the works of the creature and the will of the flesh, to spend eternity in heaven, giving glory to men. This is nothing other than the carnal mind which is enmity against God. Our prayer is, Father forgive them they know not what they do.

The Apostle Paul persecuted the church before he was born of the Spirit of God, but he was a chosen vessel, and obtained mercy for he did it ignorantly in unbelief. Then he preached the gospel, although he was hated for it, because he did not honor men. "But I certify you, brethren, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (Galatians 1:11) "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world; that we should be holy and without blame before him in love." (Ephesians 1:3) "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: but is now made manifest by the appearing of our Saviour Jesus Christ; who hath abolished death, and hath brought life and immortality to light through the gospel." (2 Timothy 1:9)

And we read in 1 Peter 1:18, "For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation 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 fore-ordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God that raised him from the dead,

and gave him glory, that your faith and hope might be in God." And in 1 John 4:4, "Ye are of God, little children, and have overcome them: because greater is he that is in you than he that is in the world. They are of the world, therefore speak they of the world, and the world heareth them. We are of God: he that knoweth not God heareth us not. Hereby know we the spirit of truth, and the spirit of error." There is a difference in working in the Lord, and working for the Lord.

I enjoyed Sister Cisco Barron's letter. The things are going on now. "But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle not made with hands; that is to say, not of this building. Neither by the blood of goats and calves, but by his own blood he entered once into the holy place, having obtained eternal redemption for us." (Hebrews 9:11)

In John 6:37, we read, "All that the Father giveth me shall come to me; and him that cometh to me I will in nowise cast out; for I came down from heaven, not to do mine own will, but the will of him that sent me, and this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but raise him up again at the last day."

In Christian love,
Mattie Underwood

LIKES THE WORDS
"LITTLE FLOCK"

Rt. 4, Box 77
Arab, Ala. 35016

Dear Editors:

Enclosed is a check for \$8.00 to renew my subscription, with the extra \$1.00 to be used as you see fit.

I enjoy the paper very much. I feel very close to the *Signs* for it has been in my family almost as far back as I can remember. I have met and talked with Elder Spangler, and heard him

do some wonderful preaching. I am also personally acquainted with two of the Associated Editors, Elder Griffin and Elder Lambert. They both have wonderful gifts when given light and liberty, to feed the little flock. I like the words "little flock." I do not worry about the up-building, or the falling away, for I feel assured that All is in God's capable hands. "He adds to the church daily such as shall be saved."

I have been very lonely since I lost my companion in May of 1966, and not being blessed with children. I also lost my only sister last April. But I have been so very wonderfully blessed with numbers of recorded sermons on tape; and many lonely nights in the wee hours of the morning, I listen to His word preached. Too, the good brethren and sisters at Dorsey Creek Church, in the Five Mile Creek Association, have allowed me to be counted with them. We have our regular meetings each 4th Sunday with Elders C. C. Hand and H. Clyde Moon as our pastors. We also have a new church building almost completed; and we are very thankful to the giver of every good and perfect gift for it. Many, many people have helped us, as we are so few in number.

May God bless each and every one that has any part in putting together the *Signs of the Times* for us poor worms of the dust to read and feast upon. And may it still contend for the same doctrine it has from the beginning.

A very unworthy sinner,
Fannie R. Hyatt

BY GRACE ONLY

10817 Lupine
Sharonville, Ohio 45214

Dear Brethren:

It has been my desire for sometime to write my feelings about the grace of God. My love for God began four or five years ago, but I believe that his love for me began before the foundation

of the earth, if he loves me at all.

I believe with all my heart that it has to be by grace if I am one of his.

I am a member of Mt. Zion Primitive Baptist Church at Blanchester, Ohio. I joined in November, 1966. I had no great experience to tell the church when I asked for a home with them. Brethren and Sisters I want to tell you how great the love of God for his children is — Christ our Saviour died for his loved ones. He suffered and died for everyone of his children; and every one he died for will be with him someday. He chose his children before the foundation of the world. He saw the fallen state they were in, and knowing they were not able to help themselves, He left the right hand of the Father in heaven, and came down to save them from their sins. He said he came to seek and to save that which was lost, and he did exactly what he said he came to do. All the devils on earth didn't stop him, for He has all power. I am very dumb concerning scriptures, but I believe God revealed to me the truth of salvation by grace.

I have heard some say that they knew they were going to heaven. I wish I could say that. I know that if I reach heaven it will be by the grace and mercy of God. If I receive justice I know I am bound for hell. I have to beg God for his love and mercy every day of my life; and I desire that each of you pray for me. I get so weak sometimes that I doubt if I am one of His; and at other times I know I feel his love in my heart.

If we are saved it is by the grace, love and mercy of our God. God bless each and every one of you.

Vernon Wilson

BELIEVER SINCE A SMALL CHILD

843 Glendale Ave.

S. Charleston, W. Va. 25303

Dear Editors:

I am sending this check to renew

my subscription; the rest to be used as needed.

Elder Wood, I have neglected to write and tell you how much I enjoyed meeting you and your wife when I visited the Mt. Zion Church, near Aldie, last Spring. Your sermon was wonderful, and exactly what I believe. I had wanted to hear you preach ever since reading your articles in the *Signs*.

I am made to wonder at times about this great love the Old Baptist people have for each other, even though they meet as total strangers. But I know it has to come from our dear Lord, who instills this love into our hearts that flows from breast to breast.

I feel I cannot thank my Lord enough for giving me this great blessing — to believe this wonderful doctrine since I was a small child.

I hope to visit you again at Mt. Zion Church in the near future.

A sister in Christ, I hope,
Mrs. Lester Haning

“WORSHIP”

Dear Brother Spangler:

I hesitate to attempt to write anything for publication, realizing my inability, and not wanting to seem an authority, informer, or teacher on any subject.

If my mind is so directed, I shall try to write a little of my thinking lately on the word “worship.”

Worship is a word we see a lot of in daily papers and hear many times on the radio. It is given as an invitation to all mankind, such as, “come worship with us,” “come to the house of worship,” and many more ways of advertising meetings in the land today. This word is much used, and little understood, according to my belief. We worship the thing or things that are foremost in our minds, — and this is in spirit if the mind is directed, or if not directed, the natural or worldly mind is present. The natural man will wor-

ship, and does; but what? things of nature, worldly goods, worldly lusts, silver and gold, just as they did in the Bible when Moses went up in the mount, and they were left alone. The Israelites were worshipping a golden calf. What is different of man today when left alone? When God isn't present, man is left in his natural state, which is of the world worldly.

My understanding of worship in a spiritual sense is something given of God, — ordained of God; and in it God is given all power, honor and glory. He is the source, the spark that inflames, keeps burning and keeps alive, consumes the dross and causes man to ascribe all honor to Him on earth and in heaven, from whom all blessings flow.

Only the blessed of God, the chosen ones, are to worship Him. As they look up to Him they admire Him from the bottom of their hearts, and adore Him above all things, for He is foremost in their minds. This takes an understanding of the Holy Spirit from above; and this I feel for only brief moments — we have no control over time or place. When this manifestation comes, we see Him high and lifted up, and his train fills the temple. He has all power on earth and none can stay His hand, or say, Why doest thou? "They shall all know me from the least to the greatest of them."

The house of worship is where He comes to us: this we feel in our soul, and we worship Him in spirit and in truth. I hope I have been, and will be blessed in the future at some time and humble place, to worship Him our Lord and Saviour Jesus Christ.

Hopefully,
Julian Williams
Keeling, Va.

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**OUR VISIT TO THE WEST COAST
IN 1968**

In the Spring of 1968 I received an invitation to visit the Three Day Meeting in the state of Washington.

On August 7th my wife and I left for the Northwest, arriving in La Grande, Oregon, about 2 A. M. on the following Saturday morning. We were met at the station by Brother and Sister Lloyd Spikes and conveyed to their home in Elgin, Oregon. After sleeping for a few hours we left for the meeting at Naches, Washington, arriving for the service at eleven A. M. It was soul-refreshing to meet again with the lovely members and friends, as we had visited these brethren twice before. These churches are served by our dear

yoke-fellow in the ministry, Elder Attebery, of Hermiston, Oregon. Elder Attebery is a highly esteemed minister, sound in the faith and faithful to the churches of Washington and Oregon. It was heart warming to again meet with him and those associated with him.

The service was held in the Grange Hall both Saturday and Sunday. Lunch was served both days; and morning and evening services were held both days. They are few in number but manifest a faithfulness that belongs to the Lord's people. The Spirituality of these lovely brethren and friends in listening to the service and singing the songs of Zion, was heart-warming.

The next weekend was their three-day meeting time at Mossy Rock, Washington. They have recently erected a new meeting house, where the services were held the three days. Here we met with members from Portland, Washington; Elgin, Oregon; Naches, Washington; and the local church at Mossy Rock. There were some there from a distance of five hundred miles. We visited one night in the home of Sister D. C. Davis, widow of Elder D. C. Davis; and one night with Sister Vernie Schoonover, of Morton, Washington.

Here we met with Brother and Sister John Simpson, Sister Mildred Simpson and husband, Sister Maude Schwartz, Mabel Schliesmayer, Sister Josie Mitchell, Norma L. Martin, Brother and Sister Bert Knox, Sister Carl Jansen, Mr. and Mrs. Wm. O. Hall, Sister C. A. Halstead, Sister Beatrice Haan, Brother and Sister Will Casey, Sister Daisy Baker, Brother Wesley Bond, Brother and Sister Spikes, and Brother Ben Preston of Oregon, and Sister Opal Hunting of Washington; and other friends.

Many times during the long trip out, which covered about three thousand miles, questions would arise in my mind as to whether the Lord had sent me, or whether I was running without tidings; and often it caused a great searching of heart. While speaking on Satur-

day of the three-day meeting from the text, "Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him, and given him a name which is above every name," and speaking of our need as His people to have the same mind He had in him, who being in the form of God and thought it not robbery to be equal with God, yet bowed the heavens and came down to our low estate, and took upon him the form of a servant, and took not the nature of angels, but the seed of Abraham, and redeemed us from the curse of the law by paying our debt of sin that we could not pay; when suddenly while speaking I felt very deeply that God in His providence had sent me among these lovely people again; and the feeling was so strong that I paused and mentioned the fact.

The following week we visited with Elder Attebery and Sister Attebery in their home; and in the home of Sister Brown at Chatteroy, Washington, where we had a spiritual visit in singing and discussing the word of God.

The fourth weekend in August, meetings were held Saturday and Sunday near Elgin, Oregon. Here we met with Brother and Sister Burch, Sister Elva Spikes, Brother Wesley Bond, of the local church, and most of the members of the other churches. Here again we met with members and friends from two to five hundred miles.

On Sunday after service Brother Ben Preston manifested a desire for membership in the church. The brethren had looked for him to come for many years; and I question that there was a dry eye in the house as he stood before the church and told of the dealings of the dear Lord with him. He was gladly re-

ceived, and Elder Attebery requested that I perform the ordinance of baptism.

When we met at the small river that flows through Elgin, Oregon, Deacon Lloyd Spikes' wife presented herself for membership, and amid much rejoicing was received and baptized.

Sunday evening about seven o'clock we left by train for home. Many of the members and friends went with us to the station, and amid tears both of joy and sorrow we left them standing by as the train moved out. We can yet picture our dear beloved yokefellow in the ministry, Elder Attebery, whom we have learned to love so much for Jesus' sake, and his wife and the others, waving us farewell as we moved for home.

After three nights and part of three days, we arrived home safely, with many, many precious memories of God's abounding grace and mercy.

D. V. Spangler

EDITORIAL

THE SEVEN CHURCHES OF ASIA

One of my yokefellows in the ministry of Jesus Christ has requested that I write on this subject. His inquiries are so vital that for me to confine my remarks to one article would be out of the question. I will, as blessed of God, notice each one of the churches in sequence.

In the outset, let me say that I think the brother should have answered his own request, for I feel sure that he has been exercised and deeply concerned about the things spoken. Nevertheless, I attempt to write as requested, leaving the issue in the hands of Him that holds the destiny of all things in His hands.

I have written some along this line in days that are past and gone, but I will ignore that and deal with the situation as being something new. I will forget what all of the commentators have said; I will endeavor to forget what my brethren may say in criticism

about what I say; I will beg for grace, as given grace, to not know any man after the flesh. Maybe I am mistaken, but I think that I have ceased to be too concerned about private interpretations of the Scriptures, about preconceived ideas and notions about those same Scriptures, and the consequences that will befall me if I do not follow that path. Maybe I am mistaken, but I think that I desire to preach and write Jesus as the way to heaven. I am sure that I will not have much evidence that a man will ever get there, unless that he is on the way now. It is of the utmost importance that we be right now. It is of the utmost importance that we be a follower of Christ today.

The book of Revelation has been called a mystery. I am sure that it is not so to those to whom it is sent. It is hard to accept God's way. The disciples desired to know why the Saviour spoke in parables, and our lack of hearing ears have caused us to find fault with the book instead of acknowledging our lack. To find understanding and comfort from this writing, we must have an ear with which to hear. It is sure and certain that if we have this kind of an ear that this writing will not be complicated.

It seems that the whole book was addressed to the seven churches of Asia. God has been pleased to send men into every aspect of the Christian's work. Each of them have had special qualifications to that end. To Paul was given the calling and training to minister to the Gentiles; to John was given the calling and training for the great work that comes from the Isle of Patmos. To say that each of them could have served as well in the other places, is to have a more vivid imagination than I have.

Another thought that we hear much about is that the whole thing is prophetic. We should remember that the command to write covered things which he had seen as well as it covered the things that existed and the things that were to come. There is little, if any,

doubt that any portion of the Revelation covered any other matters than those connected with these seven churches. If all Scripture is given to the man of God, who will be able to say that any portion of this is not pertinent to our welfare? If *any* of it pertains to us; if our welfare is related to this, then it follows that all of it pertains to us. We hear, at times, that those entreaties, commands, threatenings do not belong to us. If this portion does not belong to us, it is a death knell to say so, for when we say it, we are saying that we do not have hearing ears, and that we are not men of God. Furthermore, if some man has authority to tell us that this does not belong to us, what particular way does that differ from the rankest Catholicism? And if he can tell us what belongs to us, and that is the policy of Primitive Baptists, then by all means let us join the ecumenical crowd, for we have a shorter distance back to Rome than any of the fledgeling Protestants.

"John to the seven churches which are in Asia: Grace be unto you, and peace, from him which 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 of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and His Father; to him be glory and dominion for ever and ever. Amen." (Rev. 1:4, 6) Now that is the essence of the whole Johnanine testimony, and it all is to seven churches, and it all is to us, and it means to us what it meant to them, but, in both cases, it only concerned those that had hearing ears.

"Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience,

and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." (Rev. 2:1, 7)

What was said to this church can often be said about any of the churches of Christ in this day and age. In fact, the seven churches mentioned show forth the complete charge to the militant church as a whole. If this conclusion is not correct, to wit, that it is a message for the churches in all ages, then we do not have a message like unto this, and the concern of our young brother about these scriptures is uncalled for and unneeded. Other churches had an early existence as well as these; other churches were afflicted with heresy and evil surmisings. The churches of Judea, and Corinth, and Phillipi, and Thessalonica, all, all, were beset by difficulties on every hand. Their difficulties were as acute as any that were found in the seven churches of Asia. It has been said that nothing significant was meant by the number seven. Then why use it at all? With all the many churches that certainly were tormented by tormenting spirits, why did the One whose eyes were a flaming fire, thus knowing the need of all, why, I say, did He not send a message to at least eight? Suffice it to say, that the conditions in these churches are in ours; suffice it to note that a cure for

their sorrow was given, but all of them have been removed, signifying that they did not have ears to hear. Have we?

The Lord Jesus Christ has ever walked in the midst of the churches. Only the love of God manifested the glorious walk among his people. This walk originated in the mind of God, and it has been made manifest often down the ages. (Dan. 3:25; John 8:56; I Cor. 10:4) The hold that he had upon the seven stars is more than men can ever understand. How many times, how many times, he held to Paul after he had been called to minister at Ephesus and other places. These stars need holding, they need to be held in the hand of One that holds all things by the word of his power.

This walk of Christ is another wonder to the children of God. He walks in the midst of the church, even though at times she is not aware of it. (Luke 24:15, 17) When she travels through the fire of persecution, He walks in her midst.

Christ knows his church. "I know thy works" sets him forth as the omniscient Son of God, as the dear Husbandman of the Vineyard of the Lord. She was not indifferent to good works. There was not any idleness found in her. Much is found to commend in this church. She was looking well to her household. (Prov. 31:27) She had many labors; she had patience as she labored, and even with those that labored not; she bore her burdens, knowing that He who had called her to this warfare was able to sustain her in the conflict. One of the most beautiful features of this church was her hatred of evil ways. She could not bear to shelter an evil doer. Let he or she that thinks smuggling and covering up tale bearers, whoremongers, liars, covetous members, drinking Baptists, gamblers, adulterers, and fornicators, is permissible, remember that Ephesus hated all such. If we have ears to hear, this is addressed to us, even if two thousand

years have lapsed since it was given. This laboring has been for Jesus' sake, those that are witnesses for the truth are looking to Him as they run the race. As long as they are running for Jesus' sake they will consider Christ as having endured such contradiction of sinners against himself, but if the running of the race, if the labor of love ceases to be to His name's honor and glory, there will be a growing weary with Christ, with the race, with the labor, and fainting comes. What unity there is between this charge of the Saviour and the charge of Paul. Be not weary in well doing for in due season we shall reap, if we faint not, (Gal. 6:9)

Christ did have something against them. It was not because of a lack in zeal, in good works, in patience, in bearing burdens, in hating evil, in all these things they were likened unto a faithful steward. They had left their first love. They had fallen. There has never been a case of an heir of promise ceasing to be an heir; there has never been a case of a child of God ceasing to be a child and becoming a child of Satan, but there are at least two cases where brethren fell. The church at Galatia did say that they were justified by the law, therefore, says Paul, they had fallen from grace. From time to time I have heard lovely brethren say (not in a lovely manner, but) rather heatedly, that there was not such a thing as falling from grace, when Paul was inspired to write a whole letter to a fallen church; and the Saviour, the Lord Jesus Christ, tells the church at Ephesus that she had fallen. Some of these closing of eyes to the Scriptures, some of the bitter denunciations of those that we serve because of our quoting the pure and unadulterated written word of God, causes deep concern and much anxiety.

At one time this church had not fallen. At that time the Lord had nothing against her. Certainly, up until Paul bid them farewell, they had not fallen, but before he left them he told them of what was coming. Now, some

years later, the things that Paul said would come, have now come. This church has now fallen; she has now turned her back on the work of the sovereign work of the Spirit in making perfect the saints of God. Paul's letter to Ephesus does not show them fallen, but John's testimony shows that they did fall.

The eyes of the Lord are piercing. They are as a flaming fire, seeing, not only *what* we do, but *why* we do it. As He walks, he talks; as He comforts, he rebukes; as he commends the faithfulness, he gives sharp reproof of forgetfulness. Have you been negligent? Have you been forgetful? Have you been unmindful of His mercies? Ah, yes, this leanness, this lack of the intense love of earlier days, how sore it becomes. Gaze on the scene, dear reader, travel with Ephesus in her early love and her fallen condition, and listen closely as the One shepherd walks among her. Do you remember how vivid former years are visualized as He calls you to remember? Did it astonish you when He said, Remember thou art fallen? Did you hang your head in shame, acknowledging His charge as being true? Or did you go heedlessly on, tossing your head and saying that there is not such a thing as falling; there is not such a thing as being out of grace. Oh, how awful! To say that we are always in grace is to charge our sins on grace; to say that I have no remembrance of any fall, is as serious as Peter saying, "I will never leave thee nor forsake thee."

The only way that a fallen church or a fallen saint will ever be back in the much desired state of having done all things faithful is by way of repentance. Repentance is a gift of God, wrought in us by the effectual workings of God's grace, but none of my readers will ever find where any writer indulged in "waiting till God drags you to repent" for that doctrine is just as repulsive as saying that the natural man understands the things of the Spirit. Peace

is given us by Jesus Christ. Rest comes only after a cessation of labor. Repentance is a gift of God. All of this is true, but we are commanded to strive for peace; we are commanded to labor for the rest that we will never get until we quit laboring; we are commanded time and again to repent. (Rom. 15:30, 33; Heb. 4:10, 11; Mark 6:12)

Sometimes we have had trouble in our churches by those that repented, but no change was seen in their daily lives. As noted elsewhere, liars are not to be sheltered in the kingdom of heaven. The fowls may come and get on the mustard tree limbs but that does not put them in the tree. (See Mat. 13:32) Men may say things from the lips but it does not go deeper within. She was commanded in this case to remember, to repent, to do the first works. If this is not done, there will be a quick coming to that church or that individual. There will be a quick removal of the candlestick out his place. Only repentance is given her as the cure or restoration of that.

Much speculation has been had about the Nicolaitanes as to who they were. Why? The important thing is that the walking Saviour hates them. Speculation has been rife that they were people that believed in unconditional predestination of all things. Since God is a Sovereign Ruler, never changing towards those that were chosen in Christ, never learning anything, never forgetting anything, seeing all things in the realm of his church (and she is in every nation and kindred and tongue), we are well assured that He does not hate that which testifies concerning Himself. Prying into the imaginative illusions of the natural mind is not glorifying to God nor comforting to His vessels of mercy. All that I have any authority to expound is that they were a hateful, heretical, baneful people, and that my Saviour hated them. They hated them at Ephesus because like begets like; they followed in His steps.

Once again, at the expense of being trite, let us repeat with the Saviour

that only those with hearing ears can hear and receive these special instructions. These that hear are moving forward to perfection. The Lord is working mightily to them, enabling them to overcome. This is grace salvation, this is the answer to Paul's prayer in behalf of the Hebrews. "Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and forever. Amen." (Heb. 13:20, 21) Salvation by grace is a doctrine that the saints love, and their Saviour loves it. They do not love the ungodly thought of us doing ungodliness by grace, and their Saviour does not love it. They do not like falling, and their cry is for mercy. It is Christ that they come to, He having loved them with an everlasting love, making manifest that love by dying for them, and for being set for their fall, (but not the cause of their fall) and for their rising again to serve him in newness of life.

What a precious boon it is that another witness has told the churches of the unspeakable gift of all things that pertain to life and godliness, (2 Pet. 1:3), and that this includes anything and everything that is needed for this, as well as all others, including the poor wayfaring, destitute, (in themselves) churches of today, to overcome any tendency to weakness in leaving the principles of grace, in leaving the many lo heres and lo theres with which a weak and tender branch comes in contact, and in abiding in the true vine and bringing forth fruit to His name's honor and glory. Too, this given full supplies will cause this church, any church, any individual, to overcome every hateful way, with the espouser of that way, and such fulness will enable us all to turn away from false ways, hateful ways, and walk in the living way.

W. D. G.

VOICES OF THE PAST
 "He being dead yet speaketh"

Floris, Davis Co., Iowa, March 20, 1876.

Mr. Beebe: — I desire to know the meaning of Mark xvi. 16-18, especially the signs that shall follow them that believe. I wish you to explain these three verses in your next paper, and oblige,

John P. Thompson

REPLY

The commission given in the fifteenth verse was unto the eleven apostles, to whom Jesus appeared after his resurrection, and immediately before he ascended up into heaven; and he said unto them, namely, the eleven disciples, while they sat at meat, "Go ye into all the world, and preach the gospel to every creature." Previously to this they were forbidden to go among the Gentiles, or into any city of the Samaritans; but now that Christ was raised from the dead, and from under the law which he came in the flesh to fulfill, having finished the work which the Father had given him to do, he is exalted far above all principality and power, for to give repentance unto Israel, and remission of sins. He said to these same apostles, at this time, "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 to the end of the world, Amen." — Matt. xxvii. 19, 20. And in John xvii. 1, 2, "He lifted his eyes to heaven, and said, 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."

Now the restriction by which their preaching had been limited to the lost sheep of Israel, was no longer to limit the field of their labor, because he had now removed the wall of partition

which had separated Israel from all other nations, and his mediatorial power over all flesh had come, they were commanded to, Go, therefore, and teach all nations; or, as recorded by Mark, Go into all the world, and preach the gospel to every creature; but not until they should be endowed with power from on high, which endowment they received when the day of Pentecost had fully come.

As even the apostles had no power to quicken, or save those unto whom they preached, nor even to know who of all the nations unto whom they preached were the redeemed people, whom God had given to his Son, this evidence should inform them conclusively, "He that believeth and is baptized, shall be saved." Faith in the Son of God, and obedience to him, are still the evidence by which God's saved people are and shall be known to the apostolic church. This is the work of God that they should believe on Jesus Christ whom he hath sent, and as faith is the gift of God, and the fruit of the Spirit, it is therefore affirmed that whosoever believeth on him hath everlasting life, and shall not come into condemnation, but is passed from death unto life, and therefore shall be saved. And as living faith is productive of good works, so baptism is a manifestation of saving faith, showing that God worketh in them to will and to do of his own good pleasure. And these signs shall follow them that believe. It has been suggested, that if it be meant that all who believe shall be baptized, it must also be meant that they should also perform all the signs which are to follow. But a more careful reading will show that the signs are to follow them that believe, whether they be baptized or not. By reading the Acts of the apostles, and their several epistles to the churches, we shall see that the signs mentioned in our text did, in many cases, follow literally. The special gifts of the Holy Ghost did follow in attestation of the holy calling and divine qualifications of

the apostles of the Lamb, to whom this promise was made; and those who, by the laying on of the apostles' hands, did receive these special and particular gifts. But these gifts of miracles were not given, even in the apostles' days, to all believers who were baptized; for there were in the churches those who, though having other gifts for edification of the body, had no part nor lot in the matter. One indeed seemed earnestly to covet it, and offered money to buy it, but was sharply rebuked by Peter, for the thought of his heart, which on that subject was not right in the sight of God.

These signs did follow just as our Lord said they should, and his saying was fulfilled to the letter. But as all signs have some definite signification, as when the fig tree blossoms, it is a sign that summer is near, so these wonderful works which should be performed in Jesus' name were signs; not only that those who believed the word as preached by the apostles, were those unto whom it was given on the behalf of Christ to believe on him, but also that he was with them alway, for he had said to them, "Without me, ye can do nothing."

Let it also be observed that these signs, of casting out devils, speaking with tongues, healing the sick, &c., were to follow in his name; not like the signs performed by the magicians before Pharaoh, by enchantment, or by human power. When Peter and John had said to the poor, helpless, lame man, "In the name of Jesus Christ of Nazareth, rise up and walk," the people were astonished. And when Peter saw it he answered unto the people, "Why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" He declared that it was by the name of Jesus, whom they had put to death, whom God had raised from the dead, "And his name, through faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given

him this perfect soundness in the presence of you all." — Acts iii. 6, 16.

In his name, means by his power, by his command; for his name is above every name, and God will not hold them guiltless who dare to take his sacred name in vain. But all the saints have a vital interest in his name, and he has sealed it upon them, and in it they have a strong tower into which they run and find safety.

In a spiritual application these signs do even now follow those who have the faith of God's elect. Even devils are subject to them through his name. And by virtue of his name a new song is put in their mouth, and they are enabled to speak in a language peculiar to those who truly do believe the gospel as preached by the apostles of the Lamb. The Ashdod language, which was once their dialect, has now become a senseless jargon to them, and the pure language which God has turned to his people is their medium of communication. They take up serpents, especially such as John the Baptist refused to baptize, and even lay their hand upon the cockatrices' den, without being hurt, and they are astonishingly preserved from deadly poisons, and their fervent, effectual prayer shall be heard for the sick. They shall anoint the sick with the unction which they have received from the Holy One, and they shall recover.

Although these special gifts, as signs, in their literal application were given specially to the apostles, they shall follow in their spiritual application those who believe through their word, for all who are true believers were added to the apostles. The apostles were the constituents of the church in her gospel organization, and their names are in the twelve foundations of the holy city, (Rev. xxi. 14,) and God has added *unto them* such as shall be saved; and they are built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone.

(Editorial by Elder Gilbert Beebe July 1, 1876.)

OBITUARIES

ELDER H. G. BROWN

It is indeed with a sad and heavy heart that I undertake to record the death of our beloved pastor, Elder H. G. Brown, who passed away Thursday, November 28, 1968. Elder Brown was ordained a minister of the gospel in May, 1943, and was called by the First Primitive Baptist Church of Memphis, Tenn., as pastor immediately. He went in and out before us for over twenty-five years; which is longer than most of the members at the present time have been members of this church.

Elder Brown loved to talk on the Scriptures, either from the stand or in private conversation. The writer has spent many pleasant hours in his company. We feel that truly a father in Israel has fallen in his passing from the shores of time. His gentle manner and humble character endeared him to all who knew him as pastor, minister or friend. He set forth the doctrine of God our Saviour in such a manner that even though one may disagree with him, they must admit that he had a "thus saith the Lord" for his position in the matter.

We, the members of the church, mourn Elder Brown's passing, but feel truly thankful unto God for this gift that was bestowed upon us for these many years. He was a pastor in every sense of the word, and one who taught by example the principle of love. He was a person altogether lovely to those to whom he ministered, as well as to those who knew him as a kind and gentle man.

We pray that God will reconcile us unto his will in this and all other matters, and that He will bless us to continue to dwell together in peace and love for one another. May we be blessed to follow the example which Elder Brown demonstrated while in our midst; and may we always desire and pray for the welfare of our brethren, as for ourselves. This was his manner, and was the principle theme of his preaching, praying and careful consideration of everyone concerned in all matters.

We will long remember this able and gifted pastor as we travel the journey of this life; and his memory will ever be pleasant and precious to our minds. Our hope and prayer unto God is that we will all be gathered together again, to sing praises to our Heavenly Father when we, as Elder Brown has done, shall have finished our earthly course. Then we will be parted no more from the joy and fellowship of the communion of saints, which is our whole desire, if we know our hearts.

Written by order of the Church while assembled in conference.

Richard H. Campbell, Clerk

MRS. JAMES H. MALOY

Mrs. Maloy died in a Geneva Hospital after a short illness, February 4, 1969; aged 84 years. She was the widow of the late Deacon J. H. Maloy of Traveler's Rest Primitive Baptist Church, and had been a faithful member of that church since 1914, and was known far and wide for her devotion to her church. Her parents were J. O. Morgan and wife who had lived in Samson, Alabama for sixty-one years.

Funeral services were conducted at her beloved church February 6th, with Elders Ivey Watson and J. J. Collins in charge; using as a theme Revelation 7:7-15, "Washed their robes and made them white in the blood of the Lamb."

She lived a remarkable life. She had three sons: Ernest S., of Samson; J. T., of Enterprise; and Travis, of San Diego, Calif.; four daughters: Mrs. Grady Dunn and Miss Reva Merle, of Samson; Mrs. Charles Pridgen, Freeport, Fla., and Mrs. W. J. Eason, deceased; twenty-one grandchildren and twenty-eight great grandchildren. Grandsons served as pallbearers. Interment was in Traveler's Rest Cemetery. Her family is one of the most prominent in this section, and she will be sadly missed among the Primitive Baptists.

J. J. Collins

WESLEY G. THOMPSON

Mr. Wesley G. Thompson, aged seventy-three years, passed away July 25, 1968. He is survived by his wife, Anna; two sons, Wesley and John, and their wives, and seven grandchildren. He was gifted and prosperous in business, and many, both in the church and surrounding countryside, could testify to his unobtrusive generosity. He truly lived according to Christ's precept, "Let not thy left hand know what thy right hand doeth."

We loved him dearly, not only for his kindness to us, but for the loving attitude he showed toward us. He proved his love to the church and the people of God by his regular attendance at our meetings at Duart, and sometimes elsewhere; and his willingness to contribute when help was needed.

He passed away rather suddenly, but said some sweet things at the last, which were a great comfort to his family as well as to us. We all sorely miss him, but we believe he is in the Paradise of God. His funeral service was held in their commodious home by his pastor, Elder George Ruston, assisted by Elder Alex McColl. Elder Ruston spoke from Philippians 4:4. Interment was in the nearby cemetery.

Sister Esther Ruston

SISTER MINERVA McLEAN

Sister Minerva McLean, widow of Frank McLean, passed away in her seventy-eighth year on November 28, 1968. She had led a very self-sacrificing life, caring for several of her husband's relatives as long as they lived. She and her husband raised a lovely family: four boys and one girl; and all regularly attended Ekfrid, Ontario, meetings as long as they were at home. It was their delight to entertain church friends in their home. After some time her husband developed a very trying affliction, and she tenderly cared for him several years until the Lord took him home.

She was baptized by her pastor, Elder George Ruston, in 1955, and was ever a faithful member and beloved friend. After some years she was terribly injured in an automobile accident, but, miraculously it seemed, she recovered sufficiently to attend meetings. After a while the results of it became evident again, so it was necessary for her to go to a nursing home, where she gradually failed until the Lord took her to her heavenly home.

Her funeral service was conducted by her pastor in the Ekfrid Meeting House, using as a text Revelation 14:13. Interment was in the adjoining cemetery. We dearly loved her, and she is missed very much.

Sister Esther Ruston

BROTHER PHILIP SCHLEIHAUF

Brother Philip Schleihauf passed away March 18, 1969. He was married to Janet Pollard, a granddaughter of Elder William Pollard. They told us it was impressed on both their minds to be baptized, but before they could speak to the church she became ill, and died after a lingering illness. He still had the desire to be baptized, and told his experience to the church, and was baptized May 23, 1965.

He enjoyed the meetings for a while until his health failed; and his daughter, Byrl, tenderly cared for him. He also left three sons and several grandchildren.

His pastor, Elder George Ruston, preached his funeral sermon from Revelation 14:13. He was interred in West Lorne Cemetery by the side of his wife on his eighty-third birthday. We dearly loved him as one of the dear Lord's little ones.

Sister Esther Ruston

SISTER FLOSSIE BISHOP

Sister Flossie Bishop, widow of George Bishop, passed away October 10, 1968, aged eighty-four years. She had always attended meeting faithfully, and was baptized by her pastor, Elder George Ruston, thirty years ago. She was one of the most spiritually minded persons we ever knew; and many enjoyed talking with her on the Scriptures.

She suffered a stroke and was laid aside for several years before her death. She was tenderly cared for by relatives until it became necessary for her to be put in a nursing home in Strathroy, Ontario, where she still received excellent care.

She is survived by one brother, Arthur Lavitz, who was unable to attend her funeral on account of age and distance; also by several nephews and nieces.

Her funeral service was conducted by her pastor, Elder George Ruston, who spoke from Revelation 14:13, assisted by Elder Alex McColl and Pastor E. J. Knight, a Strict Baptist minister from Grand Rapids, Michigan. Interment was in Alvinston Cemetery, Ontario.

Written by one who dearly loved her in the Lord.

Sister Esther Ruston

ELISHA F. BRYANT

Brother Elisha F. Bryant was born April 24, 1895 and departed this life October 16, 1968 at the age of 73 years.

He was the son of the late John W. and Sarah Adeline Akers Bryant of Patrick County, Virginia. He was married to Miss Beulah Jamerson of Patrick County on September 14, 1919.

To this union were born two sons, J. Nelson Bryant of Bassett and R. Randolph Bryant of Fieldale, Route 1; one brother, Floyd H. Bryant of Fieldale; three sisters, Mrs. H. A. Byrd and Mrs. D. A. Turner both of Fieldale and Mrs. G. F. Thomasson of Bassett. Also, four grandchildren remain.

Brother Bryant was a Veteran of World War I, and was a faithful member of Union Primitive Baptist Church and attended the meetings as long as his health permitted. He was a firm believer in the doctrine of predestination and election. He often talked of the goodness and mercies of God.

His funeral was conducted at Collins Funeral Home in Collinsville by his Pastor Elder Leonard Brammer and Elder R. A. May, with a large crowd in attendance. He was laid to rest in Roselawn Burial Park by the side of his beloved wife, Sister Beulah Bryant, who departed from this life December 29, 1967.

May God richly bless and comfort his fam-

ily and the Church at Union and cause them to be submissive to his will.

Written by a sister in hope,
Clora S. Akers

RESOLUTION OF RESPECT

In accordance to a request of the Robersonville Primitive Baptist Church, I, the Lord willing, will attempt to pen a few lines in memory of our departed and beloved sister, Sister Vada Andrews Manning.

Sister Manning entered this life on August 15, 1879, and was called home on December 10, 1968, thus making her stay upon this earth 89 years, 3 months, and 26 days. She was the daughter of the late Samuel L. and Liza Briley Andrews and the widow of the late Joseph R. Manning.

Sister Manning united with the church at Robersonville on the fourth Saturday in May, 1911, thus holding membership with the church over 57 years. It was indeed an inspiration to the writer, her fellow brethren and sisters, and her friends to have known this dear sister and to have been blessed to observe the manifestation of God's love within her heart and soul as she was so ably blessed to express in her everyday walk of life.

The church at Robersonville grieves over their loss, but we have a precious hope our loss is our dear sister's eternal gain. Sister Manning was a firm believer in salvation by grace and professed a hope in an all wise, all powerful, and merciful God. She desired to extol all honor and praise to God for the blessings she felt to have received from his bountiful hands of love and mercy.

Surviving are two sons, Harold L. and Elton W. Manning, a sister, Miss Selma Andrews, seven grandchildren, seventeen great grandchildren, and two great great grandchildren. To the family we extend our heartfelt sympathy and may you be comforted by the comforting spirit of our Lord is our prayer.

Her funeral was conducted in the Robersonville Primitive Baptist Church by Elders I. S. Connor, E. C. Harrison, and W. E. Grimes. Interment was in the family plot in the old Robersonville Cemetery beneath a mound of beautiful flowers, a token of the esteem in which she was held.

RESOLVED: That a copy be placed on the church record, a copy be sent to the family, and a copy be sent to *Zion's Landmark*, *Old Faith Contender* and, *Signs of the Times* for publication.

Done by order of conference first Saturday in January, 1969.

Elder I. S. Connor, Moderator
Johnny Ray Gardner, Committee

WILLIAM ALLEN REAVES

William Allen Reaves was born July 11, 1899, in Cumberland County, North Carolina, and passed away January 17, 1969. He is survived by his wife, Lora Hutchins Reaves, and a sister, Mrs. Ida Smith, of Durham, North Carolina.

His funeral was conducted by Elder T. F. Adams at Hall-Wynne Funeral Chapel in Durham and his body was interred in the cemetery at Willow Springs Primitive Baptist Church.

He received a hope in the Lord when a very young man. On February 16, 1919 he was received into the fellowship of the church at Durham, North Carolina where he remained a faithful member until his death. Brother Reaves possessed a gentle, trusting nature and his life was graced with that peculiar combination of faith and humble dignity which the Lord gives only to His people.

We remember that Paul wrote to the churches of Galatia: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

This is more expressive of Brother Reaves' life than anything we could say.

Submitted by request,
Catherine M. Copley

MRS. ENA FLETCHER

Mrs. Ena Fletcher was born November 30, 1885, a daughter of Deacon and Mrs. D. H. Campbell. She was married to Hector Fletcher October 28, 1922, by Elder J. B. Slauson; and passed away July 1, 1968, aged 79 years. She is survived by her husband; one son, Campbell, and his wife and their three children, who shared the home at Lobo; also by one daughter, Gladys, her husband and their four children in Saskatchewan.

She was very afflicted for some years, being quite incapacitated for doing any work, but was able to get around with help until awhile before her death. She received most loving, tender care from her husband and son and his wife and children. She naturally had a very sweet disposition, and was very much beloved. She must have had spiritual comfort, as one day when we called to see her, she seemed so happy in spite of her physical affliction, and said, "I was sitting here thinking that the lines are fallen unto me in pleasant places; yea, I have a goodly heritage." (Psalm 16:6)

Although she never felt worthy to be a member of the church, she was always forward to entertain the brethren and friends, both in their homes and at Quarterly Meet-

ings, as long as her health permitted.

Her pastor, Elder George Ruston, conducted her funeral service at Strathroy, Ontario, speaking by request from the words in Psalm 17:5: "Hold up my goings in thy paths, that my footsteps slip not." Interment was in Poplar Hill Cemetery.

Sister Esther Ruston

MINNIE HOUSTON WHALEY

In loving memory of our dear sister in Christ, Mrs. Minnie Houston Whaley. She was born September 4, 1886, and died August 9, 1968.

She came before the church on July 10, 1910, and was received and baptized the fifth Sunday by Elder Gardner Bryan. She lived a very quiet and devoted life, and took everything quietly and patiently. We feel that Sister Whaley was at peace with God and all mankind when the great God of Heaven called her home, to await the great resurrection morning. We, the church at Sand Hill, cannot wish her back, for we feel that our loss is her eternal gain. We read that the tabernacle of God is with men and they shall be his people, and God himself shall be with them, and be their God, and there shall be no more death, neither sorrow nor crying, but singing and praising our great and wonderful Father forever and ever.

Sister Whaley leaves to mourn their loss, three girls and two boys, and a host of friends and relatives. She was laid to rest under a mound of beautiful flowers. At the time of her death her pastor was unable to attend the funeral, and Elder D. B. Stokes of Jacksonville, N. C. was called, and he was richly blessed to preach.

Done by order of conference at Sand Hill Primitive Baptist Church September 7, 1968.

L. L. Yopp, Moderator
Brantly Kennedy, Clerk
Written by Oscar Howard

SISTER BRUNETT C. POTTS

The subject of this notice was born in Rains County, Texas, May 12, 1870, and passed away January 8, 1969. She was the daughter of Mario and Lucinda Clifton, pioneer citizens of that area. She was married to the late J. W. Potts in 1886, who preceded her in death many years.

This noble departed sister, and I verily believe humble saint of God, was the mother of nine children; and during her lengthy widowhood underwent many sore trials and trying hardships. But her God and Saviour, we feel,

was her good and faithful keeper, keeping her meek, humble and faithful unto the end. This blessed assurance here affords us evidence to believe that He will be her everlasting portion in the sinless, painless state of glory. Blessed thought! Happy imperishable prospect!

Three of her nine children survive: Mrs. Amanda Pearson and Mrs. Kate Nix, of Emory, and Mrs. Rita Alexander, of Point, Texas. Also three grandchildren, six great grandchildren and eight great great grandchildren survive.

Funeral service was conducted by the writer, assisted by Mr. Frank Kemper, at the Baptist Church, Emory, Texas, January 9, 1969, with burial in Greenview Cemetery, Hopkins County. She had been a member of Mt. Zion Primitive Baptist Church, Cash, Texas, for many years, attending her meetings as long as she was able.

May God bless and comfort her loved ones in the passing of this noble soul, if it be His will.

Elder John Lee Smith
Spearsville, La. 71277

SISTER MARIE DRIVER

Sister Marie Driver was born at her father's farm home at Palmyra, Ontario, August 8, 1887. She was the second child, in a family of eight, born to Thomas L. Carey of Palmyra, and Effie MacLaren Carey, formerly of Clearville, Ontario.

On August 14, 1949, Sister Marie spoke to the Covenanted Baptist Church of Canada, was received and baptized by her pastor, Elder George Ruston, near Wallacetown at Lake Erie. She was of a very quiet disposition and a very faithful member, appearing to enjoy the fellowship of the church always.

On February 7, 1968, Sister Marie calmly deceased at her home in Ridgetown, Ontario, after a long period of ill health. Funeral services were conducted February 9th by Elder Ruston. She was interred in Trinity Cemetery, Howard Township, Kent County, beside her husband, Thomas Driver, who had pre-deceased her in Arizona, U. S. A. in May, 1920. They had gone to reside there, hoping to improve his very poor health.

Sister Marie is survived by a daughter, Mrs. Paul Kritz, of Cartier, Northern Ontario, and two sisters: Mrs. Clifford Sinclair, of Rodney, Ontario, and Mrs. Herbert Cockburn, of Weston, Ontario.

Sister Edna M. Turner

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 137

DANVILLE, VA., JUNE, 1969

NO. 6

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 6/69
IT EXPIRES WITH THIS ISSUE

Behold us Lord that we are vile
And burdened down with sin;
Depending on Amazing Grace
Eternity to win.

And tho' our sins be black as night,
Thou bid'st us to press on;
And holy love and friendship meet
Till we surround the throne.

Give strength and kind encouragement
To those along the way;
Thy precious and thy humble poor
That long to see the day.

Grace and eternal life, O Lord,
Be pleased to us impart;
Eternity is just at hand
With thee we will embark.

Wayne Mitchell
Smithfield, N. C.

HENRY RUSTON DIES SUDDENLY

Henry Ruston, aged forty-five, son of Elder and Sister George Ruston, was away from home at Warwick, Rhode Island, on a business trip to New Jersey. He phoned his wife at 10 P. M. April 15th; had turned back the bedding, then fell dead on the floor. When he did not arrive to give his speech next morning, a friend went to the hotel and found him where he had lain for twelve hours.

He leaves a lovely wife and two sons and a daughter. We have a sweet hope that the Lord has taken him to a better land; as he made

every effort to get to meetings, often driving with his family one to two hundred miles, having to rise very early. Several years ago he told me that he felt that the God in whom his father and I had such faith, had been watching over and caring for him all his life.

By his wife's wish, he was buried in our family plot in the cemetery by our Dunwich Meeting House. We know it must have been the Lord's time to take him, and we pray for resignation to His will.

Esther Ruston

"AS A VISIT OF A DEAR BROTHER"

Elgin, Oregon 97827

Dear Elder and Sister Spangler:

It is past time to renew our subscription . . . We look forward to the coming of the *Signs* as that of a visit of a dear brother in Christ.

We have postponed our renewal hoping that we would have a mind to write, but, alas, we are no more prepared of mind now than at the time of the expiration date. Though we feel ill-prepared, we shall endeavor to write a little of our meditations, trusting that God will so direct our mind that we shall say nothing amiss.

We have noted the many places in the Scriptures, the words, "As it is written;" "For it is written;" and "It came to pass," and cannot but associate these phrases with the fore-ordination and predestination of all things. To the world at large the doctrine of predestination is an awesome thing, for through their natural eyes they cannot view the Lord God as omnipotent — one who has ever known the end from the beginning; and who has declared himself to be I Am that I Am.

Dear Elder, we recall your quoting Exodus 12:41, "And it came to pass at the end of the four hundred and thirty

years, even the **selfsame day** it came to pass, that all the hosts of the Lord went out from the land of Egypt." Oh, how beautiful is this knowledge — to know that all things, times, and events are in His hand; for has He not declared, "To everything there is a season and a time to every purpose under the heaven." (Eccl. 3:1)

Isaiah 14:24 reads, "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." No, dear ones, the coming to pass of the purposes of God is not hung upon the thread of "by chance," but are rather anchored to the will and purpose of our almighty God, who declared the end from the beginning: so declaring in Isaiah 46:9-10, "Remember the former things of old: for I am God, and there is none else; I am God and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying my counsel shall stand, and I will do all my pleasure."

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness . . ." (2 Timothy 3:16) "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." (2 Peter 1:21)

Therefore, all the "as it is written," and "for it is written," scriptures hinge not upon the will of man, but upon the purposes and decrees of God. "And he gave unto Moses, when he had made an end of communing with him upon Mt. Sinai, two tables of testimony, tables of stone, **written with the finger of God.**" (Exodus 31:18)

Can we go to any less authority than God himself to establish his fore-ordination and predestination of his purpose? We think not. Here was the giving of the Old Covenant, to which the man of this world clings to today; but not so with the child of God, for it pleased God to give unto him a New Covenant: "For this is the covenant that I will make with the house of Israel after those

days, saith the Lord: I will put my laws into their mind and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me from the least to the greatest." (Hebrews 8:10, 11)

Dear ones, it seems the more we write to substantiate the power of God, and of His being of one mind and purpose, the more we are convinced that we could not cease writing until the scriptures would be quoted in their entirety. Therefore we shall lay the subject aside, and tell you that we are well . . . We were at Naches last Sunday and found Sister Mitchell able to come out after an illness. Sister Brown and Sister Halstead were down from Spokane, so had twenty in attendance . . .

In bonds of love,
Lloyd and Florence Spikes

ELDER WARREN TO SISTER DAVIS

Berlin, Md. 21811

Dear Sister Mary:

We want you to know that, though I do not write very much, we do think of you many times and have spoken of you several times in the last few days. I just mentioned a few minutes ago that I felt I should do a little visiting today but have about given it up because there is snow on the ground, and I do not feel very good either. My wife called my attention to the fact that I had some writing to do, so here I am in my feeble way trying to jot down a few words to one that we would be so glad to see once more; but that remains in the hands of a higher power. One year ago yesterday I underwent surgery in a Wilmington, Del. hospital and hope to be thankful that I am well as I am, though I do not feel very good at any time. I have heard several who have had the same trouble say that you will always have some trouble, but I believe I can say from my heart thank God I am as well as I am for I do get around to my

regular meetings. I mentioned that we would be glad to see you again but if we are never blessed in that way I am thinking of the words of the poet when he wrote "Bless be the tie that binds our hearts in christian love." Thus the poet has set forth in those few words the feelings of a people all over the world of like faith who have been taught the same truth, and by such have been made to love one another for the truth sake. I have often thought of that love which does not deal with the outward appearance of man but deals in the heart, giving his chosen ones here in this world a mind to love one another, not for their outward looks but for that which they believe, being of one mind in their belief of salvation by grace and grace alone.

My mind often goes back to days of yesteryear when we would meet together in homes, and there would be a dear old sister there whose face was wrinkled, but there was something back of those wrinkles that was far greater than the outward looks of any one. I could see a love she had for her brethren, and we had for her, that is far greater than any natural love. I am not saying this to reflect in any way on one's looks for I think that all of us like to look good outwardly, but it is my feeble way to express my feelings of that inward love that we have for others of like faith, which comes from the ETERNAL GOD who doeth all things well, — the God who in six days created the heavens and earth, the sea and all that in them is; and rested the seventh day. (Exodus 20:11) I believe that his (God's) work was a perfect work and that which he ordained from before the beginning of time is coming to pass just as he (God) purposed and planned it. I know that this poor worm of the dust often wonders about many things and would like to see it some other way, but, dear Sister, that to me is the desire of the flesh. When my mind is led back in the spirit, as I hope it is many times, I feel ashamed of my thoughts. Have you ever been there? If so then we have a mutual feeling about the matter and our hearts

go out to each other with the feeling of love for each other: that heart felt feeling that the world knows nothing about. I often think of what our blessed Lord said about these things being hid from the wise and prudent and revealed to babes. The world, I mean those that are not God's chosen people, will never understand these things for the teachings do not come, as I understand it, from the teachings of man, but the Lord and him alone.

I have often thought and mentioned in my remarks about babes, as I mentioned above. I mean an infant in its parent's arms only to set forth our weakness, for, when we see such, do we not see that just as the child has to depend on that parent, we are just as dependent upon our heavenly Father for all that we have or ever will have. Dear sister, I feel that you will agree that we are poor helpless creatures, and that at this moment, the breath we breathe is given to us; and what a wonderful blessing it is to be given a mind to feel, if only for a few brief moments, that there is the power of all powers who is taking care of all things. I often think why am I writing in this way. Have I ever experienced any of the things that I have mentioned? But then again, I hope so; for as I grow older and realize that the most of my life is in the past, I am hoping for a better land, one where all the tears; sorrows and cares will be wiped away, with rest for every one of his (God's) chosen people. I have heard it said, and I believe it to be so, that one has to be tired before he can rest. I have felt much more in the last few years that God has a purpose in all of the storms of life that he leads us through, to give us a mind to seek him (God) as our refuge for we know of no where else to go. Then I often think of the words of the poet.

'Tis a point I long to know;
Oft it causes anxious thoughts;
Do I love the Lord or no?
Am I his, or am I not?

The words of the poet above have been very fitting to me for a long time,

for I have felt to desire some evidence that I am a child of God; and it has caused me to have many anxious thoughts. I have thought so many times, "Do I love the Lord? Well the Bible says, we love him because he first loved us. Then am I his, or am I not?" I have never been able to know but I am hoping that I am. Now I do not believe that anyone knows that he is, for hope that is seen is not hope, for if you see it you have nothing to hope for. Of course there are some that see it in a different way but this is the way I see it.

Now if we are what we hope to be, I believe that you will agree with me once more, that it is for nothing that we have ever done or ever can do, but by the grace of God, his unmerited kindness. I hope I have been made to see that all of my works are vanity and even my thoughts, for I believe the Psalmist said, "The Lord knoweth our thoughts, that they are vanity."

Thus, Dear Sister, I would like to close these few remarks by summing up these few rambling words with these thoughts. Our love and fellowship for each other, our experience, our understanding, our hope for a better place when we are taken away from these mortal shores, is by the grace of God and that alone. For the poet has said again, "Without free grace, I know I'm lost."

My wife joins me with much love to one far away in body but close we feel in spirit.

In bonds of love and fellowship,
Authur R. Warren and Wife

KNOWS THERE IS NOTHING
HE CAN DO

Route 1 Box 279
Steens, Mississippi 39766

Dear Elder Spangler,

For sometime I have wanted to write you about my thoughts on Ephesians 1: 4, 5, "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."

I believe that this means that every-one of his children was chosen before the foundation of the world and not by any works done here on earth. I also believe that God predestinated every move made upon the face of his earth. God predestinated all things because they are for his purpose, and they are good in his eyes.

When Joseph was sold by his brethren this was evil in the eyes of them but it was for God's good will and glory. Joseph was sent to Egypt for the purpose of supplying food for the people in the seven years of famine. So what looks bad and evil is for his own good will and glory. Because what is taking place now has already taken place in God before the foundation of the world. Ecclesiastes 3:1: "To every thing there is a season and a time to every purpose under the heaven." Eccl. 3:15: "That which hath been is now and that which is to be hath already been; and God requireth that which is past."

I believe this means that everything is taking place at the time and season God purposed; and because of this I believe each and every man is just fulfilling his purpose here on earth.

I know this is a hard doctrine. I would like to be able to say that I know that I am a Christian. In John 14:6. "Jesus saith unto him I am the way, the truth and the life: No man cometh unto the Father but by me." John 6:44: "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 writing in John states that no man can just say I accept Christ and be saved.

I hope I believe the truth and that I am one of his chosen children; but for me to say I am one of the chosen children I just cannot do. I am just a youth in years, being 19 years old, but I was made to see that there was nothing that I could do to save my soul. I do not have any hard feeling against anyone else

about their belief because I believe they believe what they do because they cannot help it, just like I cannot help what I believe.

James McCool

“OVERCOME”

730 Kennedy
Duncanville, Texas 75116

Dear Editors:

May I share with you some of my meditations on the word “overcome,” primarily as it occurs in the writings of the apostle John? On some occasions and in some circles, this word has been abused and misused, it seems; may this attempt be rather for the edification of the Church of our Lord. The word translated “overcome” is also rendered “to conquer (Rev. 6:2);” “prevail (Rev. 5:5);” and to get the “victory (Matt. 12:20, I Cor. 15:53-57, I John 5:4, and Rev. 15:2).”

In the gospels the word occurs three times, and each time it is Christ, not man, doing the overcoming (Matt. 12:20, Lk. 11:22, and Jn. 16:33). Paul uses this word six times in I Cor. 15:54-57 — death is swallowed up in **victory**; O grave, where is thy **victory**? Thanks be to God, which GIVETH us the **victory** (i.e., the “overcoming”) **Through Jesus Christ our Lord**. The other three times are in Romans: Romans 3:4, which Paul quotes from Psalm 51:4 (where David is speaking of God overcoming in His judgment and justice); and Romans 12:21, **THE ONLY PLACE IN THE SCRIPTURES** the saint is actually, directly **told** to overcome — Be not overcome of evil, but overcome evil with good.”

Paul endorsed and used exhortation, but he certainly did not use scare-tactics. Exhortation is more than a harangue of commands and demands. Webster’s dictionary says primarily that exhortation is to incite (move to action, or urge on) by argument or advice, or to give warnings or advice; and exhortation is broad enough to include “language intended to encourage.” Nothing is more

encouraging than to be told of what Christ has done for poor sinners. On the other hand it is most discouraging to a weak and weary sinner to be told that he must be up and doing something if he expects anything from God.

It is sad and strange to see forgers of the law try to hammer out chains of bondage for the Lord’s people from this beautiful word, “overcome.” Think of this word a moment: to conquer and overcome death, hell and the grave, indwelling sin, the world, the flesh and the devil, and all because it pleased the Lord to give it to those in Christ Jesus by His free, sovereign, unmerited, unearned grace, to the end that He should receive all the worship, glory, adoration, honor and praise, world without end.

Now, to take such a beautiful thought and hammer out of it fetters for the legs of Christ’s sheep must certainly be the work of the harbinger of a conditional covenant. He will muddy the water and confuse the issue by **implying** that John (and through him, Christ) is continually exhorting everyone (“good” and bad,” spiritually alive or spiritually dead) to overcome; that this overcoming is the work of the creature in a manner separate and apart from the influences of divine grace; that this overcoming is entirely up to anyone’s “free will;” and that

“They can if they will,
They sha’n’t if they won’t,
They ought to, because
They’ll be damned if they don’t!”

Yet, who has ever heard a work-monger who could say when a person had done enough “good works” to overcome anything? What task-master of Pharaoh ever cried, “Enough”?

“‘Run, run and work,’ the law commands,
Yet finds me neither feet nor hands.
But sweeter news the gospel brings;
It bids me fly, and gives me wings!”

Let us now consider the apostle John’s language in I John and his record of Christ’s use of the word in the Revelation. Of over thirty times some form of this word is used in the New Testament, John uses it twenty-one times in these

two books.

What saith the scripture? Just exactly who **has** overcome? Young men have overcome; little children have overcome; believers have overcome (I John 2:13-14, 4:4 and 5:5). In Revelation 12:10 they are called, "our brethren." They have already overcome, not in and of themselves, but of God's grace, and in Christ Jesus.

Now, why and how have they overcome?

1. The primary reason given for their having overcome is, ". . . because greater is He that is in you, than he that is in the world (I John 4:4)." It is "Christ in you" which is "THE hope of glory (Col. 1:27)." Christ worketh effectually in His people (Eph. 3:20, 4:16 Gal. 2:8; Phil. 2:13) and secures most certainly the fact that they shall overcome. "Secured of grace's conquering reign, they **all shall conquer too.**"

2. "This is the victory which overcometh the world, even our faith (I John 5:4)," which is not of ourselves, it is the gift of God (Eph. 2:8), even the fruit of His Holy Spirit. (Gal. 5:22)

3. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (I John 5:5) And is not belief **given** to His people (Phil. 1:29)?

4. ". . . I wrote unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father . . . because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." (I John 2: 13-14) How knew they the Father, but by revelation through divine grace? "Neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him." (Matt. 11:27) How did they become strong? "It is God that girdeth me with strength," says David in Psalm 18:32, and they are strong in the Lord, and in the power of HIS might (Eph. 6:10), and certainly not in their own strength and might.

How was it that the Word of God abode in them? Christ said, "Abide in

me, and I in you," to those whom He later told, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, He may give it you." (Jn. 15:4,16) Does this sound as if abiding in Christ and Christ abiding with and in His people is contingent on the creature's will? I think not.

5. "They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. (Rev. 12:11) The blood of Christ is **the** procuring agent which secures these and all other spiritual blessings. The word of their testimony is one of these blessings given unto them by their Lord. "The preparations of the heart in man, and the answer of the tongue, is from the Lord." (Prov. 16:1) "I create the fruit of the lips . . . saith the Lord." (Isa. 57:19) Let no puny man think that his own personal eloquence will be the means of his overcoming; the word of their testimony must be and shall be (by God's predestinating grace) Jesus Christ, the Word of God.

The fact that they loved not their lives unto the death is **not** a means of their overcoming, but rather a result thereof. Love for Christ supplants love for one's own self. "We love Him because He first loved us." (I John 4:19) That is not only the sufficient reason; it is also **the motivating force**. An effect is not the cause of its own cause. "Loving not their lives unto the death" did not produce the overcoming; rather, because they **had** overcome (in Christ), the end result was that they loved Christ more than their natural lives.

Now that the overcomers have been more or less identified and the cause of their overcoming briefly stated, it might well be appropriate to point out that in Revelation, chapters two and three, and in chapter twenty-one, verse seven, the overcomers are given promises, and **not** commands, demands and threats that they "overcome, or else!"

"Comfort ye my people, saith your God," and Isaiah prophesied of Christ: "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary . . ." (Isa. 50:4) He does exactly that in Revelation two and three. "To him that overcometh will I give to eat of the tree of life." "He that overcometh shall not be hurt of the second death." "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in His throne." "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

What seasonable words to His weary ones! What beauty! What grace! "Grace is all they sing above!" God Himself effectually works all things necessary to cause and insure His people's overcoming and then gives such marvelous promises to them.

"Salvation, O melodious sound
To wretched (Rev. 3:17), dying men;
Salvation which from God proceeds
And leads to God again!"

I may not have any part or lot in this matter. Who could say they will not be overcome by evil if Christ has not undertaken for them? Further, if I were certain to be numbered among His children, yet, if he were the type of "saviour" that "turns his back on his disobedient children," (Thank the Lord that Jesus Christ is **not** that type!) as has been implied about Him, then I most certainly would have perished long ago. I see little evidence of my being in that vast army of overcomers, but I have this quiet confidence: Those for whom Christ bore the pains of Hell — whoever they are, wherever they are, every one of them, whether I am one of that number or not — they most assuredly **have** overcome all things and will, every one

of them, some day be seated with Christ on His throne.

One unworthy of God's grace,
C. C. Morris

HAS ASSURANCE WHILE SOJOURNING HERE

Smithfield, N. C.
Rt. 2,

Dear Elder Griffin:

I hope that I am thankful to God that we have precious brethren such as you and all the Editors of the **Signs**, who so earnestly contend for the doctrine of Election and Grace, as you brethren do.

It gives me sweet assurance while sojourning in this troublesome world that at least there are some that still declare boldly that God is able to save his children. Not only is able, but has saved them with an everlasting salvation, and is able to keep that which is his.

The modern world preaches a God that is not able to save unless you let him. My brethren, I cannot preach nor worship a God that is weak, and dependent on me to make a choice of an eternal nature. But I hope by God's grace to be enabled to preach and worship a God that loved his children so well that he left their salvation not up to chance, but chose them out of nature's darkness and brought them by love and grace into the marvelous light of his darling Son Jesus, who saved them eternally.

There are those who say that if the doctrine of election were true, that God would save you even if you didn't want to be saved. Well this is not true! I have never seen an Old Baptist that has not been made to go down on his knees and beg this great God for mercy, even when he knew that he did not deserve mercy. God shows his children what they are by nature — that they are hell-deserving sinners, and unless God saves them by his mercy, they are lost eternally.

Elder W. E. Turner is our pastor, and I have heard him preach so wonderfully that God didn't need our help, but that

we needed all our help from this God who holds the keys of death and hell in his hands. The world says that Old Baptists preach that what is to be will be, even if it never is. This is not true! We preach what is to be will be, and it is going to be because Israel's God has declared it to take place. He is the God that does his will in heaven and on earth, and none can stay his hand or question what He does.

I do not believe in a God that is a failure. I believe that if Jesus had died on Calvary's cross for me, and that then I would not accept him or let him come into my heart, that that would make Jesus a failure. He, my brethren, is the great Physician that has never lost a case. He is a sin curing Doctor, who doesn't just offer us a remedy to take if we will. He gives us the cure — and pays the bill. He paid the bill on Calvary for everyone of his children: because they had not wherewith to pay.

I have had my name with the O' Baptists since 1961, and it seems that I love them more as time goes on. But it seems that most of the time I feel as the poet did

"While sorrows encompass me round
And endless distresses I see,
Astonished I cry, can a mortal be found
Surrounded with troubles like me."

I hope that I have not taken up too much of your time. I wish to subscribe to the *Signs*. Am enclosing poems that I wrote not long back, for your consideration.

An unworthy brother in hope,
Wayne Mitchell

EXPERIENCE

1108 Wentworth Street
Reidsville, N. C.

Dear Brother Spangler:

With fear, the Lord willing, I will try to write something of my experience. I realize that without the love and grace of God this cannot be done.

As far back as I can remember, my dear mother carried me to Pleasant

Grove Primitive Baptist Church. There were very few times when the doors were open that we were not there. When I was about the age of ten, she joined the church and was baptized by Elder Alvis Stanfield. I was ashamed for my classmates and friends to know that she was a Primitive Baptist, and that I went to that church also.

I made up my mind then and there that when I grew up, I wanted something bigger and better, — a big church with an organ or piano, and all that went with it. When I married, my husband and I started going to a different denomination. One night at a tent revival I went down to the altar of prayer, thinking that this was what I had been seeking all the time. A voice came to me, saying, this is man made religion! I cried all the way home — so ashamed of what I had done. I didn't tell anyone, not even my parents; but someone told my father, and he said that when I was baptized he wanted to attend. I promised him I would let him know.

In a few days the pastor of the church where I was to join, came to see me. He asked when I wanted to be baptized, and I told him that I didn't know. He wanted to know what I meant, and I replied, Just what I said. I was not bothered with him anymore. I still was not satisfied and I kept going to different churches, seeking.

The Primitive Baptist Church is the only place I have ever found any comfort. I offered to the church at Pleasant Grove the third Sunday in April, 1968, and was accepted in love and fellowship, and baptized by Elder Donald Smith the following morning. I feel like I left something in the water that morning that had plagued me all my life. There are times that I travel very low in the valley, but, thanks to God above, there are times I view the mountain tops. If not deceived, I feel that Brother Donald is truly one of God's servants.

I had a dream before I joined the church, that I was to be baptized: my mother came out of the clouds dressed in white, and I never was so glad to see anyone. She took me by the hand, and

we walked down to the liquid grave. She then ascended back to heaven and all its glory.

My son, going on eighteen, attends church services with me every Sunday that I am blessed to attend. He will never know what a joy and comfort this is to me. I hope I am thankful to my Lord for this and every other blessing bestowed upon a sinner such as I. Come June, he will enter Chapel Hill Hospital for the third operation of a broken leg bone received four and one-half years ago. When you have a mind to pray, please remember my son, my husband and me in prayer.

During the recent illness and hospitalization of my father, Brother Donald Smith came to see him. Daddy told him that he had tried to pray for the Lord to have mercy on him, and desired that Bro. Donald pray for him. I have never heard a sweeter prayer uttered. I told daddy that I had felt for a long time he had a desire to join the church. His reply was, I am not good enough to join the church. I felt the same way when I asked for a home; and I feel so much of my time now so unworthy to walk among you, my dear Brethren. I know that if it be God's will, at His appointed time and place, he will join.

I have a hope that some day I will see my Saviour for myself and not another. Give my love to Sister Spangler.

A sister in Christ I hope,
Frances Cobb Oakley

EXPERIENCE

By the request of my daughters I will try to write a little of what I hope has been the dealings of the Lord with me. I am eighty four years old now and was very young when I first became in trouble over my sins, — something like 8 years old, from then until I was about 12 years old. Then in my teens I began to go out with young people and enjoyed going to dances. I couldn't dance but kept trying, and would go home and feel so condemned over it.

I was married at the age of 24. When

I was in my thirties my brothers and sisters were passing away, — one every year for seven years, and I was in mourning and felt it would be my time next, and I wasn't prepared to die. There was nothing I could do about it. I would often stay awake at night. My father was a Deacon in Republican Church and my mother was a member too, so I was raised to go to the Primitive Baptist Church. I was at an association in 1914 when Elder Issac Jones preached and his text was, "And He shewed me a pure river of water, clear as a crystal proceeding out from the Throne of God and the Lamb," and I surely did enjoy it. It was the first time I had feasted on the crumbs from the Master's table; and from then on I would go to church and shed tears when the preachers were preaching. It seemed they were telling my experience better than I could.

I remember being at a church where they preached outside and I feasted on the preaching; and when they were closing I leaned against a little knotty white oak bush for support. I was trembling; and I thought the members shone so they sparkled. One of the members came and put her arms around me and said, Come tell us what the Lord has done for you. I was surprised for I didn't think I had anything to go to the church with.

As time passed on I began to thirst for baptism. I craved to be baptized as if thirsting for a cold drink of water on a hot summer day. I wanted my husband to know how I felt but couldn't make it handy until one night I was stricken down with something like acute indigestion. My breath was cut off every few minutes and I couldn't speak. So between times I could speak I told my husband I wanted to be baptized. We had a doctor two nights to give me shots before I could get relief. I didn't get able to go to church that weekend but went the next month and offered myself to the church and was received and was baptized by Elder P. H. Johnson on the second Sunday in September, 1915.

I had heard of some being baptized

and coming out of the water so happy; but instead I brought home a heavy burden that lasted all the way from the water and all day Monday until about sundown. I milked my cows and went down to carry my milk to the spring house. My burden was so heavy if I ever prayed in my life it was then. I ask the Lord if I had done wrong to forgive me and if not to make it known to me in some way. The burden left me and I felt so light and happy and it lasted me three weeks.

I've had many ups and downs along the way. Once I was milking my cow and no one was near me. I was rejoicing in a Savior's love. A bright light shone around me and I was so happy. Another time I was doing my dishes and the same thing took place again.

I never had many good dreams but one I had about 15 years ago has meant so much to me. I dreamed I was in a building and the judgment day had come, and I was rejoicing and so happy. I said I was going out to meet my Savior — My hope is sufficient to meet Him, and I was prepared to go at His coming. But when I got out of the building I awoke. If I could be as happy as I was in that dream when I come to die I would not dread to go.

This is my humble hope, and all the riches and money couldn't buy it if it could be sold.

Naomi Hollandsworth Holley

Sent by her daughter, Mrs. C. R. Ball, Hampton, Va. Sister Holley will be 85 years old May 8, 1969.)

I BELIEVE THAT JESUS CHRIST IS THE SON OF GOD

Is this too much for a poor sinner to say while begging for guidance along life's way.

I search the Scripture to sustain what I believe is true; I believe in Him who said I will never leave nor forsake you.

I believe that I am but a creature God created, and I hope predestinated to be conformed to the image of His Son.

If not deceived, I love the Church

and the Doctrine of Salvation by Grace. I have believed this from the days of my youth to be the blessed truth.

I do not understand the work wrought of God upon man. I get my Bible and look; I find the Lord said to Jeremiah, write thee all the words I have spoken unto thee in a book.

I believe I have heard in the middle of the night that tender voice within me say; get up and write.

My parents were kind. They taught me to mind, but unto God I believe I learned obedience by the things I suffered; and I must obey my master's command hoping He will bless my trembling hand.

I believe He gives me grace to praise His Holy name, when I feel I should hide my face in shame.

My earthly friends tell me it is left with man to stand or fall; that Jesus came to save all, but I find there is a remnant whom the Lord shall call.

I believe I have been taught to know I am a sinner here below, and to the grave I soon must go; for life's evening sun is sinking low.

One of the nicest times I know is the cool and calm of the evening. The day is spent and that restful sleep is nigh, and we are oftentimes given to praise the Lord on high.

When my soul was troubled and I could find no rest, I felt the eagle had stirred up my nest. In a dream I was carried beside the still waters and the grass so pretty and green, it was so peaceful I wanted to remain but the Lord knew best.

My field became a wilderness, and I became wearied with my journey in the night. I believe I found His truth to be my shield and my path to light.

I believe I received a precious hope of being numbered with that great host and baptized with the Holy Ghost, before I was baptized in the waters of the river, the lowest place around. This does not save, but typical of the grave, before we can be resurrected, we must go down.

I have felt that upon me there must be a woe. I feel so unworthy and misfit wherever I go. I hear the voices of my Brethren sing, and I do not know how to take a part, though I feel to sing praises in my heart.

There have been many trials and troubles along life's way, but it has not been all sorrow. I believe I have been taught to be thankful for my blessings today and boast not of tomorrow.

Ofttimes I am made ashamed to complain, for the joy I have found is beyond words to explain. I have no great riches to decay and rust, though I hope I have been given in God to trust.

I have many earthly ties, though I am not worldly wise. I am dependent upon the Lord whom I believe hears my cries. I believe that in weakness I shall die, but I hope to be raised in power from on high.

I believe the Gospel is comforting 'tis true, and an awaking power too. It comes as the rain and by it I heard that Isaiah saw the train, and I was awakened to a dream I could not explain. My pastor, Elder W. C. King, made it plain.

In the darkness of the night I saw a vision so bright, the cross that reached from one end of the earth to the other. Sometimes I believe it has been upon me since I was born of my mother, and it reached from earth to Heaven, pointing to him whose name is Holy and reverend.

When I think of things so precious, I humbly try to thank him who has been most gracious. I oftentimes feel, who am I, these wondrous things to see, do I bear the cross in me.

The Temple I have seen in a dream its beauty untold, the door in the side of pure gold, the garments of the Saints were pure white, and the gracious Lord was the light.

I believe those included in the election of grace, their affection for one another will show in their face. I believe in good works wrought upon us by Him, and we do walk in them.

I see things that are not pleasing, a

people enjoying sin for a season. I cannot rejoice in this. I have a sin sick soul; that is my reason. I know the precious things I hold so dear is but foolishness to them, for they have not been taught to fear.

I believe that to all things there is a time and place, and I do not appreciate foolishness concerning the Lord and His Grace.

These are some of my experiences, if indeed I know, for oftentimes I walk with a bowed head, feeling so very low.

The fear of the Lord is to hate evil and pride, from such His goodness he will hide.

May my last moments on earth be spent praising Him whom our gracious God has sent. All honor and praise I give to thee, whom I hope saved a wretch like me.

When the graves give up their dead, he will know for whom His precious blood was shed, for by Him only was the Lamb's Book of Life read.

I believe that Jesus Christ is the chief corner stone; and when He comes without sin unto salvation, we will know even as we are known; and He will change our vile bodies like unto His own.

To each of His flock will be given a white rock. In the rock will be a new name written, and I believe it will be me if my soul is blessed to see that Heavenly home, but I will not be presented to the throne of God and His Son, as Clifton Robertson of Route 1, Reidsville, North Carolina. Lord have mercy on me.

Clifton Robertson
Rt. 1, Reidsville, N. C.

ACCOUNT OF DISTRICT MEETING

The District Meeting of the Conecuh River Association convened at Union Church, Brantley, Alabama, on Saturday, March 29, 1969.

According to records this church was organized in 1832, and for a time was in the Patsaliga Association. Elder M. M. Meredith is buried there, who was

an able pastor for many years. Elder J. P. Morgan is the present pastor, and serves several other churches in that section ably and well.

The meeting was well attended, with about a dozen ministers present. Elder Ivey Watson, of the Claybank Association, preached first; followed by Elder James W. Johnson, of the Ebenezer Association, who was recently ordained and has been called to several churches. In the afternoon Elder J. Y. McCormick, a young pastor in South Florida, preached first; followed by the writer of the Western Primitive Baptist Association. It was a wonderful meeting with Elder Warren King in charge.

J. J. Collins

THEY RECEIVE GRACE FOR GRACE

"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." (Ephesians 1:4)

In this scripture the "us" and the "we" are both the church or the children of God. So, if we were chosen in him before the foundation of the world, then our names were written in the Book of Life, or His memory, because the Lord knows them that are his. (2 Tim. 2:19) In Psalm 139:16, we read, "Thine eyes did see my substance yet being unperfect; and in thy book all my members were written, which in continuance were fashioned when as yet there were none of them." To me this book that is spoken of is the Book of Life, for it is said, "In thy book," His Book of Remembrance. He remembers all things and all events, for he saw the end from the beginning. "Remember the former things of old: for I am God and there is none else: I am God and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will

do all my pleasure." (Isaiah 46:9-10) He could declare the end for everything is open before him. So, according to this scripture, the church is as old as God, in his mind and purpose.

Jesus was ordained before the foundation of the world to come at the appointed time, as a living Saviour, to suffer and die on the cross for those who were chosen in Him before the foundation of the world; for in 1 Peter 1:20 we read, "Who verily was foreordained before the foundation of the world, but was made manifest in these last times for you." The "you" in this verse are the ones that were chosen in Him before the foundation of the world. All the church was chosen in Him before the world was; and if chosen, their names were written in heaven, or the book of life, for we read in Luke 10:20 to "rejoice because your names are written in heaven." Jesus is the life, and where Jesus is, is heaven to his people. So our names were written in Jesus, or we were given grace in Jesus before the world was. We read in John 1:16, "And of his fullness have we all received, and grace for grace."

The "we" is here spoken again, meaning the church; and to me the grace for grace means that if there was grace given us in Christ Jesus before the world began, the grace will be made manifest to you here in this time world: You will be shown what a great sinner you are. And will also suffer for his name's sake, for it says that if we suffer with him, we shall also reign with him; and great is our reward in heaven.

We read that whoever God begins a good work in he will perform it until the day of Jesus Christ. I believe He began that work when He chose them in Jesus before the world began, and will complete it the day Jesus comes again to gather the ones He chose and saved with his own precious blood which was shed on Calvary's cross — and will take them home to die no more, where all tears will be dried, and they will be with him in that blissful home forever.

“Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy on his afflicted.” (Isaiah 49:13)

Yours in hope,
Charles R. Ball, Sr.
205 Beverly Street
Hampton, Va. 23369

Oakton, Va.

Dear Brother and Sister Wood:

I am trying to write a few lines in regard to my experience. I know I made a very awkward approach when I went before the church asking for membership. I was so filled with emotion that I could not express myself: I could not tell what the Lord had done for me in leading me through a long, dark pathway, until I was shown the light and given a hope of his grace. He led me to the church which I had loved for a long time, but did not feel fit to enter to be with the dear ones.

Elder Lefferts asked me once why I did not come to the church. He said, “You are always at Frying Pan, so you must be interested.” I told him I did not feel fit; but he said, “When you think you are fit, and without sin, we don’t want you.” Not long after Elder Lefferts died, I offered to the church, but had very little to say at the time. I felt sure they would not accept me, but to my surprise and joy they did. The day I was baptized everything seemed so bright and beautiful, it seemed there was a halo around me.

Dear ones I have had many dark and troubled days, but I believe in absolute predestination, and I know all is right and it is the Lord’s will.

As you know I am no writer, but I wanted you to know a little something of my feelings.

An unworthy sinner with a precious hope,

Adelaide Hornbeck Fertney

(The above was given us after Sister Fertney’s death. See obituary in the April issue. — J. D. W.)

SKEWARKEY UNION

The next session of the Skewarkey Union is appointed to be held with Williams Church, Edgecombe County, N. C. the 5th Sunday in June and Saturday before.

Elder M. E. Garner was chosen to preach the Introductory Sermon, with Elder D. B. Handy, alternate. The church is located 4 miles north of Leggetts, N. C. Take Highway 44 north in Leggetts, drive two miles, turn left on black top road 2 miles to the church.

We extend a cordial invitation to all to come and visit with us. Elmer B. Peele, Clerk

Rt. 2,
Williamston, N. C. 27892

ORIGINAL WHITE OAK UNION

The next session of the Original White Oak Union will be held, the Lord willing, at the church in Wilmington, N. C., the fifth Saturday and Sunday in June, 1969. The church is located in the city of Wilmington on Castle Street.

All lovers of the truth are invited to meet with us. L. H. Southerland, Clerk

Chinquapin, N. C.

ANNOUNCEMENT OF APPOINTMENTS

Elder W. D. Griffin of Newark, Delaware, is expected to fill the following appointments: Gretna, Virginia, Thursday, May 29th, at 7:30 P. M.

Dan River, Friday night, May 30th, at 7:30 P. M.

Malmaison, Saturday, May 31st, at 7:30 P. M.

He is expected to fill the regular 1st Sunday appointment at Monticello Church, between Reidsville and Greensboro, N. C., June 1st at 11 A. M.

I hope the brethren will attend these services. Elder Griffin is well known and esteemed among us. D. V. Spangler

ANNOUNCEMENT OF APPOINTMENTS

Elder Woodrow W. Hudson, Jr., of Bastrop, La., is expected to fill the following appointments:

Dan River, Friday night, June 13th, at 7:30 P. M.

Pleasant Grove, Saturday at 2:30 P. M.

Durham Primitive Baptist Church, June 15th at 11 A. M.

Bush Arbor, Sunday night, June 15th, at 7:30 P. M.

Rocky Mount, Va., Monday night, June 16th, at 7:30 P. M.

Thence to Canada for their Quarterly Meeting.

I hope our people will attend these services. Elder Hudson is an able minister of the gospel.

D. V. Spangler

EDITORIAL

Danville, Virginia June, 1969

SIGNS OF THE TIMES

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SIGNS OF THE TIMES, INC.

R. F. D. 1, Box 539 Beechwood Lane
Danville, Va. 24541

UPPER COUNTRY LINE UNION

The next Upper Country Line Union Meeting is appointed to be held with Bush Arbor Church, Caswell County, N. C., the 5th Sunday in June at 10:30 A. M. The church is located ten miles south of Yanceyville, N. C. on Highway 62, about seventeen miles north of Burlington, N. C.

A cordial invitation is extended to all.

Earl S. Rudd, Church Clerk

**CONTENTNEA PRIMITIVE
BAPTIST UNION**

The next session of the Contentnea Union convenes with Shiloh Church in Pamlico County, N. C., the 28th and 29th of June.

All lovers of the truth are invited to meet with us.

W. W. Stallings, Jr., Clerk

"Lord, help me." (Matthew 15:22-28)

We hope the above scripture has been given to us as a subject for our consideration in this issue of the **Signs**. Knowing that we were expected to write, we have been very perturbed, as we feel to be in a very low place. All we could say was, What shall we write? In the world at large is distress, misery and confusion, caused mostly by the utter selfishness of both men and nations, who have sown to the wind and are now reaping the whirlwind.

Looking within ourselves, we are made to ask, What am I and where am I? Our faith seems very small, and we seem often to be walking in darkness which can be felt, yet seeing so much indwelling sin and corruption that we loath, proceeding from one who has professed to love and follow the Lord, we cannot but cry, "Lord, help me." Turning, as we often do, to look at the low condition of Zion, the lukewarmness in some, and worldliness in others, she seems to be like Hannah of old, mourning, and traveling much of the time in bitterness of soul, in many places subject to the taunts and sneers of Peninah (the worldly denominations), who has many children. With the poet we would say,

*"To see thy saints in mourning clad,
And foes by their distress made glad,
Oft fills my soul with poignant grief,
Lord, send thy servant quick relief."*

This morning, as we said, What shall we write? the words came, "Lord, help me," so we turn to the above Scripture, hoping and praying that the Holy Ghost will bless us to write to the comfort and instruction of God's humble poor. We find this was the prayer of the woman of Canaan. This woman was a Gentile, spoken of in another place as a Syro-phenician, dwelling along the coasts of Tyre and Sidon. This was a low country along the coast of the Mediterranean Sea, and Jesus had not commanded his disciples to go in the way of the Gentiles, yet she came out of that coast and

cried unto him; he was preaching unto Israel, yet she cried. In her case she had nothing to encourage her, she was an outcast, a dog, so many things to humble her, and the painful sight of her daughter made her case a pressing one. She knew she was an outcast, that those he and his disciples were ministering to were different to her, so we often say our case is different, we have no legal right to a blessing, for we are outside of that blessed people. Such a desperate case will bring a cry like unto hers. If she had cried unto any one else it would not have been recorded, neither would it have interested us.

She cried, "Have mercy on me, O Lord." Just consider what that means, she believed he had all power and dominion, that devils at his presence would flee, that sickness lost its hold, and nothing could stay his hand. She also shows that she believed him to be the Messiah, the son of David, and she lays her case before him, she told him her trouble. How many today there are that are in trouble, some are crushed to the very dust, and they may seek around them in the country in which they are, as she could have looked all over Tyre and Sidon and not have found one to help her. Some will laugh and some will scoff, some will blame, and some will say, I am sorry, but none can help as Jesus can. She turned her back on Tyre and Sidon and came, even with the word against her, crying, "Have mercy on me." She had no legal right to expect his aid, she knew it, she cried only for mercy. We have no right to expect his aid, yet where else can we go?

This account is left on record to encourage us, "But he answered her not a word." One might say, How discouraging, this was enough to turn her back. But no, she could not be turned back, no other cure and she had nowhere else to go. Her cry for mercy is wonderful and should encourage poor sinners who know that they are doomed to hell unless the Lord has mercy on them. He may be silent to them, but this will not satisfy, and we are sure they will not be content to take it for granted that Jesus died

for them because they know they are sinners. They will cry for mercy, and because the Lord is silent they will be very troubled, and Satan will tempt them to despair: there will be much to try them. This silence was to try her faith, and it also will try yours.

If your religion is a natural one you will get tired, and, like Pliable, you will turn back when you come to the first Slough of Despond. The world does not understand us, how can they? and in this case the disciples, knowing that she was a Gentile, and that the Jews had no dealings with them, besought him to send her away. The poor soul found much to discourage her, yet she cried. How long this lasted we are not told, neither can man tell how long the soul in trouble will suffer under the silence of the Master, but of this we are sure, none but he can help or do poor sinners good.

"Could the creature help or ease us,
Seldom should we think of prayer;
Few, if any, come to Jesus
Till reduced to self-despair.

Long we either slight or doubt him,
But when all our means we try,
Prove we cannot do without him,
Then at last to him we cry.

Fear thou not, distressed believer,
Venture on his mighty name,
He is able to deliver,
And his love is still the same.

Can his pity or his power
Suffer thee to pray in vain?
Wait but his appointed hour,
And thy suit thou shalt obtain."

At the disciples' request to send her away, Jesus noticed her, and said, "I am not sent but unto the lost sheep of the house of Israel." This also seems to be against her, and here we would say, if we never find the word against us, it will never be for us. Much there is in the word of God to humble and try the children of God, but so urgent is their case they evercome by the strength of faith that God has planted in their souls. She knew he was sent to "the lost sheep of the house of Israel," but although his words were against her, yet she came and worshipped him saying, "Lord,

help me." It is good when every rebuke and chastisement of the Lord to his people, instead of driving them away, brings them to his footstool. Few come to him but through much tribulation. Sometimes there are troubles in business, in the family, among supposed friends, which will have to come to bring us to see what a wicked, sinful heart we have, just as the pot must boil before the scum will rise to the top; and at such times how God's word will reprove us, and the heavens will be as brass, yet, if we are the right characters, we shall still cry, still worship, saying, "Lord, help me."

Again, he speaks to try her faith, and says, "It is not meet to take the children's bread, and to cast it to dogs." How humbled this poor soul was under this trial, when Jesus referred to her as a dog, for we believe Jesus here spoke only just as the Jews in general spoke of the Gentiles, calling them dogs. She had, perhaps, often been called that by the Jews. Far from being hurt, she said it was the truth, owning what He said to be so, that she was just a dog, a poor vile sinner, unworthy of His notice. Thus faith, the gift of God, in this woman so prompts her to confess her low-down condition. While she could not claim the food of the children, yet she begged the crumbs that fell from the Master's table. How low the Lord's people often feel about themselves to be, yet there is a great difference between feeling to be like a dog, and in being a dog. Mephibosheth confessed that he was just a dead dog. He said to David, "What is thy servant, that thou shouldst look upon such a dead dog as I am?" Such, we believe, is the low place of many in their feelings today, unto whom the word of the King has come. Thus there is such a thing as being brought down as a dog, and unless we are brought there, we might say we are like a dog, but do we feel it? We know this poor woman was very humbled to admit the truth, and when Job said, "Behold, I am vile," he had been brought low. Thus, dear friends, let us be thankful if we have been brought low; it has not

been pleasant, but it is profitable unto godliness.

This woman is commended to us for her great faith, and it is a great faith that trusts only in the Lord when everything is against us, when instead, as we once thought, of walking in light, we walk in darkness, when we see sin mixed with all we do, and rebellion rages at every cross-providence that is meted out to us. To persist in the thing that is right when all seems to be wrong, is an act of faith. This woman, because of a devil in her daughter, was humbled in the dust. She came from a low country, where there were swamps and where reeds grew, and as a bruised reed, she learned to her comfort that Jesus did not break the bruised reed. So this world is a low place for an heir of heaven to dwell in, and there are swamps of sin, and sometimes the enemy comes in like a flood, and every bit of solid ground that we have to stand on is gone; in fact, the soul finds here below no rest for the sole of her foot. Faith brings us from such a coast, and enables us to cry, "Lord, help me," and in the same hour, which means a set time, Jesus hears. This does not mean that there is a time when Jesus does not hear, for he always hears our cry, but often he hides the purpose of his grace, as in the case of this woman. He did not seem to regard her, which resulted in her crying the more. A prayer of faith cannot be put off, it will not give up. Such is the case of many of God's afflicted children, they will endure, looking in, through and over all their woes, which press them sore. Against all reasons and opinions of men, faith, which is God-given, will continue to assert that God is his own interpreter, and he will make it plain. It is here, under the silence of our Lord that He is refining the gold, and showing what a heap of dross there is to every one.

We said at the commencement of this article, that the trouble in this world to-day is the result of man's selfishness; it is so in each of us. We love self, and though we know self must be denied, we cannot do anything of ourselves, and God is merciful to us, and sends trouble,

the thing we hate and dislike. It will generally come where least expected, and how galling to our pride. It was this woman's daughter, and what a trial she was. Some would say, Why the Lord was not in that. **Yes He Was!** He had a purpose in that, as he had in Job's trials. Earth and hell can do no more that what our Father please. Faith believes this, but when faith is sharply tried the soul will be very faithful. Even then they will find a great desire to read and think of those who overcame, and like James they will say, "Behold, we count them happy which endure." Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful, and of tender mercy. We look at our friends in sickness, and by acts of kindness show our sympathy, and it is right we should. We look at our friends in distress and want, and either by word or deed help them to bear their load. We see others mourning an absent God, and would encourage them, but do we realize, do they realize, that our God, who is Lord of lords and King of kings, has bid the tempest rage, created the waster to destroy, that famine, plagues and deaths do but his bidding, and in all he sends to his own he is very pitiful, and of tender mercy? Wait at his door, or, as David says, "As the eye of a maiden is to the hand of her mistress, so our eyes wait upon the Lord, till he have mercy."

God grant in this day that his afflicted poor shall tread the furnace where no one else can accompany them but the Son of God, and find that he is pitiful, more pitiful than disciples, brethren or all flesh put together. "He cheereth souls distressed, and loves to bind up bruised reeds, and heal a bleeding breast." He is pitiful to poor polluted worms, who feel to be the offscouring of all flesh. He pities them, — we are living witnesses, for when we have felt hell-deserving, unable to confess anything but sin, he has been merciful with a tender mercy. When David was in trouble at Ziklag, the brethren would have stoned him, everything seemed to be against him, which only hastened

David to a throne of grace, and while the trial may be long drawn out, as in Joseph's case, who was so unjustly accused by Potiphar's wicked wife, yet patience will have her perfect work. God's afflicted will have no prayer more suited to their needs, and each rebuff they have, whether from sinner or saint, will drive them crying, "Lord, help me," to the One, who has never sent one away.

We write this in much weakness, may God bless it to many who feel they can look only to him for a crumb of mercy.

(Editorial by Elder George Ruston April, 1933.)

VOICES OF THE PAST

"He being dead yet speaketh"

"CHANGE OF RAIMENT"

(Zechariah 3:4)

Adam and Eve sinned, and the eyes of them both were opened, and they knew they were naked; and they sewed fig leaves together and made themselves aprons. But they must be stripped of this fig leaf dress before the Lord clothed them with coats of skins which He made.

Joshua, the high priest, representing Jerusalem a brand plucked from the fire, stood before the angel of the Lord clothed with filthy garments; and the Lord commands, "Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by."

The prodigal son returns home in his defilement and rags; he is not fit to enter the house, or sit at the merry feast. But the father said, "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf and kill it; and let us eat, and be merry: for this my son was dead, and is alive

again; he was lost, and is found. And they began to be merry." (Luke 15: 22-24) This is putting the best robe upon the worst back. But how comely is the prodigal son clothed in the best robe. There he sits at the table beneath the smiles of his loving, pardoning father. So the believer in Christ is altogether loveliness, the perfection of beauty in his robe of imputed righteousness and diadem of beauty, crowned with the loving-kindness of the Lord. And thy renown has gone forth for thy beauty, O believer, for it is perfect through my comeliness, which I had put upon thee, saith the Lord God. (Ezek. 16:14)

How wonderful and precious is the language in Ezekiel 16:8-12: "Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swear unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine. Then washed I thee with water: yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil. I clothed thee also with brodered work, and shod thee with badger's skin, and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a jewel in thy forehead, and earrings in thine ears, and a beautiful crown on thine head."

But before a vile transgressor comes into this blessedness by faith in the Lord our righteousness we have to be stripped of all self-made apparel. It is bitter and humiliating that "all our righteousnesses are as filthy rags," and though the sinner patch and mend, and try to cleanse his garments, they remain to his dismay and shame nothing but filthy rags, and filthy rags of self-righteousness can never be worn in the palace of the great King. We cannot be wearing our self-righteousness and Christ's imputed righteousness at the same time. What! unite our filthy rags with the spotless, lovely, fragrant, everlasting righteousness of the Lord our Redeem-

er? No, we must have these filthy rags torn off our backs, and then

"Nothing in my hand I bring,
Simply to thy cross I cling;
Naked, come to thee for dress,
Helpless, look to thee for grace,
Black, I to the fountain fly;
Wash me, Saviour, or I die."

Christ Jesus in his obedience and blood is the end of the law for righteousness to every one that believeth. His righteousness is unto and upon all that believe. He of God is made unto us wisdom and righteousness, sanctification and redemption, that according as it is written, He that glorieth, let him glory in the Lord. For He was made sin for us, who knew no sin, that we might be made the righteousness of God in him. We are accepted in the Beloved, and are beautiful and glorious in the eyes of the Lord. This is the fine linen, clean and white, the wedding garments of the Lamb's wife. (Rev. 19: 7, 8) Her raiment is of needlework, her clothing wrought gold, (Psalms 45: 13,14), all of it the work of the hands of our Lord Jesus Christ, the covenant head and husband of the church. All our weavings are spiders' webs, but they shall not be garments; we cannot cover ourselves with our works before our God. (Isaiah 69) But, blessed is the man whose iniquities are forgiven, whose sins are covered (Romans 4:7)

"Jesus, thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

A sinner thus arrayed is pardoned, and justified, and in this blessedness can sing, "I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels." (Isaiah 61:10)

Take a glimpse again with me at the prodigal son. See him in his wretchedness in the far-off country; a mighty famine in the land, and he is in want. All his substance he has spent in riotous

living, and he would be willing to fill his belly with the husks that the swine were eating. But no one cared for him, no man gave unto him. The swine fared better than the prodigal son. See him again welcomed with kisses, and in his father's house he banquets with his father, and all the guests delight themselves upon the very best the house affords, and he, clothed in the best robe, eats the feast beneath the loving countenance of his father. All is happiness now, and in his heart he can say, O, my father, thy banner over me is love. What better food is there for a hungry, perishing sinner than Christ crucified? "Even Christ our passover is sacrificed for us." (1 Cor. 5:7) Let us keep the feast with the unleavened bread of sincerity and truth. On his hand is the ring, and this tells him he is not in the house as a slave, or as a hired servant, but he is free, welcome, a child at home; and it signifies that God our heavenly Father's love is unchanging, everlasting love. And shoes on his feet. These shoes make beautiful even a prodigal, vile, gone astray sinner. The feet and footsteps of that son going astray into a far country were not beautiful. But he was brought back, and blessed; and beautiful are the feet that are shod with the preparation of the gospel of peace. In such shoes we can stand before God, and in such shoes we shall never go astray from the path of life, but we shall walk in love, in the footsteps of the flock, as the dear children of God. Oh, there is no satisfaction for contrite souls, for humble, repentant, returning sinners but in Christ Jesus. He changes our estate, gives us "a change of raiment." He puts off our sackcloth, and clothes us with gladness. Christ is our only storehouse of all good; his fullness is unto all believers the fountain of living waters. Oh the love, mercy and grace of God, our precious Saviour is the fountain. He liveth in me, saith Paul. (Galatians 2: 20)

There is no want in our heavenly Father's house, there is bread enough and to spare, and our Father's love, and kisses, and forgivenesses are the sweet-

est part of all our feasting: they season and sweeten all things.

Frederick W. Keene

(The above by Elder Keene appeared in the November, 1925, issue of the *Signs* — J. D. W.)

CIRCULAR LETTER — 1915

(Written by Elder H. H. Lefferts.)

The Juniata Primitive Baptist Association, in session with the Springfield Church, Huntingdon Co., Pa., Friday, Saturday and Sunday, October 8th, 9th and 10th, 1915, to the churches composing the same, and to the associations and meetings with which we correspond, sendeth greeting in the Lord.

Dear Brethren:—It is our mind at this time rather than to address you on some doctrinal subject, to write you instead our feelings with reference to these associational meetings. Are they profitable? We believe they are, for the following reasons: they afford an opportunity for brethren living at some distance from each other to get together once a year at least. They give the churches an opportunity to hear different ministering gifts from various sections of the country, many of which they would not otherwise get to know or hear. They serve to keep the churches posted as to each other's condition as to growth or decline, order or disorder. They afford a stimulus to each separate church to so maintain itself as to have the good will and respect of sister churches; and lastly, but not least, they edify, instruct and comfort the people of God to an extent not measurable.

Like all blessings, they may be abused. Associations are abused when they are used as a means to subordinate the churches to human authority, when occasion is taken to lord it over the churches. An association is a body of churches which voluntarily associate themselves together for purposes of edification and comfort. The association has no judicial authority over individual

churches, but a wholesome effect is sometimes brought to bear upon a disorderly church when it realizes it may be dropped from the correspondence of sister churches unless it sets itself in order. An association has a perfect right to drop a church from its number on account of disorder, but has no right to interfere in the internal affairs of any church, whether that church be disorderly or not. An association is not a board of conciliation to settle differences between brethren, nor can it issue any edict settling disputed points of doctrine. It can array itself on the side of this doctrine or that, but it cannot bind men's consciences to its mandates. We believe the custom of sending letters by the churches to the association is a good thing, but is often overdone. The purpose of a church letter is never to take a text and try to write a sermon upon it, but should be a short, plain, honest statement as to the condition of the church writing the letter, and the truth as to its condition should never be evaded so as to deceive the sister churches of its correspondence.

Paul wrote letters to the different churches, and the brethren individually, and as a body, frequently interchanged messages of love and fellowship, even in apostolic days. It is sometimes said that we have no Bible authority for associations. We have as much authority as we need in Hebrews x. 25: "Not forsaking the assembling of ourselves together." What is an association but an assembling of brethren together to worship the Lord, and to comfort and edify one another? Of course, if the association is to degenerate into a debating forum and a place for brethren to quarrel and find fault with each other, the sooner it disbands the better, but where love abounds, associations are useful and to be encouraged.

When we consider how our forefathers used to travel in much inconvenience and hardness in order to get together, and when we see how highly favored we are to-day to have such comfortable modes of travel invented for us, it looks as though brethren

should get together more easily, in greater numbers, and more often than they do, but such is not the case. Indeed, in many communities the reverse is true. It seems that the love of many is waxing cold, and some sleep; indifference seems to have paralyzed them. This is regrettable, causes much grief to the ministry and to the churches, but is an evidence that we are living in the last time. Back in the sixties and seventies Elders Furr and White came all the way through from Virginia on horseback to serve these churches in the Juniata Association; today we come in carriages, automobiles and railroad trains, yet the number in attendance at our regular meetings is not as large as in bygone days.

In surveying the condition of things among the Old school Baptist churches generally, our greatest comfort lies in knowing that our God reigns, and that he will do his will among the inhabitants of the earth as well as in the army of heaven. None can stay his hand, or say unto him, Why doest thou?

J. M. Fenton, Moderator
Moses F. Starr, Clerk

OBITUARIES

TRIBUTE OF RESPECT

ELDER WILLIAM ARTHUR SPEER
11-29-88/1-19-69

W. A. Speer was used as a servant of God to the public and a servant of Jesus Christ to the churches. God richly endowed him with wisdom of the fundamental basics of good laws made manifest in his successful career as attorney, mayor, judge, and chancellor. Godly wisdom enabled him to comfort and edify many in his career as an ordained Minister of the Gospel. The beneficiaries of this one who was made noble by the Grace of God will cherish long the benefits derived from God through W. A. Speer. He was a student and practitioner of law from boyhood. He was admitted to the Bar as Attorney at the age of twenty-three; elected as Mayor of Eldorado, Arkansas, six years later; served as circuit Judge nine years and Chancellor of Chancery Court for eighteen years.

Judge Speer's court decisions as Chancellor won state recognition as having the least percentage of reversals of any other judge in the state. The writer asked, To what do you at-

tribute this distinction? His answer was, "Brother Lambert, if I have ever been inspired in the pulpit to preach I have been inspired in making right decisions by the same God. I am at ease while hearing a case, ready to make a decision at the end of the testimony. I depend upon God to bring out of my subconscious mind all relative testimony and law necessary to sum up the case and render the court's decision." W. A. Speer so felt the controlling power of God in all of his activities that he was confident that the Lord ordered all of his good thoughts, words, and actions.

He was born Nov. 29, 1888, became a member of Rehobeth Primitive Baptist Church many years ago, was ordained and served churches for many years, died Jan. 19, 1969, at the age of eighty. His funeral was conducted by Brother Gary M. Jones, Dr. David Shepperson, Sr., and Elder E. J. Lambert.

Our heartfelt sympathy and prayers are for his widow, Margie, and his daughter, Mrs. Robert Myer; as well as his three brothers: Clyde, Durwood, and Ross; his sisters: Leona Scott and Camilla Britt; his granddaughter, other relatives, and many friends.

Rehobeth Primitive Baptist Church is aware that other churches of his pastorate and many Ministers of the Gospel, will greatly miss Elder Speer's companionship, preaching, counsel and advice. He emphasized the vanity and inability of man to do good, salvation by grace through Jesus Christ and the sovereignty of God. May God reconcile us to His will.

This TRIBUTE OF RESPECT composed by Elder Lambert is in accord with request of Rehobeth Church, Eldorado, Arkansas, while in conference on the 8th day of February, 1969. One copy to be sent to the family, one copy to the *Signs of the Times* for publication, and one copy for the records of Rehobeth Church.

Elder E. J. Lambert, Moderator
Neila Ryan, Clerk

SARAH ALICE BRUMLEY

Good Hope Primitive Baptist Church, Franklin County, Texas, feels greatly the loss of one of its precious members, Sister Alice Brumley, who was born Jan. 30, 1900, died March 11, 1969, at the age of 69 years. She was the daughter of the late Elder J. S. Robbins and the widow of Perry T. Brumley who died 19 years ago. Although she had no children of her own — the experience of a motherly love was her lot in raising her husband's children. Her closest blood relatives to survive are one niece and two nephews. Sister Alice's confinement in a hospital four and one-half years ago for a long time which brought her up to the brink of death was ordained by the

Lord for her good. Her attitude had been so changed that she was made willing to go home to her friends, the church, and was baptized November 26, 1967. She was not satisfied just to meet with the church at regular meetings but arranged to live in the home of a member of Good Hope Church, Sister Neomie Rhoades, until she was readmitted into the hospital.

Her funeral was conducted by her pastor, Elder E. J. Lambert, at Good Hope Meeting-house and burial was in Good Hope Cemetery.

Good Hope Church prays to be submissive to God's will in taking from her a faithful and loving member who believed in the Sovereign God, the complete Saviour of sensible sinners, and the inability of herself meriting any of the blessings of God by her own doings.

This written by her pastor in compliance to the order of the church in regular conference March 22, 1969. The church orders copies for filing, proper distribution, and publication in the *Signs of the Times*.

Read and adopted March 23, 1969.

Elder E. J. Lambert, Pastor

CARRIE S. DIX

Sister Carrie S. Dix was born June 7, 1889 in Rockingham County, North Carolina and fell asleep in Jesus January 4, 1969 at the age of 79. She was the daughter of the late Joe and Nannie Harris Setliff, and on December 22, 1915, was married to John W. Dix who preceded her in death by 6 years.

To this union three children were born; two daughters, Mrs. Eleanor Josey and Mrs. Pauline Josey, both of Danville, Virginia; one son, William Dix, also of Danville, Virginia, with whom she made her home; one stepson, Dewey Dix of Christiansburg, Virginia. She also leaves to mourn their loss 18 grandchildren and several great grandchildren, four sisters and two brothers.

Sister Dix united with the Primitive Baptist Church at Dan River, together with her husband, in July 1938 and was baptized the following month by her pastor, Elder D. V. Spangler. She remained a faithful and lovely member until death, often attending her meetings when she really wasn't physically able. Although she wasn't well for several years, she never complained of her lot but bore her afflictions with much patience and fortitude. She was a firm believer in salvation by the grace of God, and the resurrection of the body.

She was a kind, loving mother and step-mother, always ready to lend a helping hand whenever she could. Surely a mother in Israel has fallen.

We feel that the Lord has called her home to be with Him where there is no sorrow, sick-

ness, disappointments or sad farewells, but all is peace and love. Precious in the sight of the Lord is the death of His saints.

In the absence of her pastor, funeral service was conducted by Elder Haywood Wray at Dan River Primitive Baptist Church and her body was laid to rest, beneath a mound of beautiful flowers, in the church cemetery beside that of her husband to await the second coming of Christ and the glorious resurrection.

Written by one who loved her,

Lelia Blackwell

LAUTY J. FUTRELL

In loving remembrance of our beloved deacon, Lauty J. Futrell who was born March 22, 1909 and died February 15, 1969. He came before the church June 27, 1954, and was gladly received. He was a very lovely brother. He was baptized by the pastor, Elder L. E. Bryan. On the second Sunday in December, 1955, he was ordained a deacon of Sand Hill Church.

He was well thought of by all who knew him, and left behind a good name. He was a grandson of the late Jonas Futrell who served as a deacon many years ago. Having a hope in the Lord we cannot wish him back, for we feel our loss is his eternal gain.

Brother Futrell was married to Miss Veir Kennedy and to this union were born three girls and two boys, who together with his wife survive.

His funeral was preached by his pastor, Elder L. L. Yopp, and he was laid to rest in the Sand Hill Church Cemetery beneath a mound of beautiful flowers. May the great God of heaven lead, guide and be a precious father and husband to those who mourn.

Done by order of Conference in March, 1969. Written by Oscar Howard.

L. L. Yopp, Moderator
Brantley Kennedy, Clerk

MRS. LAURA HOUSTON KENNEDY

In loving remembrance of our dear sister in Christ, Mrs. Laura Houston Kennedy, who was born November 12, 1893 and died December 8, 1968. She asked for a home in Sand Hill Church, Duplin County, N. C. and was gladly received, and was baptized by the pastor, Elder Isaac Jones.

She was married to Mr. Ashley Kennedy in 1917, and to this union were born seven children, four boys and three girls, all of them having preceded her to the grave.

We of Sand Hill Church feel that our loss is her eternal gain. Sister Kennedy lived a quiet and devoted life, and believed in salva-

tion by grace. She attended meetings as long as she was able to go, and enjoyed going.

Her funeral was preached by Elder L. L. Yopp, and she was laid to rest in the Cemetery at Sand Hill Church. He who does all things well will call this sleeping dust at his own time and conform it to the Saviour.

Done by order of Conference at Sand Hill Church March 8, 1969. Written by Oscar Howard.

L. L. Yopp, Moderator
Brantley Kennedy, Clerk

MARIBEL YOUNG

Maribel was born near Dutton, Ontario, Canada, and departed this life January 15, 1968, at the age of seventy-three. She was the daughter of the late Dugold and Jennie Blue.

Funeral services were conducted by our pastor, Elder George Ruston, at Humphrey's Funeral Home in Toronto, and burial was in York Cemetery. Elder Ruston spoke comfortingly from Psalms 23, 90, and 91.

Though she never united with the church, she was a strong believer in salvation by grace. She attended meetings as long as her health permitted. She was a good hostess, and loved to have our ministers and Old Baptists to visit in her home.

She left behind a devoted husband, Harry Young, and a loving family, two daughters, Mrs. Helen Gray, Mrs. Jean McPhedran, and one son, Donald Young, all of Toronto, Canada. Their youngest daughter, Mrs. Mary Clarke, predeceased her in 1961. Surviving also are eleven grandchildren.

"It is not death to die —
To leave this weary road,
And 'midst the brotherhood on high,
To be at home with God."

Written by her sister-in-law who loved her.

Verna Carscadden

MRS. SARAH JANE STOCKS WILLIAMS

God in his infinite wisdom saw fit to remove from our midst by death, our dearly beloved and highly esteemed sister, Mrs. Sarah Jane Stocks Williams, wife of the late Walter D. Williams, Sr. She passed from this life December 7, 1968, after a long period of illness, at the age of 84. Sister Sarah was a gentle, lovable person: one who was an honor to her family, to her church, and to her community. She was a kind friend, a good neighbor, and an ideal wife and mother, — a woman who lived an exemplary life. One enjoyed visiting in her home for she was a gracious hostess

who made one feel welcome and wanted.

She was a firm and steadfast believer in Salvation by Grace, and many were the times I heard her express this belief. She united with Hancock's Church by experience and baptism in February, 1928, and was a true and faithful member until death — always filling her seat as long as she was able. She loved her church and was deeply concerned with its welfare. Mingling with her brethren gave her great pleasure.

We miss our dear sister but feel that our loss was her eternal gain. To her family goes our deepest sympathy, and we pray that God will bless and comfort them.

Done by order of conference while in regular session.

Elder A. P. Mewborn, Moderator
Nina B. McLawhorn, Clerk

SISTER MATTIE OWEN

Sister Mattie Owen was born January 6, 1889, and died January 4, 1968. She was the daughter of the late James R. and Molly Jackson Bryant. She first married George G. Barksdale, who died July 1, 1943, and later married William D. Owen, who died February 3, 1953.

Sister Owen moved her membership to Malmaison Church by letter in March, 1946, and was a devoted member. She loved her church and the doctrine it stands for, attending as long as she was able.

She leaves to mourn their loss, four daughters, three sons, sixteen grandchildren, and eight great grandchildren; four step-sons and two step-daughters. Also one brother and one sister.

Her funeral was conducted by her pastor, Elder O. K. Tench, after which she was laid to rest in the family cemetery at Spring Garden.

BE IT RESOLVED, That we send the family a copy of this; put one on our church book, and one to the *Signs* for publication.

Done by order of the church.

Elder O. K. Tench, Moderator
Kate Dodd, Clerk

SISTER EMMA ALICE HALL

Sister Emma Alice Hall was born February 3, 1878, and died December 25, 1968. She was the daughter of the late John and Virginia Walton Hall; and was married to John J. Hall, who died in 1950.

She was one of the oldest members of Malmaison Primitive Baptist Church; and was faithful, attending as long as she was able.

She leaves three daughters and four sons;

fourteen grandchildren and twenty-two great grandchildren, and a host of friends to mourn their loss. May our loss be her eternal gain.

Her funeral was preached by her pastor, Elder O. K. Tench, after which she was laid to rest in Highland Burial Park.

May the Lord bless her family to be reconciled to His will, for he doeth all things well.

BE IT RESOLVED, That a copy of this be sent to the family; one put on the church book; and one sent to the *Signs of the Times* for publication.

Done by order of our church.

Elder O. K. Tench, Moderator
Kate Dodd, Clerk

SISTER GEORGINA ROGERS

Sister Georgina Rogers was born in England August 14, 1879, and passed away in London, Ontario, January 26, 1969. She was married in England to a Mr. Arnold, by whom she had three sons and a daughter. She was left a widow before the children were very old, and was persuaded to come to Canada. She and her children had a trying time until they were raised. She had joined a Strict Baptist Church in England by relation of her experience and baptism. She found a meeting in London, Ontario, of the Covenanted Baptist Church of Canada in fellowship with the Strict Baptists of England, and they received her as a member with them by relation of her experience. She later was married to William Rogers, who proved a very kind and loving husband. He always attended our meetings with her, and we believe he loved the same truths she did, and was highly respected. He died in November, 1955.

Sister Rogers was unusually gifted spiritually, and had a wonderful knowledge of the Scriptures, so she was a comfort to many of the Lord's little ones. She suffered for many years from a chronic affliction, but by the kindness of friends, was brought to meetings until she became unable to go. She longed for the Lord to take her to her heavenly home.

Her pastor, Elder George Ruston, conducted her funeral service in London, Ontario, speaking from the words: Absent from the body, and to be present with the Lord. (2 Cor. 5, 6) Interment was in Forest Lawn Memorial Cemetery, London, Ontario.

She is survived by two sons and a number of grandchildren.

"Safe landed on that peaceful shore
Where pilgrims meet to part no more."

The Lord is become her everlasting light:
the days of her mourning are ended.

Sister Esther Ruston

OWEN SMITH TYREE

Owen Smith Tyree was born November 7, 1893, near Rocky Mount, Va. He was the son of Alwilda Law and William Smith Tyree. He served his country he loved so well in France during World War I. On December 22, 1920, he was married to Lulie Turner. He is survived by his widow, two daughters: Mrs. Frances McGhee and Mrs. Lucy Prillaman, Rocky Mount, Va.; three sons: Jesse O., Bassett, Va.; William T., Rocky Mount, Va.; and Claude K. Tyree; along with ten grandchildren.

He passed away July 4, 1968, at McGuire Veterans Hospital, Richmond, Va. On July 4, 1927, just forty-one years prior to his death, he united with Chestnut Primitive Baptist Church; and on July 30, 1930, he was ordained a deacon. He served his church as Clerk from 1930 to 1966, when he resigned due to ill health.

He was a devoted husband, a loving father, and a kind neighbor. He was faithful to his church, it being one of the last places he went before entering the hospital. He suffered with chronic leukemia for more than five years, and suffered many attacks of pneumonia and kidney ailments. He was always saying that he was giving out, but didn't want to give up. On the night before being transferred to the Richmond hospital, he told a neighbor minister, his wife, my brother and me, that he wasn't looking forward to anything else in this world, but was looking to Jesus. For he said Jesus had promised him a home in heaven, and that He never goes back on a promise. He was not only thinking of the promise to him alone but related how happy he was that Jesus was going to save his people.

Though our hearts are heavy with sorrow over our earthly loss, we feel that it is his eternal gain, and another one of His children has been called home.

His funeral was conducted July 6, 1968, at Chestnut Primitive Baptist Church by his pastor, Elder C. E. Turner, and his neighbor and friend Mr. W. M. Stump, Jr. He was laid to rest in the Turner family cemetery amid many lovely floral tributes, there to await the coming of Christ in whom he had trusted for so long. Written by a daughter,

Mrs. Frances T. McGhee

GROVER LINVELL GARDNER

January 1, 1969, relatives and friends gathered at Filbeck and Cann Funeral Home, Benton, Kentucky; to pay last respects to Grover Linvell Gardner. Services were conducted by Mr. Joe C. Gardner and Mr. Ralph Fink.

December 30, 1968, a kind and loving Father saw fit to reach down from above and lift Linvell out of a "Dark and Thorny Desert," carrying him beyond this vale of sorrow to a home not made with material things of this world; but to a home where ransomed souls will dwell on high.

Linvell was born January 27, 1906, which made his life here 62 years, 11 months and 3 days. He is survived by his wife, Mable Counts Gardner, whom he married July 24, 1927. To this union were born three children: one son, Grover Thomas Gardner, Phoenix, Arizona; two daughters, Mrs. Audrey Lee Green, Benton, Kentucky and Mrs. Jeanett Swatzell, Scottsdale, Arizona. He also leaves five grandchildren, two sisters and a brother.

He was laid to rest in Mt. Zion Cemetery, Hickman County, Ky., to await the return of a sovereign God, one who has all power. This is the God Linvell loved. He professed his love by baptism, walk and conversation of grace and grace alone, while here upon God's footstool.

May he rest in thee until the splendid courts of glory sweetly echo with their song; "Welcome to the blissful plain."

Written by Mable's request,

Dorothy Pryor

J. THURMAN GRAHAM

Son of Jack and Addie Graham, was born March 18, 1897. He was the grandson of Elder Amos Dickerson. Married to Edna Thompson November 29, 1922.

Surviving him are his wife, Mrs. Edna Graham; a son, Richard Graham, and a daughter, Mrs. Jean Rhudy.

Brother Thurman united with the church at Valley View, August 16, 1925. He was appointed a trustee August 20, 1960, and ordained deacon May 27, 1967. His love for the church was evident, and he was a faithful member through the years.

His health and sight had failed him somewhat in the last few years, which he bore patiently. He departed this life September 28, 1968, after suffering a massive stroke at the age of seventy-one.

Uncle Thurman had many friends within and without the church. We in the church will miss him and our sympathy goes out to his family.

He was laid to rest in Sunset Cemetery in Christiansburg, Va. October 1, 1968.

Elder B. O. Thompson conducted the funeral service.

Written by his niece,

Kathleen Martin (Clerk)

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 137

DANVILLE, VA., JULY, 1969

NO. 7

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 7/69
IT EXPIRES WITH THIS ISSUE

O Gracious God thy spirit send
To mortals here below;
Who love to sing thy holy name
While on their journey go.

Thy strength and love to us impart
A precious hope within;
And give us joys and happiness
While in this world of sin.

Jesus our Saviour, blessed name
Who died for all our woe;
He holds the future in his hands,
Did all the work below.

Depraved and sinful tho we are
Electing love did win;
He paid the cost upon the cross
And saved us from our sin.

J. Wayne Mitchell
Smithfield, N. C.

"DEAD IN TRESPASSES AND SINS"
(Eph. 2:1)

At the age of fourteen, I had
Quite a peculiar dream,
And that it had significance,
To myself, it doth seem.

I viewed my body in a casket
Covered with cloth quite black,
After I had with my own hands
Oddly turned the lid back.

I, "dead in trespasses and sins,
Myself, I plainly saw" —
In type, saw myself dead in sin,
Prisoned under the law.

I hope that I had been quickened
When I in sin was dead,
For at the age of ten or 'leven,
I began to feel a dread.

If born again we have two natures,
Born of flesh, Spirit too;
We are two persons, as it were,
The old man and the new.

The new man can see the old man,
Can see his lost estate,
And to the law we flee in vain,
Its demands to placate.

I dreamed I was dressed uniform
At th' age of four and ten,
But was two years too young for war,
Which proved to be within.

But I trust that peace ensued which
Deliverance doth bring;
O the peace I experienced,
I hope in Christ the King!

C. W. Vass
Elizabeth City, N. C.

ELDER WARREN
TO THE MERIGOLDS

Berlin, Md. 21811

Dear Bro. & Sister Merigold:
Whitefield, Maine

As I had thought some time ago that I might be in Maine today but as it has not worked out that way, I know of nothing better than to visit with you dear people than through the medium of a few written words. This is the fifth Sunday and I have no appointments around here. I still do not feel very good and wonder sometimes if I will ever, but that remains to be seen. I get miserable during the day every day, my face just draws and burns. I feel sometimes through that the Lord has blessed me in so many ways for I can still get around some and that is more than a lot of people can do.

I feel many times to say with the poet. "This world is not my home." We visited sister Margie Holloway's mother one time and she said that those words had

been going over in her mind all day; and I was asked to read that hymn at her funeral. Dear ones, I know that you would like many times to hear preaching, but just take your hymn and tune book and read those beautiful hymns that were written so many years ago, fitting to the needs of the saints of that day and just as fitting to the saints of today; and you will see many times a sermon in every verse. Sister Ethel Holloway carried us down last week to see a dear sister in Virginia who cannot get around very well and we sang some hymns, and somehow I felt that I could see in some of the hymns a sermon in every verse and did try to talk a little from one of the hymns. I heard Elder Spangler talk from the hymn "Rock of Ages" one night. That hymn is a very good one, I have read it at funerals many times.

As I am writing my mind seems to go to the words of the Psalmist who wrote in the 133 Psalm: "How good and how pleasant it is for brethren to dwell together in unity." So you see dear ones up there many miles from us here, that I believe, and I believe that you believe that God has a people in every nation, kindred and tongue who have been or will some time in this life, be taught that they are not their own keepers; and are taught that all they have or ever will have comes from the Father of lights with whom there is no variability neither shadow of turning. It is wonderful when we are blessed to see that our blessings come from the eternal God, who I believe watches over his little ones here in this life, and gives them a mind to feel that not only this life but also hoping for a life to come when all the trials of this life will be taken away, and there will be nothing but peace and rest.

The Psalmist said in the last verse of the 17th Psalm "I shall be satisfied, when I awake with thy likeness."

I have contended for a long time that I do not believe that anyone knows what it will be like in Heaven but I do believe that it will be rest and that is enough for me. Now as I grow older and older I

feel the condemnation of sin more and more every day, and can say with the Apostle Paul, "I die daily." That death is not the corporal death when this old body will cease to function, but seeing that we are sinners every day and then to mourn for our sins. To experience this as I have many times, gives me a little hope that I have had some experience in grace. I believe that at times we are given minds to look away from the things of this world and view Heavenly things, just a little foretaste of Heaven. It many times only lasts a short time but those few moments are more comforting than looking at the joys of this world, for we know that our stay here is but a short span of time. The Bible says that our life is like the vapour that appears for a short time and then vanishes away. I like the next verse that follows that, "For that ye ought to say, If the Lord will, ye shall live, and do this, or that." (James 4,15)

We have been taught, I hope, that God's will is being done daily, but, as I believe that the scripture confirms us in what we have been taught, what more would we want than the scripture I mentioned above.

There are many things taking place in this world that we are made to wonder about, and to feel why does it have to be, but then are we not made to feel that we have no right to question why. I have believed for a long time that there is nothing that has ever transpired against the will of God, for if it was against His will it would never be. The pathway that leads on and on in the strait and narrow way that leads the Lord's people to their Heavenly Home is not always a pleasant one, but, dear ones, you have learned as I have, that the bitter must go along with the sweet. I know that many times we would have it some other way, but when the tempest of the storm is passed, can we not see the mighty hand of God in the matter giving us a mind to seek a better place. I have thought many times of the poet when he wrote these words:

"Then why my soul complain and fear?
The crown of glory see!

The more we toil and suffer here,
The sweeter rest will be."

One must be tired before he can rest. I have in times past, thought, Well that, what ever it might have been, is past and I'll go along now without any worries, but, you know, something else would take place; all I believe to teach me that I cannot direct even my natural steps, much less my steps to that immortal glory that awaits the Lord's chosen people. I like to think of the word grace for, as I understand it is the free gift of God; and many times have thought of the poet when he said "Without free grace I know I'm lost." There are many in this world that believe they can do something to get that grace. But let them believe it if they want to. If God wants them changed, he will do so. I have no desire to try.

We hope that both of you are doing very well, just wanted you to know that even though we are far apart in person, not very far apart in our minds I hope.

Yours in sweet fellowship,
Arthur R. and Mattie Warren

THE WOUNDS IN HIS HANDS

"One shall say unto him, What are these wounds in thine hands? then shall he answer, those with which I was wounded in the house of my friends." (Zechariah 13:6)

This is prophecy concerning Christ, and was spoken hundreds of years before Christ was born. While I cannot bring out the beauty in this as I would like, I would like to write some of my thoughts concerning it.

When I received a hope in Christ and felt a love in my heart that I had never felt before, my mind went back to the day He suffered on the cross; and from there to the counsel of God in eternity. I believe that His sufferings were pre-arranged in the counsel of God. That was the reason the Prophet could speak as though it had already been. There are many things said about what Christ's mission into this world was. It is plainly taught in the Scriptures what He came

to do: not to try, but to finish a work the Father gave him.

In Genesis 2:1 we read, "Thus the heavens and the earth were finished, and all the hosts of them." I believe in the foreknowledge of God: that all things from the beginning to the ending of time were one eternal now with God. There is nothing new under the sun with our God. He was not disappointed in the fall of man. Some say the law was given to be kept, but evidently not; for we read that the law entered that the offence might abound; but where it abounded grace did much more abound. The chance system and conditions are out of the picture, as far as I am concerned, for I cannot find where chance has ever done anything. We read about a man that fell among thieves and was robbed and beaten, and left half-dead; and there was a priest passed by where he was by chance, and a Levite likewise. The free-will chance system failed to help this man, as it will fail to help all others. But a good Samaritan came where the man was. I believe the Samaritan came according to the eternal purpose of God — He dressed the man's wounds and poured in oil, (which I believe represents the sovereign grace of God,) and put him on his own beast, (which represents the power of God) and took him to the inn and paid two pence for his care, saying if there is anything lacking he would pay it when he returned.

God does a perfect work: his work is ordered and sure. Christ came into the world to do the work that was given him before the world was. Yet it is preached that Christ came and made a way whereby all men can be saved if they will just believe and accept Christ as their Saviour. If this is true then salvation depends upon the will of men, and not the will of God. Yet Christ said, "For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." (John 6:38-39)

We know according to the scriptures that God gave Christ a people. (John 17: 2) "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Also, the fourth verse, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." What was the work? it was to give eternal life to as many as the Father gave him. This people that God gave his Son in the covenant of grace ordered in all things and sure, were the ones that put the wounds in His hands. The whole family in heaven and earth is named in Him; and God named them. "Behold, I have graven thee upon the palms of my hands . . ." (Isa. 49:16) He came into this world for the specific purpose of saving his people. When he was praying in the garden, the agony he suffered was for the sins of his people: the ones who put the wounds in his hands. Jesus said that no man hath greater love than this that a man lay down his life for his friends. I do not believe there has been a man who suffered as our Lord suffered: the crown of thorns pressed on his blessed head; the nails in his hands holding his weight, etc. When he cried out, It is finished, I believe the whole family of God was saved. Some say he made the way, and it depends on the will of men, but Old Baptists say that He saved his people.

I am glad that my name is recorded among ones declaring that He finished the work his Father sent him to do: to save his people. He said, "I lay down my life for the sheep." When he spoke of his sheep, he spoke of his people only. "But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand." (John 10: 26-28)

Dear children of God, you may often feel forsaken and cast down, and surrounded with troubles, but your salvation is sure. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto

her, that her wardare is accomplished, and her iniquity is pardoned: for she hath received at the Lord's hands double for all her sins." (Isaiah 40:1) Your debt is paid — the one that received the wounds in his hands in the house of his friends, paid your entire debt: He bore all your sins, — the sins of the whole family. The Son will call them, and manifest to them that he is their Saviour, and that heaven is their home.

Some will say, You have taken the preacher completely out of the salvation of God's people. I have not! for he has never been in as far as his works are concerned. The preacher is to feed the lambs and sheep, not to save them. The great Shepherd saved his sheep almost two thousand years ago; and he calls preachers who were ordained in eternity to feed his children. The preacher cannot carry the food around with him, but the great Shepherd must give it to him before he can give it to the lambs and sheep.

Brethren, some glad day we will meet our King; and while we are waiting for his second coming, let us love one another and live in peace as much as possible, forgiving each other their trespasses and labor in love for peace. Remember me in your prayers.

A sinner saved by grace if saved at all,
Garrett Wilson
1741 Davis R. D. Rt. 1,
Maineville, Ohio 45039

HAS BEEN RICHLY BLESSED
TO FEAST

308 N. Wyandotte,
Shreveport, La., 71101

Dear Elder and Sister Wood:

How often do I think of you dear ones, and re-live our wonderful visit with you last summer. I wish the miles between us were not so great; but let me not complain, because I hope we've been given that love which miles, nor anything else, can never sever. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor pow-

ers, 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."

Lately I feel to have been richly blessed to feast from the bountifully furnished banqueting table of Almighty God. Oh, that I could praise the Lord for his goodness and mercy to one so underserving.

I have been privileged to attend our church meetings almost each week end, and I trust I, have been given ears to hear, and a heart, to understand what our precious Elders have been blessed to bring forth.

I have spent many week ends with Bro. and Sister Barron, and look forward to many more. It is so wonderful to visit with those of like precious faith, and talk on the scriptures; and also to listen to the wonderful messages on the tapes which have been recorded in the past.

I am enclosing a copy of a letter I received from Elder Warren. I enjoyed it very much, and would like to share it with others, if you have a mind to publish it. I realize that you have a heavy load and responsibility; and if I know my heart, I've tried to pray the Lord to guide, direct and strengthen you and the other editors to continue to stand fast for the doctrine of Salvation by Grace: ever contending for the faith which was once delivered unto the saints.

We would love so much to see you all again.

In love and fellowship,
Mary Davis

TOGETHERNESS

There is a small number of people in this world of forgetfulness, who remember what true togetherness means. They were taught by a Teacher, who, though they forget him now and then, draws them back into a sweet remembrance.

These people sorrow and mourn when selfish, worldly wants and desires tear

them apart. The fellowship, faith, hope and love, that drew them together, is a part of their very being. When these marks of God's children are hidden in dissension and strife among themselves, they sorrow and long for the peace they once knew. Trouble and grief are their lot, until the sweet love and charity, which has been hidden for a season, brings them together again.

Ah, sweet mystery of life, to know that he who begins a good work in a vessel of mercy, continues it till all such vessels rightly fitted together form his building, "In whom all the building fitly framed together, groweth into an holy temple in the Lord."

The cord that binds them together is Jesus Christ, for in him, and him alone, is the nation whose God is the Lord. Hate, as the world knows hate, is a foreign and strange word to their tongue since the Spirit of love entered their hearts. The only hate within them is that hate they feel for themselves: the old man of sin, that they carry about as a thorn in the flesh, till the day the deliverer comes. It wars with the Spirit or the new man, as long as we tabernacle in the world of sin and sorrow.

We hope to be led to write the feelings in our own heart about a people who are so weak they can do nothing of themselves, to reach the holy temple in the Lord. And yet are built to such specifications, they can do all things, through Christ who strengthens them; how each little piece of lifeless clay, inert and helpless, can be molded into an honorable vessel, so that when it is fitly framed together with like vessels, grows into an holy temple in the Lord.

It is our desire to tell how those little ones, who are scattered all over the world, are drawn together, hewn into a timber, and shaped to fit into its own place. No other spot in the building will be left for this particular vessel of mercy. We are promised that "I go to prepare a place for you." These wayward ones are turned from their selfish desires and lusts. They long to turn

their eyes inward and view their own sins, and cry for charity, when they look on a brother's. They cry unto the Lord, "Draw me, we will run after thee." The holy temple is incomplete until all the pieces are drawn together, and fitly framed into the building.

They are shaped and made ready for their special place through their trials and tribulations in this world. We are told in the Bible, if we escape these tribulations in the furnace of afflictions, then we are bastards and not sons. Even in our groanings and complaints, a still small voice makes us beg for enough trouble, beg for enough cares and sorrows, to temper us; to make us "wait upon the Lord" and to "Stand still and see the salvation of the Lord." Such is the experience of one, who through many doubts and many fears, still has that blessed hope within him.

How we long at times to escape the wasteland, the wilderness, the deserts and the valleys of despair. If we had our desires we would always sit together in heavenly places in Christ Jesus; but without the darkness we could not know light, and without the doubts and fears, we would never know of his sweet mercy and see his sweet smile of deliverance. How wonderful that a God of purpose decreed it so.

"They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble." Is it not wonderful to know of the straight way, the rivers of waters, and how they figure in the shaping of each piece for the building? His purposes and promises are our guide and shield as he fashions and draws us together in one.

Have you thought about the many strangers drawn together by this invisible force, as they fulfill the blueprint God made for his temple? Even though the world believes these to happen by chance, we know they all fit in the fore-ordained plan of God, for "All things work together for good to them that

love God, to them who are the called according to his purpose."

Are we not taught in the Scriptures of people, of times, of events and places, that shaped the pieces as the holy temple grew in the Lord? "He will say to the North give up; and to the South, keep not back: bring my sons from far, and my daughters from the ends of the earth."

Let us meditate upon the drawing together of some of these children of God; of how he introduced strangers and led them about, as he fitted them in his purposed building. All these travels of the saints before us redound to his glory and praise, and comfort us who follow them, if indeed I can lay claim to such riches. I am so unworthy to even think on such things. They are too high, I cannot attain unto them but must beg that he reach down his mercies to this poor, helpless sinner. Pray for me.

Since Paul was given as a pattern for those who should follow him, let us see how he and a stranger were drawn together, and think on the results. We know how he was stopped on his sinful journey to Damascus, and how totally depraved he was in all the events that happened there. He was utterly helpless in the matter, but in the mind and purpose of God, Paul's experience of grace and mercy was not complete till he and Ananias, a total stranger, were drawn together in a miraculous way.

Paul was kept blind till their togetherness made him whole. Ananias was as useful in God's purpose, as Paul, in setting before us the inability of man. He was reluctant and afraid of this one who was on the way to destroy him, but went forth in obedience and faith. His meeting Paul set the chain of events, that led Paul to the "Other sheep I have, which are not of this fold," and many other miracles, as the elect, both Jew and Greek were set apart, as the temple in the Lord grew.

The pitiful means and missions of man are all together vanity, in comparison to the drawing together of these

disciples to go forth preaching Christ, the way, the truth and the life.

Consider Phillip and the eunuch, who lived in different countries: Phillip preaching Christ and the eunuch worshipping under the law of Moses. They were drawn together, not by chance, but by an angel of the Lord directing Phillip to the road travelled by the eunuch, who was on the way back to Egypt (meaning darkness or the law). However, Phillip preached unto him Christ, and he believed that Jesus was Christ the Son of God, and was baptized, — forming another timber in the building of God. These were fashioned and made ready at the direction and supervision of the Holy Spirit. The poet says, "He moves in a mysterious way his wonders to perform." The more we study the written word and hope for a revelation of it, the more we agree with the poet. "How unsearchable are his judgments, and his ways past finding out."

When Mary, the mother of Jesus, greeted Elizabeth, the mother of John, we are told in the Bible that John leaped in his mother's womb for joy. Neither of the children were born, but what wonderful blessings and comfort are experienced by the children of God through the ages as a result of their mothers being drawn together. Nowhere is recorded in holy writ, a more beautiful song of praise and adoration of her Lord and Master, than was spoken by Mary, as she carried him in her own virgin body; miracle of miracles.

The little children of God are carried to the heights in John's relationship with their Saviour, as he prepares the way for Him in their own wilderness. They praise God as they are baptized with his Son, and behold the Holy Ghost descending from heaven. Although these are only experiences of grace and prayer now, they are a hope that is an anchor of the soul both sure and steadfast.

It makes us long to be given strength to press on toward the mark for the prize of the high calling of God in Christ Jesus.

We pray to be molded, hewn, and shaped to fit in the holy temple, as we read the divine history of John, the messenger of the Lord. We also suffer and doubt with him in prison, when our Lord hides his face from us in a little wrath. We wonder is he clean gone forever; and cry out with John, "Is this the Christ?"

However, we know, if we have the witness within us, that we must be shown, over and over; that these things must need be, to fulfill the purpose of God in fitly framing his building, that is growing into the temple of the Lord. How wonderful to meditate upon the fulfillment of prophecy and the purpose and promises of God. We, who are unfit to even dream of such claims, still hope to be numbered with those he loves and calls from afar, as he draws his own to their heavenly home.

We see his purpose to send Joseph into Egypt to save much people alive; and the long, long journey back from the land of darkness. The meeting again, of Joseph and his brethren, who knew him not, was brought about by providential necessity. Yet God's purpose in it still comforts and feeds his sheep today.

His making vessels of mercy out of inert, dead clay, to fit into their own place, included the weak and the poor, as well as the rich and the mighty. The scriptures teach that he has a people in every kindred, nation and tongue under heaven. On that final day his loved ones will be gathered from all walks of life, and from the far reaches of the earth.

Ah! precious ones, can you imagine a place, where you will be together with saints like Paul, Phillip, John, Joseph and those others spoken of in inspiration? Can you even turn and look into your brother's sweet countenance here with you now, and imagine being permitted to live with him forever in that sweet beyond?

I know that within myself, these things are impossible, but am constrained to believe, that he who bestowed his love upon a poor and undeserving peo-

ple; could have included me.

Someday, somewhere, when he has finished that holy temple in the Lord, when all the building is fitly framed together, there will be a love and a togetherness, this wicked world never knew or dreamed of, and can never know.

Mrs. Cisco Barron
Spearsville, La.

Memphis, Tenn.

Dear Editors:

I am a little late in sending renewal for our much loved paper, the *Signs of the Times*, and am enclosing check for two years. I would be lost without it for it has been coming to our house most of my life — long before I was grown, and I will be seventy-three this month. I am blessed to attend meeting each Sunday: as it is over one hundred miles to the closest church besides ours here in Memphis, we meet each Sunday.

We are sad over the loss of our much loved pastor, Elder H. G. Brown. He had been failing in health, but we were not expecting him to go so quickly. He went to his grandson's birthday party with no signs of feeling ill, went home and went to bed. The next morning at 8:30 his wife went to see why he wasn't up; and he was gone — without a sign of struggle. How good it is with those who are blessed with such a passing on. His wife is not at all well and was not able to attend his funeral from shock.

I hesitate to continue to take up space and your time, yet I want to say that I feel thankful to God for the *Signs*. It brings letters from far and near, telling the same sweet story of Jesus and His love, and power to save; and telling our own experiences so well that it often gives us renewed strength and hope to know that our Redeemer lives. O may He ever keep us to the end, and bring our children along life's way and in due time give them a sweet hope as an anchor to their souls.

We are blessed to have two ordained ministers: Elder H. R. Prince and Elder C. S. Young, who is my nephew. He is deep in doctrine, and we hope that God will uphold him to the good of his children. God is able to do so, and he does all things well: Bless His holy name.

We hope it will be God's will that you dear brethren come our way again sometime. We are expecting Elder J. L. Smith of Louisiana and Elder R. L. Biggs of Nashville this week end.

Remember us in your prayers when you can.

In hope of eternal life,
Mrs. Carrie Campbell

Fayette, Ala.

Dear Editors:

Enclosed is remittance for two more years for the *Signs*. I hope I don't miss the April issue. Although I am poor comparatively in this world's goods, I would rather miss some natural food than to miss the spiritual food I get from the *Signs*.

I thank the Editors for putting out the good news to believers.

Yours in hope of eternal life,
James V. White

UPPER COUNTRY LINE ASSOCIATION

The sixty-third session of the **Upper Country Line Primitive Baptist Association** convenes with Bush Arbor Church the 3rd weekend July 19th, 20th and 21st: Saturday, Sunday and Monday. Services beginning at 11:00 a. m. Saturday before the third Sunday July, 1969.

Bush Arbor Church is located approximately 15 miles north of Burlington, N. C., highway #62, and approximately 8 miles south of Yancyville, N. C. highway #62, the church may be seen just off #62 highway in Caswell Country.

More specific directions are as follows: approximately 2 miles northwest of old Anderson School and 1 mile south of Jericho just off highway #62, Caswell County, N. C. The Church may be seen from highway #62.

We extend a cordial invitation to correspon-

dence and friends of our faith and order and especially the ministering brethren.

Donald E. Smith, Clerk

SLATE HILL MEETING

An all-day Meeting is appointed to be held at Slate Hill Old School Baptist Meeting House the first Saturday in August (August 2nd). Lunch will be served.

All lovers of Gospel Truth are invited.

A. J. Slauson

STAUNTON RIVER ASSOCIATION

The next session of the Staunton River Association convenes with Springfield Church before the second Sunday in July and continues through Sunday.

Weatherford Church will contribute the use of their facilities for the meeting at the request of Springfield Church. Weatherford Church is located on Highways 760 and 763. Watch for signs in the Town of Gretna, Va.

We invite all who have a desire to attend.

Burnell B. Williams, Assn. Clerk

ANNOUNCEMENT

I am a crippled sister and want to take orders for Bibles. One is white, price \$6.00 each; and a larger one is black, price \$10.00. King James Version, and have leatherette backs.

I expect to be at the Pigg River Association at Little Creek Church the first three days in August where I will have samples, and will be glad to talk with anyone interested.

Or write me at my home. After July 1st my phone number will be 721-2541.

Mrs. Pearl Dudley,
Rt. 1, Box 382,
Hardy, Va. 24101

PIGG RIVER ASSOCIATION

The next session of the Pigg River Association will be held, the Lord willing, with the church at Little Creek, Franklin County, Virginia, beginning on Friday before the first Sunday in August, 1969, and continuing through Sunday. (August 1, 2 and 3.)

The Little Creek Meeting House is located four miles from Rocky Mount, Va. Take Route 919 to the intersection of Route 641.

Our correspondents and other brethren and friends are cordially invited to meet with us.

John D. Wood, Clerk

Danville, Virginia July, 1969

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BLACK CREEK UNION

The next session of the *Black Creek Union* will be held with the church at Mill Branch, the Lord willing, the fifth Saturday and Sunday in June, 1969.

The church is located about three miles south of Sharpsburg, N. C. south of highway 301.

All who have a mind to attend are cordially invited.

Eli T. Smith, Clerk

EDITORIAL

THE SALT AND ITS SAVOUR

"Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

Matt. 5:13

In the East salt was the universal remedy for decay, rot, and corruption. Salt was the life of life as it must be in everything to keep the food of man and beast from rapid decay and corruption. In the East salt became the very word for uncorruptness, sincerity, and loyalty. Salt was used in food for man as well as for beast. (Job 6:6 & Isa. 30:24) Salt makes food good and pleasant to the taste. Salt was of great importance in all Hebrew worship. Washing new born infants in salt water was considered by the Israelites as a **Must**. (See Ezek. 16:4) The Israelites used salt to preserve; as a medicine; in moral and religious functions; in fact: salt was an emblem of partnership, friendship, and fellowship. Salt is a symbol of that which is necessary for the salvation of man: the unrevokable covenant of God to save His people eternally. The salt of God's Covenant shall never lose its savour.

"And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt." (Lev. 2:13) **The salt of the covenant of thy God** was and is a pact that cannot be made void. Every good work must be inwrought by

the Spirit of God which was symbolized by oil: in other words, the good works of the faithful are those works which the Holy Spirit inspires, energizes, and matures. Oil was used to symbolize this. Frankincense was used to symbolize that the graces and gifts of the Spirit are graciously received by the recipient and borne heavenward in **prayer**. Salt is the symbol of the incorruptible, perpetually abiding signs and fruits of God's covenant of grace.

A Covenant of Salt was considered as the most solemn and binding bond that could be entered into by the covenantor and the covenantee. The Lord performs perfectly and thoroughly every particle of His covenant. All His purposes in creation, providence, and glory shall be perfected in due time. The eternal happiness of the whole family of God's elect shall be the climax which will prove the perfect work of God. He foreknew his own. He predestinated them to be conformed to the image of His Son, Jesus Christ. It is the essence of His will that each and every one of these shall be called, justified, and glorified. Jesus verifies this statement in saying: "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." It behooved Jesus to perform the elect's part in this covenant because God's people failed to keep the law and greatly sinned. The **counsel** of His will demanded that the law be kept and violators punished. No sin could be tolerated. God is merciful and forbearing. He gave the law to the first Adam. He broke it. He gave it to the second adam which was Jesus Christ. He kept it. God wrote the law two times on tables of stone. The ten commandments were twice written by the finger of the Lord Himself. These were written upon enduring tables of stone. This shows how deeply and permanently they were to be engraved upon the heart of His people. Once it was written upon a tablet that was broken. Again He wrote these commandments upon an unbroken tablet. This symbolically sets forth the truth that they are

written first as the whole duty of man in nature which he brakes willfully; secondly, they are written in regenerated man which he prays to be enabled to keep. First, as a duty: secondly, as a desired privilege. When given to man they were broken, not kept. The second writing of the commandments were by special command deposited for safe keeping in the Ark of the Covenant, the most inviolably sacred place outside the courts of Heaven. Thus it was **salted**, or preserved. Natural man hates these laws. The regenerated man loves them.

The One who knows the universe because He made it, and all eternity because He inhabits it, has condescended to tell us in these laws things that are good, true, pure, and right. When the Holy Spirit gives us the inner meanings of these laws we constantly pray that our hearts be trained, our minds disciplined, and our very beings sanctified, to obey these laws in noble Christ-like behaviour.

The **salt of the covenant** is that the second writing of these laws by the finger of God's love should be preserved in the Ark of the Covenant. "At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me in the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark." Deut. 10:1-2) Read the 5th verse of Deut. 10, and you can with your mind's eye see Moses pointing at the ark and saying, "**There they be**". The Ark and the **Mercy Seat** tabernacle. These with the two cheribim at each end, formed originally the whole were placed in the most holy place in the furniture of the tabernacle. All other furniture placed later were subordinate to them. Only high priests could commune with God in this place only once each year. These two things were hidden by a veil from the people. These two tables of the testimony were placed in the ark, not as an object of worship but as a basis of all moral dealings between God and man. These symbolized the **Divine Law of Holiness**, covered by the

Mercy seat, the type of reconciliation. The law remains even now as good and right. It is now just as when in the Ark. The law's thunders were hushed by Jesus Christ. Its lightnings were laid. It remains in all its perfections now as then, yet through Christ it ceases to be our enemy and condemnation. It is with Christ in us as the basis for righteous living. There is no condemnation from the Law to them that are in Christ Jesus; for what the law could not do in that it was weak through the flesh, God hath done by sending Jesus in the likeness of sinful flesh, to be the propitiary or the **mercy seat** for us. Jesus is at once high priest and victim. He is at once mercy seat and victim. In His offering made once for all we are complete. The Throne of Judgment becomes a Throne of Grace in Him. Jesus is the **SALT** of the Covenant to every heaven-born child of God who earnestly desires to do the will of God which is to keep His laws. The salt of the covenant is God's innumerable mercies which makes even His chastisement sweet to us.

While upon the subject of salt we wish to do what Jesus said: "Remember Lot's wife". (Luke 17:32) Many centuries after this fact of Lot's wife being turned into a pillar of salt Jesus directed that it should be kept in memory. These dark monuments have obtained a place in the word that liveth and abideth forever, that their warnings may be available in all times to all nations. We read in Gen. 19:26: "But his wife looked back from behind him, and she became a **pillar of salt**." What is the significance of this? Let us first consider how that Abraham cautiously and persistently prayed for Sodom. We find in the last ten verses of Genesis 18th chapter that Abraham repeats his intercession for Sodom on the plea of justice for the righteous. Six times he intercedes with such earnestness and heart-felt yearning, that in his great anguish and desire he trembles as he plants each footstep in advance. He fears to offend God, yet because of being love-impelled — Abraham ventures further. Humility is the keynote to this prayer. Persistence is

the Salt of the prayer. His continued praying shows his unshakable confidence in a wisdom, a holiness, a purity, a love and power, whose ways were different, but yet infinitely higher and better than the ways and thoughts of man!!! Abraham persisted and God continued to grant that He would not destroy Sodom for the sake of five righteous. When he got down to five, Abraham did not have the heart to ask more. Sodom was destroyed, yet there were four who were delivered from its destruction. You may conclude there were just three because Lot's wife became a pillar of salt when she looked back. Let us list some of the mercies of God toward Lot's wife: 1. She was numbered with the righteous. 2. She left Sodom. 3. She followed the leader. 4. She was more favored than her neighbors. 5. She was a monument of distinguishing mercy in her deliverance. 6. She was not destroyed by fire and brimstone. We are not so much amazed that the men of Sodom refused to listen because it harmonized with their unbelief. We are not so amazed by the fact that Lot's son-in-law refused to listen because they were confirmed infidels. It is strange and sad, as well as amazing, that Lot's wife warned, and believed the warning, alarmed, moved to escape, yea brought by the hand of God Himself to the very verge of safety — should linger, disobey, look back, and become a pillar of salt. She certainly became inactive. She was no more useful other than a **monument of dis-obedience**. When we remember Lot's wife we must realize that disobedience to God's laws make us unfit for active participation in the Kingdom in this world to say the least of it. The smiles of God's kind providence is experienced by those of His people who are obedient to His commands. Disobedient children of God know from experience the terrible pangs of a condemned conscience. Elder Gilbert Beebe says in referring to: "If any man defile (or destroy as in the margin) the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." See 1 Cor. 3:17 & page 69 of March

69 SIGNS) — "The destruction of which the apostle warns us to beware is not the interminable perdition of the ungodly, but that destruction which is parabolically compared to salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under the foot of men. Paul says, 'I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway.' It is in this sense Christians may be destroyed as to their usefulness in the church, their communion and sweet fellowship with the saints, and enjoyment of the approving smiles of their God. This is indeed a sorer punishment than Moses ever inflicted on those who despised his precepts, though they died, or were put to death without mercy, under two or three witnesses. None but the chastened sons of God can know how sore a plague is sin, and how terrible the strokes of God's chastising rod." (Portion of editorial by Elder Gilbert Beebe March 15, 1880, reprinted March, 1969.)

We dare not pry into the secrets of God to tell you the eternal refuge or dwelling place of Lot's wife. Her eternal abode is not revealed unto us. However, it is plainly revealed that, "No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God." (Luke 9:62). Jesus told his disciples, "Remember Lot's wife." We can say, Remember Judas. We do not know his eternal abode but we do know that he was one chosen of Jesus as one of the twelve. We do know the bitter end of Judas here in the world. Rock salt has lost its saltness.

When a city was salted it meant perpetual desolation. This followed destruction. Those who have once tasted of the mercy and goodness of God, and have drunk of that Spiritual Rock, Christ Jesus, can never have satisfaction again in following after their lusts. Every time they follow the lusts of the flesh they keenly feel that they have displeased God. Habitual following the world will make them neither fit for the world nor the Church. They are mis-fit. When

one has brought shame and reproach upon the church to the extent that he is cast out, he has lost his savor! I do not mean that this is always the case when men cast one out of communion; it is when God casts one out. Even though he may have an abode of happiness after this life — he will suffer unending misery here. Read the last half of the 9th chapter of Mark and you will find that Christ's disciples were disputing among themselves the question, Who should be the greatest? Surely these had been regenerated, yet they needed conversion. No ones but the regenerated could really hear the teachings of Jesus. This dispute showed ambition, strife, and selfishness. Pride is the mother of contention, quarrels, and wrangling. These things are offensive. They had gone so far as to forbid one from doing miracles in the name of Christ because, "He followeth not us" (Mk. 9:38) Many of us are guilty of offending God's people because they are not in our particular sect. The greatest punishment seems to be the lot of the offender of humble sincere conscientious believers in Christ who feel so little and insignificant. Jesus said, "And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and we were cast into the sea." (Mk. 9:42) What a hell experienced through life here for regenerated children to offend humble believers!!! What a hell, "Where their worm dieth not, and the fire is not quenched". (V. 44) This worm is that worm of conscience which pangs the soul with bitter reflections of the happiness once enjoyed and lost, and the perpetual misery experienced. This anguish causes weeping and gnashing of teeth that only the child of God can experience here. Yes, it would be better for you to cease to live here than to have this sin ever before you, — tormenting you both day and night. Jesus adds, "For everyone will be salted with fire, and every sacrifice shall be salted with salt". (V,49) The persecutions, struggles, and sufferings of the disciples were to be as salt to pre-

serve and freshen the divine life in them. Continued pangs of guilt were good for them.

The burning fire which consumes the ungodliness in every new-born child of God was to make them more and more fit sacrifices to be consecrated to God. No one can ever quench this fire. One may think his conscience will soon quit its fiery darts. One may surmise that he can continue to disobey God until his conscience will bother him no more. If one be given a Holy Ghost conscience he can never quench it. To have peace of mind he **must** obey it. Your faith is tried by fire. Do not think that something peculiarly strange has happened unto you. Everyone's faith is tried. The trial never ends in this life. The warfare never ceases. Every time you think of rebelling, you keenly remember rebelling before — and there is a fresh pang of conscience. You painfully re-live every rebellion! What is the consequences? You say, Lord, not my will but thine be done. You are ready to persevere trusting the consequence with God. You are ready to make the supreme but reasonable sacrifice of your **body** to Him. You are careful that each and every word said, and each and every action performed, will be to the glory of God and the right influence to others.

Everyone either effects a good influence upon others or a bad influence. We may be firm in the theological doctrine of the bible that the sacrifice of Jesus Christ was: "For us an offering and a sacrifice to God for a sweet smelling savour" (Eph. 5:2); yet, if we are not followers of God as dear children, and do not walk in love: our firmness loses its savor. See verse one. The predestinated purpose of God is to make His children like unto Himself. Jesus Christ was that salt with savor that made His people before God of good and pleasant taste and smell. Paul exhorts to unity, holiness, humility, and love. If we follow as dear children and walk in love what a savory influence it has on our fellowman and in our souls. This is the intent desire of every heaven-born child. How far we fall short of it! May we breathe

a prayer coming from the very depths of our innermost soul in the name of Jesus Christ for His blessings in our walk and talk and thoughts.

Father of Mercies: Give us feeling of kinship with Thee. Make us to realize that the sum of all that is true, beautiful, and good comes from Thee. Harmonize our will with Thine. May we, like children, believe without suspicion, love without distinction, and hope without limitation. Grant that we should turn away wrath with soft answers, glorify Thee with our whole life, be peacemakers in Thy kingdom, and spread good will to men. Make us to realize the value of right use of our God-given talents, and enable us to use them rightly. Teach us to separate the precious from the vile, right from wrong, truth from error, and wisdom from foolishness. Lead us in the old paths of righteousness for Thy name's sakes. Forbid that we should offend, cause one to err, speak unkindly, or do anything to cause our brother to stumble. Bless us to comfort sensible sinners, encourage the timid, strengthen the weak, feed the lambs and sheep, rightly divide the word of truth, teach those who desire to learn, reprove and rebuke willful offenders, and denounce heresy. May our writing, talking, preaching, acting, and thinking be sanctified by Thee that those who read, hear, and observe, — may experience a deeper feeling, have a better understanding, a new insight into some department of the spiritual life, and have nobler aspirations of life.

Lord, bless the labor of our hand and mind in preparing this article that our research, prayers and dilligent persistence may have a savory effect. Bless Thy people everywhere and revive us again that we be willing to sacrifice ourselves for peace among true believers and that there will be an end to unseemly strife as to which shall be the greatest. Grant this, Lord, and Thine shall be the praise forever more. AMEN!

E. J. L.

EDITORIAL

I would like to call your attention to a portion of the 49th chapter of Genesis, and ask that you read the entire chapter at your first opportunity. I begin reading at the 8th verse and read through the 12th.

“Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: his eyes shall be red with wine, and his teeth white with milk.”

There is only one portion of this which I have read that is in my mind now, but, of course, I wanted to read what I have in order to show the connection concerning this Shiloh that should come: “. . . unto him shall the gathering of the people be,” which is the last part of the 10th verse.

The portion I have read, (and including much more in the 48th and 49th chapters,) is a part of the blessing that Jacob bestowed upon his twelve sons shortly before he was to leave the land of the living. He called his sons together and blessed them, as was the custom in that day. I do not mention any thing at this time except that which pertains to Judah; but you will recall that he had twelve sons: Reuben, Simeon, Levi, Judah, Zebulon, Issacher, Dan, Gad, Asher, Naphtali, Joseph, and Benjamin. I read that which pertained to Judah.

Judah was the head of one of the tribes of Israel; and if we trace it out we find that the government remained with the posterity of Judah, as mentioned in the blessing of Jacob. For instance, David and Solomon and all the other

kings and rulers to the days of the coming of the Lord into the world. We are informed that most of the members of the Sanhedrin, the law giving and judging body, were of the tribe of Judah. So we may be sure that the blessing given Judah by his father Jacob, was by inspiration of the will and purpose of God, and showed what should be until his descendant the Messiah should come.

Now in what he said pertaining to Judah as a lion's whelp, that he had gone up from the prey, etc., was in reference to the power and glory, as well as the purpose that God had for his people in giving them through Judah the person Shiloh; who without doubt was the Lord from heaven. And also that the sceptre should not depart from Judah, nor a lawgiver from between his feet, until this Shiloh should come.

It is most interesting to note that when Israel was in captivity, they were allowed a degree of freedom which was unusual for captives to have. They had their own laws and customs to a great extent. This was so in Egypt and in Babylon, and also when they were in subjection to the Romans. The descendants of Judah even in captivity were not deprived of the septre's power. They were not free of course, but were largely granted their own laws and customs.

Judah was called a lion's whelp. You will remember that in Revelation when there was great concern as to who should be able to open the book, and there was none found able; but then it was proclaimed that the Lion of the tribe of Judah had prevailed to open the book and to loose the seven seals. So, carrying out Jacob's blessing as recorded, the Lion of Judah prevailed; and this is what John saw in the revelation. There can be no question but that this Shiloh was verily Jesus the Christ the Son of God, and that the sceptre did not depart from the tribe of Judah until He made his advent into the world.

I do not know how many hundred years it was from the time Jacob blessed Judah until Shiloh came, but there is one thing certain: the God of Jacob

enabled him to bless Judah as he did, and the matter was fulfilled perfectly: as it was also concerning the other tribes.

But more important in our consideration is Judah, and He who came into this world from heaven. He was made of a woman, made under the law, his mother being of the tribe of Judah: his Father was of course, God. So we see how that in the infinite wisdom of God and according to his eternal will and purpose, the Lord was made known in type hundreds of years before his advent. Those who have eyes to see, ears to hear, and hearts to understand as they read the Scriptures, see far more than the literal word that is written. And many in those days by the eye of faith, were enabled to look beyond their own day and behold the fulfilling of the types; and in the account we have under consideration, that the sceptre did not depart from Judah until this Shiloh should come.

You will recall that when Shiloh came, when John the Baptist declared that the kingdom of heaven was at hand, the Jewish world was in a terrible shape, for they had gone far away from the precepts which Moses had delivered to them from God, and formulated many of their own doctrines and practices. They were trusting, (as Israel often trusted,) entirely in themselves, and felt they were righteous by their works. You will recall that the Babylonian captivity was by reason of their transgressions in turning away from God; and yet God manifested his long-suffering in the midst of these things. We have been amazed that God would be so gracious and merciful when they would deny Him — when they would turn away from him and follow heathen gods, and practice many things of these gods. We are amazed that He did not just cast them away and forget all about them. It is evident that God today is a longsuffering God: if he were not, he would deal with our nation and the nations of the world as we deserve, since for the most part we have turned from him, and do not recognize him as the

God of power, of glory, and of mercy.

During the three or four hundred years before the coming of Shiloh, men went further and further away from God, to trust in themselves, in their own works for righteousness. They trusted that by their austerity and practices they could bring themselves into favor with God. And it is evident that this same spirit is rife in the world today, because all except the Lord's people still think that by certain incantations, rituals, and being careful to maintain what their leaders have told them is the right way to worship God, they feel that they are doing God's will; and that by doing so they purchase unto themselves a good degree; and shall eventually be brought into heaven and immortal glory. This is trusting in their own works.

But when one is born of the Spirit, all self-righteousness and trust in self is removed, and he no longer claims that he can of himself do what will be well pleasing in the sight of God. He is then made to realize that what he is, is by the grace of God, and that without the grace of God he does not know anything concerning the truth and the true worship of God. The world has the same understanding and feeling that Saul of Tarsus had as a Pharisee of the Pharisees, feeling that in all of his activities, however horrible they were, he was doing God's service. Unbelievers, as they were led by that same spirit have persecuted and put men to death, not for sedition or having different political views, but simply because they could not conform religiously with the leaders. I cannot imagine how men can be so low, so devilish, that they would burn at the stake, or drown or throw men to the wild beasts, merely because they could not conform to a system of philosophy foreign to their convictions.

I am sure that you will not find in all history where one of the Lord's churches or people, has stooped so low as to try to make men conform to the doctrine and practices of God our Saviour, for they have known that were it not for the grace of God, they would be just like all others who are without know-

ledge and understanding. They know how dead they are in themselves, and that grace is the only thing that can bring anyone into the knowledge of the truth, and give them hope of eternal life. The world always runs after false gods. I think of the Crusades of years ago, to which were gathered large armies under the approval of the supposed head of the church, and made pilgrimages to Jerusalem for the avowed purpose of re-capturing Jerusalem, and putting down those who opposed their system of religion, which they called the religion of the Lord and Saviour, when, as a matter of fact, they were acting contrariwise to the spirit that the Lord implants in the hearts of his own people.

You will agree with me I am sure, that, while we cannot agree and say Amen to the religious systems of the world, we are perfectly willing that each man should have the right to worship under his own vine and fig tree, in the way that seems right to him, without being molested by anybody, so long as he creates no civil disturbance.

When the Lord brings his people out of Egyptian darkness into the marvelous light of the Son of God, they know that it was the love of God and his drawing power that delivered them, and that without it they would ever remain dead in trespasses and sins — not knowing that they were dead and without God in the world. Each one of you who know the truth, know that it was not when you were "up and doing", (as we are often told we ought to be,) but it was when you were dead in trespasses and sins, that, ". . . God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. . ." When one is first quickened to the knowledge of what he is in his flesh, it is common that he strives to justify himself by his own works, trying in every way he can to deliver himself from death and condemnation. But in

this he fails completely and is in a frightful condition until the Lord delivers him.

Knowing this experimentally for ourselves, we know that others can only be brought to the knowledge of the truth by the same grace of God. We are willing therefore to stand still, and leave the cases of every person in the world in the hands of Him who alone is mighty and able to save.

Isn't it wonderful to know that Shiloh came; to know that the Lord came in a body that was prepared for him in a miraculous way, born the Son of God. God did many wonderful things all through the ages — the Book is full of them; and he brought Jesus, who was Shiloh of the tribe of Judah, coming through the lineage of David and Solomon and others of that tribe.

As I have remarked, the Jews were in a sorry plight when John the Baptist came preaching that the kingdom of heaven was at hand. They were so dead and lacking in understanding of the real meaning of the writings of their prophets, that they verily thought they were the children of God, and the whole kingdom belonged to them. The self-righteous ones felt that all others were the scum of the earth; such as the publicans. But under the light and revelation given in the coming of Jesus, it was made manifest that those who were counted as nothing, whom the Pharisees would avoid meeting in the street, were typical of those who were beloved of God. The self-righteous claimed Abraham as their father — and felt that was enough; but John the Baptist rebuked them and told them that God was able of "these stones" to raise up children unto Abraham. John knew the power of God, and that the kingdom was at hand, and that this Jesus, this Messiah, this Shiloh was then being made manifest.

But we must bear in mind that the Sanhedrin was still in power, though under the Romans, until Shiloh came, and that many, if not all of them, were of the tribe of Judah; and they were in this manner wielding the scepter and

were yet lawgivers manifesting the purposes of God, so that as it was written: ". . . The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come."

"And unto him shall the gathering of the people be." It is so very interesting to know how this was accomplished. We know that his own people after the flesh did not believe in him, and rejected him outright. But this was no problem, for all of the people who should be gathered unto him, were those who should be born of the Spirit, and not just merely born of the flesh. Those who know these things have great regard for what Jesus said, "The wind bloweth where it listeth; thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: so is everyone that is born of the Spirit."

So these who shall be gathered unto this Shiloh, are of an entirely different generation — born of the Spirit of God; and they are gathered by the irresistible power of God, for he alone draws them and no others can come to him. God has in his own power to give all the experiences, all the revelation to each of them, that marks and sets them apart as his, revealing unto them that Jesus is the Son of God, and that He is the Redeemer given them of the Father. We see the beginning of the gathering when the gospel was first preached and Jesus made his appearance, being about his Father's business. This gathering proceeds as ordained, and will continue until complete; for Jesus said, "All that the Father hath given me shall come unto me."

As God reveals to his people, he also hides from others. That is, does not bring them into the knowledge of the truth. 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. Even so, Father: for so it seemed good in thy sight." That Jesus was the Christ was hidden from those who crucified him, for we are told that if they had known that he was the Christ they would not have crucified

him. There is no promise that these things will be revealed unto the world. I know this is speaking plainly; but talk to some of your friends and neighbors, and do you not find that many know nothing about revealed religion and a hope of eternal life. Talk to them about the power of God, that salvation is by grace alone, and they do not know what you are talking about.

To be among those who are manifestly the children of God is a serious matter. No wonder we desire to walk circumspectly in this world. We feel with the apostle, "Seeing that all these things shall be dissolved, what manner of persons we ought to be in all holy conversation and godliness." To be brought into the knowledge of the truth changes the whole outlook of our remaining days in this world, because we are made to realize that God has had pity upon us, and has given us a Saviour, and that there is no other name under heaven given among men whereby we must be saved: — not can be, but must be. So we are enabled to look unto Him, and trust in Him alone.

"And unto him shall the gathering of the people be." He said that he would bring his sons from afar, and his daughters from the ends of the earth. Yes, they are all going to be gathered together, — all of them: for the Lord knoweth them that are his. It matters not how much confusion may get among them, we have the assurance of Paul that the Lord knows them that are his, and in this they are sealed.

Jesus does not make an universal proclamation; he does not promiscuously throw out an invitation to believe and join the church. No, but in the person of the Spirit he reveals the truth, and dwells in each and every one of those that the Father gave him before the world began. We can't forget this, for the whole testimony is that God chose his people in his Son before the world began. And he has fixed it so that each one in his own time is sealed with the holy spirit of promise, which is the earnest of his inheritance until the redemption of the purchased possession. Each

one of them go back in their meditations and remember the mighty work that went on in them. These things they cannot forget, for the hope they received is the anchor of their soul sure and steadfast. His salvation is sure, for it is declared of God, "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee."

These things my brethren are for the gathering of the people to Him. It is sure and certain because it is all the work of the Lord and in no way contingent upon the will or the works of men.

These are troublesome times in the world's history, but I would have you to remember that the same God that brought the world into existence, is the one that sustains it, and that the people of the world are no farther out of the reach of His power now than they were in any other age of the world. God is therefore ruling and reigning and causing all things to fall out to accomplish his eternal will and purpose.

So shall it ever be while the world stands. God lives, rules and ever reigns, and never forgets his people, because he gathers his people unto Shiloh, and even death cannot remove them. He will bring them from the dead, conforming them to the image of his Son, as he has predestinated them to be, fitting them for heaven and immortal glory where all his people shall praise him forever.

J. D. W.

(The above was condensed from a taped sermon.)

VOICES OF THE PAST

"He being dead yet speaketh"

Clay Village, Ky., April, 1879

Brethren Beebe: — With your permission, I will try to comply with the request of brother Nathan Hart, of N. J., which is that I should give my views through the *Signs of the Times* on 1 Cor. 1:23, 24, which reads as follows: "But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but

unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

Paul dedicates this epistle "to them that are sanctified [set apart] in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." He exhorts them to be of the same mind and of the same judgment. He has been informed that there are contentions among them. One is of Paul, another of Apollos, another of Cephas, and another of Christ. He asks them if Christ is divided — if Paul was crucified for them. He points out one prime object in the preaching of the gospel. It was not to convert sinners to God, or make christians of them, as the Arminians now say, but that the preaching of the cross is to them that perish foolishness. He also informs us that God will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent. He then asks, "Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world?" He then says, "After that [after he has made foolish the wisdom of this world] in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Not to save sinners or unbelievers from their sins, as work-mongers think, but to save or deliver believers from those divisions and other errors to which they are incident. He further says, "For the Jews require a sign, and the Greeks seek after wisdom." The Jews required some tangible evidence that natural minds could comprehend; but Christ told them, when they called on him for a sign, that there should be no sign given them but the sign of Jonas the prophet, which was a very portentous one; but they failed to understand it. The Greeks seek after wisdom, but by that worldly wisdom they could not know God; it must be made foolish before the preaching of the cross could profit them in any de-

gree.

"But we [who are sanctified in Christ Jesus and called to be saints] preach Christ crucified." This is a part of the subject on which my brother requests me to write; and O that mine now could be the "pen of a ready writer," that I could even do half justice to the momentous, all important theme.

Christ crucified has been the excessive joy, the rapturous enthusiasm of the saints in all ages. Patriarchs and prophets looked forward through the vista of long succeeding ages with emotions of thrilling ecstasy, with assurances and the most soothing anticipations that a crucified Savior was their first and last and only but steadfast hope of salvation from their sins. "They saw his day, and were glad." By faith they saw him wounded for their transgressions, and bruised for their iniquities. They had his infallible promise that he would "ransom them from the power of the grave, redeem them from death." — Hosea 8:14. Those holy seers knew they had all gone astray, but that the Lord had laid on him all their iniquity. — Isa. 53:6. What a scene for those holy men of God! By faith they could behold the beloved, the dearly beloved Son of God, brilliant with the lustrous glory which he had with the Father before the world was, far, far beyond the reach of enemies to annoy or dangers to threaten him, leave that supermundane residence, and plunge into this wretched world of suffering, misery, degradation and death. What incentive could have moved the dear Redeemer to condescend to such unparalleled humility? It was *love*; love was the great moving cause. But love for whom? for friends who would lay down their lives for him? No; but for cruel enemies, traitors, rebels. These were the ones for whom he died.

"What pangs are these that tear his heart?

What burden's this that's on him laid?

What means this agony of smart?

What makes our Maker hang his head?

"Tis justice with its iron rod,

Inflicting strokes of wrath divine;

"Tis the vindictive hand of God,
Incens'd at all your sins and mine."

Amazing, wondrous, unparalleled condescension! It was love, unalterable love that brought the dear Redeemer down from his supernal abode of excellency,

"To suffer in the sinner's place;
To die for man. Surprising grace!"

Yes, he was "made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." — Gal. 4:4, 5.

Notwithstanding all our defilement and wicked rebellion, that love could undergo no alteration. As soon could God cease to love his dearly beloved and only begotten Son, as he could the rest of his children. — See John 17:23, 24. Even sin, hateful as it is in his sight, could never stop the current or change the course of the love of God to his people, disobedient and rebellious as we are. Nay, "God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Did not wait for us to cease to be sinners, and perform a certain routine of good works, that he might save us: that is Arminianism; hence they do not believe that Christ came into the world to save sinners. No; they must cease to be sinners before he will save them. Now we believe that "*there is something done for the sinner.*" "He came not to call the righteous, but sinners to repentance." — Mark 2:17; Luke 5:32. "Christ Jesus came into the world to save sinners." — 1 Tim. 1:15. And that salvation was effectually finished by his crucifixion. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." — Acts 4:12. Well may we then "preach Christ crucified."

But we are not to conclude that his suffering on the Roman cross constituted all his crucifixion. See what he endured in the garden of Gethsemane, when he sweat as it were great drops of blood falling to the ground. Here

was a cross indeed. In fact, his whole life, from his bed in the manger to his grave, was one continued cross. His people are frequently commanded to bear their cross, take it daily and follow him. — Matt. 10:3; Mark 8:34; Luke 9:23, and many other places. But those commands did not signify that they were to bear the Roman cross, made of wood. Our old man is to be crucified continually, and the apostles could rejoice that they were counted worthy to suffer shame for his name. — Acts 5:41.

But in Jerusalem and on Calvary was a tragical, terrible cross, where he was overwhelmed, immersed, baptized in suffering. That direful scene never had a parallel; yet with all the meekness of a lamb he bore it, while the dreadful vials of wrath were poured out upon him without mixture. Yes,

"He that distributes crowns and thrones
Hangs on the tree, and bleeds and groans;
The Prince of life resigns his breath,
The King of glory bows in death.

"And did he bleed, for sinners bleed?
And could the sun behold the deed?
No; he withdrew his sickening ray,
And darkness veiled the morning day."

And while the earth was convulsed, the rocks rent, and the veil of the temple severed in twain, man, unmoved, inflexible, callous man, could remain unmoved, except by vengeance and an insatiate desire to shed his blood — to take away his life. And yet for man, the monster man, he died; died to redeem, died

"To raise him from the depths of sin,
The gates of gaping hell,
And fix his standing more secure
Than 'twas before he fell."

And although his people were guilty as the rest, he "removed their iniquity in one day." — Zech. 3:13. It is for the work of that auspicious day that "we preach Christ crucified."

But although the preaching of Christ crucified is to the saints an animating and reviving cordial, it is to the carnal Jews and other Arminians a stumbling-

block and to the Greeks foolishness. And how is Christ a stumbling-block to the Jews? Well, exactly as he is to all other work-mongers. The Jews claimed to be Moses' disciples, and if they would only be circumcised, and keep the law, all would be well; and they think they can get along very well themselves. But only preach Christ crucified to them, and by that crucifixion he completely saved his people, without any of their works, good or bad, and the Jew, (or work-monger), being blind, and cannot see, bang they come against that stumbling-block, and into the ditch they go.

"And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offense," &c. — Isa. 8:14. "And to the Greeks foolishness." The Greek, whether an ancient or modern one, is a real wiseacre; must have a fine stock of the wisdom of this world. The modern one, if he is not of the ancient order, must understand their language, by which, and by other scholastic attainments, they seek after wisdom; but instead of asking it of God, they go to their theological schools, where they learn to "teach for doctrines the commandments of men." — Matt. 15:9. Talk to them about the crucifixion of Christ saving any one; foolishness! They will begin directly to cry out about their Dianas, or other imaginary gods. It matters not what they call them: they may call them by the name of our God; but hear them talk about theirs, and you will soon discover that he is as unlike ours as night is unlike day; so that when they give him the name of ours, it does not make him at all like ours, either in his nature or in his works. He will not save them until they do their part of the work; "but wants to save everybody," as one told me recently, if they would only repent and believe.

"But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." When our God calls, "the dead shall hear the voice of the Son of God, and

they that hear shall live;" it matters not of what nationality they may be, whether Jew or Greek, barbarian, Scythian, bond or free, they must hear, and that call is the funeral knell to all their former boasted powers. The power of God and the wisdom of God give potency and efficacy to that call. He "who hath saved us, [not who will save us, if we do our part,] and called us with an holy calling, not according to our works," (2 Tim. 1:9) calls from death to life, "out of darkness into his marvelous light." — 1 Peter 2:9. This is an effectual calling; for "whom he called, them he also justified; and whom he justified, them he also glorified." — Rom. 8:30.

"Christ the power of God." Omnipotent, regal, reigning power. "All power in heaven and earth." Alleluia; for the Lord God omnipotent reigneth. He has power "to subdue all things unto himself." — Phil. 3:21. Power to subdue our iniquities, and cast all our sins into the depths of the sea — Micah 7:19. And blessed be his name, power on earth to forgive sin. This is authoritative power, exercised because he has suffered for the sins of his people, redeemed them from under the law, satisfied all the demands of justice; therefore he can with authority forgive them. Besides, he has power over all the enemies of his people, to shield them from all danger, and control all things for their good. The last enemy is death, but he has conquered that; but that is not all, for he has power to raise us from the dead, to change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself, (Phil. 3:21,) and thus cause "this corruptible to put on incorruption, and this mortal to put on immortality." — 1 Cor. 15:53. And after having done all this, he has power to induct us into his glorious presence, where there is fullness of joy, and at his right hand, where there are pleasures forevermore. — Psalm 16:11. Truly, he is "Christ the power of God

and the wisdom of God."

This wisdom is infinite, limitless. It was "set up from everlasting, from the beginning, or ever the earth was." It rejoiced in the habitable part of his earth, and its delights were with the sons of men. — Prov. 8:23, and onward. That wisdom had not only comprehended, but fully grasped the gracious and glorious way of the salvation of sinners from their sins, made a complete revelation of that wondrous way, and so completely comprehended all things in relation to the momentous work, as to render a failure in any part of it utterly impossible; and therefore should incite the most sublime praises and hearty thanksgivings in every redeemed, grace-given subject of his kingdom. He not only has this wisdom intrinsically, but when asked for it in faith by his children, he gives it to them "liberally, and upbraideth not." — James 1:5. It is a precious boon, for it is "pure, peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." — James 3:17. How different from "the wisdom of this world," which is "earthly, sensual, and devilish." The dear Redeemer is even "made unto us wisdom, righteousness, sanctification, and redemption." And besides all this, his wisdom completely comprehended all the machinations and devices of our enemies, and exactly how to frustrate them.

"Though many foes beset our road,
And feeble is our arm,
Our life is hid with Christ in God,
Beyond the reach of harm."

This wisdom, too, has amply provided all that is needful to supply and support us in time, all that is necessary to fully beatify us in eternity. What a prospect is before us! What ecstasy awaits us beyond the end of our weary pilgrimage here!

"Fair, distant land — could mortal eyes
But half its charms explore,
How would our spirits long to rise,
And dwell on earth no more.

"No cloud those blissful regions know,
Realms ever bright and fair;
For sin, the source of mortal woe,
Can never enter there."

Your brother in hope,

J. F. Johnson

(The above by Elder J. F. Johnson appeared in the May 15, 1879 issue of the *Signs*.)

ORDINATION OF DEACONS

Pursuant to the request of Little Creek Church, Franklin County, Va., on Saturday, March 1, 1969, the following Elders: J. L. Bocock, Rufus Brown and W. M. Holland, were organized into a Presbytery by selecting Elder Holland, Moderator, and Elder Bocock, Clerk. Deacon J. R. Holly was selected to lead in questioning, and Elder Rufus Brown to offer the ordination prayer. And Deacon P. D. Aker was chosen by the church to be their spokesman.

The following deacons were also members of the Presbytery: Claude Johnson, Albert Hudson, James Holly, Oliver Powell, John Plunket and Edwin Dyer.

Brethren Lewis C. Aker and C. T. Abshire were delivered into the hands of the Presbytery to be examined as to their qualifications as deacons, and if found qualified, to be ordained as such of our faith and order.

Deacon Holly questioned the church spokesman in reference to the scriptural qualifications of these brethren. His answers were satisfactory. He also questioned both brethren relative to doctrine, faith and order. A motion was unanimously carried to proceed with the ordination with the laying on of hands, and prayer by Elder Rufus Brown.

Then Elder W. M. Holland delivered the charge in a very impressive manner; and Deacons Lewis C. Aker and C. T. Abshir were given back to the Church; and the Presbytery was discharged.

To all the churches of our faith and order, we recommend our beloved brethren as servants of God. It is our prayer and hope that they may prove a blessing to our people, and go wherever He directs, and be kept by His power, and thus hold out to the end as good and faithful servants of Almighty God. Jesus has chosen Zion and put them under His manifest care and government in his churches where it is the delight of all those in sweet fellowship to obey those that have the rule over them, and to "submit themselves"; and God enabling, this we will do for Christ's sake, for the church's sake and for our own sake.

Elder W. M. Holland, Moderator
Elder J. L. Bocock, Clerk

OBITUARIES

B. FRANK "CURLEY" MURPHY

(2-15-1890 — 3-23-1969)

Rehobeth Church, Union County, Arkansas, has lost by death another one of its members to wit: Frank Murphy. It causes us much concern to see our precious members taken by death. We pray the Lord to reconcile us together with his family to His will and our lot in this matter. Brother Murphy was born February 15, 1890, to M. G. and Mattie Smith Murphy in Union County, Arkansas. He died March 23, 1969, at the age of seventy-nine (79) years. Survivors include his widow, Mrs. Mary Murphy, Eldorado; three daughters: Hazel Wood, Ruth Baggett, (both of Eldorado) and Pauline Walker of Bastrop, La.; two sisters: Mrs. C. S. Yarbrough and Mattie Moore Harper; one brother: Warren Murphy, all of Eldorado. Nine grandchildren and seven great grandchildren also survive. Brother Frank was buried in the Rehobeth Cemetery after his funeral, which was conducted by Elder John Lee Smith of Spearsville, La. in the Bailey Funeral Home Chapel at Eldorado.

Brother Frank's belief was not in himself but Christ Jesus, the perfect Saviour of poor hell-deserving sinners. His faith was the same as his parents, brothers and sisters. The Murphys have been prominent members of Rehobeth Church since its constitution. He did not profess himself as worthy of salvation, yet he experienced a little hope that God's rich and boundless mercy embraced him in the Covenant of Grace.

The prayers of Rehobeth Church members and friends are in behalf of especially his widow and all those who mourn his passing.

This obituary written by order of Rehobeth Church in regular conference on April 12, 1969 by his pastor. Copies ordered filed, distributed, and published in the *Signs*.

Elder E. J. Lambert

HALLIE MEADS JENNINGS

A little past midnight January 11, 1969, our Heavenly Father took home one of his jewels in the form of Hallie Meads Jennings.

She was born February 1, 1886, the daughter of Elder Charles and Ann Jones Meads; and widow of Julius C. Jennings. She was a native and life long resident of Pasquotank County, N. C. She is survived by one sister, Lula M. Eues. She had no children of her own but was blessed with step-children who loved and cared for her.

Sister Hallie joined Flatty Creek Primitive Baptist Church in early life, and was a firm believer in salvation by the grace of God.

She had been in poor health a long time and suffered much the last few months. She often said that she longed to pass from this life to the precious home she hoped her Heavenly Father had prepared for her.

Her funeral was held in Twiford's Memorial Chapel, Elizabeth City, N. C., by her pastor, Elder I. S. Conner, and at her request she was laid to rest beside her nephew, Gaston Penn Meads in New Hollywood Cemetery, Elizabeth City, beneath a mound of beautiful flowers — a wonderful evidence of the love and esteem in which she was held by her many friends.

We grieve not as those without hope, but feel that our loss is her eternal gain; and that she heard her Father say, "Child come home." May we bow in humble submission to God's holy will, and give due praise and glory to Him for his grace while we live, for the promise of his presence in death, and for the heavenly abode of uninterrupted happiness He has prepared for his own before the foundation of the world.

Written by a sister-in-law in the flesh, a sister in Christ, I hope:

Maud S. Meads

ELDER E. M. SMITH

We, the Contentnea Primitive Baptist Association, write in regards to our dear Brother, Elder and Clerk.

Brother Smith joined Upper Town Creek Church and was baptized June 16, 1940. He was ordained as Deacon May, 1945; liberated to speak January, 1963; ordained to the ministry November, 1963.

Brother Smith served the Contentnea Primitive Baptist Association for many years as Assistant Clerk, and on Friday, October 11, 1957, at dear old Red Banks Church in Pitt County, North Carolina, he was chosen Clerk. Brother Smith served well and faithful until his death on November 25, 1967.

Brother Elwood leaves to mourn his death, his devoted wife, children, Association and host of friends.

His funeral was conducted by his pastor, Elder M. E. Garner, and others in Upper Town Creek Church, and his remains were laid to rest in the Elm City Cemetery waiting for the coming of the King of Kings.

If we could express Brother Elwood in a few words, we would say Meekness. We read in the writings of David that the Meek shall inherit the earth. (Psalms 37:11)

Done by order of conference of the Contentnea Primitive Baptist Association.

Elder A. P. Mewborn, Moderator

Brother W. W. Stallings, Clerk

Brother Carroll Williams, Ass't. Clerk

HENRY AYLMER DAVIS
(3-20-89 — 1-27-69)

Bethel Primitive Baptist Church, Eldorado, Ark., mourns the passing of another precious member: Aylmer Davis, born March 20, 1889, died January 27, 1969, at the age of 79 years. He is survived by his widow, Mrs. Eva Mooty Davis; two sons, Jeff and Nolan; one daughter, Mrs. Raymond Haney; three brothers: Marlin, Minor, and Johnnie; five grandchildren and one great grandchild, as well as many other relatives and friends. His funeral was conducted by his pastor, Elder E. J. Lambert, assisted by the Ebenezer Baptist Church Pastor, David D. Crouch. Burial was in Ebenezer Cemetery.

Brother Davis trusted solely in the merits of Jesus Christ to perfectly save His people from their sins. He was made to rely on HIM wholly for there was no other to help. He was a very faithful member of Bethel Church for many years. Notable characteristics of humility, patience, meekness, unselfishness, faith, hope and love — all graced his life. He was blessed to render service to others secretly behind the scenes — not for the praise of men.

We pray to be reconciled to God in our loss of this dear brother. We pray God's richest blessings upon his family and many friends.

This Obituary composed by Elder Lambert by order of the church in regular conference on 3rd Saturday in February, 1969. It was further ordered that copies be given the family, a copy filed with the church records, and a copy sent to the *Signs of the Times* for publication. Read and adopted 3-15-69.

Elder E. J. Lambert, Moderator
Jean Burns, Church Clerk

ANNA FLORENCE BRANHAM

It has pleased Almighty God to remove from our midst Sister Anna Florence Branham, age 93, of 4840 Washington Street West, Charleston, W. Va.

Sister Branham passed from this life on Sunday, January 5, 1969, in the St. Francis Hospital.

The funeral service was conducted on Tuesday, January 7, 1969, by the pastor Elder J. C. Hammond in the Cunningham Funeral Home after which she was laid to rest in the Branham cemetery.

Sister Branham was the oldest member of the Hopewell Church, having united with the Church July 6, 1907. She was baptized by the late Elder J. W. McClanahan.

Left to mourn her loss, in addition to a host of friends and relatives, are two sons and four daughters: J. H. and William of Charleston, W. Va.; Mrs. Tina Rose and Mrs. Freda Tison

of Charleston, W. Va.; Mrs. Christine Harris of Akron, Ohio and Mrs. Beulah Byrd of Cortez, Florida.

While we all mourn the loss of Sister Branham, especially her children, we feel that our earthly loss is her Heavenly gain. May we all be given courage from on high to submit to the will of the Heavenly Father.

Elder J. C. Hammond, Moderator
J. J. Bird, Clerk

HENRIETTA LUELLA CAMPBELL

Henrietta Luella Campbell, wife of the late Samuel D. Campbell, who predeceased her in 1958, was born October 5, 1875, in Iona, Ontario, passed away on June 20, 1968, at St. Joseph's Hospital, London, Ontario. She was the daughter of the late Deacon Duncan and Katherine McAlpine, mother of the late Sister Katherine, and leaves to mourn her loss one son, Dr. Mac D. Campbell of Miami, Florida, and one daughter, Jean Henrietta, the latter residing at the family home in London, Ontario. Also one sister, Mrs. Peter McPherson of St. Catherines, Ontario.

Sister Etta, as she was lovingly called, joined the Covenanted Baptist Church at Lobo, Ontario, in September, 1944, being baptized by her Pastor Elder George Ruston. She attended the Church all her life and often related to her family and dear friends the experience she had as a child of nine years of age. A great reader of the Bible and a firm believer in all the Scriptures, she had a wonderful memory of its contents and enjoyed conversing on it. She also looked forward to the *Signs* and received comfort from the sermons, and letters telling the experiences of the writers. Her home was always open to the "Old School Baptists" members and friends and dearly loved to entertain and visit with them.

Funeral services were conducted by Elder George Ruston, assisted by Elder Alec McColl at the Logan Funeral Home in London, Ontario, and her body laid to rest in the family plot at Fairview Cemetery, Dutton, Ontario, on June 22, 1968.

This is written on behalf of the family by her daughter Jean who misses her but knows that she is happy in her home beyond, where the last few years she longed to go.

Jean H. Campbell
London, Ontario

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

"The Sword of the Lord and of Gideon"

VOL. 137

DANVILLE, VA., AUGUST, 1969

NO. 8

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 8/69
IT EXPIRES WITH THIS ISSUE

Look down, O great Jehovah God,
On those that love thy name;
Inspire our hearts to sing thy praise
And speak about thy fame.

How thy dear darling Jesus loved
A helpless humble poor;
And died for man the creature's sin
Which opened every door.

Thy saints in thee have been foreknown
By God's Electing Love;
Predestined here by faith to see
A happy home above.

Cleanse out our hearts, O Gracious God,
And make us live to thee;
Command, behold it shall stand forth
And ever shall it be.

J. Wayne Mitchell
Smithfield, N. C.

ELDER RUSTON TO THE MERIGOLDS

Dutton, Ontario
Jan. 1, 1969

Dear Brother and Sister Merigold:

Thank you for remembering us with the Season's greetings and with the letter written on the card.

We are both feeling the effects of old age and find it very difficult to know just how to slow down . . . I have been at twenty-two funerals in 1968. Six of them were dear brethren that we miss, but I believe it is well with them . . .

I often think of the good visits we have had in Maine. I hope you can get together and feel the love and fellowship

one to another as is felt when our dear Jesus is one in your midst. I feel so unworthy of His love and mercy, but when some of the words come back to my mind that He spoke to me, it makes me desire to know nothing but Jesus Christ and him crucified for a poor undone sinner that I feel to be; and if his love is so sweet to poor sinners here, what will it be to be there in Heaven above where all is love?

I feel so much of the time like a little child that longs for a look or kiss from the ones to whom they belong. Jesus said, "Ye are not of the world, I have chosen you out of the world." "O for such love let Rocks and Hills their silence break."

The many who have gone on before, we cannot help but miss, but as our minds go to God's word we find much to encourage us to hold the things of time with a loose hand. Hart has a hymn which says

"The soul that would to Jesus press
Must fix this firm and sure,
That tribulation more or less,
They must and shall endure.

The world opposes from without,
And unbelief within;
We fear, we faint, we grieve, we doubt,
And feel the load of sin.

Though we are feeble Christ is strong,
His promises are true:
We shall be conquerors ere long,
And more that conquerors too."

How blest we are to have such lovely hymns along with the Psalms and the Word of God; to have been taught by God that it is the work of God that we believe on him whom He hath sent.

Much love and best wishes from both Esther and me, and in sweet fellowship.

I remain your brother
George Ruston

EXTRACTS FROM LETTER

Whitefield, Maine
April 27, 1969

Dear Esteemed Brother and Sister Wood:

We have thought of you two so much of late. Hope you are feeling better than when you wrote last in December.

What sad changes there have been in your vicinity. It was so hard to know of the dear ones who have passed since we were there: Brother and Sister Norman, Brother Dade, Sister Friese, and others whom we met when there. All had lived their appointed time in this world, and it is so wonderful to feel the assurance that each is safe in God's haven of rest, awaiting that great day that we have hope for: to be raised in the likeness of our Saviour, to see him as he is and be satisfied . . .

We often think of and live over the blessedness that was ours to be permitted to visit with you in your home, and with the others we enjoyed so much being with. How we would love to see and talk of the better things with you both again.

We both were down with the flu at the Christmas season. . . Arthur is just now getting around from a heavy cold near pneumonia. He has just returned from the Veteran's Hospital, where he had the best of care, and they helped his condition right away. I knew his age, 92, was against him, but the great Physician was present with him and he is now doing well. . .

Yours in a sweet hope,
Arthur and Etta Merigold

"RICH IN FAITH — POOR IN SPIRIT"

Boones Mill, Va. 24065
Rt. 2. Box 423,

Dear Brother and Sister Wood:

Your letter dated yesterday arrived in due time, and brought us cheer.

Last evening at Rocky Mount Church we enjoyed hearing Elder Woodrow Hudson. He is a lovely character and

walks in the power that brought down the walls of Jericho. Elder Spangler introduced the meeting with song and a beautiful prayer; then became ill and had to leave; but soon recovered.

Jesus came into the world in need of nothing. By his obedience He wrought a coat of righteousness, and did therefore have two coats. In obedience to a revealed will He gave one of those coats to his bride, and she is arrayed in fine linen clean and white. Moreover, He took all her sins and transgressions and bore them to the cross, and put them away forever; and did therefore die for his people.

Now He prays for them, and his prayers add their power and virtue to keep faith from failing. However, He puts faith in the furnace of affliction: so to be "rich in faith" is to be "poor in spirit," and yet, as you say, "In the best of bonds."

God could have made the world in an instant as easily as He did in six days, — could have spoken to the fathers and sealed their instruction in a moment as easily as He did "at sundry times and in divers manners." But our God is made unto us Wisdom, and his children who are slow of hearing, weak, dim sighted and foolish, will all one day realize that He in Wisdom made all things and did all things, here a little and there a little, that his poor brethren might grow in grace "to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."

Such is this Wisdom that never a saint lived a day on earth but what all things worked together for his good! It is the same God which worketh all in all. He does not profit by experience for He declared the end from the beginning.

I believe He destroyed the temple at Jerusalem to teach his children that He is worshipped in Spirit and in Truth, and not in houses made with hands.

A mighty writer said, "A new commandment I write unto you", but Jesus said, "A new commandment I give unto you." Because of this I will content myself by saying to you dear people, that

you are not exhorted to do anything that Jesus has not promised to do for you. So when the General Assembly raise their everlasting song, it will be to praise His wonderful works, which are more than can be numbered. This is true, and the brightness and goodness are far greater than mortals can contain; although we frequently feel to ask, "Where is the blessedness I knew?" Like Jonah, we feel we do well to be angry: turmoil and darkness come, and we resemble the woman who prayed for her children, and would not be comforted.

But Jesus is still a very present help in trouble, and faith will look to no other. Gladys joins me in sending love.

Your Brother,
J. L. Bocock

SEED

(By Elder H. M. Curry)

Seed is that from which anything springs; original; first cause. It also signifies descendants, generation, race. Everything comes from the seed. Everything's seed is in itself, and everything brings forth after its kind. In the creation God commanded the earth to bring forth grass, (all flesh is as grass,) the herb yielding seed, and the fruit tree yielding fruit after his kind. He also commanded the waters to bring forth the moving creature which hath life. And the waters brought forth abundantly, the living creatures after their kind. He also said, "Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so."

Thus we see that at the command of God everything brings forth after his kind. How beautifully true do all things remain to the law of creation! In what exact harmony do they fulfill the command of the great God, in multiplying and bringing forth after his kind! God created Adam, and in him was given the seed of natural life, the source and origin of all mankind. In him they had their life, their name, and their identification. In him also were created all the passions

and propensities of nature. And he was commanded to be fruitful and multiply. So the human race to-day are only Adam multiplied. But by Adam sin entered the world, and death by sin. How did sin originate? It came from the seed. For lust, when it hath conceived, bringeth forth sin. Hence lust is the seed of sin. Now, when Eve was beguiled, before she could conceive lust, (according to the law of conception,) there must be in her nature a similar seed, otherwise she would have proved barren, and no sin would have been brought forth.

But it was God's purpose that sin should enter the world, and death by sin. He never would have said to Adam, "Thou shalt surely die," except the seed of sin and death had been in him. God created all seed, the seed of sin and evil not excepted. How else could he be the Creator of heaven and earth and all that in them is? He forms the light and creates darkness; he makes peace and creates evil. — Isa. xlv. 7. These things are according to his purpose. How else could all things work together for good? — Rom. viii. 28. How else could he be God, and beside him none else? The seed of sin brought forth the transgression according to God's purpose, both of grace and creation. It was according to his purpose of grace, because Christ stood as a lamb slain. It was according to his purpose of creation, for "there was not a man to till the ground." Since "by one man sin entered the world, and death by sin, and so death (or separation) passed upon all men, for that all have sinned," (Romans v. 12,) we must forever remain in that condition, **without salvation by grace**. For the man (Adam, and his seed in him) was driven from the garden of Eden to prevent him from putting forth his hand and taking of the tree of life, and eating, and living forever. "Being alienated from the life of God, (Eph. iv. 18,) "without Christ," "having no hope, and without God in the world."—Eph. ii. 12. every imagination of the thoughts of our hearts is only evil continually.—Gen. vi. 5. All our thoughts all our desires, all our emotions, imaginations, unbelief, and all the works of

the flesh, (see Galatians v. 19,) spring from the seed of sin, and are necessarily wicked. We are born of the flesh, and are flesh.—John iii. 6. And “they that are in the flesh cannot please God.”—Romans viii. 8. Neither can flesh and blood inherit the kingdom of God.—1 Cor. xv. 50. We are a corrupt tree, that cannot bring forth good fruit, (Matt. vii. 18,) and are by nature the children of wrath, even as others.—Eph. ii. 3. We are indeed a seed of evil doers.—Isa. i. 4. But God, for his great love wherewith he loved us, even when we were dead in trespasses and in sins, hath quickened us together with Christ.—Eph. ii. 4, 5.

Here we see a manifestation of salvation. This salvation and all things that accompany it must come from the seed. The kingdom of God is like a seed. “The seed of a woman” (Gen. iii. 15) brings forth salvation. Christ is the seed of eternal life, and from him all our salvation springs and flows. As our natural life with its attendant evils was given us in Adam, so our eternal life and all its spiritual blessings were given us in Christ. As we are brought into manifestation as children of the flesh by a birth of the flesh, originating from the seed of the flesh, so we are manifested as the sons of God by a birth of the Spirit, or of the seed of Christ. So that which is born of the flesh is flesh, and that which is born of the Spirit is spirit. It is this seed, or spiritual life, that brings forth repentance. It also brings forth faith, without which it is impossible to please God. It is the tree of life, which brings forth all the fruit of the Spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.—Gal. v. 22, 23. It is the good tree, which cannot bring forth evil fruit.—Matt. vii. 18.

Salvation not only springs from a seed, but is only for a seed. The promises are only to a seed. “Unto Abraham and his seed were the promises made.”—Gal. iii. 16. “Unto thy seed will I give this land.”—Gen. xii. 7. “All the land that thou seest, to thee will I give it, and to thy seed forever.”—Gen. xiii. 15. The promise was made to Abraham and

his seed, and embraces all the offspring of that seed as children of the promise. “Now we, brethren, as Isaac was, are the children of promise.”—Gal. iv. 28. “For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee.” And the covenant of this promise made to this seed cannot be disannulled by the law; for the Scripture says, “The covenant, that was confirmed before God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.”—Gal. iii. 17. So the promise is sure to all the seed.—Rom. iv. 16. This promise secures the blessing of the same seed: “Surely blessing I will bless thee.”—Heb. vi. 14. “And in thy seed shall all the nations of the earth be blessed.”—Gen. xxii. 18. “All that see them shall acknowledge them, that they are the seed which the Lord hath blessed.”—Isa. lxi. 9. Neither is this seed to labor in vain, nor bring forth trouble; for they are the seed of the blessed of the Lord, and their offspring with them.—Isa. lxxv. 23. Not only is this seed blessed, but it is chosen; for the blessings came according to the choice. For God hath blessed us according as he hath chosen us in Christ before the foundation of the world.—Eph. i. 3, 4. “Ye are a chosen generation,” or seed.

If further proof is wanted of the choice of the seed, it may be found in this: “And because he loved thy fathers, therefore he chose their seed.”—Deuteronomy iv. 37. Also, “Only the Lord had a delight in thy fathers, to love them, and he chose their seed.” This choice is to salvation, and is from the beginning; for “God hath from the beginning chosen you to salvation.”—2 Thess. ii. 13. Not only is the seed blessed and chosen, but it is redeemed. “Fear not, O Jacob; I have redeemed thee.” “When thou shalt make his soul an offering for sin, he shall see his seed.” “He shall see the travail of his soul, and shall be satisfied.”—Isa. liii. 10, 11. This brings us to unconditional election, be-

cause it was made in the seed before the foundation of the world. And to particular redemption, because he hath redeemed us out of every kindred, and tongue, and people, and nation.—Rev. v. 9. Now that the seed is chosen and redeemed, it must be gathered. “I will bring thy seed from the east, and gather thee from the west.”—Isaiah xliii. 5. God gathers his children, because he redeemed them. This gathering is limited by the redemption; and as all men are not gathered, all cannot be redeemed.

God’s covenant is also established with this seed. “I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.”—Gen. xvii. 7. And this is the covenant that is established with them: “I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.”—Hebrews viii. 10, 11. This seed is redeemed, gathered, and brought into the bond of the covenant; but it must be blessed with all spiritual blessings. Our Savior said to his disciples, “Seek, and ye shall find.” This seeking of God is by the same seed. “I said not unto the seed of Jacob, Seek ye me in vain.”—Isa. xlv. 19. It is this seed that seeks and finds, that knocks and it is opened unto them. It is this seed that seeks the Lord with all the heart, and that while he may be found. Seeking is one of the spiritual blessings with which this seed was blessed in Christ. The pouring out of the Spirit is to be upon this seed. “I will pour my Spirit upon thy seed, and my blessing upon thine offspring.”—Isa. xlv. 3. So the pouring out of the Spirit upon the day of pentecost was the fulfillment of God’s word to this seed. So also at the house of Cornelius. This seed also has God’s words in its mouth. “My words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth

of thy seed’s seed, saith the Lord, from henceforth and forever.”—Isa. lix. 21. This is his covenant with them. God is also served by this seed. “A seed shall serve him; it shall be accounted to the Lord for a generation.”—Psalm xxii. 30. This seed shall also be justified in the Lord, for it is written, “In the Lord shall all the seed of Israel be justified.”—Isa. xlv. 5. This, then, is the seed that is freely justified by Christ from all things from which it could not be justified by the law of Moses. This is the seed that is washed, sanctified and justified in the Lord Jesus, and by the Spirit of our God.—1 Cor. vi. 11.

Now, through this seed **we can look back** from justification to our calling. “For whom he did predestinate, them he also called.” **We can look forward** to the glorifying. “For whom he justified, them he also glorified.” And to the final resurrection and adoption of all the seed, **for adoption is the end of predestination.**

Thus it is clear that the children of God and all their blessings come from a seed, and that seed is Christ. “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.”

Yours in hope.

H. M. CURRY

(The above was copied from the *Signs* of August 15, 1883. Elder Curry shows how beautifully all of God’s work harmonizes from beginning to end, in nature and in grace. — J. D. W.)

NEITHER HAVING DONE GOOD OR EVIL

“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; It was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated.” (Romans 9:11-13)

We trust that God will enable us to rightly divide the word of truth, and

also to write in the Spirit of love. We wish the reader to keep this expression in mind: "that the purpose of God according to election might stand, not of works, but of him that calleth." We believe election is taught in the text. God loved Jacob and hated Esau before either were born. (Of course, this love and hatred dates back before the foundation of the world, or even before time was in existence.)

If God decided to love Jacob and hate Esau after they were born, then this would be according to their looks, or to some of their actions or deeds. That being true, then the purpose of God according to election would not stand. But, the Scriptures teach that God chose a people in Him from before the foundation of the world. Therefore, God chose His people before they were in existence. The actions of the creature did not influence God in choosing them to be conformed to the image of His son. Also, God did not choose His people because He foreknew they would be better than the rest. There is not any guess work in the matter. God called His people out of nature's darkness and left the rest where they were. Therefore, by nature, God's people are not any better than the rest.

In the sixth verse of this chapter, we note that Paul said, "For they are not all Israel, which are of Israel." Meaning, just because one is a natural Israelite does not mean that he is a Spiritual Israelite. Notice the 7th verse, "Neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called." Just because one is of the natural offspring of Abraham does not mean that gives him a ticket to heaven. Natural Israel is a type of Spiritual Israel. "In Isaac shall thy seed be called." This does not mean the natural offspring of Isaac. (Remember that Esau was a son of Isaac.) In this instance, we see Isaac as a type of Jesus Christ.

Also, notice there is sharp difference between being of the seed of Abraham and being the children of Abraham. One may be of the children of Abraham

and not be of the seed of Abraham. (Gentiles) We wish to call your attention to the 8th chapter of John and ask you to read verses 12 thru 44. As Jesus was talking to the unbelieving Jews, they remarked that they were Abraham's seed. We quote verses 37 thru 39: "I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, **if ye were Abraham's children, ye would do the works of Abraham.**" Jesus plainly told these Jews that even though they were of the seed of Abraham, did not mean they were the Children of Abraham. They proved what they were by their works. They did not do the works of Abraham. "Even so faith, if it hath not works, is dead, being alone." (James 2:17)

All of natural Israel are of the seed of Abraham, but all are not of the Spiritual seed of Jesus Christ. ". . . Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." (Rom. 9:27)

The promise that was given to Abraham had a deep Spiritual meaning, "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect: (no eternal life promised under the law — just natural blessings) Because the law worketh wrath: for where no law is, there is no transgression. **Therefore it is of faith**, that it might be by grace; to the end **the promise might be sure to all the seed**; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all." (Rom. 4:13-16) The meaning in a nutshell is this: The promise is sure to all the Spiritual seed — both Jews and Gentiles. The Jews are of the law, and the faith of Abraham also reaches to the Gentiles.

"Jacob have I loved, but Esau have I

hated." These were the twin sons of Isaac, so both were of the seed of Abraham. The Lord said unto Isaac's wife: "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger." (Genesis 25:23) As we think of the two nations, we think of sheep and the goats, or of the elect and the wicked.

The natural man would like to twist the Scriptures around and try to make it mean something other than what is written. We make no apologies for the truth, and it does not need any of our weak support. We know it is our duty to speak the truth in love, and we further believe that it is our duty to earnestly contend for the faith once delivered to the saints, and not try to "whitewash the truth".

"Jacob have I loved." Remember the Scripture: "Two nations are in thy womb." Therefore, Jacob represents the nation of God's people. "For the Lord's portion is his people; Jacob is the lot of his inheritance." (Deut. 32:9) This Scripture gives solid proof that Jacob represents the people of God whom he hath chosen for his own inheritance. (see Psalm 33:12) "The Lord's portion." This means a part or fraction, doesn't it? This is in harmony with the Scripture that says, "Even so then at this present time also there is a remnant according to the election of Grace." (Rom. 11:5) Also we read, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) Jesus did not say "big flock", but rather little flock. This also shows that God's people are few in number compared to all of mankind.

"Mine heritage is unto me as a speckled bird, the birds round about are against her . . ." (Jer. 12:9) This Scripture also shows that God's people are few in number. How? The Scripture says "as a speckled bird" in the singular, and not in the plural. Yet, the birds round about are mentioned in the plural. This Scripture shows that there is a difference between God's people and the world.

God's people are spoken of as "Children of Light." The world is in darkness and hates the light. Therefore, God's people are hated by the world. "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." (John 15:19)

Let us get back to Jacob. "He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye." (Deut. 32: 10) I believe this Scripture shows where God finds all of his people. This not only applies to Jacob himself, but it also applies to all of God's people. We ask you dear reader, have you been there? Do you know what it is to be in a barren condition? Have you been in a place where there is not any rest? Have you become so helpless (in a spiritual sense) that you could not lead yourself, and that you could not travel on your own strength and you desired guidance, and prayed as one did: ". . . lead me to the rock that is higher than I." (Psalm 61:2)

God found Jacob in a desert land. We believe this means it was the time when God first made himself known to Jacob. So, when God first made himself known to you, you were not in a pleasant condition. God showed what you were by nature, and that you were a lost and ruined sinner. "Son of man, cause Jerusalem to know her abominations." (Ezekiel 16:2) It is necessary for one to be taught that he is a sinner before he will have any need of mercy. When one realizes that he is a sinner, he cannot help but cry for mercy. He cries because he feels the need of mercy. This prayer is not mechanical, but one cries for deliverance because he wants relief.

The love of God is everlasting. We believe that God has loved his people from all eternity. As God has chosen His people from before the foundation of the world, we believe that God has loved this same people from before the foundation of the world. "I am the Lord, I change not, therefore ye sons of Jacob are not consumed." (Malachi 3:6) We

believe the comfort of this Scripture shows that God is not changeable, and that He will continue to love his people, and that He will never forsake them even though in their feelings they may feel that God has forgotten them, or forsaken them, etc.

"But Esau have I hated." The love of God is perfect, and the hatred of God is perfect. Love and hate are two opposites, just as light and darkness. We think of the love of God as the positive side, and the hatred of God as the negative side. We believe the hatred of Esau is in a negative sense, meaning that God surely determined from all eternity to **not** have mercy upon all of Adam's race. On the positive side, as God determined to save a few, He also determined in a negative sense to not save the rest of mankind, but rather leave them where they are and let them perish in their sins. We believe this is what is meant in the sense that God hated Esau. Meaning, that God has hated the wicked from all eternity, or that God has determined beforehand to **not** have mercy upon the wicked, or **not** save the wicked from their sins, or just let them perish in their sins.

We quote from Zanchius: "When hatred is ascribed to God, it implies (1) a negation of benevolence, or a resolution not to have mercy on such and such men, nor to endue them with any of those graces which stand connected with eternal life. So, "Esau have I hated" (Rom. 9), i.e., "I did, from all eternity, determine within myself not to have mercy on him." (**Absolute Predestination**, pg. 58, by Jerome Zanchius)

The wicked do not know anything about the wisdom of God. This wisdom is hidden. See I Cor. 2:7. Also, consider these Scriptures: "But if our Gospel be hid, it is hid to them that are lost: In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4:3-4 "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God

shall send them strong delusion that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thes. 2:10-12)

"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:23) Someone might say, "Wait just a minute. I thought you said God knows everything. Well, you just quoted the Scripture that God never knew the workers of iniquity. So, here is something that God himself acknowledged that he did not know." In answer to that, we believe this means that God never knew the workers of iniquity or the wicked as His people. As God never knew the workers of iniquity as His people, He certainly knew that they were not His people, didn't He? And, since God knew they were not His people, He certainly knew they were workers of iniquity, didn't He? If not, then how did He know?

This is a hard doctrine. The world cannot stand it, and they hate it. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them because they are spiritually discerned." (1 Cor. 2:14) Paul knew there would be opposition brought in. The world says, "How cruel it would be not to give everybody a chance to be saved." If it were left up to us to save ourselves, or to perform certain conditions in order to merit our salvation, we would all be lost and doomed to everlasting destruction from the presence of the Lord, because we know that our righteousness is as filthy rags in the sight of God. Oh, how we do need the grace of God!

"What shall we say then? Is there unrighteousness with God? God forbid. 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." (Rom. 9:14-15) Who are we to question God? He was not obligated to save any. Who are we to question as to why He does not save more, or why does He not save all? If our souls were cast in hell, would we have any reason to blame God or charge him with

injustice? But, rather, would not we say as the poet, "If my soul were cast in hell, thy righteous law approves it well."

"I will have mercy on whom I will have mercy." This is God's business, and He did not ask our advice. Who is man to try to tend to God's business? When God created the world and everything therein He did not consult man about the matter. This was all done and accomplished before God formed man of the dust of the earth.

"Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus?" (Romans 9:20) It would do well that we take heed to that Scripture, and be reconciled to the will of God. God is the potter and we are the clay.

Let us remember that the wicked are not in trouble as other men, and they do not know anything about the soul afflictions of God's people. (see Psalms 73:5) "...The wicked shall do wickedly and none of the wicked shall understand..." (Daniel 12:10) The wicked will not come unto Jesus, and they will not cry for mercy, because they will never feel the need of mercy. The wicked love sin, and live in it, and have pleasure in unrighteousness. Some of the wicked may appear to be righteous or religious in the sight of men, but it is for some selfish motive to promote their own business, interest, or seeking the praise of men, etc.

A sinner who comes to Jesus seeking mercy will not be turned back. Yet, one cannot come to Jesus unless he is drawn by the Father. "No man can come unto me, except my Father which sent me draw him." (John 6:44) We believe that God draws His people by his love." "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." (Jer. 31:3)

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." (John 6:37) This is a positive expression, and it means that God's people will not fail to come to Jesus. Again, none of the wicked will be included in that number that will come to Jesus. Only those that were

given to Jesus for his bride will come to him; and all of them shall come. Now, all have sinned and come short of the glory of God. Therefore, all of God's people are sinners, and they will come to Jesus seeking mercy and none of them shall be cast out. Therefore, dear one, if you feel the need of mercy, and find that you do not have the ability to do anything to merit your salvation, this is some sweet evidence that you are included in that blessed number. If you have ceased from your own works, and you do not have any tools to work with, it is some sweet evidence that you are a fit subject to enter into that rest. "For he that is entered into his rest, he also hath ceased from his own works, as God did from his." (Heb. 4:10)

W. W. Hudson, Jr.
208 Frederick St.
Bastrop, La. 71220

CANNOT EXPRESS HER ENJOYMENT

810 S. Rose,
Lodi, Calif. 95240

Dear Brethren:

It is time to renew my subscription; and I will take this opportunity to tell you that I enjoy your paper more than I can ever put on paper. I have some old copies dating back to 1918. I treasure these papers which a sister in Christ gave me. I re-read many of them, and by articles file them on cards.

Would like to know if you have any articles by E. G. Webb. I understand he was an able writer. If you do have any, would it be possible to include some in your paper. (We do not have any of his writings available. — Ed)

God bless you all in your efforts to publish the truth as it is Christ Jesus.

Mrs. William Holland

ELDER W. W. HUDSON AND FAMILY
ARE IMPROVING

Elder Woodrow W. Hudson filled his appointments which were announced in the *Signs*, and the brethren greatly enjoyed hearing him. He came with Sister Hudson and their two children to our home for a day or two of visiting, and then left expecting to attend the Quarterly Meeting with the brethren in Canada.

While driving near Bath, N. Y. a large truck swerved onto their side of the road, striking and virtually demolishing their car. Brother Hudson suffered a badly broken arm and severe head and other wounds. Sister Hudson suffered a badly broken arm and other wounds, and their 2½ year old daughter suffered head and other wounds; while their 5 year old son suffered shock, cuts and bruises.

We are glad to say the children were able to leave the hospital after a few days, and that after about twenty days Brother and Sister Hudson were able to fly to their home in Louisiana, where it is expected to require several weeks for their recovery.

We will give a further report in our next issue.

J. D. W.

SKEWARKEY UNION

The next session of the *Skewarkey Union* was appointed to be held with Briary Swamp Church the 5th Sunday in August and Saturday before. The church is located about 2 miles south of Stokes, N. C. on highway 33.

Elder E. C. Harrison was chosen to preach the Introductory Sermon, with Elder M. E. Garner, alternate.

We wish to extend a cordial invitation to all to come and worship with us.

Elmer B. Peele, Union Clerk

LEXINGTON-ROXBURY ASSOCIATION

The *Lexington-Roxbury Association* is appointed to be held at the Old School Baptist Meeting House at Holcottville, Delaware County, N. Y. Wednesday and Thursday, September 10 and 11, 1969. Those coming on Tuesday take the Denver Road at Kelly's Corner to the Crystal Spring Farm, the second house north of Denver Post Office and store. Those coming Wednesday go directly to the Meeting House.

Brethren and friends, lovers of the Gospel truth, are invited to attend for the hearing of Jesus preached, the way, the truth, and the life.

Elder A. J. Slauson, Moderator

SMITH RIVER ASSOCIATION

The next session of the *Smith River Association*, the Lord willing, is to be held on Friday before the 1st Sunday in September with the Pine Creek Church, Floyd County, Va. (about three and one-half miles east of Floyd on Rt. 221 — look for association signs.

On Saturday and Sunday the association will meet at County Line Church, located just off the Parkway on Road 635.

All lovers of the Truth are invited to meet with us.

Amos Hash, Clerk

ORIGINAL WHITE OAK UNION

The next session of the original *White Oak Union* will be held with the church at Stump Sound, the Lord willing, the fifth Saturday and Sunday in August, 1969.

The church is located about one mile east of Holly Ridge, North Carolina.

All lovers of the truth are invited to meet with us.

L. H. Southerland, Clerk
Chinquapin, N. C.

PLEASANT VALLEY ASSOCIATION
ANNOUNCEMENT

Stockdale, Texas

Dear Brethren:

It is time to renew my subscription and I do not want to be without it as long as I can see to read it. I was just a small girl when my parents subscribed for the *Signs*, so I would be lost without it.

I want the brethren to know that we of Mt. Olive Church, Stockdale, Texas, are still, by the grace of God, carrying on. We are blessed with a little band, who surely must be kept by the dear Lord's loving care, for we cannot keep ourselves.

The *Pleasant Valley Association* is set to meet with us the 3rd Sunday in August, and Saturday before. Stockdale is at the intersection of Highways 123 and 87. Ask for

Lela Culpepper

OUR HEARTFELT THANKS TO ALL

Kingston, N. Y.

Very Dear Elder and Sister Wood:

Beloved in Christ's rich and precious love that enables and causes hearts to run together as two drops of water: We feel this is the reason of this message

of love to you both, with thanks and praise to the God above for his goodness and kindness to you, that has enabled you to be one in true married life for these 50 long and short years. I know whereof I speak as my married life consisted of about 61 long years, yet they were short.

Knowing you both have a heavenly Father, you have something precious to look forward to in the world to come.

With much love to you two saints in Christ.

Your little brother in Christ's love,
Amasa J. Slauson

(The above was received with an Anniversary Card from Elder Slauson. We received many cards and other expressions from brethren and friends who learned of our 50th Wedding Anniversary the 10th of June. Our children held a reception in honor of the occasion and more than a hundred brethren, friends and relatives gathered from nearby states.

We appreciated all the cards and expressions of love and fellowship, though so unworthy of their esteem. These all reminded us that truly it is by the grace of God we are what we are; and that God has greatly blessed us all of our lives. We feel that we know the truth of Jeremiah's language, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."

Virginia and John Wood)

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(To June 1, 1969)

Alma Viola Mortimer, Can.....	\$3.00
F. L. Lambert, N. C.....	1.00
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SIGNS OF THE TIMES, INC.

R. F. D. 1, Box 539 Beechwood Lane
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EDITORIAL

THE CHURCH AT SMYRNA

Rev. 2:8, 11

"And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of these things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life."

Too often I have had it said to me, this or that scripture does not apply to us in this day. If the Old Testament, or any part of it, does not apply to us today, then there is not any evading the fact that Paul telling Timothy that all scripture is to the man of God and for his correction and instruction, was an empty, meaningless gesture from Paul to Timothy; once and for Paul to us. I am saying here, once and for all, that all scripture is profitable for all the men of God. If there was an exception, it does seem logical that Paul would have pointed out that exception; it does seem that, since he was the Apostle to us Gentiles, that he would have gone to all care in clarifying the matter for us.

If John Doe is allowed to mark some part of the Bible as not being binding on us today, then, for the life of me, I am unable to see why the next elder cannot do the same thing. And if this policy is pursued (and if it is right, it is worthy of pursuit) soon none of it is going to be left to us. For my part, as God gives me grace, I expect to hew to the line — to the law and to the testimony — for, mark my words well, when we do not have the spirit of receiving what has been given us by inspiration, it is because that there is not any light in the one testifying. (Isa. 8:20)

When the Saviour fed five thousand it pleased him to distribute the food through the disciples.

Many years ago a group of Old Baptists were visiting in a noted park. Each visitor was asked to sign a register. In the group were two ordained ministers of the Old School Baptist people. I was one of them, and I signed my name without any title of any kind, and moved away from the group, as I wanted to look into other things. Unexpectedly, I was called back to the desk. A precious sister asked me to sign the register correctly, using the word elder before my name. She said, "You are an elder, aren't you? You are a minister, aren't you? Tomorrow or sometime in the future others will be here, and if you do not acknowledge him in all your ways, that visitor will wonder if that man was

the same man that my people knew years ago." I signed as she asked me to, and I do not hesitate any more if I am asked if I am a minister. The highest authority on earth has said that I am. Shall I impugn their work? Shall I cast reflection on their deliberations? If I am in any public gathering and an officer calls for a minister I go forward and tell him that I am one.

The One whose face shown with the light of heaven made Himself known unto John as the caller and upholder of stars or angels or ministers. To this angel, the One like unto the Son of man addressed his message to this church through him. As natural food passed through the hands of the disciples, also does these messages come to the minister first. This minister is a man that has been called to minister to the flock in this place, and in our immediate surroundings there will be situations and settings exactly like unto this one. In the most of cases these local churches will have ministers. The situation will often be similar to this Asian church, and the message has not been changed from those churches to the ones of today. Christ has called ministers as overseers or undershepherds over these local flocks.

Every minister (as well as the lay members) feels his sinfulness. They all feel to be the chief of sinners, not fit to be a witness, but these feelings do not give us the right to call in question the work of the Spirit in calling and qualifying ministers. Nor does it give us the right to hedge and dodge and deny being called to minister to the saints, to preach the unsearchable riches of Christ.

What is said to this church is said by one in Authority. He is the forerunner, the first born from the dead; He is the One that is first in facing danger and obstacles; He is the One that always obeys and is always heard. He is to the little one in the school of grace, what the letter Alpha (A) is to the first grader in literal school; and since none will ever know Alpha without going to Omega (Z), so also is Christ the only One that is wisdom to us all the way

through this life.

Great is the mystery of godliness, and no less true is it after we read John's description of the One that spoke. And yet, with all His majesty and splendor, he died. The crowning of every gospel sermon is the resurrection of the dead. Regardless of how many truths are presented, they fall as unopened gifts when the resurrection of sinners is not preached. Regardless of the joys of heaven; regardless of the shed blood of Jesus; regardless of the security of sinners while tabernacling in this life, heaven is an empty abyss if sinners are not saved in soul, in body, in spirit, for certainly we are that now, and it is that which is now that the gospel is addressed to.

But why introduce the resurrection of the dead into this series of articles? Do not ask me, ask Christ. Ask the One who was clothed with a garment down to His feet. Ask the One who had a golden girdle on. Ask the One who had a sharp two-edged sword in his mouth. Ask the One whose countenance was as the sun shineth in his strength. Go to sacred history and ask Paul why he argued the resurrection of (not from) the dead before the Sanhedrin court. Ask him why the rebuke of the Corinthians for their doubt and quibbling about how the dead are raised. Grave things are facing these brethren. If there be no resurrection of the dead, why be concerned at all. That is the reason of the Christ introducing the subject of the resurrection to them. He is saying, I know what you are surrounded with; I know the false, professing, nominal Jews that are seeking your life (both as to the church, and to natural life, as well as casting sly, sneering insinuations in their face about heaven); I know how you are entering into a long period of suffering; I know the trials that await you by the cunning temptations that the devil is going to bring against you. But do not be dismayed, for all that is facing you faced me before it faced you, and even though they killed me and nailed me to the rugged tree, I am alive. As they did not

overcome me, neither shall they overcome you.

"I know thy works." This is not the way of condemnation. This is approval of their works. They were obedient people. God was working in them both to will and to do of His pleasure. I do not want to lay myself open to the challenge by those that know the meaning of words. God is the effectual cause of all righteous thinking and action. The oldest and best promise of God is that, "I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and **cause** you to walk in my statutes, and ye shall keep my judgments, and **do** them." (Ezek. 36:25,27) How irony it is to blame our Methodists friends for foolishly sprinkling people, claiming, and that wisely, that there is not any efficacy in the work, and then for us (of all people) to turn around and liken the work of God as having no efficacy in producing good works — that His sprinkling is as worthless to produce an effect as is the sprinkling by men. God always approves what he does. God saved us from condemnation, and I preach that; God saves us by His grace, and I preach that. God works effectually and mightily in his people, and I preach that. This work of grace and love is approved of God (Job 14:15, Eph. 2:8, 10; Heb. 6:10), and we preach, if we preach the gospel, the approval of all the works which he hath wrought in us.

"I know the tribulations." Ah, the fellowship and divine relationship between Christ and His people. How unpleasant is the meditation when at home in the body — are my tribulations such as belong to the body of Christ. Am I having to pass under the rod because of wrong doing, or am I indeed suffering for the sake of Christ? Anxious moments tarry, and frequently threaten to overcome that He is not mine and that I am not

His, and yet I know and am assured that bastards do not desire to know Him, and the power of His resurrection, and the fellowship of His sufferings. (Phil.3:10) It is my feeling that none of our trials and afflictions are outside the pale of what our Saviour endured for us. Thus, his knowledge of the tribulations of this church was not limited to knowledge but it went further than that, for He became acquainted with them by first suffering for them.

Perhaps it is not amiss to meditate and write about the knowledge of God. That it embraces all things can not be questioned; that His knowledge reaches as far into the future as it has reached into the past. It would seem sometimes that the thought of God knowing all things would cause us poor sinners to be careful **what we think** as well as what we do, for God **hears** what we think. That God knows all things is generally accepted as Bible truth, but it seems to be a part of the subject to say that God knows **what** we do, but equally as sure, that He knows **why** we do as we do. The motive in our heart is known equally with the certainty of the deed.

"I know thy poverty." This may be poverty of a bank-account-kind, but I doubt it. It does not seem to be conducive to much soul searching, to apply this to a shortage of the riches of this time world. If the lack of earthly things call for a charge from Christ, then many more of the people of the earth are benefitted by these writings as much as are the Primitive Baptist people. God's grace does not cause the works of ungodly men and women, even though they be called by men as benevolent; God knows the sickness and death of the non-elect as well as of His people, but that does not mean that He is writing to the non-elect about his knowledge of their tribulations. Surely He knows the subjects of his glorious kingdom, and that they are poverty-stricken in spirit. He knew what it was to be poor; to have no home, to have no name, and even to be betrayed by his own household; and He knew the leanness of soul and the barren branches that His prec-

ious people felt to be.

"But thou art rich." Not rich in faith (although these poverty-stricken ones were so), for, in the midst of all the loveliness of the ones suffering under tribulation, of the faithfulness of those laboring in the kingdom of heaven, of those that had fled for refuge having left all behind, there were imposters, having slipped in unawares to spy out the liberty of this body of saints. They were rich in their own feeling, they were fat on the good things that they were stealing from the children of God. In every age the troublers of Israel will be found among those that say one thing and do another. They will have ways like unto sheep; they will make much to do about eating and drinking of their own and of wearing garments with the appearance of the saints dress, but they are not inwardly clean. If I had a message to leave my brethren, as I come to the threshold of the evening of my ministry, it would be to do less shooting of arrows into the camps of Babylon and to take a careful scrutiny of those within our own borders. The troubles we have known have come from within. The treason and unfaithfulness that has come upon us has been by those that came telling old wives tales and sob sister stories; who acted enough like a sheep to get in; who knew many of the peculiar vernaculars of the little children so as to rob while appearing to assist; who had the outward likeness but not the inward cleanness.

Riches in the garb of this world; riches in the strange potions of foreigners; riches in those things which hide the real reason for being present, these are indeed those that are rich, and herein is sorrow for the city of Zion. Being rich is alright. There is not anything to condemn in those that have earthly riches, and Old Baptist ministers are as far from preaching the gospel as they will ever be when they are lambasting the rich. Condemn those that are rich in self-righteousness, yes; rebuke those that have not submitted to the righteousness of Christ and are going about (as though they were Jews) setting up

their own righteousness, yes put out from the body all those in the body (but not of the body) that would dare set up another gospel under the auspices of the church, that would slip in, claiming this and that. (Matt. 19:20; Luke 18:13)

This church, like every one founded on sound doctrine and wholesome practice, will find many enemies. It would not be safe to minimize the world being against the speckled bird, but neither is it safe to presume that our only enemy comes from without. The Spirit witnesses to these beloved brethren that enemies of every kind are to intimidate them, but that none of these things are to be feared. That they would suffer them, there can not be any dispute. If this is called the predestination of all things, then let us call it by the right name. All predestination is an arrangement before, a marking out, a setting of time and place. God's predestination, his purpose, his establishing, his election, and many other like words show the power and wisdom of God in placing a limit on things. When God's predestination is attacked, then, also and likewise, is His purpose, and all of His work, both in grace and providence, in action or, as some say, in permission. I apologize for my mistakes, but, if, as it is so vehemently asserted, God has handled adversity in a haphazard way in the scriptures, I see nothing to be gained by apologizing for him.

This suffering was appointed by somebody. If God did not appoint it some one else did, or, if not that, then the Spirit was writing to this church and warning them about something that **might not** come. If some one desires to say that the suffering was not appointed, but was foreknown, then immediately another question presents itself, to wit, if God foreknew it, it had to be certain, for it is not likely that a man, much less God, would foreknow an uncertainty. If it was certain, then somebody had to make it certain, someone, either God or the devil, had to appoint it. I would never think of forcing a brother or sister to conform to understanding the purposes of God, but I do not feel free to

smuggle a denial of God's purpose.

"Behold the devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days." I have said what I have said about predestination because I am expecting, God willing, to say much more about it and related subjects before I am through with these churches and the things that the Spirit says to them. I want to say something about the devil's work. I have had but little inclination to preach and write about the devil, hoping that I have been called to preach Christ and salvation, but as it bursts right out in the streets of Zion that God does not control the devil; that He lost the first conflict with him in the garden, and that he has been sorely disappointed since then, I want to go on record once more and affirm in a brotherly manner that as far as the Bible is concerned, God made all things that were made; that without him that nothing was made; that what he did make he made it for himself. It is folly, my dear brethren, to assert that God foreknew some of the devilment that would take place in the garden, and yet that he went on and made and set the garden in array, knowing that it would forestall his plan.

I have had it said unto me, "Why be concerned about where the devil came from?" Well I am. If God is before all things, then I have **nothing** to be alarmed about; if He is not, then I have **nothing** to glory in. There is not a single place of neutrality expressed in the Bible. God has not compromised with the devil. Or has He? If God made all that was made, then what? God created the devil, or he is self existent. Admit one or the other. All things were created by Him, and if the devil is a thing, God created him. If God did create him, then it was done for the pleasure of the Creator. (John 1:3; Rev. 4:11)

The idea that the God of wisdom and power created an angel and the angel rebelled and was cast out of heaven, is too puerile to be seriously considered. If this were true, and I dared preach the surety of poor sinners, even a ten year old would look at me with pity, for he

would know that heaven was just as insecure now as it has been.

God did not make something and it fail for what He made it. All that the devil has ever been or done has been devilment. And believing as I do that God created him and that to destroy, (Isa. 54:16), I do not want it preached in the pulpits that I go into that God is the instigator of sin. As plainly as I feel that the scriptures teach that God created all things, just as plainly do I not believe that the holy God is the author of sin.

Dearly beloved, stand fast in your calling. You will suffer, yes; you will be cast into prison, yes; you will endure severe trials, yes. For ten days (years) these brethren were to be persecuted and put to death, and if we are what we hope we are, we will experience all of these things.

God is our refuge and our guide. This guidance will be unto death. He being with us until death, and faith being a fruit of His Spirit, it follows that faithfulness will be wrought in us to the end, and faith being a gift of God, (Gal 5:22; Eph. 2:8), and other things being sinful, (Rom. 14:23), nothing will avail us anything save that which faith enables us to do, and the crown of life is given at the end (See I Pet. 1:3).

W. D. G.

EDITORIAL

PROPER SUBJECTS FOR BAPTISM

In reading history, and of late **Orchard's History**, we note the wide difference of opinion and practice of those who hold to "believer's baptism" only, and those who hold that any and all should be baptized in order to receive regeneration and salvation. This difference is fundamental and therefore important, and we desire to examine the subject a little.

We read in Matthew 3: 13-15, "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou

to me? And Jesus answering said unto him, Suffer it to be so now: for it becometh us to fulfill all righteousness. Then he suffered him."

This John was the one of whom it was written, "Behold, I send my messenger before thy face, which shall prepare the way before thee." John came, saying, "Repent ye: for the kingdom of heaven is at hand." Before John was born the angel had said unto his father, "He shall go before him (the Lord) 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)

We read that the law and the prophets were until John, so we know that the "fulness of time" was come that the One of whom the prophets had spoken, should make his appearance. John plainly said that he himself was not the Christ, but was the one who as the forerunner of Christ, should declare that the kingdom of heaven was at hand, saying, "Behold the Lamb of God which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore, I am come baptizing with water. And John bare record saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."

John testified that Jesus was the Lamb of God who should take away the sin of the world; and in order to make him manifest, "I am come baptizing with water," which plainly indicates that there was something in baptizing with water, that was distinctive and typical of the coming and the mission of Christ.

This baptism was not a variation or continuation of the numerous washings under the law. Those washings had their typical importance, but baptism was

none of them. Baptism was not something effectual in putting away the sins of the flesh. Certainly it was not so with Jesus, for he had no sins; and it is no more so with the Lord's people. John's baptizing pre-figured rather the way and manner in which it was purposed of the Father that Jesus should put away the sins of his people. There was the immersing, signifying the burial of the dead; and the raising, signifying the resurrection of the dead.

When Jesus came for baptism, John forbade him, for John knew that what he was doing typically in baptizing, he himself needed actually at the hands of Jesus in accomplishing his mission in the world.

It is therefore evident that baptism has a deeper and more important significance than is usually attributed to it in the thinking and practice of men. Paul said that "John verily baptized with the baptism of repentance, that they should believe on him which should come after him; that is, on Jesus Christ." So John, as the forerunner of the Lord, making straight his paths, not only pointed out Jesus as the Lamb of God who should take away the sins of the world, but in baptizing them on their confession of sins and their bringing fruits meet (or worthy) for repentance, anticipated typically the way and manner in which their forgiveness of sins should be obtained.

Looking at it after its fulfillment, it is plainly seen what was and is the significance of baptism. Its proper use is therefore more imperative since it has but one purpose among the Lord's people.

John did not baptize unless one brought forth fruits meet for repentance, refusing to baptize without them. The repentance was before the baptism: baptism was in no way the cause of repentance. When Peter wrote that baptism was, "not the putting away of the filth of the flesh, but the answer of a good conscience toward God," he was saying that the answer of a good conscience toward God indicated a previous discharge from the guilt and condemnation of a guilty conscience: that the

filth of the flesh (sin) was already put away; and that the ordinance of baptism having been commanded of such, was entered into in recognition of an experience in which Jesus was revealed as the Saviour of the sinner by His obedience in the fulfillment of the law, and by His sacrifice for sin, in which He died, was buried, and then arose from the dead. When one submitted then, as now, to this baptism, it was a confession that he had not only been quickened to the knowledge of being dead in trespasses and sins, but also had experienced relief from so great a condemnation by the appearing of Jesus as his Saviour.

In other words, those who had a good conscience toward God, having been born of the Spirit and given hope and assurance that Jesus had saved them by his life, death, and resurrection, were the only proper ones to come under the ordinance. Those who were pricked in their hearts at the preaching of Peter, were commanded to arise and be baptized, — not as causitive of the pricking, but rather because of the pricking. The Eunuch was baptized after his confession that he believed that Jesus Christ was the Son of God.

What we are trying to say, is that all were brought into the knowledge of their redemption before they were baptized; all were "saved" before they were baptized in every instance mentioned in the Scriptures.

But when men began to preach "another gospel" in the early days of the church, and teaching for doctrine the commandments of men in their blindness and zeal, they theorized many things contrary to the doctrine of God our Saviour, and worshipped their theorizing rather than God. It has always been true that in the absence of the teaching of the Spirit, men have framed their own dogmas; which are much more important to them than the revelation that God has given in His Word.

These theories compose the greater portion of their doctrines even today, and do not speak the words that God commands, but have diminished them, (Jeremiah 26:2) while adding much that

is far different than the "simplicity of the gospel."

It is in line with these things that we find the ordinance of baptism has taken on what is referred to as "baptismal regeneration," meaning that by the ordinance the subject is regenerated without reference to the imputed work of the Spirit of God. They invite everybody to partake of it with a simple "I believe", without giving a reason of a hope or evidence of a work begun in them by the Spirit of God.

In the Church baptism is to be administered only to those who have been born of the Spirit, and thus give evidence of having been begotten again unto a lively hope by the resurrection of Jesus Christ from the dead. In submitting to baptism, a brother or sister acknowledges his faith that Jesus died, was buried, and arose from the dead, all for the redemption of the Lord's people.

There is much more to be said concerning this wonderful subject. We hope what we have written will suggest that others give their thoughts also.

J. D. W.

VOICES OF THE PAST
"He being dead yet speaketh"

CHARITY

In the Signs for December 15th we tried to present some thoughts on the nature and function of the various gifts placed in the church by the wise Master-builder for the comfort and edification of the body of Christ. No presentation of the subject would be complete without saying something of Charity. Paul in the close of the twelfth chapter of first Corinthians, after having enumerated the various gifts, says, "Yet shew I unto you a more excellent way." He then continues in the thirteenth chapter to expound the best of all gifts, charity. Charity is the life, beauty and effectiveness of all ministry in the church of God. Without it one is as "sounding brass or a tinkling cymbal." The word in the

original Greek which is translated charity in the thirteenth chapter of first Corinthians is the same word which is translated "love" in Galatians 5:22: "The fruit of the Spirit is love, joy, peace," and is translated "love" instead of "charity" in other places in the New Testament. Therefore we conclude that love and charity are one and the same thing.

King James the First, of England, in 1604, acting on a motion made by John Reynolds, a Puritan, in Hampton Court Conference, and adopted by that body, appointed fifty-four scholars and clergymen to assemble and translate the Scriptures into the English tongue. Forty-seven of those appointed served in making this new translation, which was completed in 1611, and henceforth known as the "Authorized Version." This version still remains the most popular with English speaking people, while very persistent efforts are being made to supersede it with a much more recent "Revised Version." It is true that the Scriptures, both of the Old and New Testaments, were written by inspiration of God, and contained no errors as originally given to holy men of old, but in making the various translations that have been made since the Scriptures were thus given by inspiration of God, such translations were made by fallible men, for whom inspiration was not claimed. We would not dare say that the forty-seven men who assembled in King James' time to translate the Scriptures into English were inspired men. On the other hand, it is to be supposed that they made mistakes, though it was not their intention to do so, as they labored diligently to have everything as correct as possible. Why these forty-seven men saw fit to translate the Greek word **agapen** as charity in some places and as love in others, we do not know, but as both charity and love are one and the same word in the original tongue, it is not worth while for us to try to discriminate between them, and try to make charity mean something that love does not.

To our mind, it would not a whit

change the meaning of the thirteenth chapter of first Corinthians if the word "love" were read in every place where "charity" is used. Nor must we confuse charity as scripturally used with charity as it is used in a common sense by the world at large to-day. People nowadays speak of charity as something external, visible, tangible, while in the Scriptures it is an **inward grace-born virtue of the heart**. The outward act of benevolence in giving to alleviate the hard lot of the less fortunate of mankind is usually regarded as charity, but not so in the Scriptures. According to Paul, a man might bestow all his goods to feed the poor, and be by the world therefore called a charitable man, yet charity be wholly lacking in the act and in the sight of God. God looks upon the heart, and his judgment is according to what omniscience sees therein, while man hesitates not to call a man a christian if his outward life is all right. Just so the outer surface is clean, it matters not if the interior is full of dead men's bones, so says men's judgment. If the heart be pure, it matters not if the outside be in rags, so says God's judgment. Since it is the judgment of God that concerns his people, we can afford to pass the other by with scant notice.

The way in which society is constructed makes poverty necessary. "The poor ye have always with you." It has been said that man's inhumanity to man makes countless thousands mourn. In the struggle for existence the fittest survives, the weak go to the wall. As long as man's nature continues to be so supremely selfish as it has ever since man was made, some are bound to accumulate more than their share of ease and riches, while paupers and beggars will continue to be a by-product of so-called civilization.

It frequently occurs that those who have achieved success in life by gouging out the existence of their fellow-men, seek a truce with their conscience by handing out a dole to the poor, and expect therefore to be called charitable benefactors of the race. The truth is they are but giving back to those they

have robbed a mere pittance of the living taken from them. Why call this charity? If a man robs me of a hundred dollars, and then puts a ten-dollar bill on the collection plate next Sunday, does that atone for his treatment of me? Not until he comes to me and makes restitution of all he has deprived me can he make it right. So the increase of two cents a gallon on oil all over the country cannot be squared by the donation of a pipe organ to some big city church later on. The endowment of a public library by a steel magnate cannot amend for the hundreds of arms and legs and eyes and lives lost in laying the foundation for that magnate's wealth. Why call all such things charity? They are all a hideous travesty of the truth. They are all but crumbs flung to the masses by the princes to keep the crowd from pressing too hard upon their masters.

Jesus laid the axe to the root of the tree that time that a rich young ruler came who had great possessions, yet who professed to have kept the law. Jesus told him, "One thing thou lackest." That one thing was love, or charity. Without love all obedience is but disobedience. "Love is the fulfilling of the law." Had the young ruler really loved his neighbor as himself, could he have had great possessions? Had such love really actuated him, he could have had not a moment's rest so long as he possessed one farthing more than his neighbor. The fact that he had great possessions showed his obedience to the law to have been but formal, literal. It bespoke an entire absence of the knowledge of the spirituality of the law. Self-love, not love for the neighbor, was his guiding star. If the real charity of Christ was in a millionaire's heart to-day, and ruling him to the exclusion of all else, he would be a poor man to-morrow, for he could not rest in peace until he had descended to the level of the poorest and the weakest. To prove this we have but to point you to Jesus. He was in the form of God, and thought it not robbery to be equal with God, yet he made himself of no reputation, took upon him the form of a servant, was made in the likeness of

men. Being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Here is charity in all its length and breadth and height. God, though the earth is his and the fullness thereof, became a man of sorrows and acquainted with grief, and had not where to lay his head. Did not he descend to the level of the poorest and the weakest of all his people? Yes, he went even lower than they, he was numbered with the transgressors, and made his grave with the wicked in his death. Is not this charity in all its glory?

The source of all our charity is Christ. There can be no charity in the hearts of men only as it is engendered there by the Holy Spirit. Jesus laid down his life for his people. This laying down his life applies not only to his final death upon the cross, but all the way along through his life. He was continually laying down his life for their sake. The grace of God in the hearts of his people constrains them to serve one another, to lay down their lives for one another. Paul laid down his life for the church. He counted all the former things as dung and dross for the excellency of the knowledge of Christ. He was crucified to the world and the world was crucified to him. He died daily. Here was a continual laying down of his life. Peter was told that when he should become old another would take him and bind him and carry him whither he would not. He, too, laid down his life for his brethren.

Jesus calls his servants from the daily walks of life to his service, and no matter how bright the prospects before them they do his bidding and lay down their lives for the brethren. To spend and be spent in the Master's service, without thought of reward or recompense, is the acme of true charity. We asked one who professes to be a preacher the other day, how long he thought the ministers of various creeds would keep on preaching if their salaries be taken from them. He replied, "Not long, and I, for one, if I cannot make a living preaching, will leave it and go into something else." Surely not much laying

down one's life for the brethren here, not much real charity, yet this same man is strenuous in sending sums to foreign missions; being charitable to the heathen, he calls it. Paul lays great stress on the importance of charity. No gift for the comfort and edification of the people of God is valuable without it. Though one speak with the tongues of men and of angels, and have not charity, it is an empty sound. It lacks force and directness. One might have the gift of prophecy, and understand all mysteries and all knowledge, might even have the faith to remove mountains, still if charity be lacking he is nothing. One might give his substance to the poor, and his body to be burned, but without charity it profits nothing.

Paul lists sixteen characteristics of charity or love: long-suffering, kindness, lack of envy, not boasting, not puffed up, decency, unselfishness, patience, right thinking, abhorring iniquity, rejoicing in truth, "beareth all things, believeth all things, hopeth all things, endureth all things," and never fails, and at the close of this thirteenth chapter of first Corinthians, concludes by saying, "Now abideth faith, hope, charity, these three; but the greatest of these is charity." Why is charity the greatest of the three? Is it because it lives longer than either faith or hope? That may be part of charity's greatness, but it is not all of it. Faith and hope end with this time state, but charity (love) continues on through all eternity. At the close of the believer's mortal life faith is lost in sight, and hope is swallowed up in fruition, but charity never fails. The greatness of charity consists not alone in that it is longer lived than either faith or hope, but also in that it is the very energy, the very life-blood of both faith and hope. Faith without love, hope without love, are dead things. Love is the vitality of all the gifts and graces of the Spirit. Love is the cement that compacts faith and hope. It is the knitting that binds all believers' hearts together. We once heard a man say that he believed the doctrine that the Old School Baptists preached, and hoped in

the mercy of God. This same man lived not far from an Old Baptist Church where there was regular preaching, and very seldom went to hear it. What was the matter with him? He lacked charity. His faith and hope may have been of the right sort, but charity, or love, being absent, he was of no value to the church, he profited nothing. Had charity been his it would have immediately energized his faith and hope and his steps would have immediately turned Zionward. He could not have helped it, he would have shown his faith by his works. Love is the fount of all good works. We might say that a man with faith and hope present and charity absent is like an electric light with the current turned off. The wire is there and the lamp is there, but no light is radiated. Just the moment the key is turned, however, the whole room is lighted from that same wire and lamp, owing to the energy transmitted through it. So one might have the proper faith and the good hope through grace, yet both lie dormant in inactivity until electrified by that love that passes knowledge, that current of eternal vitality which streams from the Head of life through all the members of the body in some stage in the existence of each of them.

Herein, then, it seems to us the pre-eminence of charity lies: in that it gives faith and hope their meaning and substance, transforming them from inactive principles into flaming guiding stars of a spirit-filled life. Charity submerges the interest of the individual in the benefit of the whole, it compels the esteeming of others better than ourselves. It will not compromise with error, for it rejoices not in iniquity; it will not make a brother an offender for a word, for it thinketh no evil. Charity makes one strong to bear the infirmities of the weak. It receives into its fellowship him that is weak in the faith, but not to doubtful disputations. If smitten on one cheek, charity turns the other also. When reviled, it reviles not again, returns not railing for railing, but contrariwise blessing. It glories in

infirmity, that the power of Christ may rest upon one. It suffers long, and even then does not get out of patience or become angry, but is kind. What a lofty ideal is before that believer who truly desires to be charitable. It is a goal worth striving for, but only grace can strengthen for the race.

May the Lord accomplish in us all this charity that is so excellent, that our gifts may be enlivened by it, that the fragrance thereof may delight the worshippers in his holy city.

(Editorial by Elder H. F. Lefferts January 15, 1915.)

MINUTES OF THE PRESBYTERY

Pursuant to the request of Bush Arbor Primitive Baptist Church, Caswell County, N. C., a presbytery met April 13, 1969 at 2:00 o'clock p. m. for the examination of brother Earl S. Rudd, Dewey O. Chandler, Jr. and John E. Herndon, if found qualified in accordance with the written word of God, at the satisfaction and discretion of their judgment, ordain the three above mentioned to the full work of the office of deacon.

The solemnity was begun by singing hymn number 264 Hymn and Tune Book. Prayer was offered by Elder Haywood Wray. All Elders of our faith and order present constituted the presbytery. Those present were as follows: Elders W. Curry King, E. F. Oakley, Kenneth Key, Haywood Wray, Wallis A. Smith and Donald E. Smith.

The presbytery was organized by electing Elder W. Curry King as Moderator and Elder Donald E. Smith as Clerk. Elder Kenneth Key was chosen to perform the examination of the candidates.

Deacon A. C. Byrd having been duly appointed by Bush Arbor Church in conference March 8, 1969, spokesman for the church requested the candidates be presented to the presbytery as following: John E. Herndon by Deacon G. F. Squires, Earl S. Rudd by Deacon B. L. Mabe, Dewey O. Chandler, Jr. by Deacon Robert Apple. Examination was made by Elder Kenneth Key using scripture reference 1st Timothy 3rd chapter. The presbytery being satisfied with the examination and answers given by the candidates, administered the laying on of hands. The ordination prayer was delivered by Elder Wallis A. Smith. Elder W. Curry King delivered the charge to the candidates. Scripture reference used was the 6th chapter of Acts, verses 1 through 7. The Moderator asked Deacon A. C. Byrd if the church approved the work of the presbytery,

which was answered in the affirmative.

A Certificate of Ordination was presented to Earl S. Rudd, Dewey O. Chandler, Jr., John E. Herndon and the right hand of fellowship and brotherhood given. The three ordained deacons were delivered back to the church as ordained deacons of the Old School, Primitive Baptist Church at Bush Arbor.

The minutes consisting of the work of the presbytery were read and adopted. The presbytery was dismissed with prayer by Elder E. F. Oakley.

Elder W. Curry King, Moderator
Elder Donald E. Smith, Clerk

OBITUARIES

SISTER MARY ETHEL SINCLAIR

Sister Mary Ethel Sinclair (Marshall), widow of the late Oliver Sinclair (1939), died at St. Joseph's Hospital, London, Ontario, on July 29, 1968. She was born in London Township in June, 1886, and died in her 83rd year.

She is survived by one daughter, Myrna, of London, and two sons, Orville of London and Wilfred of Toronto.

Her funeral service was conducted by her pastor, Elder George Ruston, at the George C. Logan Funeral Home in London, on July 31, 1968.

She was received into church fellowship in June, 1917, at Ekrid, and was baptized at Lobo by Elder J. B. Slauson. She was a worthy member for over 61 years, and was dearly loved and highly esteemed by her friends in the church. In her later years she was much at the feet of Jesus. Her failing health and eyesight made her much dependent on her dear Lord and Saviour. She was faithful to the cause of truth, and came among her cherished friends to meeting as long as she was able.

Sister Sinclair's interest and kindness were both a great encouragement to the writer in his early ministry. She manifested a steadfastness and humbleness that become those that fear God and hope in his mercy. She will be greatly missed by her family and friends.

Written by
(Elder) D. Alex McColl

SALLIE ALDRIDGE KING

Sister Sallie Aldridge King, the wife of A. I. King, was born in Caswell County, North Carolina, on June 27, 1907 and departed this life January 22, 1969 at age of 61. She was the daughter of G. Rich and Lizzie Stainback Aldridge and leaves to mourn her departure

her husband and father and the following children: Thurman, Hansford, and Richard King of Route 1, Yanceyville, N. C.; three sisters, Mrs. E. D. Boswell of Reidsville, N. C., Mrs. T. W. Chandler of Yanceyville, N. C., and Mrs. Ben Terrell of Burlington, N. C.; three brothers, Carlton Aldridge of Yanceyville, N. C., Stamey and Hulen Aldridge of Reidsville, N. C., ten grandchildren together with a host of other relatives and many friends.

Sister King was received into the fellowship of the church at Bush Arbor at her September, 1942, meeting and was a most faithful member. She had a long lingering illness of some 8 to 10 years. We feel that she now has ceased from all pain and that her spirit is resting with her Lord and Master. May God's blessing be upon each member of her family, and may they be able to say, "Not mine but God's will be done."

Her funeral was conducted by Elders Wallace Smith, Donald Smith, E. F. Oakley, and the Mr. A. B. Falls, Jr. Her body was buried at Bush Arbor Church Cemetery to wait for the coming of her Saviour, Jesus Christ, who will call her from the sleeping grave to be made like unto His own glorious body, where sickness, sorrow, and death will never come.

Done by order of the church at Bush Arbor June 7, 1969.

W. C. King

TRACY C. EDWARDS

We are called upon with sad hearts to record the death of our dear Brother Deacon Tracy C. Edwards, who was born in Duplin County on July 4, 1889, and departed this life January 30, 1969, making his stay on earth 79 years, 6 months, 26 days.

Brother Edwards united with the Primitive Baptist Church at Muddy Creek, fourth Sunday in May, 1932, and was baptized the same day. He was ordained as deacon the fourth Sunday in February, 1949.

He was married twice. He was first married to Anna Fountain on January 3, 1915. To this union one child was born who passed away in a few hours after birth. The mother passed away the following day, December 3, 1915. On October 7, 1916, he was married to Caroline Shepard, who survives him along with seven lovely children. One boy and six daughters. Ruby Brown of Chinquapin, N. C.; Dora Stokes and Clara Bennett both of Raleigh, N. C.; Pansy Dobson of Smithfield, N. C.; Glenda Dersen of Burlington, N. C.; Tracy C. Bird of Greenville, N. C.; Carnelious Edwards of Beulaville, N. C. and several grandchildren, and one sister Dora Thigpen of Beulaville, N. C. He lived a devoted life to his

family, his community, and to his church.

When at church, he would often talk about how glad he was to be with his brethren. He was a true believer in Salvation by the Grace of God. The memory of this dear Brother will never die in the hearts and minds of his wife and children. His brethren and sisters in the Church and many friends who will greatly miss him. But we believe he was rich in faith and that he has gone to a home of rest, therefore, we sorrow but not as those who have no hope. We thank our God for his goodness and mercy and for blessing us with such a leader and Deacon as Brother Edwards was. The Church has lost one of its most faithful members. We feel our loss is his eternal gain. His funeral was conducted at Muddy Creek Church by his pastor, L. L. Yopp. His body was laid to rest in Devotional Gardens near Warsaw, N. C., beneath a mound of beautiful flowers. May the Lord in his mercy, comfort and reconcile his companion, the children and all who mourn his passing. Therefore be it resolved that we bow in humble submission to the will of God who doeth all things well.

We, the Church at Muddy Creek, extend our love and heartfelt sympathy to the family.

It was requested that a copy of this obituary be sent to the *Signs of the Times* for publication, one to the family, and one recorded on our Church record. Done by order of the Church May 24, 1969.

Written by one who loved him very much.

L. H. Southerland
Elder L. L. Yopp, Moderator
L. H. Southerland, Clerk

RESOLUTION OF RESPECT FOR ELDER WILLIAM EDWARD GRIMES

Though beclouded with a deep feeling of unworthiness and inability I, in submission to the request of the members composing the Spring Green Primitive Baptist Church, will attempt to express a few remarks in memory of our departed elder and brother, Elder William Edward Grimes. Being made conscious of the daily walk our esteemed elder was richly blessed to take in life day by day, creates within my mind an awareness that this task is far out of reach of this mortal being. Thus I am led to utter a feeble petition to our Lord, desiring that I might be inspired beyond this carnal mind, that mind our beloved elder made mention of the depravity and condition of from time to time in his discourses.

Elder Grimes entered this life on January 12, 1881, and was called home on February 11, 1969, thus making his stay upon this earth 88 years and 30 days. He was the son of the late William Thomas and Pattie Branhill

Grimes. He was born in Martin County.

Elder Grimes united with the Falls Primitive Baptist Church in August, 1912, was liberated to speak in public in September, 1914, and was ordained to the full office of the ministry in December, 1922. He transferred his membership to Spring Green Church by letter in September, 1922. Thus Elder Grimes held membership a little over 56 years and attempted to declare the wonderful truths of salvation by grace, for a little more than 54 years. At the time of his death he held the pastoral care of Flat Swamp, North Creek, Conoho, and Spring Green churches. He was also currently serving as moderator of the Kehukee Primitive Baptist Association. He was well known to Primitive Baptists in many sections throughout our state and in other states holding various appointments throughout the same. He performed many marriages and conducted funerals in a number of counties.

Elder Grimes was a firm believer in salvation by grace. The theme of his discourses was the love of God in his kind acts of mercy and grace toward poor sinners. He rejoiced in a sweet hope that he had experienced that new birth, a gift from God to poor sinners granting them faith in the divine sovereignty of an all wise, powerful, and merciful God. Outstanding in his discourses was the topic of the resurrection. Our dear brother and elder professed a strong belief in the hope that he would one day be raised like his Savior, be like him, and be satisfied. Our elder was never satisfied here in this life, longing for that day of immortality and incorruption beyond the grave.

He was considered an outstanding gift and possessed much poise and clear thinking in presenting his discourses. He possessed one of the loveliest and charming personalities to be found anywhere. His love to his brethren, his devotion to the cause of our eternal Savior, and his humbleness and gentleness to all made him dearly appreciated and most acceptable.

He was first married to Annie Roebuck in 1906 who preceded him in death in 1956. Surviving this union are 4 sons, 3 daughters, 20 grandchildren, and 8 great grandchildren. His second marriage was to Sister Ludie Corey Williams House in 1959, who also survives.

Funeral services were conducted in the Spring Green Primitive Baptist Church by Elders I. S. Connor, S. R. Boykin, E. C. Harrison, and W. W. Taylor of Texas. Nine other ministers from this and other associations were present and each was also called upon to make a few remarks. Interment was in the Spring Green Church Cemetery beneath a mound of beautiful flowers, a token of the

esteem in which he was held.

RESOLVED, That a copy be sent to the *Signs of the Times* and *Old Faith Contender* for publication, a copy be sent to the family and a copy be placed on the church record.

Done by order of conference fourth Saturday in March, 1969.

Elder E. C. Harrison, Moderator
Johnny Ray Gardner, Committee

RESOLUTION OF RESPECT

We, the Primitive Baptist Church at Robersonville, bow in humble submission to the will of our God, and we hope our heavenly Father, in calling away the spirit of life of our dear brother and deacon, Marcellus Everette Roberson. He will be greatly mourned by the membership of our people.

He was born on June 7, 1891, making his life span 77 years and 8 months. There will be much sorrow in the family of loved ones. So many lovely memories to pass through minds of all that were near to him by relation or friendship.

We feel that his dear companion Sister Mary and the children and grandchildren are comforted in feeling that all was done to aid and comfort and make his last days his best days. And in all our sorrow we confess our loss is surely his eternal gain, and is now sleeping the rest in the paradise of his peace, then the glorious resurrection, the hope fulfilled by him in the joys of everlasting praise to God the Father and the Son our Savior, Jesus the Christ, and the everlasting Spirit. May these joys comfort the sad hearts in these days of disappointment and may they cause us to say together our God is too great to be unjust, too good to be unkind, to wise, to make a mistake, and too righteous and merciful to change.

May He continue in mercy to keep us and lead us in life's uneven journey to the place our page of life's book is turned. We beg it be in sweet submission to the greatness of God in his eternal wisdom in all things both visible and invisible, in time and eternity.

It was agreed a copy be given to the family, a copy be sent to the *Signs of the Times*, *Old Faith Contender*, and *Zion's Landmark* for publication, and a copy be placed on the church record.

Submitted in love, according to request and as passed in conference first Saturday in March, 1969.

Elder I. S. Connor, Committee

INFANT BUTLER

Funeral services were conducted at Goodwater Cemetery by Elder J. J. Collnis on June 7th for the infant daughter of James R. Butler and wife of Dothan, Alabama. She is survived by her parents; her grandparents, Mr. and Mrs. Grady Barnes and Mr. and Mrs. John R. Butler; and her great grandparents, Mr. and Mrs. W. C. Barnes, and other relatives.

J. J. Collins

J. S. SORRELLS

Deacon Josephus Sorrells died suddenly May 25, 1969, after a long illness. The writer had been with him in three glorious communion meetings at New Hope, Bethlehem and Ephesus Churches, the three previous Sundays, — How we enjoyed those services! He was an able Deacon and had been a Primitive Baptist some 50 years.

He was 78 years of age. He is survived by his wife, Sister Mae Sorrells, and eleven daughters: Sister Ollie Pate, Dollie Harrison, Mollie Holloway, Vestie Champion, Annie Bell Mott, Wanda Webb, Tea Butler, Robbie Waters, Tessie Campbell, Bettie Petretta, and Aline Butler. Also by three brothers: Elder E. R. Sorrells, Frank and Robert L. Sorrells; thirty-three grandchildren, and fifty-five great grandchildren.

Funeral services were conducted at Tabernacle Church, Hartford, Alabama, May 26th by Elder V. C. Hartzog and the writer; with interment in the adjoining cemetery.

J. J. Collins

JAMES F. HARRIS

Brother Harris was born December 28, 1878, and died April 15, 1969; aged 90 years. He had been a faithful member of his church for some 75 years, and a leading citizen and pioneer of Vicksburg, Alabama.

He made a request several years ago that the writer conduct his funeral, and this I was blessed to do at Goodwater Church on April 17th. For many years he was my good neighbor and friend.

He is survived by one son, Allie O. Harris; five daughters: Lottie Summers, Lettie Smith, Nell Wright, Willie Hicks, and Beulah Weeks; 27 grandchildren and 46 great grandchildren; and many other relatives and friends.

J. J. Collins

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

"The Sword of the Lord and of Gideon"

VOL. 137

DANVILLE, VA., SEPTEMBER, 1969

NO. 9

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 9/69
IT EXPIRES WITH THIS ISSUE

"HE HATH DONE ALL THINGS WELL"

(Mark 7:37; Heb. 2:14)

All things were done well here below
By Christ, the Son of God,
Who hath entered heaven above
By his own precious blood.

I heard a sermon on this text
By an Elder so true;
When he announced his text the tears
Did my own eyes bedew.

This comforting sermon was preached
By the late Elder Fly,
Who, we believe, has now entered
That rest beyond the sky.

It remaineth to God's people,
According to scripture,
Who were chosen in Christ ere time,
And their salvation's sure.

All things were done well in creation,
Providence, and in grace,
By which God hath called a number
Of Adam's fallen race.

All were concluded under sin,
According to God's word,
When Adam willfully transgressed
A command of the Lord.

For all were in him as their head,
And Satan did conspire
To bring them under his power,
And he was a liar.

Jesus, that "he might destroy him
That had the power of death,"
Himself took part of flesh and blood,
And did this through His death.

C. W. Vass
Elizabeth City, N. C.

WATER TURNED TO WINE

Box 357,
Elgin, Oregon 97827

Dear Elder and Sister Spangler:

We had not heard of your illness until you had recovered enough to be back in harness, and although we regretted to hear of your illness, we were most pleased to hear that you are able to be about your work, fulfilling your appointments.

We received a nice letter from Brother Carter, and were most humbled to know that his writing us was a manifestation of his love, of which we know ourselves to be most unworthy. Yet, in spite of our feeling of unworthiness, we are hopeful that he will continue to write a few lines from time to time.

Dear ones, for some reason we feel burdened to write you a few lines in regard to a portion of the 2nd chapter of John.

"And the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there and both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it.

"And there were set there six waterpots of stone, after the manner of purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

"When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou has kept the good wine until now." (John 2: 1-10)

The first verse denotes that a marriage is taking place; and in reading Mark 10:7, 8, we see the **oneness** of man and wife. "For this cause shall a man leave his father and mother and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh."

Now if we turn to John 17:22, 23, we see the **oneness** of God the Father, God the Son, and the child of grace. "And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

It would seem that the six waterpots (law) represents the old covenant, and must needs be filled to the brim of works before the sinner can drink of the wine of grace, and be a recipient of the New Covenant. "I will put my laws into their minds and write them in their hearts; and I will be to them a God, and they shall be to me a people." (Hebrews 8:10) "And wine (grace) that maketh glad the heart of man, and oil (salvation) to make the face to shine, and bread (manna from the throne of God) which strengtheneth man's heart." (Psalm 104:15)

"Grace and truth came by Jesus Christ." (John 1:17) Grace can be dispensed by no other than our Lord and Saviour Jesus Christ to the needs of the poor sinner that is made to cry for mercy; and is such a one that has part in that **oneness** spoken of in John 17:23.

I have heard this miracle denied by some not of our faith, saying that it

was not wine but grape juice. Yet it would seem from the standpoint of human judgement, to be equally as great a feat to change water to grape juice as it would be to change water to wine. It pleased Jesus to give thanks unto God that these things were hid from the wise and prudent, and revealed them unto babes. "Therefore hath he mercy on whom he will have mercy, and whom he will he hardneth."

Dear ones, I know this is poorly written and that I have only hinted of that which I understand this to mean, but the scriptures say that we only see as through a glass darkly; but we are made to rejoice in the knowledge that if we can see at all, it is only by His grace and His mercy.

Do hope that you will forgive us for being so neglectful, for though you are often on our minds in sweet love, we are the world's worst at writing.

In Christian love,
Lloyd and Florence Spikes

SOME EXERCISES OF MIND

Dutton, Ontario

Dear Elder Wood:

When Hector Fletcher of Lobo, Ontario, sent me the particulars for his wife Ena's obituary, he wrote some of his exercises of mind which may be comforting to others, if you care to use them in the *Signs*.

Esther Ruston

"In the years of my twenties while in company with others in farm work in small groups of mostly young men, the language was not the best. If I made a slip of my tongue, it was sent to my mind, "Lo I am with you always." I would feel so ashamed that it soon stopped. While at work in the fields one day I was quoting the first few verses of the 8th chapter of Romans, and I heard these words, "That promise I give unto you." I went home and told Ena.

On one occasion, while making syrup

in the bush, I was putting on a fire, which I had done many times before. This time the thought struck me of the awfulness of Hell. One day while working in the field in deep thought, the hymn, "Why art thou then cast down my soul?" came to me. On another occasion, on our anniversary day, I thought that Ena and I had done very well, as we started out with a very heavy mortgage. Of course I was thinking of the world, and a portion of the 23rd Psalm came to me with such sweetness I had not known before: "In pastures green He leadeth me the quiet waters by." It was on my mind for days and days.

In one of my downcast times, while in the field, "My grace all sufficient shall be thy supply," came very sweetly. At another time I was in the field very cast down. I dropped on my knees asking the Lord to be merciful to me a sinner, with tears on my cheeks. I grabbed those words as a drowning man would.

I hope these few happenings won't burden you to read.

Very unworthily,
Hector Fletcher"

SHORT HISTORY OF
NORFOLK CHURCH, NORFOLK, VA.

Thirteen people requested Elders Joshua T. Rowe of Baltimore, Maryland, and L. Charles Meads of Weeksville, N.C. to come to Norfolk for the purpose of constituting them into a church. They did this because they had letters of dismission and desired to be regularly constituted into a Primitive Baptist Church.

They met at the corner of Camp Avenue and Poole Street in a hall for this purpose on August 30, 1908, at 10 o'clock A. M. A Presbytery was formed and Norfolk Church was declared by it to be God's workmanship. The name of Brother Warren E. Brickhouse was added to the church that day, making the original membership fourteen.

The first sermon ever preached to Norfolk Church that afternoon by her

first pastor, Elder L. C. Meads, who based his remarks upon Matthew 11: 28-30. I have much reason to believe those people spent that day in the service of God the wise Master Builder.

I sometimes take courage in remembering the rich mercy that led this sinful wretch to Norfolk Church. The remembrance is sweet but the power has subsided.

Elder C. N. Bunn of Richmond, Va. serves Norfolk Church to this day, and we hope to thank God and take courage for such a bright and burning light as Norfolk Church in such a city as Norfolk. Truly grace is amazing.

By grace alone, if at all,
J. L. Boccock

THANKFUL TO BE NUMBERED
WITH THE BRETHREN

Prospect Hill, N. C.
Sept. 9, 1968

Dear Elder and Sister King
and Prospect Hill Church:

I am so thankful to be numbered with you dear people, as unworthy as I feel to be, for I desired to be with you for a long time. I have left the place with a heavy heart so many times; but that August 25th everything was taken out of the way. I forgot self and the things around me. It all seems like a pleasant dream come true. I count it a blessed privilege, and can truly say, "O Lord, how excellent is thy name in all the earth."

I have long since learned how frail I am, and that I can't live as I would like, so I go from day to day with, "O Lord undertake for me." As I look back over the years, I somehow feel He has been gracious; and I am thankful often that it is as well with me as it is.

I find no pleasure in things of this world, and so often long for that City whose builder and maker is God; where there will be no more sorrow and trouble. O that I knew He was my Friend!

It is so good to know in these distressing times that God rules in heaven and earth, and does all of his will. I feel

to say with Job, "Though He slay me yet will I trust in Him."

We attended services at Gooch Memorial yesterday and had a most pleasant day. Though I have gone there all my life, yesterday was very special. I know no place on earth I had rather been.

Pray that I might walk softly before God; that I might lead a quiet and peaceful life in all godliness and honesty, depending on the God I know is able to keep me from falling, and to present me faultless before Him in love.

Humbly I beg,
Ethelene B. Watson

EXPERIENCE

Elder & Sister B. O. Thompson
Copper Hill, Va.

Dear Bro. and Sister,

I have wanted to talk to you for several years, long before I joined the church, but seems like I've been held back.

I tried to do a lot of "getting-ready" to join the church. I think I knew that I couldn't do anything, yet I tried to choose the time, the place, be dressed just right, and all that. I wanted so much to tell the church how unworthy I was (and am), that I'm sorry for all the wrongs I've done, how much I love them, how good the Lord has been to me, and that I believe in "Salvation by Grace". Well, I couldn't do any of that. I was choked with love and tears and could say only a few words, and answer a few questions, but happy. I have had to be shown over and over that I can do nothing of myself.

I lay awake at nights, thinking of all the times the Lord has lifted me up into his light and given me hope. Once I was sick and in a hospital for about seven weeks. The doctors kept calling my family to come, saying I could last only a short time, or a few hours. I knew I was hurt badly, but family, friends, loved ones, no one meant anything to me. My physical condition, and

whether I lived or not didn't bother me at all. The Lord was there. I felt his presence, his love, as it filled the room. I was surrounded by a quiet, joyful peace I had never known before — and I have never been happier.

I was shown a line between life and death and I was on that line. I had to fall to one side or the other, but either way I went, the Lord was going to be with me; so, I had no worry. I believe I lived a part of the 23rd Psalm. I believe I walked through the valley of the shadow of death and feared no evil because He was with me. I believe my cup was filled with goodness that comes only from above. A few words that kept ringing through my whole being during that time was (121st Psalm) "I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord which made heaven and earth".

I have done nothing and never will to deserve the blessings I feel he has bestowed upon me. Once I saw a light in a garden that was so pretty, so bright it shined everywhere. It was a light full of love and joy and had a glow, a ray of sparkling brightness that was brighter than all earthly lights. I didn't see Jesus in this, but it all came from a halo around the head of Jesus.

Then another time I was placed face down in sand at the base of a lifeless tree — just the trunk of a tree with no branches. I couldn't move or speak. A soft voice spoke to me saying the tree was my life and that my husband and I would rebuild my life, with His help.

Another time it seemed I was forsaken forever. I felt that I had lived just as long as I could. I was sure to die and if I died I would surely go to hell. I saw everything beneath me "scooped-out", and filled with burning flames everywhere. I was certain to go into this burning hell. I saw this for several weeks and rushed from my room each morning to hide the tears — tears of fear. Then suddenly I was lifted out of this torture by a hand so gentle it couldn't have been anyone but the hand of God.

You two visited in our home while I was going through this and Oh! how I

wanted you to know. I wanted to talk to the church, but I was so different. I have heard of so many people fighting a desire to go to the church, while I wanted to join the church and couldn't. I see that as a blessing in itself since I hadn't been made ready; but I had to be showed this.

I must quit and am sorry I've been so lengthy. Love to you both.

A Sister, I Hope,
Ora T. Nichols

ENJOYED THE BEAUTY
OF GOD'S WORK

307 S. Daniel Creek Road
Collinsville, Va. 24078

Dear Brethren:

We do not all see the same glory at the same time. I have seen many snows but never saw one or experienced such glory in it, as I did the one that began to fall during the night of February 28th. It seemed heaven came down with it; and it snowed all day March 1st.

There were some interruptions in the electric power, but I do not feel that anyone suffered too badly with the cold. I could not get at any chores, for I was so completely wrapped up in the beauty that covered the earth and trees. Many of the meetings were cancelled, but I was so contented with the situation that I could scarcely have enjoyed being at a meeting more.

Should any feel to pray for me I would be glad. I am slow of understanding and knowledge.

A little one in Christ I hope,
Edith Brooks

WALK AND EXPRESSIONS
OF A CHILD OF GOD

P. O. Box 295
Nags Head, N. C. 27959

Dear Editors:

With hesitation I am enclosing some of my thoughts and feelings which came

to me following the death of a precious member of the Old Baptists at Kitty Hawk, N. C. . .

To Those in Hope:

On this day, May 28, 1969, (within the space of time for this world to stand, and within an everlasting eternity,) Almighty God the Heavenly Father mercifully in his time and pleasure saw fit to bring an end to one of His beloved children's earthly life.

Why these things be, when and how they come, is a mystery to men; and, except for those few parts of his ways and working it pleases Him to reveal to his people, they are in truth mysterious. For sure there are many questions as to the whys of their being as they are, but puny man has no right to question why the God of heaven does his work in his own way. His own beloved Son Jesus Christ gave the only necessary answer as to why his Father does any and all his works, when He said, "Even so, Father, for so it seemed good in thy sight."

Dear children, there is no need of another answer; for as Almighty God created it all himself, and holds all in the palm of his hand, what other answer could possibly be given. I believe that as the Holy Spirit works in one, he or she is then fully satisfied with that answer. When the Holy Spirit works in one, then the pleasure of God is also his pleasure: then "God's rights" far surpass all other so called "rights", making them null and void.

Much of the time of His children's sojourn here, their minds will be confused and full of questions, but, dear ones, the merciful and freely grace giving God, did not promise that their minds would always be at ease, but He did give them the unalterable promise that their every need would be supplied. He never has and never will be slack in his fulfillment of every jot and tittle of every one of them. His children while they live out their lives here, suffer many pains, disappointments, persecutions, and sometimes heartbreaks from the loss of a loved one, as did Mrs. Elderidge Beacham, of Kitty Hawk.

Mr. Elderidge Beacham was a dear member of the Old Baptist Church, as his wife is, at Kitty Hawk, N. C. I was made to love him because of my hope in those things which he gave evidence of having been taught by the Teacher of all teachers; and he expressed his fellowship for me. He was a very soft spoken and humble man. His walk and every expression was what I considered to be those of a dear Old Baptist, and a child of God with a precious hope. I cannot but feel he is now sleeping that peaceful sleep of those waiting for the precious Saviour to take them to their everlasting home, where they shall ever sing praise unto their Heavenly Father. . .

I hope I have not said anything amiss, but that what I have said will be of some comfort to them. May we give all praise unto the only One from whom any good can and does come, the One God and Lord, and King above all else.

In humble hope,
Troy G. Shepard

GLAD TO BE WITH
LOVED ONES AGAIN

Macclenny, Fla.

Elder Slauson:
Very dear Brother, Beloved in the Lord:

I am very thankful we had the privilege of attending the meeting on the 3rd Sunday of May, and be with the loved ones of like precious faith. It gave my soul joy to be there and enjoy the message. David writes, "O taste and see that the Lord is good."

Who but His little children have been given eyes to see and ears to hear, and made alive that they can taste. Dead people have no taste. God's goodness, mercy, love and saving grace is all a sweet taste of kindness and goodness from Him where sin has been made bitter — the flesh of ourselves has become bitter; but what the Lord does for us and provides for us, is so good. Ever since we have been drawing the breath of life, everything God has given us has been for our good. We could not love

him except he first loved us. There is no way to put away one's sins but as God gives us his grace through his beloved Son.

"Taste and see that the Lord is good," to give us such mercy, when by nature we are the children of wrath even as others. But God who is rich in mercy and great in love wherewith he loved the sinner, even when dead in sin, provided salvation for that sinner that he should be before God the Father without blame in love through His blessed Son. What wonderful goodness on God's part.

WHAT GOD HATH PROMISED

"God hath not promised skies always blue,
Flower strewn pathways all our lives through.
God hath not promised sun without rain,
Joy without sorrow, peace without pain.
God hath not promised we shall not know
Toil and temptation, trouble and woe:

He hath not told us we shall bear
Many a burden, many a care.
But God hath promised strength for the day,
Rest for the laborer, light for the way,
Grace for the trials, help from above,
Unfailing sympathy, undying love."

"Whereby are given unto us exceeding great and precious promises."

Many thanks for the lovely birthday card.

With love and sweet fellowship,
Sister Irma Smith

HIS PLEASURE IS
INSTANTLY FULFILLED

God's absolute predestination of all things, and the very principle under which it exists, is the only principle under which one's hope in Jesus Christ exists, and continues as a hope. For every existing true principle of which absolute predestination consists, involves no more and no less than the unalterable certainty under which the sovereign, almighty and Holy God of heaven also exists. It is my feeling that those principles are in fact and in truth, just one and the same principle in its whole and complete single unit.

To my mind the very and true meaning of the word God, as it applies to the

Creator of heaven and earth, is the very principle under which all outside Himself are totally void of any ability to hinder or alter, take from or add to in any manner either seen or unseen, that which God ordained before the world was, of His will and purposes, of His creation, choosing, beginnings and continuations, endings, condemnations and saving, blessings and mercies, grace and revelation, etc. etc. — all things to be and do and take place throughout all time, an unto all eternity.

To my mind this is the only true principle under which one could have a true conception of the consistency of the True and Living God of heaven.

We hear voices of many people speaking the words God and Christ, and grace and heaven, while going right on saying what things man can do toward helping arrange and re-arrange things in order to assist God in his decision of who he shall or shall not admit into heaven. But just as sure as God sits upon his throne in heaven, these are speaking words of which they have no knowledge of what they really mean, or what they represent.

I believe these things are true, and I desire to hasten and say that if what I have written is according to Holy Truth, this knowledge came or comes to me not by reason of my doing anything good to merit or deserve this knowledge. If I have received knowledge, or any other mercy or grace from the Almighty and merciful God, then I unhesitatingly declare that it came unto me surely as a free gift. If I know anything as I ought, this poor sinner has never of himself done even one good thing: — good as it seems good in the sight of God.

I feel and hope to believe in the God which before the beginning of this time world, did fix and confirm, and absolutely predestinated and declared all things which were ever to be during all time, and throughout all eternity. A God who works and none can hinder, hinders, and none can work: a God who asks for nothing, for He already has everything — so there is no thing with anything to offer Him. He is the only creator of all things:

if it were his desire for anything more, he would have created it.

His every pleasure is instantly fulfilled merely by His desire of that pleasure for himself.

Troy G. Shepard
P. O. Box 295
Nags Head, N. C. 27959

ENJOYED THE SERMON

Reidsville, N. C. 27320

Dear Brother Spangler:

Just wanted to write you a few lines to let you know how Sister Frances Oakley and we all enjoyed your sermon yesterday at Dan River, I don't think I will ever forget it, for you explained it so plainly. I believe it was taped by someone, and if so, would like to see it printed in the **Signs**. If not I hope you will have a mind to write on it for publication, for others to read.

I certainly commend you for what you said about being quiet in church. I was carried by my dear old mother and father, who were members at Pleasant Grove Church, and we were taught to be quiet. . . I have seen times when the church doors had to be closed while communion was being taken, and that is a time everybody should be very quiet.

The baptismal service was real pretty and sacred. Wish you could visit us at Pleasant Grove sometime, for we would be so glad to have you.

God bless you and yours is my prayer.

Sister Rena C. Smith

FINDS A LACK OF
GOD GIVEN LIGHT

Dinuba, Calif. 93618

Dear Editors:

Sorry I have neglected my renewal until now. It is refreshing to read the writings from the past; as well as the thoughts and understandings of so many still living.

I find after sifting through all that

comes over the air and in various denominational periodicals, that, to my understanding, there is a lack of God given light of what is hidden for the comfort and consolation only for those whom God through and by his Holy Spirit, has chosen to reveal that ever existing relationship, which has no beginning and will never have an end, which ties and brings a seeking soul to embrace the fullness of such a promise given in love by God's grace, to a fallen unworthy individual. Yes, a gift unmerited; still with a drawing power so irresistible when felt, that to believe takes no effort. And the faith wrought by that belief is a free gift, (and is not refusable, nor is it acceptable,) so associated with evidence that banishes all unbelief and doubts.

So, with belief being founded and caused by evidence of a reality of an existing fact revealed, pray tell what part does personal acceptance play, — either now or ever? For me, salvation is a finished work for a subject or beneficiary. Whoever having been such, and who is designated in the Promise, will receive the fullness of all the benefits that lie in store for him. The question is, Are we, you and I, included? We hope so.

George A. Carlson

EXPERIENCE

Rt. 1,
Danville, Va.
July 25, 1943

I have had a desire for a long time to write my experience but I feel so unworthy to speak about His precious name; yet I had a dream a few nights ago that made this desire so strong that I can't pass it by. I dreamed I knew the Lord and Saviour Jesus Christ, and I knew I was one of his little children; and I was so calm and happy. When I awoke I still had that calm and happy feeling: O if I could just go on like that forever; but that is not the Lord's will.

I traveled in an awful wilderness for

years. Every waking hour was one endless path that led around and around in a wilderness; and when I would go to sleep, I would ramble in caves of wild creatures. No human tongue could tell of my troubles. I would try to pray to God to release me from this awful bondage, but I never felt my weak prayers went higher than my head. I felt doomed to trouble like this for the rest of my days, — and hell when I died.

On the 16th of September, 1937, while at work in the cotton mill, a beautiful light came down around me. I looked up to the heavens and said, O Lord what must I do? And Dan River Church appeared to me in a beautiful light. I did not feel that I could possibly wait the week and a half until the meeting time to go to church. I felt that I wouldn't offer to the church that day, for I had not been to the church many times in my life; and I didn't feel like they would have me.

I tried in my weak way many times that week to call upon the Lord that Elder Spangler might be there when I went; but when I walked upon the church grounds someone told me that Elder Spangler had gone to an association. When I went into the house and sat down, soon he came in; and I felt the Lord had answered my prayers. After preaching, when they published an open door for the reception of members, the next I knew I was before the church asking for a home with them. But for some reason God stilled my tongue, and I could not tell them the things I wanted to tell; I felt that I wanted to fall at their feet and ask them to take me in.

They received me most graciously, and I was baptized by Elder Spangler the following day, September 26, 1937. I thought this new found happiness would last forever, but, alas, the Lord would not have it so. A little here and a little there is enough to keep up my little hope in Jesus Christ.

Mrs. Sam Walker

REPORT OF UNION MEETING

1302 Walnut St.,
Benton, Ky. 42025

Dear Editors:

Brethren, if it is the Lord's will I would like to see a report of our Union Meeting in our family paper, the **Signs**.

The churches of our Soldier Creek Association met in this union meeting at the Zion Church in Mayfield, Ky. Friday morning before the 5th Sunday in June, and continued the meeting through Saturday and Sunday. Elder Paul Poyner was our Moderator, he being the only ordained minister in this association at this time.

Although we feel poor, sick, and needy, and very few attend our monthly meetings, we were blessed to have visiting with us at this meeting Elders J. N. Darnell and W. Y. Chandler from the Little River Association. Elder Darnell was with us the three days but Elder Chandler left Saturday afternoon to conduct the funeral of Sister Watkins, at Simpson, Ill. on Sunday afternoon. Elders R. L. Biggs, of the Bordeaux Church in Nashville, Tenn. and Herbert Prince of the Memphis Church, Memphis, Tenn. were with us the three days.

Saturday morning Elder Swayne Young and Brother Richard Campbell of the Memphis congregation came. They returned Sunday for their appointments at their home church.

Surely we witnessed Paul's words to the church at Phillipi, "My God shall supply all your need according to his riches in glory by Jesus Christ." Elder Poyner asked each elder to take part in the Introductory Friday morning. Eld. Chandler spoke first using the text Isaiah 46:11, "Calling a reavenous 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." Elder Prince used the text from the second chapter of I Corinthians, "Desiring to know nothing among you but Christ and him crucified." Elder Darnell spoke very comfortingly about man's

inability to recover himself from his fallen state: or "Where sin abounded grace did much more abound." Elder Biggs offered prayer for God's will to be done and not ours, and to reconcile us to His will, if it were His will.

Each day the ministers took part in the meeting. The congregation was hungry for truth to renew their hope, strengthen and comfort them. Words cannot describe the fellowship, humbleness, love, hope, faith, and charity that abounded among this people, walking and talking together in peace friend to friend. Surely it was a Union indeed.

The brethren and friends opened their homes and cared for our visitors each night. May our Lord and Master have all the praise for supplying our need, and giving our friends, lovers of the truth, and these able ministers a mind to come and be with us, and help when we felt we needed them so greatly for encouragement to press on; and to preach to us the unsearchable riches of our God, His sovereign grace and abounding love to poor sinners as we know ourselves to be.

"What wondrous love is this, O my soul."

A sister in hope,
Effie Bowden

EXPERIENCE

Rt. 3

Reidsville, N. C. 27320

To the People of God:

All praise, honor, and glory be unto God the Everlasting Father who is unchangeable, the Creator of all things; who rules and reigns forever in Heaven His throne, and earth His footstool. Thanks be unto Him daily for the unspeakable and immeasurable gift of His only Son our Saviour, Jesus Christ the Lord.

Obeying the command of my Lord, I write of that day when it pleased Him to make known unto me the joy and meaning of, "This day in the City of David is born a Saviour, which is Christ the Lord."

We, being raised in Primitive Baptist homes, went to meetings often and read the Bible when first married; and I enquired of the Lord should we join, and He spoke to me one day, "Ye have ten years." In 1950 the deathly warning came, "Your time is most up." In fear, and telling no one, I had the family picture made, took out insurance on myself as the rest had it, — and did charity nursing at the hospital.

In June, 1951, the Lord spoke to me, "Go now, visit these people and I will go with you, and show you concerning them." This was an Arminian people close by, and we had never been; but we went that evening. On Monday evening in September, 1951, I was driving our two daughters home, when the world seemed to stand still; and I found myself beholding a host of people in the heavens, singing in beautiful melody, "Glory to God in the highest, Peace on Earth;" and a glorious light was about them, and their faces and clothing were lighted of it. The cold presence of death was near, and I felt this would be the last night for the family together. After retiring, the Lord spoke, "Take thy shoes off thy feet, for the place whereon thou standest is holy ground." With this was a great light, and it was Jesus hanging on the cross in death. Such sorrow filled me — sorrow I had felt all my life for Him. The voice said, "Look;" and on the right was a Glorious One, so whole, so new. And the power of His love went out to me, saying, "I am He that was dead and am alive, alive forever more. I am your risen Saviour. I have loved you with an everlasting love."

With this He filled the space with, "Follow me, Follow me," departing, there was a spreading of wings, and underneath a straight, narrow road over hills and valleys on to mountains. The road was even: the low was raised up, the high made low, the rough smooth. A great burden was gone, and joy came to know the Saviour lives and owned even me. I was given a desire to go into the water, and it was spoken, "Ye must be baptized."

Having promised, I went to this revival meeting, and was taken to the front of the filled house. The leaders expected me to join: they had worked many ways to get me to join. The Lord said, "See, they gather together but not by me; they sell my blood for nought." Then, showing me this people with their eyes darkened and closed, doing unprofitable works, the Lord said, "I have given them the spirit of slumber, eyes that they should not see, ears that they should not hear: let their table be made a snare and a trap and a stumbling block, and a recompense unto them." Seeing myself in this multitude of people, the voice showed me I had **good bread**, and I was looking for a needy person to share it with — and there was not one. Asking what to do with it, they said, "Sell it, sell it." It was not mine: it was given me, and I couldn't sell it. They had asked me to sing and teach, saying they needed me.

Seeing these things troubled me, and I cared not for them; but the Lord said, "Learn and suffer these things now and lay them in your heart, for the day will come when it will fill the earth. See that they take not thy children." They enticed them, but they went not with them.

We had never spoken of these things, and I felt so small to speak to my husband of so great a matter. He received it in an understanding way, yet I felt so alone.

That "Follow me, Follow me," troubled me, and I knew not where to go. Then I read, "He called disciples and went before them making the way." So, given to go to the Primitive Baptist meetings I knew about, I was shown their works: some holding dead form without the fruits of the Spirit of Christ, in uncleanness and darkness.

I was cut off from all until the fourth Sunday evening in October. Coming home, I walked out over a hill. The sun was going down and it was cold; yet I must go and pray this last time, for I had done all I knew. I heard my little daughter, who had followed me, cry out for me. I went back, questioning for

what cause I am thus led: and I saw a desolate sun sinking low. In the night I was given peace to let all be still, and to say, "Here I am and I know not any place else to go to find the answer." I was ignorant indeed of the purpose and way of the Lord with me: this I knew, I had nothing of self to do with it.

Only out of duty for kindred's sake, I went to the meeting at Pleasant Grove Primitive Baptist Church the next Sunday. There the presence of the Lord came to me as soon as I was seated, and said, "I have brought you, it is my way: the way I bring my children. It is for you to know and understand it. You are planted here." Many other things were said, including, "Ye shall suffer many things for my name's sake, but I am with you. Go now and be baptized in my name."

Willing to obey the command, I went before the people and told them I wanted to be baptized. They received me — and what a blessing! The next Sunday my husband joined at the water, and we were baptized, feeling it a privilege to fulfill this given desire.

May the grace of God keep us always.

Rachel Wray

ARKANSAS DISTRICT MEETING
OF SOUTH OUACHITA
ASSOCIATION AT BETHEL

Elder Woodrow Hudson,
Sister and Children:

This note of concern is being written by order of Arkansas District of Churches.

We have been greatly burdened in your behalf, and much time has been spent in fervent secret prayer for your full recovery and that you be blessed again to serve the churches of your pastorate; as well as to visit among the brethren whom you love so dearly. We are thankful to God that he has answered our prayers to the extent that you are speedily recovering.

We have not replied **against** God in this matter but we have begged Him to

give us a little understanding as to His purpose for this car wreck. We know that all things work together for the good of His people and to His praise. We thank God that he has given us some answer.

No doubt that you have prayed God to enable you to be His minister in awakening God's people out of sleep. Your tragedy shocked His people not only in this section but also in Virginia, North Carolina, and even in the Dominion of Canada. We suppose that your wreck had a greater impact upon the hearts of the brethren in Canada than should you have been blessed to speak wonderfully through their three days meeting. Your tragedy no doubt better sealed your preaching in Virginia and North Carolina in the hearts of the brethren who heard you.

We firmly believe your brethren among us will appreciate you more than ever before. We were too prone to take you for granted. We considered you to be young enough that we would have you around doing us service anytime and all times we might need you. God showed us differently. We feel that we are made in this case to be more concerned and thankful for you and the other ministerial gifts.

We are praying that after you have come through it all you will be made to see how that God worked even the wreck to your good and His praise. Do you not already know that you have more friends than you thought you did?

May the Lord richly bless all of you in every way is our sincere prayer for Christ's sake. Amen.

This by order of the Arkansas District of Churches this 20th day of July, 1969.

Elder E. J. Lambert, Moderator
Deacon Barney Evers, Clerk

ELDER HUDSON IS MUCH IMPROVED

We are glad to hear from Elder Hudson as follows, "I am still improving, and my strength has increased."

From others we learn that he was able to speak about fifteen minutes both Saturday and fourth Sunday in July at his home church, Liberty Hill, Farmerville, La.

This is good news to all of us, and we pray that he will soon be restored to his former good health. We expect to have a statement by him in the October issue.

J. D. W.

West Lodi, Seneca Co., Ohio

Dear Brethren: — I send you the following incident of soldier life, which I hope you will give a place in the **Signs of the Times**. It so plainly shows the hand of God in it that I send it to you for publication, so that others may read and be interested, as I know they will be. It is too good to be lost.

I am yours in hope of a blessed immortality beyond the grave.

John Barger

*“Cover my defenseless head
With the shadow of thy wing.”*

A party of northern tourists formed part of a large company gathered on the deck of an excursion steamer that was moving slowly down the historic Potomac one beautiful evening in the summer of 1881.

A gentleman who has since gained a national reputation as an evangelist of song had been delighting the party with the happy rendering of many familiar hymns, the last being the sweet petition so dear to every Christian, beginning, “Jesus, lover of my soul.” The singer gave the first two verses with much feeling, and a peculiar emphasis upon the concluding lines, that thrilled every heart. A hush had fallen upon the listeners that was not broken for several seconds after the musical notes had died away. Then a gentleman made his way from the outskirts of the crowd to the side of the singer and accosted him with, “Beg your pardon, stranger, but were you actively engaged in the late war?”

“Yes, sir,” the man of song answered courteously, “I fought under General Grant.”

“Well,” the first speaker continued, with something like a sigh, “I did my fighting on the other side, and think, indeed am quite sure, I was very near you one bright night, eighteen years ago this very month. It was much such a

night as this. If I am not very much mistaken you were on guard duty. We of the south had sharp business on hand, and you were one of the enemy. I crept near your post of duty, my murderous weapon in my hand; the shadow hid me. As you paced back and forth, you were humming the tune of the hymn you have just sung. I raised my gun and aimed at your heart. I had been selected by our commander for the work, because I was a sure shot. Then upon the night rang the words,

*“Cover my defenseless head
With the shadow of thy wing.”*

Your prayer was answered. I could not fire after that. And there was no attack made upon your camp that night. You were the man whose life I was spared from taking.”

The singer grasped the hand of the Southerner, and said with much emotion, “I remember the night very well, and distinctly the feeling of depression and loneliness with which I went forth to my duty. I knew my post was one of great danger, and I was more dejected than I remember to have been at any other time during the service. I paced my lonely beat, thinking of home and friends, and all that life holds dear. Then the thought of God’s care for all that he has created came to me with peculiar force. If he so cared for the sparrows, how much more for man created in his own image; and I sang the prayer of my heart, and ceased to feel alone. How the prayer was answered I never knew until this evening. My heavenly Father thought best to keep the knowledge from me for eighteen years. How much of his goodness to us we shall be ignorant of until it is revealed by the light of eternity! “Jesus, Lover of my soul,” has been a favorite hymn; now it will be inexpressibly dear.” — THE AMERICAN.

(Republished by request)

Randolph, Ohio 44265

Dear Editors of the *Signs*,

By looking through my old letters I have found this short little one from

a dear brother, where I subscribed to the *Signs of the Times* for him a few years ago. He is about 93 years old, he lives in the country in W. Va., and is unable to go to any church of his kind.

I would like very much for you to publish his letter in the *Signs* if you think it is all right.

Here is a check to help with the Indigent Fund. May God bless you and the writers to continue with the *Signs of the Times*.

May God bless you and your family.

In love and hope,
Mr. Alpha Sears

Oct. 28, 1968
Hallburg, W. Va. 25101

Dear Alpha and Mary,

I received your letter and was glad to hear from you all. We are all very well at this time. Hoping when these few lines reach you they will find you all the same.

Now you asked me if I enjoyed the *Signs of the Times*. I never enjoyed anything better in my life. I read them all a time . . . The good Lord surely was with the one who sent them. We are saved by the Grace through faith and that not of ourselves, but through and by the precious blood of our Lord Jesus Christ.

Now I will have to close hoping to see you all soon or later.

May God bless you all is my prayer, and I ask when at the throne of grace you remember me in your prayers.

L. D. McCumbrs

SALISBURY OLD SCHOOL BAPTIST
ASSOCIATION

The Salisbury Old School Baptist Association will be held with the Little Creek Church near Delmar, Del. on Oct. 22 and 23, 1969.

Those coming on Tuesday traveling on Route 13 turn on Whitesville road about three miles north of Delmar, Del., go about two and one half miles, stop at residence of Albert Krewatch on left just before getting to meet-

ing house on right. Telephone (code 302) 875-5543. Those coming on Wednesday go directly to meeting house.

We extend an invitation to those of our faith and order and also to our many friends to be with us.

Bertha White, Clerk
Pattie Krewatch, Asst. Clerk

KEHUKEE ASSOCIATION

The next session of the Kehukee Primitive Baptist Association is appointed to be held with the Church at Norfolk, Virginia. First Sunday in October, 1969, Saturday before and Monday following, October 4th, 5th, and 6th, 1969.

The Church is located at 3032 Tidewater Drive, Norfolk, Virginia. Tidewater Drive is Highway 168, running north and south through Norfolk.

The Church is located near Williard School and park, a short distance from the intersection of Tidewater Drive and Lafayette Boulevard.

The Association will probably be held at Williard School.

Those coming in on Highway No. 13 may turn on 168 near State Highway Office building.

We extend a cordial invitation to those who have a desire to meet with us.

E. C. Harrison, Association Clerk

CONTENTNEA PRIMITIVE BAPTIST
ASSOCIATION

The next session of the Contentnea Association convenes with the Pleasant Hill Church in Edgecombe County, N. C., beginning on Friday before the second Sunday in October, 1969, and continues through Sunday.

Services on Friday will be at the church just off Highway 43, between Pinetops and Rocky Mount. The Saturday and Sunday services will be in the West Edgecombe School, just off Highway 43 near Rocky Mount.

All lovers of the truth are invited to meet with us.

W. W. Stallings, Jr., Clerk
Rt. 3, Box 354
Tarboro, N. C.

CONTENTNEA UNION

The Contentnea Union will convene with the Damascus Church at Farmerville, N. C. on August 30th and 31st.

All lovers of the truth are invited to meet with us.

W. W. Stallings, Jr., Clerk

SEVEN MILE ASSOCIATION

The next session of the Seven Mile Association is appointed, the Lord willing, to be held with the church at Hickory Grove Meeting House, Johnston County, N. C., Friday, Saturday and Sunday, September 19, 20, 21, 1969. The meeting house is located eight miles east of Benson, N. C. on Highway 50.

Our brethren and friends are cordially invited to attend.

Elder W. D. Godwin, Moderator
James G. Young, Clerk

BLACK CREEK
PRIMITIVE BAPTIST ASSOCIATION

The 1969 session of the Black Creek Association is appointed to be held with the church at Wilson, N. C., beginning Friday before the fourth Sunday in October and continue through Sunday. The meeting house is located at the corner of Green and Jackson Streets. The Saturday and Sunday services will be held in the school building in the town of Black Creek just off 117 highway. It will be the same location as last year's Saturday and Sunday services were held. Consult road map for exact location of the town of Black Creek, N. C.

Brethren and friends and lovers of truth are invited to worship with us.

W. E. Turner, Clerk

DEDICATION SERVICE OF THE
DURHAM PRIMITIVE BAPTIST CHURCH,
DURHAM, N. C.

The Durham Primitive Baptist Church has erected a new meeting house, in the town of Durham, N. C. and expects to hold a dedication service in the meeting house September the 21st. Beginning at 10:00 A. M. Sunday. There will also be service Saturday afternoon before at 3:00 P. M. and Saturday nite at 7:30 P. M.

A number of visiting ministers are expected to attend, together with the Pastor, Elder D. V. Spangler.

A cordial invitation is extended to all our Brethren and friends to meet with us.

The church is located on Pacific Avenue, on the north side of town, just off U. S. highway No. 501, leading from Durham to Roxboro. Those coming by car on freeway number 85, will turn north off 85 or either Roxboro Road, follow 501 north about one mile to Liggett and Myers office building, near County Home. The church property adjoins the Liggett and Myers Tobacco office building.

Danville, Virginia September, 1969

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SIGNS OF THE TIMES, INC.

R. F. D. 1, Box 539 Beechwood Lane
Danville, Va. 24541

LEXINGTON-ROXBURY ASSOCIATION

The Lexington-Roxbury Association is appointed to be held at the Old School Baptist Meeting House at Holcottville, Delaware County, N. Y. Wednesday and Thursday, September 10 and 11, 1969. Those coming on Tuesday take the Denver Road at Kelly's Corner to the Crystal Spring Farm, the second house north of Denver Post Office and store. Those coming Wednesday go directly to the Meeting House.

Brethren and friends, lovers of the Gospel truth, are invited to attend for the hearing of Jesus preached, the way, the truth, and the life.

Elder A. J. Slauson, Moderator

SOUTH ARKANSAS ASSOCIATION

The South Arkansas Primitive Baptist Association will convene with White Water Church beginning on Friday before the third

Sunday in September, 1969, and continue through Sunday. The Church is located two miles Northwest of Tinsman, Arkansas. Come to Tinsman and ask for direction to the Watson Church. Anyone can direct you to the church.

All ministers and visitors are welcome.

Ross Watson, Assn. Clerk

SOUTH OUCHITA ASSOCIATION

The 1969 session of the South Ouachita Association will convene at Rehobeth Church on the fourth Sunday in September, and starting on Friday before (three days). The Church is located 5 miles north of El Dorado, Ark. on Hwy. 7, one-half mile west of Williams store. Elder J. L. Smith has been appointed to preach the Introductory Discourse. Lovers of the Truth are welcome.

Elder W. W. Hudson, Jr., Modertor
Elder David E. Turner, Asst. Moderator
Brother Eugene Patterson, Clerk

EDITORIAL

PSALMS 68: 13

"Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold."

Some time ago we received a good letter from a sister in England, who is a reader of the **Signs of the Times**, asking that we give our views upon the above Scripture, which we will do if God permit.

The Lord often by the mouth of his prophets reminded Israel of her humble beginning, and when she came before her God she was taught to confess, "A Syrian ready to perish was my father; and he went down into Egypt, and sojourned there with a few." — Deut. xxvi. 5. The prophet Isaiah saith (chapter fifty-one), "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." Thus Israel in our text is referred to as having "lien among the pots." Down in Egypt when a Pharaoh arose that knew not Joseph, Israel was forced into servitude and they afflicted them sore, yet the more they afflicted them the more they multiplied

and grew. They made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with vigor. (Exodus I:14) And the children of Israel sighed by reason of their bondage and they cried and their cry came up unto God. Their taskmasters were so cruel that the spirit of the people was broken and their resistance was gone. What was really a great nation, mightier than the Egyptians, was reduced to a nation of slaves, subject to the Egyptians and ready to perform any menial labor that was required of them. Thus the expression, "Though ye have lien among the pots," means that the Israelites had been common slaves to the Egyptians, living and sleeping among the pots of service. The term "pot" does not signify a vessel of a certain kind, but is applicable to a variety of shapes and kinds, thus jars, pitchers and bowls, cauldrons and kettles were commonly called pots, and Israel in Egypt labored and lay among them, and the Lord tells us in Psalms 81:6, "I removed his shoulder from the burden: his hands were delivered from the pots." This wonderful deliverance of Israel is set forth in the Psalms from which our text is taken. It was a triumphant deliverance, as set forth in the seventh and eighth verses: "O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah: the earth shook, the heavens also dropped at the presence of God: even Sinai was moved at the presence of God, the God of Israel." Thus Israel was brought from among the pots of Egypt to a land promised unto Abraham and his seed, but came not in her own strength of the Lord. When she overcame, she went forth in the strength of the Lord. When she fell she fell because of unbelief: the word did not profit them (that fell), not being mixed with faith in them that heard it. Thus faith was the power that lifted them from among the pots, and that not of themselves, it is the gift of God. They could not stir until "the Lord gave the word." (Verse eleven) The word was the word of faith

that freed them from the bondage of Egypt and carried them to their inheritance. Thus Israel of old in all her trials, conflicts and deliverances was borne and carried on the wings of love and mercy, spoken of as the wings of a dove. This dove sets forth the Holy Spirit that was with them in all their travel. It can be said that the Jews in the land of Canaan, with their types and shadows, and their temple with its many and varied vessels, were but servants. For Paul saith, Jerusalem which now is, is in bondage with her children. She lay there among the pots of service and with such light that the law gave, which, like the moon, was but a borrowed light, and is a type of the moon, when it shone in the night of Judaism, it gave its silvery reflections of hope to the patient watchers for the gospel day to appear. Faith also is in evidence in her flight to the perfect day of the gospel, faith as of yellow gold that has been tried in the furnace. Thus the feathery or outstanding details of the journey of Israel are set forth by Paul in Hebrews eleven, all acts of faith, which is the pure gold of the kingdom. All their travel is covered with promises, faithful promises of a better country and a better king, a heavenly land flowing with the milk and honey of the gospel, a heavenly country with a city prepared for them, whose builder and maker was God. We believe Israel then was a type of Israel now, and the land was a type of a better land. The land was promised to Abraham and his seed, yet Abraham never enjoyed any inheritance in it, not so much as to set foot on. He sought a better country, that is, an heavenly. Israel to-day among the Gentiles, has lien among the pots. Mankind are the pots, all made of clay, of the same lump. (Rom. 9: 21) All by nature children of wrath, and there they all would lie but for the mercy of God. It is God in covenant love that has set a value on some, so that they are called vessels of mercy, distinguishing them from the vessels of wrath fitted for destruction. God's favor, spoken of as grace, is that which distinguishes them from their fellowmen. Until grace comes they are slaves

to sin and Satan, full of all manner of uncleanness, with self-righteousness and every hateful way. Jesus was the light to lighten the Gentiles, and as Gideon's army of three hundred men took lamps in their pitchers, so we have this treasure in earthen vessels. This treasure is Jesus Christ, the Word made flesh, who dwells among us, and in us. Before we had a knowledge of this we were as pots full of all manner of sin and iniquity, and we had to be emptied from vessel to vessel and our taste and scent changed. The light of truth planted in the heart is one of the first evidences of covenant mercy. It is spoken of as a call by grace. God called Abram alone, and said, Get thee out from thine own people and thy father's house, and grace says to those to whom it is sent, "Come out from among them, and be ye separate, **saith the Lord.**" With this word from God's mouth applied to the heart of a sinner, he sees where he lies, and has lien from his mother's womb. It is the knowledge that this light gives that is called an experience of grace, thus experience is truly said to be the life of knowledge. The three Hebrew children would have lien with the pots forever had not the Lord given them the word, the Word of Faith, it was that that lifted them high above the multitude about them, to shine down through the ages to come with a glorious brightness of silver and gold that the furnace only could give. It is the Word of faith to-day, given from the Lord, that lifts the poor from the dust and the beggar from the dung-hill. Yet they are often left to mourn, lying among the pots, and vexed at the scorn and contempt of those who dwell at ease, knowing the truth of what Job said: "He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease."—Job 12:5. While he may not feel that he differs much from a worldling, yet he does, for the worldling is a sinner and does not know it, but he knows it and feels it, too, and he could cry with Job, "Why is light given to a man whose way is hid, and whom God hath hedged in?" All this is to hide pride from man and to teach

him what is in his heart. To make him sick of the world, himself and sin. Here David cried, Oh that I had wings like a dove, that I might fly away and be at rest. When the Lord speaks the word his soul is lifted on the pinions of love and flies to the clefts of the Rock and there he rests secure, persuaded that nothing can separate us from the love of God which is in Christ Jesus the Lord. Thus a living experience, which is the result and effect of the word of faith in the heart, carries the soul from the condition of a slave to sin to the freedom of a son of the heavenly Jerusalem, which is the mother of us all. This is set forth in type in the purification of the leper. The priest took two birds, one of the birds was slain and its blood put in an earthen vessel, and the live bird was dipped in the blood of the slain and set free, typifying the church rising as a conqueror through the blood of Christ. When Moses counted the number of the children of Israel, each had to give a half shekel of silver as a ransom for his soul. The rich could give no more, and the poor could give no less, so God's dear family are numbered, and each must have an experience of grace; the poor can have no less, and the rich can have no more, for it is the evidence of the soul's redemption, for it was for us that Jesus was sold for thirty pieces of silver. In the tabernacle of old the boards were socketed together with silver sockets, in the tabernacle that God has pitched, and not man, brethren are knit together in the experience of God's mercy to love and respect his word, for they know that the words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times. (Psalms XII. 6.) Thus Israel today, as on the wings of a dove, is raised above the earth, ready to wing her flight to her heavenly home.

"Like Noah's dove, she flits between
Rough seas and stormy skies."

Not finding rest here below for the sole of her foot, she soars above the ruins of this earth, standing out like a city set on a hill which cannot be hid,

shining to those whose eyes are opened to see it in the glorious brightness of her Lord. How bright, as polished silver or gold, is an experience of grace, how it raises the person far above the kings and princes of this earth, that come to naught, for such, we know, are left to glory in their shame. But a gracious character has passed through the fire and lives. While this vain world will be burned up, he lives and is sustained by God's holy Spirit. God is his purifier. I will, saith he, refine them as silver is refined and purify them as gold is purified. Through this furnace work they are brought, and their testimony, every one of them, will accord with the sound of the silver trumpet which was to be made of one piece, and when one shall examine those glorious wings the feathers of God's love which warms these cold hearts of ours will stand out as yellow gold. Let us consider what this brightness of silver and gold means. It means trials and afflictions, crosses and losses, partaking of the sufferings of Christ. The Lord grant that we as a people shall be purged from worldliness, pride and idolatry, rising above the world, shining as the brightness of the firmament, only feeling to live when on the wing, and our affections set above, desiring above all things that we, as Peter saith, might be diligent, that we may be found of him in peace, without spot, and blameless, mindful of the truth that we were once slaves, but are now sons.

In conclusion, 1 John 3:2: "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see his as he is."

(Editorial by Elder Ruston, February, 1932.)

EDITORIAL

"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.” (Titus 2:11-13)

The entire second chapter of Titus must be read for the context of the above verses. Also, note that the reason for the admonition or exhortation by the Apostle is plainly set forth in the first chapter, where he wrote, that “A bishop(elder) must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy temperate; **holding fast the faithful word he hath been taught**, that he may by **sound doctrine** both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers . . . whose mouths must be stopped, who subvert whole houses, teaching those things which they ought not, for filthy lucre’s sake . . . Wherefore rebuke them sharply, that they may be sound in the faith . . . They profess that they know God, but in works they deny him.”

“**But speak thou the things which become sound doctrine.**” Because there were many who did not speak sound doctrine, but were unruly and vain talkers and deceivers, the Apostle said, “whose mouths must be stopped.” That is, their preaching should not go unrefuted, since they were preaching things contrary to sound doctrine.

Titus, and all other gospel ministers, were exhorted to hold fast the faithful word which they had been taught: which was one of the qualifications of a bishop which Paul enumerated in the first chapter. When Paul wrote to Timothy his second epistle, he said, “Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.”

Sound doctrine and sound words, we conclude, are the same. It would be impossible to preach sound doctrine without using sound (or proper) words expressing that doctrine.

There were many in that day who

were not contending for the faith once delivered to the saints. Paul knew this from his own experience. He had been there himself once, but was now brought out of that darkness into the marvelous light of the Son of God; and he knew as well as any man the difference between light and darkness. The things the servants of God were to preach and teach were the things they had been taught by the working of the Spirit of God in their hearts: things which were revealed in them pertaining to the truth as it is in Christ Jesus.

Each one should recognize that to be a minister of the gospel of Jesus Christ, one must preach and contend earnestly for the very things Jesus taught, which also the apostles set in order among the brethren and churches, Jesus having commanded them: “. . . teaching them to observe all things whatsoever I have commanded you.”

In our early days of coming before the brethren, we remember that our chief concern was to uphold the doctrine of predestination and election. We still do this with such ability as we are given, for we know that the gospel cannot be preached if these things are left out or glossed over.

How well we remember first reading the text at the beginning of this second chapter of Titus, with understanding: “**But speak thou the things that become sound doctrine: that the aged men be sober, grave temperate and sound in the faith, in charity, in patience.**” And to exhort the aged women, the young women, young men, and servants, as we read in the second chapter. The Apostle called this sound doctrine and admonished Titus to so speak in his preaching to them.

But our main desire now is to consider the eleventh verse to the end of the chapter. When the Apostle wrote, “For (because) the grace of God that bringeth salvation hath appeared to all men . . .” he meant not an universal appearance, but to all classes and conditions of men. Note that Titus was to speak to old men and old women, young men and young women, and servants; for of

these the whole household of faith consisted. And they were the ones that the grace of God appeared unto. It would be entirely inconsistent with the Apostle's language and intent, to consider "all men" to mean every man of the Adamic race.

Then the Apostle hastens to say that this grace teaches us something. It is when this teaching is manifested in "us" that we have evidence that the grace of God has appeared to us, for this evidence always appears powerfully and never unto any but those who shall be saved, for it always manifests salvation to whomsoever it comes. It never appears without making a great change in the person's life from then on as long as he lives. He is taught that, "denying ungodliness and worldly lusts, he should live soberly, righteously, and godly, in this present world." In this appearing and bringing salvation, as with Saul of Tarsus, there is a turning away from old things, for the enjoyment of old things has passed away. The wonderment of God's grace instills the denying of ungodliness and worldly lusts to such an extent that he ever desires to live soberly, righteously and godly his remaining days in the world.

When we see these things in the brethren, as manifested in their walk and conversation, talking of their blessed hope, and of their looking for the glorious appearing of their God and Saviour Jesus Christ, who gave himself for them, that he might redeem them from all iniquity, and purify unto himself a peculiar people, zealous of good works, it is sure and certain evidence that they have been taught of God and that his grace has appeared unto them. This means that they have the witness within and testify to what they have seen, felt and handled of the word of life.

Exhortation in the mouth of a servant who is in the hands of God, the persons exhorted being also in the hands of God, has its effect. Otherwise it is vain and empty.

J. D. W.

VOICES OF THE PAST

"He being dead yet speaketh"

PROVERBS 9:1-5

"Wisdom hath builded her house, she hath hewn out her seven pillars: she hath killed her beasts; she hath mingled her wine; she hath also furnished her table: she hath sent forth her maidens: she crieth upon the highest places of the city, whoso is simple, let him turn in hither: as for him that wanteth understanding, she sayeth to him, Come, eat of my bread, and drink of the wine which I have mingled."

Any one will know that this is the work of wisdom. That it is a work which is done. Not only in the building, but in all of it. It is all spoken of in the perfect tense. Therefore it is done. That which is has been, is now, and the Lord requireth that which is past. There can be no house in all the world to compare with this one. Houses are built on their foundations, whether good and sufficient or weak and untrusty. This house is built in its foundation. Every piece of material, speaking after the manner of men, is built in the foundation. The house of Abraham was in him when God made the covenant with him, therefore every member of his unborn family, and yet sure to be born family, received the covenant in him. The whole of his house, or Israel, was in him, and received the promises in him. They were not then in any developed existence, and yet they had a life existence in Abraham, and were in perfect unity, in a covenant sense, with Abraham. In him they received the promises.

In the text we have something more to our interest, more precious to us. It not only embraces all the seed of God who were literal Israelites but it embraces all the chosen of God in every nation on earth. The elect out of every nation, kindred and tongue under heaven. Wisdom has not been enlightened by any new developments since the world began. It was wisdom before the world began and it is wisdom now, and

ever will be, and without any change either in addition or subtraction. Paul tells us of Jesus Christ that he is made unto us Wisdom, and righteousness, and sanctification, and redemption. (1 Cor. 1:30.) Therefore our Jesus, the Christ, is this wisdom who has built this house. He was in the beginning with the Father, and all things were made by him and for him. Without him was not anything made that was made. He was in the beginning with God and he was God. Therefore this house, his house, was built by him in his eternal choice before there was one of the members thereof in personal existence. This establishes the fact that there was an eternal life unity between him and the members of his body, the church, before there was a single development of them in the world. David had a very clear view of this fact, and he said, "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."— (Psalms 139: 14-16.)

This is clear that every member of his body, or pieces of material of this house were fully and wholly in him before the world began. There he was laid in Zion for a foundation, and all his children were with him then. "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." — Psalms 28:16. This is the Foundation who was laid in eternity by the hand of the Three-in-One-God, Father, Son and Holy Ghost. In this God is their salvation, and there is none other name under heaven given among men, whereby we must be saved. (Acts 4:12.) These children being in him his life is their life, so that they are as secure as he is secure. And he being in the

Father he is as secure as the Father is secure. Here we see that the Foundation and the building are both one. Or they are both in one. Hence the words of Jesus, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:18.) He is the tried stone which evercame all the gates of hell, and when he overcame he overcame for all who were in him. Therefore to prevail now would be not only to prevail against the members of his body but against him, the Foundation. That would be to destroy him as the foundation and leave the church of God without hope and without God, without salvation in this world or the world to come.

"Wisdom hath builded her house." Here is the church of God built in our Lord Jesus Christ. He is ascended up to the Father, and has forever taken his mediatorial throne at the right hand of God where he maketh intercession for us. This intercession is accepted of the Father, and is at all times heard and granted, for it is according to the will of the Father.

The Seven Pillars. The fullness of God in Christ Jesus. The figure seven denotes fullness. There are seven spirits of God gone out into all the earth. He had seven eyes when John saw him on the Isle of Patmos. He is of eternal self-existence, omnipotence, omnipresence, omniscience, omnificence, omnipercipient and immutability. I do not say that these are the seven divine principles of our God, for there are many other such words which apply to him, and which will apply to no other one in heaven or in the earth. But he has all of these, and they are in and of himself. He did not accumulate them. They were with him in the beginning, and he could not be without them. Anything short of these cannot be the God of our salvation. Upon these principles or pillars which are in and of himself our foundation stands, and the church or house of God stands in him. Therefore she stands on the foundation which he has laid, and "Other foundation can no man lay than that is laid, which is Jesus Christ." — (1 Cor. 3:11.)

The seven pillars are in him and upon him, and in him is the whole church of God built.

By this same wisdom was our Lord slain. The same wisdom that did the rest also slew her beast. The Jews and wicked men nailed him to the cross, they spoke to the Governor to have him crucified. They were guilty of his death, and yet he laid down his life of himself. He offered himself to God by the eternal Spirit. When he was baptized the Spirit came down on him and abode on him. It was this Spirit that drove or led him into the wilderness to be tempted of the devil. Note that this is the very purpose for which the Spirit led him into the wilderness. Here his power to overcome should be made known. It could not be known any other way. He must come in personal contact with the enemy of God and all his poor little ones, the devil. He came out against the Son of God with all his powers, and tried him in every conceivable shape and way, and yet he could not prevail. He was a tried stone, a sure salvation. But he had to die. He first must overcome the devil in every point. Death is the last enemy. He must overcome him. He must not prevail, not even to say, I did not have a trial, give me a chance and I will hold him. No. He must overcome. Therefore wisdom decreed that he must go there. He must go there to overcome.

All this was among the "all things" which must work together for the good of them who are the chosen of God and who are the called according to his purpose. Therefore wisdom made the provision. It was not left to the devil to do and then for Him to overcome. No, wisdom made the provision in the beginning, so there is nothing left to fate nor to blind chance. It is all of God and of his own eternal purpose. **Wisdom slew him.** In doing this wisdom spilt his blood. It came forth as blood and water. It is mingled as wine. Herein is the refreshing that all the host of God's children have in him. Wisdom prepared the house of wine, the banqueting-house into which he leads us, and gives us such refreshings as we can find in no other name

under heaven. With these refreshments has she furnished her table. Then the Holy Ghost and the Father fully agree, so that there is nothing to cause one word of confusion. The table is fully furnished with all the needed vessels, and with all that the children need to subsist upon. There is not a single condition to be complied with on their parts. It is all of God, of our Lord Jesus, as ministered by the Holy Spirit, and fully accepted by the Father.

Her maidens which she has sent forth doubtless refer to the scattering of her branches over all the earth and to her ministers. She was scattered according to the word of: "Smite the shepherd, and the sheep shall be scattered." Then he said to them, "As ye go preach." Wisdom sent them forth even though it was done by the severest persecutions. They were not to go until they were rejected or persecuted. They were to abide in the city where they were as long as they were received, but when they were persecuted there they were to go to another city, and preach as they went. Do not stop preaching because you are persecuted therefor. No. This was God's vehicle for the spread of his word. Thus he made his enemies do his will. They took his ministers in chains to keep them securely. There could be no escaping. They carried them to the very spot where they were commanded to go to preach the word of God. Men meant it for evil, but God meant it for good. It is what God meant that should prevail and not what man meant. Thus they sent Paul to Rome, and other places, to preach the word of God. Who sent them forth? Wisdom did it. They did just what they were sent to do. They cried that the table is spread, the beast is slain, the wine is mingled. All this time wisdom is crying in their cries. She is saying the same things; they are saying it as wisdom says it in them. There is perfect agreement in the delivery of this word. There is no uncertain sound in the mountain of our God. All of it is in the holy city where our Lord was crucified.

Now, see to whom this city is made:

"Whoso is simple." Not one wise one is spoken to. The simple only are commanded to turn in hither where this great provision is made, and where this wonderful work has been going on. How strange are the works of God! All this for a few simple ones who want understanding. Foolish, simple, crippled, maimed, sore, stinking, not molified, no ointment poured forth, and none to pour out, destitute. Oh how miserable these who are now commanded to turn hither. What will wisdom do with such a foolish company as this? She says to them, "Come, eat of my bread, and drink of the wine which I have mingled." Jesus said, Except ye eat of my flesh and drink of my blood ye have no life in you. This is the bread and this is the wine. Wisdom has prepared it all and it is life-giving and life-sustaining. There is no life without it. All outside of this is death. To not be made a partaker of this bread and this wine is to be left in death. When one is given to eat this bread and to drink this wine he has life for evermore, and shall not see death.

I do hope that the Lord has given us to eat and to drink at this, his table, with all the little ones. The grace of our Lord Jesus Christ be with us to the end.

With this love to all the saints, I am your brother in this blessed hope,

L. H. Hardy
Atlantic, North Carolina

(The above by Elder Hardy was published in the *Signs* of April, 1932.)

HOPE OF ETERNAL LIFE

"In hope of eternal life, which God, that cannot lie, promised before the world began." — (Titus 1:2)

Recently a man said to me that he had accepted Christ and got himself saved, and that ever since then he has felt sure that he is saved, and that he has a feeling of assurance of a home in heaven after this life. I understood from his conversation that he felt that he had saved himself through his own free will and volition in the matter, independent

altogether of being led in any manner by the Spirit of God. That is, while being in the state of an alien sinner, a natural man, dead in trespasses and sins, he had, of his own volition, decided to accept Christ in order to get salvation — spiritual life—eternal life, and a feeling of assurance that heaven would be his home in the hereafter.

If I correctly understood him, and I think I did, the above is an outline of what he claimed he did and his feeling of accomplishment, as he viewed it, as nearly as I can state it. I take it from what he said that he evidently considered himself unsaved before he did what he called accepting Christ. I suppose he did that, in his view, in order to get saved. Now if he is correct what do we have? Would we not have to say that if he did save himself to eternal life in that way and under such circumstances, then beyond question a dead, alien, unregenerated sinner took all those steps by being led by his own spirit and obtained spiritual life? I say this because, as I understand, there are only two spirits; the Spirit of God and the reverse—the evil spirit. Every spirit, in my view, which is not of the good spirit or the Spirit of God is obviously an evil spirit. Therefore, according to his version, if he is **correct about getting himself saved**, the evil spirit led him to salvation, because without the righteousness of Christ—the Spirit of God in him, man himself certainly has none other than the evil spirit. "For there is not a just man upon the earth, that doeth good, and sinneth not." (Eccl. 7:20)

My view is: That if he is a saved sinner, and I truly hope that he is, he was saved by grace and not of himself, and it was not according to his works but according to purpose and grace before the world began; and because he was a son before he felt himself to be in need of a Saviour, and before he took any steps; and all such steps he took were because of righteousness dwelling in him and because he was a son and not in order to be one. "For as many as are led by the Spirit of God, they are the sons of God." (Romans 8:14)

He further stated that he felt sorry for any person who did not have anything more than a hope. He asked whether I knew I was saved and I told him I did not know it. He then asked me why I did not know it. I answered that if I felt an assurance I would not have any hope. I believe I would be terribly miserable if I had no hope. I would not question those that disclaim having a hope in the correctness of their statement because it comes to me just here that there are people in the world in that condition, for the Apostle said that there were those that were in the world "having no hope, and without God in the world:" (Eph. 2:12) I do not now and have never understood that a person can have an assurance and a hope for the same thing. Your feeling must be one or the other. Paul said: "For we are saved by hope: but hope that is seen, is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." (Romans 8:24-25) This same Paul said; "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." (1 Cor. 13:12) This is in harmony with what he had previously said in the same chapter concerning, as I understand it, the difference in knowledge now (in this life) and hereafter (in future life) "For we know in part, and we prophesy in part. (that is now) But when that which is perfect (future state—after this life) is come then that which is in part shall be done away." (1 Cor. 13:9-10)

It is my understanding, with all due respect to every one's belief to the contrary, that a hope is all the child of grace—the children of God are given to have in this life during their pilgrimage here on earth. I believe the above text is proof thereof. It also proves, as I understand, that the beloved apostle Paul had a hope instead of a feeling of assurance of eternal life. You note he said "In hope of eternal life." If a person has more than a hope, he has more than the apostle claimed. Is it not comforting and consoling to the poor little

child of grace to be enabled to feast on this scripture? It will be noted that in the first verse of this chapter, Titus 1:1, it says; "Paul a servant of God, and an apostle of Jesus Christ." A servant of God and an apostle of Jesus Christ and yet did not claim any more than you claim. Did not make any claim of a feeling of perfect knowledge and no feeling of assurance of eternal life, but hope of eternal life. I feel to hope that I have been given to feast on this testimony and comforted by this scripture. I believe this language is comforting to all that have been enabled by his Spirit and revelation to be "In hope of eternal life, which God, that cannot lie, promised before the world began." Yours is a precious hope,

Elder W. A. Speer

(The above by Elder Speer appeared in the August, 1946 *Signs*. See obituary in the June, 1969 issue.)

OBITUARIES

SISTER LILLIE VAUGHN TURMAN

Sister Turman died at her home in Bethlehem, Pa. June 29, 1969. She was born October 24, 1874, in Burks Fork, Virginia, the daughter of the late Green and Mary Jenkins Vaughn. Her husband, Brother C. M. Turman, died about twenty years ago. She was a sister of the late Elder C. W. Vaughn.

Surviving are three sisters: Mrs. Lester Van Dyke, Hopewell, N. J.; Mrs. Weldon Hylton, Willis, Va.; and Mrs. Carl Shelor, Chattanooga, Tenn.; one son: Dr. Christopher Turman, Jr., Rydal, Pa.; four daughters: Miss Lillie Turman, Bethlehem, Pa. with whom she resided, Mrs. I. C. Warner, Purcellville, Va.; Mrs. Guy Herbert, Galax, Va.; and Mrs. William Carper, Raleigh, N. C.; together with 11 grandchildren, 21 great grandchildren, and 2 great great grandchildren.

Sister Turman united with Mt. Zion Old School Baptist Church, Loudoun County, Virginia, and was baptized the 4th Sunday in September, 1936, by Elder H. H. Lefferts. Brother Turman was a deacon there and they were both faithful to attend all their meetings until they removed to Pennsylvania. They were greatly loved by all who knew them.

Funeral services were held in Bethlehem, Pa., July 3, 1969, and interment was in the Church of the Redeemer Cemetery, Bryn Mawr, Pa.

Another one of the Lord's redeemed is freed from all earthly trials and cares, and is awaiting the return of her Saviour, who shall change her vile body in the resurrection and fashion it like unto his own glorious body, to ever be with the Lord; where she shall praise him forever.

John D. Wood

BESSIE MAY BOHANNON

It has pleased our Heavenly Father to remove from our midst our beloved Sister, Bessie May Bohannon, April 17, 1969. She was the daughter of Sarah Ingram and Thomas Woodall, born May 27, 1890, making her stay on earth 78 years, 1 month and 10 days. She was married January 24, 1907, to George Thomas Bohannon, and to this union, six children were born; five boys and one girl, four boys preceding her in death. Billy Lee Bohannon, of Richmond, and Mrs. William Goodrich, of Newport News, with 13 grandchildren and 18 great grandchildren survive.

Sister Bohannon united with Springfield Church June 11, 1966, and attended her meetings as often as she could for she loved her church. I had the pleasure of having her stay in my home several times. She would talk so much about the goodness and mercy of God to her and being so unworthy of all the goodness God had bestowed on such a vile sinner as she felt to be.

Sister Bohannon died in a nursing home. Her funeral was conducted by her pastor, Eldler O. K. Tench at a funeral home in Richmond, Va. She was laid to rest beneath a beautiful mound of flowers in the cemetery there to await the coming of her Lord and Saviour, Jesus Christ.

May it please God to reconcile all who mourn their loss, for we feel our loss is her eternal gain.

Written by one who loved her.

Maude H. Doss

BROTHER AND SISTER CLAY

Brother George Clay was born October 23, 1875; and Sister Emma Clay was born December 9, 1884. Brother Clay died May 17, 1962, and Sister Clay died July 19, 1968.

They were married December 27, 1905, and to this union were born four children: Mrs. W. C. Sutherland, Va.; Leonard Clay, Stem, N. C.; and Lt. Col. Marvin J. Clay, Dayton, Ohio. The oldest son, Algen, died seven years

ago. There are seven grandchildren and four great grandchildren.

They united with Dutchville Church in 1927, and proved faithful members until the church disbanded; then they attended Gooch Memorial Church until they were disabled. Their home was truly a home for Primitive Baptists. My father, the late Elder L. J. Chandler, and my mother spent many enjoyable hours with them.

Brother Clay's funeral was conducted by the late Elder Harvey Smith; and Sister Clay's was conducted by Elder Donald Smith. They were laid to rest in Oxford Cemetery to await the coming of our Lord. Written by request.

Annie C. Gregory

SISTER CORA ALLEN FRENCH

Sister Cora French was called from this life February 26, 1969, making her stay upon this earth 77 years. Her husband John W. French died several years ago leaving her with one child, a daughter, Mrs. James L. Cox, Reidsville, N. C. Sister French united with the Church at Dan River on July 20, 1962, while service was being held for her at the home of her daughter, but was never able to be carried to the liquid grave for baptism.

It was indeed a privilege to have known this dear sister and to have had the opportunity to observe the manifestation of God's love within her heart and soul as she was so ably blessed to express in her conversation with brethren and sisters.

The Church at Dan River grieves over the loss of our dear sister, but we hope and feel our loss is her eternal gain. We rejoice in this because she professed a hope in an all wise, all powerful and merciful God. She had the desire to give God all the honor and praise for a finished and complete salvation.

Her funeral was at Dan River Primitive Baptist Church by her Pastor, Elder D. V. Spangler, and she was laid to rest beside her husband in the church cemetery.

RESOLVED, That the Church extend her love and sympathy to the bereaved family. May God's blessings be upon all that mourn her passing.

RESOLVED, That a copy of this memorial be recorded on our church records, a copy sent to her daughter and a copy to *The Signs of the Times* for publication.

Done by order of the Dan River Church at her conference Saturday, May 31, 1969.

Coley S. Strader

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

"The Sword of the Lord and of Gideon"

VOL. 137

DANVILLE, VA., OCTOBER, 1969

NO. 10

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 10/69
IT EXPIRES WITH THIS ISSUE

COME, DEAR LORD

Come dear Lord, thou blessed Jesus,
Come and warm our cold, cold hearts:
This, O this, would greatly please us —
How we languished in these parts!

Seems we're prone to sin and trifles,
And thy name we scarce adore;
Turn, O turn us to our Bibles:
Help us love thee more and more.

We are weak, but thou art mighty;
We are sinful, thou art good;
Help, Lord, help, do help the needy:
Wash our souls in Jesus' blood.

Come, dear Lord, come, do not tarry;
Take thy ransomed ones away;
O, that thou would come and carry
Us to realms of endless day.

Yet we know we cannot rush thee;
None can change thee in thy course;
Saints can't open, fiends can't hush thee —
Thou of truth and life the source.

Patience, then, Lord, patience grant us:
May we learn to bide our time;
Thou can never disappoint us —
All the glory, Lord, be thine.

Now we're near our journey's ending,
And our stay here can't be long;
Be thy grace our path attending —
Make it in our hearts a song.

May we sing the song of angels,
And of Moses and the Lamb;
Join with saints of all the ages,
To adore the great I AM.

Then in heaven, that home supernal,
All thy saints shall be like thee:
In that land of bliss eternal;
Happy we shall be, and free:

Free from sin and all pertaining
To our lot as sinners vile;
There with thee forever reigning,
In the presence of thy smile.

(May be sung to the tune, Brethren We
Have Met to Worship, Glorious Things of
Thee are Spoken, Come Thou Fount of Every
Blessing, or to any other tune with the 8s
and 7s meter.)

Elder John Lee Smith
Rt. 2, Box 59A
Spearsville, La. 71277

LETTER OF THANKS FROM ELDER HUDSON

We take this as a means to express our appreciation to all the readers of the *Signs of the Times* for your letters and cards of encouragement, your prayers, and your contributions. Words cannot express our appreciation. May the Lord be praised.

How wonderful are the comforts of love! Almost three weeks are gone from our memory. How thankful we are that our God has delivered us in such a wonderful way and has blessed us with sweet meditations. The brain specialist told my wife at the hospital in New York that I would never talk again, and that I would not be able to work again. It gives me much comfort that God controls all things, and that He does not leave things up to men. My speech is good, and scriptural thoughts are entering my mind, and, the Lord willing, I will be able to work again in the future.

"How sweet the name of Jesus sounds in a believer's ear." Notice that the name of Jesus sounds sweet to a believer, and not to an unbeliever. It has a special meaning to the believer. "Blessed are they that know the joyful sound." Why is the sound joyful to one and not the other? The things of God do not come

by natural learning. All our efforts, learning, wisdom, etc. cannot teach us to know the Lord. This must come directly from God. Paul said that he had not received it from man. We cannot teach others to know the Lord — we have many dear to us in the flesh, but we cannot help them to know the truth.

The grace of God teaches one something: it teaches him to know that he stands in need of something special. He is taught to feel the need of a Saviour by the Spirit of the living God. This is taught in the school of experience, and God is the perfect teacher and there are no misses or guesses in the matter.

God has purposed all things, and they take place exactly as he determined from the beginning. This is a wonderful subject. And we are glad to know that we are in the hands of such a wonderful God; and that he can take us and use us in the way that he sees fit. "God declared the end from the beginning." My brethren, this covers the whole matter. There is no new thing under the sun. God is an all wise God. If he were ignorant of something yesterday, then he would be that much un-wise. If he were learning today, then He was ignorant of that yesterday. He does not need to learn anything, because He knows all things.

"Known unto God are all his works from the beginning." This covers it all.

The Holy Ghost, which is the Spirit of Truth, teaches all of the Lord's people. Herein is the difference: one is taught of the Spirit, and the other is taught of men. One knows that he is a ruined sinner and deeply feels the need of a Redeemer. The other knows not his real condition before God. One has a longing desire in his heart. He needs Jesus who is the root and offspring of David, and the bright and morning star. There is something that draws him to Jesus. This is the love of God and is the golden chain that binds His people together. Jesus said, "No man can come unto me except my Father which sent me draw him; and I will raise him up at the last day."

Again may we thank you all for your earnest desire and your concern.

Yours in hope,

W. W. Hudson, Jr.
208 Frederick Street
Bastrop, La. 71220

LETTER TO ELDER AND SISTER
W. W. HUDSON, JR.

Rt. 2, Box 59-A
Spearsville, La., 71277
July 2, 1969

Dear Bro. & Sister in that blessed Faith:

If you could know how many prayers have gone up to God in your behalf, how many anxious, sympathetic tears have been shed; if you but knew how many dear, loving souls have made diligent, loving inquiry about you, so warm and so full of that sweet, tender devoted christian spirit so characteristic of the dear children of God when they are greatly concerned for the welfare of those they love in spirit and in truth; if indeed you could go into the sweet depths of all those blessed precious emotions — I feel sure it all would conspire greatly to off-set all the pain and worry, as well as the distress and uneasiness of what you have had to under-go since late Thursday P. M., June 19.

Thank God, you and your sweet, precious children were **not** in that wreck **alone**. **OUR GOD WAS THERE WITH YOU — BLESS HIS HOLY NAME!!**

My prayer — if pray I could — would be that the same God who was with you in a somewhat similar circumstance twelve years ago, Sister Remona, when all, or most all, despaired of your very life; yet it could not be then; God's time was not yet; and you were brought through it, to the sheer joy and happiness of so many, including this poor sinner; — that He in this instance would give you both grace to trust Him and patience to bide His time. Oh, for reconciling grace!

My dear noble Brother, if it shall be soon, or perhaps in His holy providence our blessed Lord shall wisely defer the

matter longer than that we poor ignorant mortals in our frenzied haste might wish — be that as is may, soon or late, I trust it may be God's good, holy will that I see you again before too long, and again hear you, under God's powerful Spirit, proclaim the holy Christ as the **one and only** Saviour of poor sinners.

My dear, noble Brother and Sister: It would be quite an impossible task for me fully to express what you are to me. I hope you will believe me when I tell you, let come what may, let fall what will, I have a vital and an abiding interest in your welfare — here and here-after.

"God be with you till we meet again."

Yours in hope of the mercies of God,

John Lee Smith

CIRCULAR LETTER

To the Primitive Baptists comprising the Pigg River District Primitive Baptist Association and our correspondence who are now in their 144th Session being held with the Little Creek Church in Franklin County, Virginia.

We greet and welcome you as saints of the Lord.

It has fallen my lot by rotation to compose this session's Circular Letter. This task is an honorable one as it speaks, if accepted, for the entire body of believers in Christ. I feel quite incompetent for such a task but my prayer is that God will direct my thoughts in a way that what is said will be edifying and comforting, and to the glory of our Triune God.

The word Christian claims my attention. What do we mean by this appellation? Dictionaries give varied definitions, but the best one is, "A disciple of Christ." We read in the Bible that the disciples were called Christians first in Antioch. This was while Paul and Barnabas were preaching there in the year 42 A. D. They did not call themselves Christians, but it was said of them, and for a very good reason. They were following Christ in precept and example, and had become believers in the doctrine

that was preached by the working of the Holy Spirit sent down from heaven.

God's little children are all taught of the Lord, and great is their peace. Every one that God loved before time, and gave his Son in covenant, will be brought into this glorious knowledge here in time, and made to praise His name while they live here in this unfriendly world.

The Holy Ghost comes to them while they are dead in trespasses and sins, and quickens them into divine life. A new birth takes place, and the Holy Ghost their teacher, abides with them forever.

The Holy Ghost teaches them that the way of life and salvation is by Jesus Christ. Faith is given them to believe what the Holy Ghost teaches, for these things are spiritually discerned. The new born babe in Christ is nourished by the sincere milk of the Word. While still living in this old tabernacle of clay he is a living spirit. Having been born of that incorruptible seed from above he will never die.

Do not all these things take place with us while we live here in the world? Jesus said, "Whosoever liveth and believeth in me shall never die." You dear saints, as living souls shall cease to exist when mortal life shall cease. The soul that sinneth shall die. The natural man, or the first man Adam, is a living soul. The new or inner man is spiritual. As such he will go back to God from whence he came, but the old man to the dust must return.

Much more could be said on the subject, but enough has been said to convince everyone whose eyes have been opened, that salvation is of the Lord. They were believers that followed Christ, and called Christians. They were as a city set on a hill whose light could not be hid. May we in like manner let our light so shine that men may see our good works and glorify our Father in Heaven. Let us follow Paul's admonition: "If we live in the Spirit, let us also walk in the Spirit."

Humbly submitted in Christian love,
Elder P. E. Ingram

CIRCULAR LETTER OF THE
UPPER COUNTRY LINE
PRIMITIVE BAPTIST ASSOCIATION
1969

Dearly Beloved in the Lord:

It is inspiring to witness our brethren and friends of like precious faith brought together in one accord, one Lord, one faith, and one baptism. We desire to welcome you in the spirit of love to the sixty-third session of the Upper Country Line Primitive Baptist Association convening with our sister church at Bush Harbor, North Carolina, the year nineteen hundred sixty-nine.

We gather here for one purpose only—to praise God from whom all blessings flow. No greater blessing has man ever received than to feel that great love of God. “The Lord hath appeared of old unto me saying, Yea I have loved thee with an everlasting love. Therefore with loving kindness have I drawn thee.” (Jeremiah 31:3)

When I was appointed to write this letter, I wondered, “Why appoint me, one of the weakest of all God’s saints?” Yet I love my brethren and desire to be submissive to their wishes. Much of my way here I travel in darkness trying to pray for light that we could see the glory of God once again.

We believe our Lord is a God of purpose, yet what his purpose is concerning us, we know not. The poet says:

“His purposes will ripen fast
Unfolding every hour.
The bud will have a bitter taste
But sweet will be the flower.”

(Cowper)

Brethren, isn’t it the love of Christ dwelling in us that makes us travel many hundreds of miles to meet together? Jesus says: “Where two or three are gathered together in my name, there am I in the midst of them.” (Matthew 18:20)

As we leave this meeting, many of us will never meet on this earth again. But if I am not deceived, I have a sweet hope that we will meet on that Heavenly shore where sickness, sorrow, pain, and death are felt and feared no more.

Submitted in the love of God and of my Brethren.

Written by Warford N. Tilley.

Elder W. Curry King, Moderator
Donald E. Smith, Clerk

THANKFUL FOR THE SIGNS

12709 N. Dakota St.
Spokane, Wash. 99218

Dear Elder and Sister Spangler:

I am late in sending in my renewal to the Signs. I have thought of you folks often, and hoped I would be given a mind to write; but thinking about it was as far as I ever got. I wished that I could have attended more of the meetings when you were out here, but I just wasn’t able to.

I recall what you told me: “Remember, the view from the mountain is fine, but the water’s in the valley.” I seem to have been in the valley quite awhile now. I know I don’t deserve any crumbs from the Master’s table, but I surely hunger for them. It seems my life is full of natural things rather than spiritual since my baptism; and I do not understand why. Nevertheless, my hope and faith is in God alone, and I know that of myself I can do nothing . . . I can’t write as I would like to — I feel to be such an empty vessel.

Hope that you are both well, and that you are much better since your illness. I am thankful to God for the Signs, and I hope I will always be able to have them in my home.

I am enclosing check for three renewals as shown . . . God bless you both, and all of His loved ones everywhere. I pray I am one of His, though not fit to be.

In Christian love, I hope,
Caroline Martin

GOD IS NOT DEAD

(Written about seven years ago.)

I have read so much in the last few months about God being dead, and I feel to agree that the people who say these

things may believe God is dead. In the first place God has never been or will he ever be alive to any of us unless we have a spiritual awakening from above. We knew nothing about him, therefore we could easily say God is dead.

To know God one must believe that he is, and have a personal experience with him. When one has been made acquainted with the King of Kings, and come to meet him in the way, then they can say, with Paul of old, "He is alive for evermore." To the spiritually minded God is the maker of Heaven and Earth and all things that exist, whether it be the greatest or the least. There is no power in Heaven above or in the Earth below which is not given from above.

No nation has ever been able to escape the wrath of God that has become completely engulfed in sin. We can go back in church history to the long ago, and find where the great city of Babylon was destroyed, to rise no more at all; also Sodom and Gomorrah when they became so vastly rich and increased in goods, they denounced God; and according to church history and the ancient books I have been able to locate, God destroyed these cities forever, The Great Pharaoh and the mighty King Herod were destroyed. I have searched as far back in ancient history as I can find books to go, and in all the research I have done, God has ruled the Universe from the beginning of time. The great writer of antiquities, the Jewish historian Josephus, writes that the history of the beginning of time was in the sacred books at Jerusalem.

I do not think it strange at all for people to be writing long articles about God being dead. If we read the Bible we are expecting such things. People who search the Bible find it is a store house full of the things that shall befall us in the latter days. It teaches us that some shall even claim to be God; which we have already, and are witnessing today. It also teaches in Timothy 4:3 that the time will come when people will not endure sound doctrine but after their lusts

shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables.

Second Timothy chapter 3 tells us that in the last days perilous times shall come, for men shall be lovers of their own selves, boasters, proud blasphemers, disobedient to parents, false accusers, despisers of those that are good, having a form of Godliness but denying the power thereof. It would not take a very learned person to know that all of this is coming to pass in this day.

We can see many things that are foretold in the Bible being fulfilled right before our own eyes. We are told we must be born of the spirit, for the natural man receiveth not the things of the spirit, neither can we know them because they are spiritually discerned. But I believe we can expect to hear a lot more in the future to shock us than the theory that God is dead. The spiritual child does not find the way to the cross a smooth flowery way. They wouldn't be following Christ if they did.

We find all down through the ages that the Prophets, Apostles, and followers of Christ were greatly persecuted and even the Saviour himself; and the Lord allowed it to be so, I believe God's children will have a hard way to travel here below. One time in history man became so great in his own eyes he intended to build a tower to Heaven, to take a short cut no doubt, but he was hindered of his design.

When a nation becomes so rich and has need of nothing, men forget God; but in time of great distress, troubles, or poverty, the first thing that enters the mind of men is, Lord be merciful unto us. But let us cast our eyes to watch, and see what shall be in the latter days. It is all recorded in the great store book to which we have access. "Watch for in a time ye think not the Son of Man cometh."

Eunice Dean
11475 S. W. 41st. Street
Miami, Fla.

HIS CONTACT WITH
THE BRETHREN

1042 5th. St. Apt. 8,
Crescent City, Calif. 95531

Dear Editors of the Signs:

I have changed my address to that shown above.

The *Signs of the Times* is my contact with the Old Primitive Baptists brethren. The closest church is 86 miles at Grants Pass, Oregon. I am glad that I can yet drive and can get there during the summer. Winters are bad to travel on account of the snow.

I haven't seen my brother W. O. Hall since he and his wife were down your way last winter. He said he enjoyed the preaching very much at the different churches.

I spend most of my time reading God's Holy Scriptures. I know that my years are not many. I try to live according as we are taught in the gospel, but at times I feel I am not worthy to stand before our Lord Jesus at his coming again. After reading awhile I often get over the darkness, and light is before me. I guess we are all much alike in this.

The grace of our Lord and Saviour Jesus Christ be with you at all times.

An unworthy brother in hope,
Evan Hall

“I THE LORD DO ALL
THESE THINGS”

“I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things.”

(*Isaiah 45:7*)

The Lord did not say, it is my will to do all these things. He asked for no other counsel than his own, due to his sovereignty, power and will in the matter. He did these things, and in due time, passed the knowledge of the part he wanted man to know, through the Scriptures and experience.

Light and darkness are exact opposites; so are good and evil. Yet the Lord

put them in the world that he created. This world houses all his vessels of mercy, as well as his vessels of wrath. We all live together, and are faced with the darkness of evil, as well as the light and peace. Why? Because he determined within himself to do so, to bring honor and praise to himself and portray his glory.

When we read that, “All things work together for good to them that love God, to them who are the called according to his purpose,” we believe it means all things good and bad. The darkness God created, was to show his wonderful light, by contrast. Also, the evil, to make his children realize his mercy and goodness, when they receive sweet peace from the Comforter he sent, when he left the sinful world, to go to the right hand of his Father, to make intercessions for them. He told Adam, “Thou *shalt surely* die,” foretelling Adam that he would sin, because the penalty of that transgression was death.

“Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.” (*Isa. 46:9-10*)

Do you believe he looked across the vast gulf between the beginning and the end, choosing to ignore the great matters in between? What about the things that are not yet done? He did not say he willed to do all his pleasure concerning only the light he formed, and the peace he created, and just “*some*” of the things between the end and the beginning, but he did say, the things that are not yet done, meaning the *all* things that would come to pass, from beginning to end. (as in *Isa. 45:7*)

The great God that numbered the sands of the sea, the hairs of your head, and is in the sparrow's fall; also fills the immensity of eternity and dwells in the heart of each of his people. His counsel (that was standing then, is

standing now and will stand forever) is his will to do all his pleasure, in the armies of heaven and among the inhabitants of the earth.

We hear quoted so often, that the steps of a *good* man are ordered of the Lord, but the same Bible says, "A man's heart deviseth his way, but the *Lord directeth* his steps," and "Oh Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."

I am not afraid that my belief that he willed all things, accuses my Lord of being the author of sin, for he was made like unto us, except sinless. He is not, nor was he ever under any law. He is a law unto himself, and made all things for his own glory and pleasure. Since sin is a transgression of the law, he cannot be a sinner, not being under law.

The Book says the law entered that the offence might abound. Did this happen outside the will of God? No, for it follows that where *sin* abounded, *grace* did much more abound. Without sickness we need no healer; without sin, we need no Saviour. "God sending his own Son in the likeness of sinful flesh, *and for sin*, condemned sin in the flesh." (Romans 8:3) Aren't you glad it was left in the flesh, and that this Counselor willed to send his beloved Son, *for sin*; and with his indwelling, cleansed our souls from that sin? Wonder of wonders!

My heart aches, and I go about in sack cloth and ashes, weeping unshed tears, because of my sins and lusts after the flesh. As I mix and mingle with God's anointed, I wonder how they endure me. If they could only see into my sinful heart! Their acceptance of me, and my shortcomings, help to strengthen me to believe with Paul, that Christ Jesus came into the world to save sinners of whom I am chief.

I do not try to blame the sufferings and damnation I feel at times, on the blessed Saviour, nor the Father, who predestinated all things. I sometimes hope he called me, and loved me, and

saved me, and put a love for him in my heart, that makes me long for his mercy and forgiveness.

But at the same time, he put a Godly fear of his power, his wrath and mighty being, as Jehovah God the creator; who set all things into existence and willed *everything* to be just as it was, as it is, and as it will come to pass in the future. It is always now with him, but this stage of life, in which we have our being, was arranged by him and passes just as he willed it.

His sword, the wicked, is the means he uses to measure the faith of his elect. Read in the Scriptures, how that sword of the Lord, the wicked, that he created, moved in all ages to help his chosen ones and bring about the fulfillment of his purposes. It crucified the blessed Saviour, without which crucifixion, not one of his children would or could have been saved.

How can we, who are nothing and less than nothing, question the majesty, power, purpose and will of our creator? For by him were all things created, that are in heaven, and that are in earth, visible and *invisible*, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. He is the potter, we are the clay, and as the poet says, it is not for us to reason why, nor God the answer give.

"Oh Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear?" (Isa. 63:17) This people, who asked the Lord, why he made them to err from his ways, and hardened their heart from his fear, were not the Egyptians nor Pharaoh, but Israelites, or the people of promise. They said, "*We are thine*: thou never bearest rule over them; they were not called by thy name."

It is not given us to know, why he willed it thus; but in his purpose, the experience of his chosen is up and down. They at times are allowed to dwell in the sunlight of his smile; at other times in disobedience and rebel-

lion, then in terrible doubt and dismay. The cycle of life in a poor, lowly, unworthy human being, makes up the suffering, trials and tribulations that must be his lot, before he is numbered with the sheep, on the right hand of the Father at the final day. Why God set up this path for his elect, is in his own counsel and is a mystery of godliness. We cannot understand why he chose the most wicked, weak and sinful characters, to bestow his mercy and goodness on, but so we are taught. I feel it is for his own glory.

We trust their weakness, doubts and fears give evidence, we are included in that number. I hope to be kept from asking the Potter, why hast thou made me thus. He taught that I have not the right to ask. His ways are as far above ours as the heavens are above the earth.

If he hardened the Israelites' hearts, and made them err, so they would see their weakness and folly, and their lost condition without him, is it unseemly that they begged for his mercy and strength, as we do today?

Dear ones, my hope is in the power, purpose and *will* of God; not just predestination.

I search my heart for the evidences that we are told are witnesses. The love of the Saviour and the fruits of the Spirit are manifested in us when we love the brethren, when we long to be with them, when we yearn to be brought closer to him through prayer, hope, faith and charity for our fellow man.

Some of us think there are things too small or minute for him to bother with or notice; also too vile or sinful. But how can he sift his precious wheat from the chaff, if he did not will the chaff, or refine the gold, if the dross escapes his notice?

His sovereign will holds the destiny of man in his hand. "The king's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will." "Therefore hath he mercy on whom he will have mercy, and whom he will be hardeneth."

Do you, dear child of God, blame him

or his foreknowledge, when you think foolish things? That is sin you know. When we follow our own lusts, and sin, if we are one whom he loves, he willed that the Spirit of truth within us, would stir our *pure* mind of remembrance, and cause us to mourn and grieve. It is hard to understand, that we have an old man of sin, that still wars against the Spirit, after we have tasted the goodness and mercies of God. The inner and outer man struggles until death frees us from this world, and we are wafted into his sweet presence.

Ours is a hard doctrine. These are hard sayings and who can hear them. We do have seasons of rejoicing, when we are lifted up and made to sit together in heavenly places in Christ Jesus. However, this warfare, while we are intombed in this body of flesh, is not unknown to God, nor out of his will and purpose.

We are walled in and protected by the shells and wills of God. They encircle those he loves, and shut out those he willed to harden.

"For the creature was *made* subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." "And he doeth according to his *will* in the army of heaven, and among the inhabitants of the earth: and none can stay his hand or say unto him, what doest thou?" "But now, oh Lord, thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hand."

Mrs. Cisco Barron
Spearsville, La.

ENJOYS WRITINGS IN THE SIGNS

230 Marilee Row
Grants Pass, Oregon 97526

Dear Elder Wood:

I just received my August *Signs* and have read everything in it. Elder Curry's article about *Seed* is wonderful. I was five months and two days old when he wrote that article; and I lived

to hear him preach several times there at Lebanon, Ohio. I also enjoyed Elder H. H. Leffert's article on *Charity*. I heard him preach once when he preached my father's funeral at Strausburg, Va. January 12, 1935.

Elder Wood, I also enjoyed your editorial *Proper Subjects For Baptism*. Also Elder W. W. Hudson, Jr.'s in regard to Jacob and Esau. Really I enjoyed all in there. I have been taking the *Signs* for over twenty years and have given several subscriptions to some of my friends. I think it is the best yet.

I see that my subscription, and my daughter's, are due. She is not a member but loves to read the *Signs*. I am enclosing my check to cover.

May God bless all of you editors and staff to keep this wonderful paper coming to us.

Yours in a precious hope,
C. H. Greathouse

TO A 16 YEAR OLD COUSIN

John Allan McColl
R. R. 3, Glencoe, Ontario,
Canada

Dear John Allan:

I have been thinking of you as you have reached your sixteenth birthday, and how you must have been looking forward to this time when you would be old enough to obtain your driver's license; how you have been taking a man's part in working on the farm to an increasing extent, and embarking upon life with all the vigour and enthusiasm of youth; and I wanted you to have this Bible.

At this time I would like to have you consider a few things about the wonder of this Book of Books. It is really a library of sixty-six books written by between thirty and forty different authors over a period of at least fifteen hundred years and yet can now be bound in a little volume that a child can carry in its little hand. It has not only been unified by the binder in one book but

so unified by God the Author inspiring the various writers that it has the miraculous unity of One Book! While there are thousands of tons of books printed each year, and "best-sellers" come into the limelight for a few months and then are forgotten, the Bible continues to out-sell all the other books in the world by a wide margin. It has been preserved in a miraculous way over the centuries in spite of concerted efforts to destroy it — the spot can still be seen in old London where baskets full of Bibles were burned by order of the Church of Rome.

God is mentioned in every book except the book of Esther and one cannot read that remarkable account without realizing that God is there everywhere present. Five hundred times in the five books of Moses it prefaces or concludes its declarations with the sublime assertions, "The Lord said," or "The Lord spake!" Three hundred times in the following books it does the same, and in the prophetic, twelve hundred times with such expressions as: "Hear the Word of the Lord," or "Thus saith the Lord."

Consider how Jesus Christ himself, who was the Word of God made flesh, quoted the Holy Scriptures throughout his earthly ministry; how often he silenced every argument with the simple statement, "It is written." When tempted for forty days in the wilderness by Satan himself, the only weapon, three successive times, in his divine hands is the Sword of the Spirit, the Bible. He quotes, thrice successively, the Book of Deuteronomy, each time using a single sentence, whose whole force lies in the use of one or two words. Even when Satan seeks to overcome him by quoting (but at the same time mutilating) a verse of the 91st Psalm, Jesus Christ confounds him by replying once more, "It is written."

In his second epistle Peter tells of being on the Mount of Transfiguration with James and John and hearing the voice of God from Heaven saying, "This is my beloved Son, in whom I am well

pleased." Yet he immediately asserts that, "We have also a *more sure word of prophecy*, whereunto ye do well that ye take heed . . .," declaring that the inspired Word of God is even more wonderful than the voice which they heard from Heaven — and this inspired Word is available to us to read!

If an earthly king or queen were to write to us how we would prize every word and read every line over and over! — yet here in the Bible we have the King of Kings and Lord of Lords speaking to us.

I cannot urge you too strongly to read a chapter each night and morning in the privacy of your own room; start by reading a chapter of the Gospels at night and a chapter of Proverbs in the morning and read them over and over; and you will go out to face the world each day as a strong man armed. It is good to set a definite time each day and read the Bible systematically when you are young. I knew a man a few years ago who became interested in the things of God late in life and his great regret was that he had not read the Bible when he was younger and his memory more retentive. I am sure that as you have gone out into the world and seen the different values that other people have, you have sometimes wondered whether your own family was right or whether they were just old-fashioned; but I would say, "Don't accept anything that you hear from your parents, or your minister or any other source, as truth unless it measures up to the Word of God, for it is the Supreme Authority, the Court of Last Resort." Acts XVIII:11 states that the Bereans were more noble than the saints at Thessalonica because "They searched the Scriptures daily whether those things were so." You do not need a commentary to help you understand God's Word, for, if you read it prayerfully, the same Spirit that inspired the original writers can illuminate you and give you an understanding as you read it.

But there may be special times of

crises in your life when you have a special problem, and I would say, open your Bible wherever it will open, like one drawing a bow at a venture, and you will find a special message for the particular situation that confronts you, for it has the answer to every problem that you will ever face in life. The late Dyson Hague, M. A., former Canon of St. Paul's Cathedral in London, when once faced with the necessity of going abroad and leaving his family because of failing health, opened his Bible in just such a way and it opened at Gen. XXVIII:15 — "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land." What a flash of comfort came into his soul as he read that verse — God's own Word to him.

John Bunyan, an uneducated tinker, had only the King James version of the Bible and yet he wrote "Pilgrim's Progress," which is second only to the Bible in the English language. Joseph Conrad, a Polish orphan, learned English by reading the Bible and became in his day the greatest novelist in the English language. After the First World War a man in Australia, in reading his Bible noted how Noah had pitched the Ark with pitch, and when he discovered the place where the Ark must have been built, found the untold wealth of petroleum reserves in Asia Minor; and this was the beginning of the Anglo-Dutch Oil Co. (Shell).

What a remarkable age it is, John Allan, for you to be growing up in, for during the brief span of your life human knowledge has increased more than it had during all the previous centuries of man's life on earth. (Society is changing so fast that half of last year's graduation class of university students went into jobs that didn't exist at the time that they were born. More than half of the sales made by some of our major corporations involve products that were not on the market 10 years ago.) — It is prophesied in Daniel XII:4 — "Many shall run to and

fro, and knowledge shall be increased." Also less than fifty years ago the prophecy of Jacob on his dying bed that "Zebulun shall dwell at the haven of the sea, and he shall be for an haven of ships; . . ." was fulfilled 3600 years later when the British government developed Haifa (in the land of Zebulun) as a port for Israel. In your own lifetime you have seen the fulfillment of Moses' blessing of Asher 3400 years ago in Deut. XXXIII:24 — "Let Asher . . . dip his foot in oil" — with the development of oil wells in the land of Asher in Israel; and in the Six Day War less than two years ago was there not a fulfilling of Leviticus XXVI:8 — "And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight; . . ."?

There could well be many more things happening not too many years hence in the light of Bible prophecy. Watch what is going on in Israel, and read your Bible to see the many prophecies in Ezekiel and Revelation and the other Scriptures concerning Israel.

I remember some years ago when I was on the Grand Jury that Dr. John Fisher, the Pathologist at Victoria Hospital, whenever he took the oath to testify, always took it upon the open Bible; a busy man snatching even a brief moment at such a time to read God's Word. Even though you too may be busy, John Allan, and I know that you are very busy, a few minutes each day spent with the Word of God will be spent to the greatest possible advantage and it is my prayer that it might be a lamp unto your feet and a light unto your path.

Sincerely,
Duncan W. McColl
R. R. 4, Appin, Ontario,
Canada

LETTER TO ELDER LOYD WALL

Steems, Miss.

Dear Elder Wall:

I hope this note finds you okay. We

are, except tired from the long tirp home.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Ephesians 2:8-10)

After reading this I am made to believe there is not anything I can do for my own salvation. It says, "By grace are ye saved." Where does this grace come from? In I Corinthians 1:4, we read, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ." And with grace meaning the free mercy of God, one can see that grace is the gift of God. How can anyone work for a gift? A gift is something given without being worked for. "Not of works lest any man should boast."

I believe that all of the ones who received the gift were saved; and the ones who were not in this number were the non-elect of God. "For all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus." (Romans 3:23, 24) This shows that all men have come short of the grace of God, and, were it not for His gift, all men would be lost. But through His mercy an elect number were given this grace.

In John 17:12, we read, "While I was with them in the world, I kept them in thy name; those that thou gavest me I have kept, and none of them is lost but the son of perdition, that the Scripture might be fulfilled." All that were given Him by God were kept and given the gift of grace. Yes, the gift of grace was given each one of His children, and everyone of their sins was washed away by his blood. Every man is born a sinner, but the ones that Jesus died for have their sins washed away, and not by their own washing. If any could wash away his own sins, then Christ

died in vain. But it says, "for by grace are ye saved," and how can one obtain this grace but as a gift from God?

Elder Wall, we want you to come to our association. Please come if you can.

In hope in Christ,
James McCool

ORIGINAL WHITE OAK UNION

The next session of the Original White Oak Union is appointed to be held with Sand Hill Church, Duplin County, North Carolina, the fifth Saturday and Sunday in November 1969. The church is located near Pottershill on Highway No. 41.

All lovers of the truth are invited to come and worship with us.

L. H. Southerland, Clerk

NO SESSION OF THE VIRGINIA CORRESPONDING MEETING

We regret that we will not be able to hold a session of the Virginia Corresponding Meeting until further notice. So many of those who used to entertain our visiting brethren and friends have passed on to their rest that we are unable to properly care for our brethren at this time.

John D. Wood

CONTRIBUTIONS TO THE INDIGENT FUND

(To August 1, 1969)

Elmer Prince, Ky.....	\$3.00
Elder Louis Stewart, Miss.....	1.00
Daisey Baker, Wash.....	3.00
Fannie Davis, Wash.....	3.00
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Mrs. P. D. Kirkwood, Ky.....	1.00

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SIGNS OF THE TIMES, INC.

R. F. D. 1, Box 539 Beechwood Lane
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A REQUEST

If any of our readers have writings by Elder H. M. Curry which we have not published, we would appreciate receiving them. We have re-published all that we have found in old copies of the *Signs of the Times* and other papers.

Many have been the favorable comments, with desire for more to be published if we have them. We would appreciate hearing from you, if you know of, or have, other writings from his pen.

Address us at Manassas, Va. 22110.

J. D. W.

ORIGINAL WHITE OAK ASSOCIATION

The next session of the original White Oak Association is appointed to be held with the church at Muddy Creek, Duplin County, North Carolina, beginning Saturday before the third

Sunday in October and continuing through Monday.

The church is located about five miles Southeast of Beulaville, North Carolina. We invite all who love the truth to come and worship with us.

L. H. Southerland, Clerk

EDITORIAL

THE LANGUAGE OF LOVE

"Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me."

(*Ruth 1:16-17*)

These words of Ruth breathed by the Spirit cannot stand elaboration without corrupting some of the preciousness of the expression. These words better express the Eternal Language of Love than any other that I can now recall. No one but a live soul which has been filled with God's Love and dedicated to a labor of love could conscientiously make such expression. No natural man with the greatest of worldly skill could manufacture a saying which would convey as much sacrifice, courage, devotion, trust, and love as these words convey. It is most emotional, stirring, melodious, and beautiful. Thousands and thousands of quivering lips have quoted from the innermost soul this expression of Ruth in every century and decade since its publication. Dear ones, have you ever quoted these words in trying to convey the real desire, purpose, and love in your hearts?

Languages and dialects are very many and varied. They can be catalogued as three sorts of languages. We shall term them as celestial, terrestrial, and infernal, or heavenly, worldly, and hellish. Saints speak the heavenly; worldly men speak worldly; and, the children of the devil the infernal or hellish Language. Paul said in Philippians 3:20, "For our conversation is in Heaven; from whence also

we look for the Saviour, the Lord Jesus Christ." John said in John 3:31, "He that is of the earth is earthly; and speaketh of the earth." Swearing, cursing, and blasphemy is the language of the devil, who speaks as men of Belial. We want to concentrate upon the heavenly language of love in this treatise.

We quote one phase of the definition of language from Webster's unabridged dictionary to show that the language we are now considering is more than mere words, phrases, sentences, and paragraphs uttered by the tongue: "Any means of expressing or communicating feeling or thought. In the usual sense, language means a system of conventionalized signs; that is, words or gestures having fixed meanings. But not all intelligible expressions are fixed, nor are all used exclusively for communication, since language plays a large roll in our thinking processes. Hence language may mean (1) expression that conveys ideas, (2) expression that symbolizes ideas. Bodily expression, whether gesture or articulation, and inscription, as printing, writing, etc., are its chief forms, but any systematic symbolism in a more or less transferred sense, is called language, as the language of art."

I looked in the eyes set in pools of tears of a precious person yesterday. Even though this person could utter nothing with her tongue, the soul communicated much to me. Eyes are correctly called, windows of the soul. Much was revealed through these eyes. Experiences of sadness, compassion, desire, and submission were all expressed through these eyes. The language of the soul. The eyes can convey more than the tongue can express. You can see in the eyes whether or not the tongue is expressing the truth. I like to look in the eyes of one with whom I talk. Language of love is spoken through the eyes. People who greet me with words of the tongue as they look some other way, have not really greeted me. They have hidden from me their true feeling. If there be joy, happiness, contentment, and love in your soul, I can see it better in your eyes than you can say it with

your tongue.

The tone of the voice means much in expression. Love in the soul mellows the voice and eradicates all harshness of tones. Love makes the voice softer than many years of speech-training. Love gives a musical sound to words which otherwise would be but noises. Shakespeare said, "Her voice was ever soft, gentle and low; an excellent thing in woman." We are inclined to go further than the poet in asserting that this would be a crowning charm in anyone. Coarse loud talking veils the greatest words of love spoken with a shadow which would completely hide the beauty of the expression. Soft, gentle, and low voices of mothers have often soothed fretful children. We read in the Scriptures, "A soft answer turneth away wrath." God revealed Himself to the prophet of old, in "the still small voice." Hypocritical words may be noted by the tone of the voice. I must see your eyes and hear your voice to enable me to more perfectly judge what you mean by your words. There may be deception in the words but not in the voice. A voice mellowed with love-tones bespeak God's love in the soul.

The countenance of the face many times flash the love of the soul. Many days have been spent in trying to train the face to smile. Habitual smiling as result of training is artificial and can easily be detected from the smile that love empowers. There are different kinds of smiles. There is the vacant and cold smile which is result of much training. There is the smile of hate. There is a smile of approval and a friendly smile. Yet there is one smile which excels all—, **the smile of love**—-. The smile of love is so powerful that it is always reciprocated. The smile of love cannot be ignored. These precious, beautiful, and inspiring smiles are results of experiences of godly love flooding the soul.

Position and movements of the limbs or body express more than words can convey of the true character, condition, and desires of the soul. We are unaware of our posture and gestures most of the time but they speak much even when

tongue is silent. These gestures give real meaning to the words of our tongue. True heartfelt love beautifies and graces these gestures much better than years of disciplined conscious training. Love speaks well in all postures, gestures, and actions; while mere words cannot fully convey the language of love. I have taken limp hands in my hand while the persons offering their hands were turning away and quickly withdrawing the hands. Such "handshakes" show mere habitual formality with no indication of love and fellowship. Loving fellowship has been communicated through warm handshakes, loving embraces, kisses, gleaming eyes, and beautiful smiles.

Read the book of Judges before you read the book of Ruth in order to see the contrast of pictures portrayed. Public corruption, wild and rude action, and a disregard for justice; all prevailed in the time of the latter part of the Book of Judges. Having these lurid pictures in our mind when we begin to read the Book of Ruth will make us more appreciate the quietness, serenity, and peace so manifest in this writing. It proves to us that amidst national corruption there are a few endowed with the best of character and greatest of love and devotion. It proves that there is a people who have a devout trust in an overruling Providence that will never fail in its reward to those who trust in Him during the greatest tribulations. It proves there is no condition, however adverse or afflicted, that can completely destroy hope in those who love.

The circumstances of Naomi must be considered before we can appreciate the resolution of Ruth. Naomi is left desolate in a foreign country. She has lost her husband, her children, and her peace of mind. She has been "emptied" of all the enjoyment of the Moab of this world. She is alone in the sense that she is the only one left who had dwelt in Canaan. Her daughters-in-law, Orpah and Ruth, were citizens of Moab. Orpah and Ruth were tied by nature to their families and could well call Moab their home as they had known no other dwelling place. The only natural tie to

Naomi is the fact that she is the mother of their deceased husbands. Naomi left Bethlehem ten years before for Moab because of a famine in the land. Naomi hears that the Lord has again smiled upon her home land in giving them bread. There is no longer a famine in her own country, so she and her two daughters arise and start for the land of Judah. After beginning the journey together Naomi begins to realize that the girls have closer ties in Moab than anywhere else. This is where they were reared. I am only the mother of their husbands. Why should I even think they are as close to me as to their own mothers because I am only the mother of their husbands who are now dead. They have dealt kindly with me and their husbands. They have completely performed their duty to me and mine. They are not in debt to me for any further kindness. Why should I be so selfish as to continue to accept their kind hospitality to accompany me further. They will without a complaint but I must loose them from any further generosity to me for their sake. I am too old to marry again and raise up other sons for their husbands. Even should I be young enough, and so fortunate, it would be a long time for them to wait for husbands. This journey will be long and difficult. My goal of reaching home is enticing enough to persevere in tribulations, but what about their goal? They are leaving home, — not going home! I must urge them for their own good and welfare to return to their own homes. I must make the journey alone. She urges them to return home, prays the Lord's blessings upon them; Kisses them, thus putting a seal upon her words.

These words and kisses of fond parting so shocks Orpah and Ruth that they weep and vow that they will return with Naomi to her people. Naomi again argues the fact by reasoning more in particulars. The last statement being: "It grieveth me much for your sakes that the hand of the Lord is gone out against me." (See Ruth 1:13) What weeping must have followed! This persistence of

Naomi convinced Orpah that she would fare better in her own land with her own people in hope of another husband, than to accompany her mother-in-law in such difficult, long journey of self sacrifice. Orpah kissed Naomi and returned to her own people, but Ruth did not. Naomi urged Ruth to do as her sister had done. This was the third time of urging for Ruth. Surely these persuasions had different results in the hearts and minds of these two. Each considered what was being said. Each one was "counting the cost" all the time. The cost is too great for the selfish minded. The cost is a privilege to the spiritually minded. Orpah is being convinced to return home while Ruth is becoming more resolved to follow on. **The Language of Love** which Naomi spoke must have been conveyed into the very soul of Ruth by the Spirit so that when Naomi was through speaking, Ruth's cup was filled to overflowing. Ruth was receiving a flood of God's eternal love which could not be retained in quietness. Love bubbles forth in unmistakable terms. What a love feast when two hearts are melt together! Such a love commands communication. Such love demands expression. These lovely expressions give peace in uniting lovely hearts. Many waters cannot quench love. Much tribulation cannot subdue it. The fiery furnace of affliction cannot destroy it. Worldly reason cannot discourage it. Hate cannot disrupt it, because love is the strongest. We shudder at the thought of attempting to break into segments Ruth's expression for fear of polluting it; yet, we realize it cannot be polluted. We shall not change it nor delete any of it. God grant that we speak our own heart in this matter, using Ruth's language as guidance.

"Intreat me not to leave thee". You may think it better for me that I leave you but do not further urge that I do so. These reasonings you have made would result only in natural happiness for the time being, but natural comforts do not mean happiness to me. I am tired of my citizenry in the Moab of this world. The things of Moab no longer entice me.

Worldly reputation, security, honor, and ambition are no longer bright goals for me to reach. Mansions for my body to dwell in and treasures here on earth would not satisfy the yearnings of my soul. I had rather be with you and enjoy your fellowship than to have the fellowship of the world. I want to be united with you.

“Or to return from following after thee.” I have followed you this far. I want to continue on. You are older and wiser and more experienced than I am. Your conduct and demeanor has been such that I have such esteem for you that I would like to imitate you. I do not desire the position of leadership. I am neither worthy nor capable. You have led so well. I am ready, willing, and anxious to tread in your footsteps. Your walk has proven to me that you have been directed by an unseen Being. I trust that you are acquainted with the road from here to Bethlehem. I am not. Where you lead I will follow. I had rather sojourn with you than to dwell in Moab. I had rather follow you on your pilgrimage through the wastelands and wilderness than to rest in Moab. Something that I cannot explain nor understand is working so mightily with me that a firm resolution is so fixed in my mind and heart that I must speak positively and plain. Something tells me that even if the road be rough we will be enabled to persevere.

“Whither thou goest, I will go.” If you go through deep waters, I will go through deep waters. Regardless of how rugged the road or how long the journey, I will be with you. When enemies are to be faced, I will face them with you. If you must fight, I will fight also. If you run, I will run with you.

“Where thou lodgest, I will lodge.” Where you choose to rest when tired, I will rest. Where you drink, I will drink. When you stop to eat, I will stop and eat whatever you eat. If the place you lodge is in the open air, it will be good enough for me. If you have nothing but the bare hard ground for your bed, that will be where I lay. When you sing, I want to sing with you. When you pray,

there I want to pray. Where you worship, I will worship. I have a firm conviction that we will reach your land and people even though the struggle be long and difficult. I shall go all the way with you to your home where you have heard there is bread. The bread that the Lord has given your people, must be much better than we have in Moab. You must have eaten some of it before the famine in your land which caused you and family to leave your home and come to Moab. Your determination to make this difficult journey, even alone, signifies your great desire for this bread. Could this be the **Bread of Life**? Could this be bread for the soul instead of the body that you so much desire? If this bread you have eaten in the past be so delicious that you are willing to sacrifice all for it, I will sacrifice.

“Thy people shall be my people.” You are different from my people in Moab. Your family had such love for one another. Even this love was so great that it included Orpah and Ruth of the Gentiles. You loved more than your own. You manifested love even for those who were against you. You are proving to me that your people must be as you are. I am not going with you just to keep you from going alone. I shall stay with you in your land. I shall consider your people as my people even though they do not consider me as belonging to them. I will not return to the Moab of this world as it holds nothing for my satisfaction. **Your God must be great!**

“And thy God, my God.” You talk about the great Creator, Ruler, Governor, Director, and Keeper. You pray to the Father and beg his blessings like a little child. You show that you depend upon Him for everything. Even though you tell us He “Has gone out against you,” you do not blame Him. You blame yourself to such extent that you feel to deserve being cut off forever. Even though you are bitter, you are not bitter against God. You trust Him still. Even though He slay you, I feel you would die trusting Him. I am being given to trust in God who worketh all things according to the counsel of His own will.

Your God shall be my God!

"Where thou diest, will I die, and there will I be buried." A still small voice that must be from God says to me, "Blessed are they that die in the Lord." Though He slay you, you trust Him. Surely then you die in the Lord. I have in my heart that abiding faith that I too will die in the Lord. Anyway, my pledge is to accompany you unto death. I want to die with your people. There is a daily dying. I have experienced some of this. I expect to experience more of this dying as I go along. I want to die to the lusts of the flesh and live after the Spirit. I want to die to serving the law so that the law will have no dominion over me. I want to be raised to walk in newness of life. When your people reach the end of your journey here in time, you die in hope of the resurrection. Your burial places are sacred because of the hope of the resurrection. I want to be buried in a sacred place. I know no sacred place that would be so sacred as being buried with the King of Kings. If I be buried with Him, He shall raise me to walk in newness of life.

"The Lord do so to me." I rely upon Him to perform all these things for me. He has worked the will in me. I trust that He will give me the power. If He has begun a good work in me, He will perform it. His gifts and calling are without repentance. I pray Him to perform by enabling me to pay this vow which I have made. I can do nothing without Him. There may be more in store for me than this vow covers. God knows.

"And more also, if ought but death part thee and me." It may be that it be God's will for me to part from you in fulfilling His purpose. May it be God's direct leading. God may have some special purpose for me to fulfill which will necessitate our parting to some extent. If the Lord direct my steps, He will delight in my way. If it be to satisfy some carnal desire of mine, may He strike me dead. I trust Him to lead me to such extent that I vow not to depart from you unless He lead me to another. **I must go with you!!!**

E. J. L.

VOICES OF THE PAST

"He being dead yet speaketh"

THE MANIFESTATION OF THE SONS OF GOD

Beloved Editor:—The columns of the "Signs" are richly furnished with precious truth, and therefore I have felt that it was needless that I should write; but now the subject heading this article is upon my mind, and for my own relief I will write upon it, and submit it to you.

The apostle Paul says, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." (Rom. VIII. 19.) The creature mentioned in the text is, doubtless, the "new creature," or christian, in his two-fold and complex nature, who ardently desires and earnestly expects deliverance from the bondage of corruption. Therefore the consummation of this wonderful salvation is yet future; but now we are saved by hope. And from the whole scope of the apostle's subject in this connection, it is evident that the earnest expectation of the creature must continue to wait until hope is satisfied in fruition. The sons of God will then be manifested, and we will no longer wait.

In the treatment of this subject three prominent thoughts therefore present themselves for consideration; first, the waiting; second, the manifestation; and last, the happy issue.

1. **The waiting.** Here we must notice who waits, why they wait, and when the waiting will cease. The text says, The earnest expectation of the creature waiteth; and below we are assured that "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Therefore it is "the creature" that waits. But who is the creature? It is the heir of salvation, the lost, but redeemed and quickened sinner, assuredly. And as thus regarded, this one, who is in Christ, and therefore a new creature, is a son or child of God, although now a partaker of flesh and blood, and under the bondage of corruption. "Forasmuch then as the

children are partakers of flesh and blood, he also himself (Jesus, the Son of God) likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil, and deliver them (the children) who through fear of death were all their lifetime subject to bondage." (Heb. II 14, 15.)

Now therefore the children of God while here on earth are, like their Elder Brother, when he was on the earth, composed of **two natures**, human and divine, or flesh and spirit. For, with him, they have both an earthly and heavenly parentage; for although woman is their natural mother, yet God is their spiritual Father. And so, while Jesus is one with them in the flesh, as born of woman, they are equally one with him in the spirit, as born of God. And therefore they are the heirs of God, and joint heirs with Christ, because they are the children of God and brethren of Christ — (Rom. VIII, 17; Heb. II, 11.) O what a wonderful and blessed union this is! A union of life and nature, and therefore of suffering and glory!

Now, since the children, whom God gave his Son, are **partakers** of flesh and blood, as he likewise was, we, who are on this side of the veil, cannot know them only as partakers of flesh and blood, that is, not apart from flesh and blood, or abstractly, as purely spiritual; for such they are not yet, but shall be. And now this is why they wait; for as born of the flesh, they bear the image of the earthly man, as Jesus also did in the days of his flesh; and this "outward man" of theirs must die and be quickened, and undergo a radical **change** before the manifestation of the sons of God, and entrance into glory.

And therefore we who "have the first fruits of the Spirit, (who are born of the Spirit) even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of **our body**." This waiting then must evidently continue until the adoption takes place, in the redemption of our body, and our consequent final deliverance from bondage and

fear.

But then again, our waiting is here on earth, but not yonder in heaven — is now in time, but not beyond in blest eternity. "For we that are in this tabernacle do groan, being burdened." (2 Cor. V. 4.) All the suffering, sorrowing and waiting of the beloved Son of God was in the days of his flesh, on this side of death. And so we, who have been born of the flesh and of the Spirit, do likewise suffer with him here in the days of our flesh, because we yet bear the outward image of the earthly man; but this earthly image, now so marred and despoiled by sin, we shall put off in death, and then, as it were, in the twinkling of an eye, our change shall come, and we shall be enraptured with the manifestation of the sons of God.

2. **The manifestation.** This shall be at the end of the waiting; for when the sons of God shall be manifested, our waiting time will then be over. But now we wait, and must wait on. Therefore the sons of God are not yet manifested, although this manifestation will surely be, or else our earnest expectation, faith, hope and waiting are all vain. But with our father Abraham we believe that what God has promised he is able also to perform, and that he will in his unchanging faithfulness bring the many sons unto glory. Then, O when shall this manifestation of the sons of God be? Dear child of hope, not in time—not in the present state. For **you** must first walk through the valley of the shadow of death, and go up on the other side. But O you need not fear! for your Captain has gone before you and swallowed up death in victory, and you shall be brought off more than conqueror through him that loved you. For he declared, and will fulfill it, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction."— (Hosea XIII 14.)

Remember, dear child, that although the children are partakers of flesh and blood, yet "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold I

shew you a mystery: we shall not all sleep, but we shall all be **changed**, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory."— (1 Cor. XV 50-54) Until then you must wait. And you must wait, because your change has not yet come; for although you, as born again, are now a child of God, and have the sealing testimony and earnest of the Spirit, bearing witness with your spirit that you are a child of God, yet this is an inward work, wrought in you by the Spirit of Life, and the evidence of it is given to your faith, which is a spiritual faculty or power, and not to your natural faculties; for you, as born of the flesh, are still in possession of the outward man, or being, which has not been changed in its nature, and this stamps you with the image of the earthly man, which you now bear.

And therefore "It doth not yet appear what we (as the sons of God) shall be;" for our manifestation and appearance now is that of the children of Adam, and not that of the sons of God. And this gives you a great deal of concern and trouble too; for you are often made to see yourself from an earthly stand-point, and in the fallen image of Adam, as descended from him; and then the devil comes to you and says, If you were a child of God, a christian, would you be as you are? or would God deal with you as he does? And thus you are sorely tried, and made with earnest expectation to wait for the manifestation of the sons of God. For you do not wish to be mistaken or deceived about this, your dearest desire and hope; but yet you bear so little of the divine image of him who is altogether lovely, and so much of the earthy image of him who sinned and died, that you are made to exclaim, "O wretched man that I am! Who shall deliver me

from the body of this death?" For you deeply realize that **you** are a sinner, and that the just penalty of sin is death.

And yet dear soul, **you** are a child of God, and shall be so manifested. What! you exclaim, are the children of God sinners? As partakers of flesh and blood they are; but they shall be saved from their sins, washed and made white in the blood of the Lamb. It is true the world does not know you in this divine sonship, because it knew him not; but it judged your Elder Brother, and judges you, as men in the flesh; for it knows nothing of your **inner** life — the **new man** — Christ in you the hope of glory. To the world this is a hidden mystery, and made known unto the saints. "For ye are dead, and your life is hid with Christ in God." (Col. III. 3.) "And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness." (Rom. VIII. 10.)

Such is your complex nature and being now; but such it shall not always be; for **mortality** shall be swallowed up of life. (2 Cor. V. 4.) Is it any wonder that while **you** are composed of elements and natures so opposite as life and death, sin and righteousness, you should realize an unwilling subjection to vanity, bondage and fear? and feel a warfare in your members? Or is it strange that while here in this state, dwelling in the tents of Kedar, as it were, you should sometimes walk in darkness and have no light? Is it not to be expected that such an one, though a child of God and joint heir with Christ, will necessarily groan, being burdened? And shall we therefore yield to doubts and fears, give way to unbelief, or give place to the devil, because we thus suffer with Christ on account of sin, and with him are tempted or tried, and conclude that we are not the sons of God? Was not our dear Master the Son of God and object of his love when he was here on earth in fashion as a man? And yet he was "a man of sorrow and acquainted with grief," and was in all things made like unto his brethren. When the devil came to him and said, "If thou be the Son of God," &c., he said, "Get thee hence, Sat-

an." And in behalf of the children whom God gave him, who, as he was, are partakers of flesh and blood, he has destroyed the devil, overcome the world, put away sin, swallowed up death in victory, led captivity captive, and ascended up into glory.

Therefore, O child of sorrow, with uncomplaining patience, meekness and hope, submit to the will of your Father in heaven, until that which is in part shall be done away; for although you now suffer with Christ, yet your sufferings shall have an end, as his did, and then you also shall be a partaker with him in his glory. By and by the sons of God shall be manifested, and then your time of suffering and of waiting will be over, and you shall bear the image of the heavenly Man, and be satisfied with the likeness of the Son of God. Then, O when shall the manifestation of the sons of God be! It shall be in the resurrection, the glorious resurrection! when "the dead shall be raised incorruptible, and **WE shall be changed.**" For so it was with our Forerunner into glory, the first born from the dead among many brethren, who was "declared (or manifested) to be the Son of God with power, according to the Spirit of holiness, **by the resurrection from the dead.**" (Rom. I 4.) And so likewise shall it be with his many brethren, who "are the children of God, **being the children of the resurrection.**" (Luke XX. 36.) It is true that when Jesus was baptized he was then confessed to be the Son of God, by the witnessing Spirit, and the approving voice from heaven; but this was the attestation of his Sonship, rather than the manifestation of it; just as his baptism was the figure and pledge of his death and resurrection. And this will apply to all who experimentally die with him unto sin, and live with him unto God; for baptism is to them also both the figure and the pledge that, "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. VI. 5.)

The believing children of God are therefore "Buried with him in baptism, wherein also ye are risen with him

through the faith of the operation of God, who hath raised him from the dead." (Col. II. 12.) Yet this is through the medium of faith, and is now to us "The substance of things hoped for, and the evidence of things not seen." But when the manifestation of the sons of God shall come, we shall then no longer need the blessed pledges of gospel ordinances, and the sweet assuring voice of faith and hope; for all that which lies beyond, within the veil, to which these point, and of which they speak, will then be ours in blissful fruition. Therefore let us say with afflicted Job, "All the days of my appointed time will I wait till my change come." (Job XIV. 14.)

3. **The happy issue.** This manifestation of the sons of God will be unto glory and joy everlasting. Yea, themselves shall be glorious in holiness, and shine in all the heavenly resplendence of righteousness, life and immortality. For they shall awake in the power and beauty of a holy and endless life, and with the likeness of the immortal Son of God! And with this they shall be **satisfied.** Yes! for they will then have realized their earnest expectation, in being presented holy and without blame before him in love. As the sons of God manifested, they shall appear "altogether lovely." And then it will appear what we shall be, for "When he shall appear, we shall be like him; for we shall see him as he is." (John III. 2.) O what an infinite and eternal weight of glory will burst upon us when we shall see our **EMMANUEL as he is!** But O how joyous will be our surprise, and unbounded our rapture, when **we shall be like him!** We will say, "Lord, it is enough." And then will we with unspeakable delight and praise say, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! — **THE SONS OF GOD!!** O what superlative honor, excellence and glory bestowed upon the chief of sinners, and suffering, dying creatures! How transcendantly wonderful is this, "The creature itself delivered from the bondage of corruption into the glorious liberty of the children of God!" "Mortality swal-

lowed up of life!" "Death swallowed up in victory!" Grace triumphant! Sinners saved! Jesus crowned with glory! And God well pleased in the manifestation of his sons! This is HEAVEN.

"There, where my blessed Jesus reigns,
In heaven's unmeasured space,
I'll spend a long eternity,
In pleasure and in praise."

Then, beloved children of God, "re-
joice, inasmuch as ye are partakers of
Christ's sufferings; that when his glory
shall be revealed, ye may be glad also
with exceeding joy." (1 Peter IV. 13.)

In the fellowship of suffering, and the
hope of glory, your brother affectionately,

D. Bartley
Willow Hill, Ill.

(The above by Elder David Bartlett ap-
peared in the *Signs* August 15, 1871.)

IT IS INDEED A JOYFUL SOUND

*"Blessed is the people that know the
joyful sound: they shall walk, O Lord,
in the light of thy countenance."*

(*Psalm 89:15*)

The above language has been on my
mind for several days, and I think I can
look back to some bright spots in my
past life where I could joyfully accept
the above saying of David. He did not
say to hear the joyful sound; still he
does not mean that we shall not hear as
well as know it. We hear many sounds
throughout the whole earth, but they
are not joyful sounds. We hear many
bells all around us that are called gospel
bells, but they are not joyful sounds to
the people of God, but to the contrary
they are but sounding brass or a tinkling
cymbal. Paul said, "For if the trumpet
give an uncertain sound, who shall pre-
pare himself to the battle?" A good sol-
dier must know the sound of the trump-
et in time of war, for when he hears it
sound for action in battle he knows it
means for him to go forth to the fight.

When I lived on a farm some years
ago, I had a horse that would stop still

in the field when he heard my farm bell
ring at noon for dinner. Sometimes we
would be at the far side of the field
when the bell rang, and we often had
trouble to get him over to the near side
of the field so that we could unharness
him for dinner. Our neighbors all around
us would often ring their bells before
mine, but the old horse would never take
any notice of the sound of them, but
just as soon as my bell rang he would
stop and lift up his head and neigh. In-
stinct taught him to know the sound of
his master's bell, and he knew full well
what was laid up for him by his master.

Thus it is with the Lord's people, they
know the joyful sound, and they are
blessed who hear it, for it gives them
beauty for ashes and the oil of joy for
mourning. "Comfort ye, comfort ye my
people, saith your God. Speak ye com-
fortably to Jerusalem, and cry unto her,
that her warfare is accomplished, that
her iniquity is pardoned: for she hath
received of the Lord's hand double for
all her sins." (Isaiah 40: 1, 2) Salvation
by grace, and grace only, is the joyful
sound.

"Amazing grace (how sweet the sound),
That saved a wretch like me;
I once was lost, but now am found,
Was blind, but now I see."

O how I do long for such sweet sea-
sons as I had in my first love, in hear-
ing the joyful sound, but instead I grope
in darkness most of the time; and I often
wonder if those bright seasons were
mine to enjoy in knowing the joyful
sound as David sets forth in his beauti-
ful Psalm. "Blessed is the people that
know the joyful sound." I am often trou-
bled with sin and Satan, so much so that
I think I will stop trying to write on
spiritual things, for most every time I
sit down to write I find him at my side
ready to contradict everything I write,
but always willing to dictate for me if I
will just let him. Sometimes I fear that
I am a captive of the devil at his will;
I often feel like those dear souls who
were led away captives: "By the river of
Babylon, there we sat down (Yes, they
felt too weak to stand); yea, we wept,

when we remembered Zion." They had to hang their harps upon the willows; they had no use for them, but they that carried them away required of them mirth while in their distress of mind.

Satan will always appear to us at the weakest point and ask us to do things just to grieve us. But all those dear captives could say in reply was, "How shall we sing the Lord's song in a strange land?" O no, they could not sing, neither could they hear the singing of birds nor the voice of the turtle in that land, but they remembered Zion and it made them weep. Yes, they wept when they remembered Zion. Bright spots in their past lives, where they sat down under God's shadow with great delight, and his fruit was sweet to their taste.

O the joyful sound I can remember in the days of my youth. My memory carries me back to a very bright spot in my life more than twenty years ago, when I attended a May meeting at New Valley, Va. Dear Elder White was there, and to me his face did shine as the noon-day sun. Elder Eubanks preached in the forenoon, followed by Elder Wm. L. Beebe, and I will say right here, if I have ever known the joyful sound as set forth by David in this eighty-ninth Psalm, I believe I knew it that day, for I was made to rejoice with joy unspeakable and full of glory. Elder P. G. Lester came in the afternoon; it was my first time of meeting him, and when he went up into the stand to preach, I wondered in my mind if such a fine looking man as he could preach comfort to a poor, plain sinner like me. Before he got half through with his discourse I felt like clapping my hands, for joy filled my whole being, and I wept for joy.

Dear reader, did you ever weep for joy? If so, then you know what I mean. "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance."

"Blow ye the trumpet, blow
The gladly solemn sound;
Let all the nations know,
To earth's remotest bound,
The year of jubilee is come;
Return, ye ransomed sinners, home."

But I am making this letter too long. I fear I have only seen the passing shadow and missed the substance altogether; and if I should write on and try to tell something of walking "in the light of thy countenance" I might not be able to mount up with wings as eagles, run and not be weary, walk and not faint.

I thought the last letter I wrote and sent to the dear old *Signs* would be my last one, and I told one of my esteemed sisters so at Frying Pan at our meeting in February, and she turned to me and said, "I am sorry to hear you say that, for I know of an afflicted woman who said she had been comforted in reading your letters in the *Signs*." I then said to her, "O, I reckon I will have to take my vow back: if I have ever given anyone comfort in my poor way of expressing myself, I am willing to keep trying to write to the dear old *Signs*, should the editors see fit to publish my efforts."

Yours, with a desire for fellowship.

John F. Oliver

March 28, 1910
Herndon, Va.

(I have often heard the brethren, most of whom have passed on now, speak of Brother Oliver; and when I have found one of his articles in the *Signs*, I have read it with much interest. It was so with the above, and I felt the brethren would find their own feelings reflected in Brother Oliver's account of his experiences.

When you read the *Signs* and especially enjoy a brother or sister's writing, do you let him know about it? Why not write him a note? He would appreciate it and be encouraged as was Brother Oliver. — J. D. W.)

OBITUARIES

DANIEL LESTER DeBRULER

It is with a sad heart that I attempt to write the obituary of my beloved brother in Christ, an uncle who departed this life on March 31, 1969. We desire to bow in humble submission to the will of the God he was given to love and serve so faithfully as long as his health permitted, always filling his pew and

always willing and ready to help with singing at funerals at his home church, as well as others.

Daniel Lester DeBruler was born in Caswell County, North Carolina on August 19, 1896 and spent most of his life in and around Burlington, North Carolina, the youngest son of Joseph F. and Chestina Oakley DeBruler, he is survived by his wife, Wannie Councilman DeBruler of 1603 Melody Lane, Burlington, North Carolina; one son, Joseph Haston DeBruler, 1536 Albright Avenue, Burlington, North Carolina by a former marriage to Estelle Rimmer, who departed this life in 1921; two brothers, A. T. DeBruler, Route 3, Burlington, North Carolina; E. J. DeBruler of Burlington, North Carolina.

He joined McCray Primitive Baptist Church on August 15, 1954 and was baptized by his pastor, Elder W. C. King on Sunday night, August 15, 1954 at the Greensboro Primitive Baptist Church. His funeral was conducted April 2, 1969 at McCray Primitive Baptist Church by Elder W. C. King and Elder Ernest Oakley. His body was laid to rest in the church cemetery under a beautiful mound of flowers, to await that glorious resurrection.

May the Lord comfort his precious companion and those left to mourn.

Written in love and respect by his niece.

Thelma D. Stephens

IN MEMORIAM

In accord with God's decree, our beloved pastor, Elder W. E. Grimes, passed from this life February 11, 1969, at the age of 88. He was a member of the Primitive Baptist Church for 56 years, and a minister for 47 years.

In the passing of Elder Grimes, the church at Flat Swamp lost a pastor who had served her about 37 years. We mourn his passing, but feel truly thankful unto God for this gift that was bestowed upon us. He rendered unto the church a faithful and devout service, and was a firm believer in salvation by grace. His sermons were of a high orthodox order and were endorsed by lovers of the truth. We feel that truly a father in Israel has fallen. In the days of prosperity he was never exalted; in the days of adversity he never faltered nor flinched, but stood firm on "that rock that the gates of Hell shall not prevail against." (Matthew 16:18)

As a pastor, minister, or friend, his gentle manner and humble character endeared him to all who knew him.

The Church at Flat Swamp desires to be submissive to the will of God in removing our brother and pastor from our midst — removing one "that has fought a good fight, has finished his course, has kept the faith, and has

gone to receive a crown of righteousness which the Lord, the righteous Judge, shall give at that day."

While we bow and submit to God's will, we pray Him to keep us in the doctrine he preached, and even to keep us in the paths of his admonitions.

Brother Jim and Sister Ella Roebuck
and a friend, Mary Jenkins

THOMAS RICHARD BREEDLOVE

Whereas, the Lord has seen fit to take home our beloved brother, Thomas Richard Breedlove, June 8, 1969. It is with much fear and trembling that I am now called to write a memorial. This, to record something of his life and his death.

It is not easy to put into words the tremendous feeling we have in our loss, but would beg to be submissive to His will. For what greater blessing can come to one of his servants, than as in Psalms 116:15, "Precious in the sight of the Lord, is the death of his saints." One who had such a hope was our brother in life.

He was one who filled his place well among the churches where he was known, as well as among the people of the world around him publicly. This I would say; he filled every qualification of a deacon, I Timothy 3rd Chapter. He did not shirk his duty, but often went far beyond, caring for the sick and afflicted; the widows and orphans, giving of himself untiringly till the end. He held fast to the Faith, in boldness and gravity in the duties of the office. Also he was called upon by neighbors to mediate for them in troubles and was not one for quick decisions. He held the position of clerk of our church at Harris Springs, Newton County, Ga. for fourteen years. He joined the church, with his dear wife, November 10, 1934. He was clerk of the Yellow River Primitive Baptist Association for 32½ years.

Brother Breedlove lost his left arm as a young man, yet he never asked for help in the service of dressing himself. He was in the first class in 1909 that graduated from Monroe A. & M. School and then attended the University of Georgia, finishing the course in agriculture. He was a dairy farmer for many years and for fifteen years directed the Agricultural Stabilization and Conservation Service, except for one year when he was in Washington, D. C., as Director of the Southern Region of the Production and Market Administration. In his county he was the first President of the Walton Electric Membership Corporation.

Brother Breedlove was the son of the late Mr. and Mrs. William Luther Breedlove. On

December 26, 1915, he married the former Miss Mattie Estes of Rutledge, Ga.

Elder J. M. Mewborn of Willow Springs, N. C. with Mr. Clifford Jett of Monroe, Ga., and Elder T. L. Huff of Lawrenceville, Ga., conducted the final service at the First Baptist Church in Monroe, Ga. Elder Mewborn's texts were from Proverbs 22:1, "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold," and Romans 14:17, 18, "For the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God and approved of men." Brother Breedlove's request was that there be no eulogizing. But these texts spoke of his life more fittingly than the mere words of man could have done.

The survivors are, with the exceptions of the death of two sons, T. R. Breedlove, Jr. and William Luther Breedlove, his daughters, Mrs. Alton W. Kitchens of Greenwich, Conn.; Mrs. Floyd W. Adams, Jr., of Columbus, Ga.; Mrs. Leroy C. Lee of Doraville, Ga.; and Mrs. Henry S. Verner of Rutledge, Ga.; and sons Mr. James I. Breedlove of Atlanta, Ga.; and Mr. Preston Breedlove of Monroe, Ga.; and daughters-in-law, Mrs. Sarah Eddie Malcolm of Monroe, Ga., and Mrs. Jackie Bradley of New Orleans, La. With twenty-one grandchildren and two great grandchildren, he is also survived by sisters, Mrs. O. A. Chandler, Mrs. Luther Allison, Mrs. Martha Mercier, Mrs. Curtis Chandler, and Mrs. John McGee, with one brother Mr. Howell Breedlove.

The pallbearers were his grandsons, Dr. Russell Kitchens, Misterns Hal Breedlove, Mike Breedlove, T. R. Breedlove, III, Alan Verner, Thomas Verner, and Bruce Breedlove. Honorary escorts were the deacons of the Yellow River Primitive Baptist Association and members of the Agricultural Stabilization and Conservation Service.

Interment was at the Resthaven Cemetery in Monroe, Ga. The E. L. Almond Company of Monroe in charge.

Elder Burch C. Wray, Mod. Pro Tem.
Carolyn Peters Alston, Clerk

VIRGINIA L. HAMPTON

Sister Virginia L. Hampton, age 52 years, passed away June 29, 1969. She is survived by her husband Edward L. Hampton; two sons by a former marriage, Fred Smith of Anderson, Indiana, and James Smith of Miami, Florida; one daughter, Mrs. Patricia Bazzie of Ridgeway, Va.; three sisters, Mrs. Daisy Stephens and Mrs. Helen Stickler of Yawkey, W. Va. and Mrs. Ruby McClanahan of Poca, W. Va.; three brothers, Rader and

Clay Wade of Yawkey, W. Va. and Paul Wade of Sumerco, W. Va., and three grandchildren.

Sister Hampton was the daughter of the late Elder W. I. Wade. She united with the Sarah Primitive Baptist Church, Boone County, W. Va. in June, 1950. She moved to Florida in 1960 where she resided until the time of her death.

There being no Primitive Baptists available in that section, the funeral service was conducted by a Missionary Baptist Preacher, Van Orsdel, in the Hialeah Miami Springs Chapel and was in the form of an eulogy. He talked for about fifteen minutes and read a song from the late Elder H. J. Bird's song book, "A few more trials here below" after which she was laid to rest in the Dade Memorial Park.

Done at the request of Sister Ruby McClanahan.

J. J. Bird
Clerk of Hopewell Church

TIME

Time is a fleeting thing,
At most we're here but days:
We stand one evening in the mist
And look backward on our ways.

We hold to memory's shadow
And look sadly up the hill;
The road we've traveled downward,
And down we're going still.

We cannot change one single thing:
The good, the bad, the dear;
We can only say, "God, help us,"
The time is drawing near.

We will reach the shadow soon
In the valley just below,
Where green grass grows in beauty
No rain, no sleet, no snow.

But now a void of empty space
As time goes flying on
No hand to hold in closeness
No victory ever won.

We look below at the valley
The city where the trail must end
We know we're lost and helpless
Unless help the Lord may send.

"The chiefest of sinners have I chose"
And Lord you must mean me
'Cause I'm the best at doing wrong
This world will ever see.

(Written by Virginia Hampton, June 7, 1969, shortly before her death. See obituary above.)

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

"The Sword of the Lord and of Gideon"

VOL. 137

DANVILLE, VA., NOVEMBER, 1969

NO. 11

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 11/69
IT EXPIRES WITH THIS ISSUE

WITHIN THE VEIL
(Heb. 6:19)

JESUS is now within the veil.
And crowned with glory there,
Having entered heaven itself,
With no more sins to bear.

He bore the sins of his people
On the accursed tree,
And entered heaven "by his blood,"
I hope he shed for me.

"Hope as an anchor of the soul,"
Is cast "within the veil,"
By the cable of faith therewith,
On Christ, the One we hail.

Now we read that Christ is our hope;
He is "that blessed hope,"
For whom the saints are now looking,
Enabled with trials to cope.

From time to time hope is enhanced
To rejoicing therein,
Which is a foretaste of heaven,
Where full joy doth begin.

In a dream, I held a long cord
That entered within th' veil,
And I looked for Christ to appear,
But in this I did fail.

However, I felt the Saviour
At the end of the cord,
And my thoughts of the Beloved
Much comfort do afford.

Some day he will come in the clouds,
When all the dead shall rise,
And the elect will see him with joy,
When he appears in th' skies.

C. W. Vass
Elizabeth City, N. C.

CHURCH LETTER, 1969

To the Sister churches of The Lexington-Roxbury Old School Baptists Association, the Middleburg Church sends greetings.

Dearly Beloved in the Lord:

As we travel among the brethren we often hear mention of a reason for your hope. In 1st. Peter chapter 3, verse 15, we read: "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

The brethren sometimes feel that their hope is small, and doubts arise. Though their hope is small, hope is hope, and if it is by the grace of God it will last and keep the elect through all their journey.

"Which hope we have as an anchor of the soul, both sure and steadfast, and which enterth into that within the veil." Hebrews 6th chapter, 19th verse.

The brethren cling to this hope, for it is by the grace of God that they have received it; and they find they love the brethren. Also they find they love the things they once hated. Other doctrines than the one that gives all the glory to God is bitter to their taste.

Hope we like to think of as the handful of meal and a little oil in a cruse, as recorded in 1st Kings 17th chapter, 12th verse. This hope is like the meal and the oil in this same chapter 14th verse: "For thus saith the Lord God of Israel, the barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." The 15th verse reads, "And she went and did according to the saying of Elijah, and she, and he, and her house, did eat many days."

The widow obeyed the word of God which Elijah the prophet spake, and had faith that God would sustain her and her household. This faith given by God was accounted unto the elect family as righteousness before God sent his son as a sacrifice for the chosen people of God.

At the appointed time Jesus the Son of God, came and provided salvation to the elect thru his death, burial and resurrection. This gave the elect the hope of eternal life. In Luke 2nd chapter we read of Simeon a devout man and the Holy Ghost was upon him. The 30th verse reads, "For mine eyes have seen thy salvation, which thou hast prepared before all people."

When the elect are given faith and hope they are concerned for the welfare of the brethren; and by this charity enters in. Charity is God's love in action. We have Faith, Hope and Charity, making the three fold chord. The scripture tells us that the three-fold chord is not quickly broken. It is stated that God first loved us. Before we were formed God knew us. In Jeremiah 1st chapter 5th verse, God spake, "Before I formed thee in the belly I knew thee."

The elect have hope because God is omnipotent. God, having all power, foreknew them before the world was formed. Also in Romans 8th chapter 29th verse we read, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren." God knew all his chosen, elect family before the beginning of time and will see that all of them are brought in.

God is omnipresent. He is everywhere and protects his people. God's arm is not short and he watches over his people with loving care.

God is omniscient. Having all knowledge God knows the past, present and future. Therefore God could say in Ecclesiastes 1st chapter 9th verse, "The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun."

So therefore we do not have to go out, as the worldly religion teaches, and

win souls to Christ. It was already taken care of in the beginning. The price has been paid. The way of salvation provided and the reservation already made in heaven for the elect. The Comforter provided for the journey. God has provided the Comforter to sustain the elect when the trials and rough places come. The brethren rest in this hope that the Lord knoweth them that are His.

This church holds meetings on the months of the year having a fifth Sunday, when the Lord so wills. Our pastor is Elder Amasa J. Slauson of Kingston, New York.

Done on behalf of the Middleburg Old School Baptist Church.

Sister Beatrice E. Hocking, Clerk
Written by
Deacon Woodrow W. Bellinger

"GOD IS THY REFUGE"

"The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee: and shall say, Destroy them." (Deuteronomy 33:27)

Moses was inspired by God to speak these words many years ago to the Children of Israel. Soon afterwards he died. Of course these words are applicable to the Spiritual Israelites in this day and time.

There are different angles of thought in this text, and there is both milk and meat therein — that is, if the Lord will bless us with the sweet meditations concerning that text. It would do well for the reader to read the 28th and the 29th verses also.

Briefly, let us first consider the prophesy. The Children of Israel did not get the land of Canaan by their own might or power. If so, they would have said that their own hand got the land.

God was with them in the wilderness during the 40 years they traveled therein and their clothes did not wax old, nor did their shoes wax old. The way got rough and mighty dark for them. Often, they murmured against Moses.

For example, let us quote Exodus 16:2-2, "And the whole congregation of the Children of Israel murmured against Moses and Aaron in the wilderness: And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger." The wilderness was not sown, meaning they did not cultivate any crops there. (see Jer. 2:2) So, they depended upon God for their natural food and water. God was with them in a cloud. When the cloud moved, they moved, and when the cloud stopped, they stopped. (Exodus 13:21-22, Numbers 9:15-23)

The river Jordan parted and they walked on dry land. They did not defeat Jericho by their own might. They were commanded to march around the city once each day for six days. On the seventh day they compassed the city seven times. After the priests made a long blast with the trumpet, the people shouted and then the wall of the city fell down. This was to show them that God delivered the enemy into the hands of the children of Israel. (See Joshua 6th ch.)

Later on we note that God inspired prophets to write concerning the desolations, and destruction that would be brought upon Israel. They would be driven from their own land and would be trodden down of the Gentiles. They would be scattered among all nations. Yet, God hath not cast away his people whom he foreknew. As a nation he has not cast away Israel.

In a natural sense, one may wonder how it is that the Children of Israel have been preserved throughout all these years. Carnally speaking, it looks like they would have mixed with the other nations to the extent that the full blooded Jew would not be in existence. But, they are a separate people, and even the world knows there is a difference between a Jew and a Gentile.

We trust that you are seeing the sweetness of this type, meaning that the natural Children of Israel are a type of the Spiritual Children of Israel. "He is not a Jew which is one outwardly, but he is a Jew which is one inwardly." (Rom. 2:28-29)

Prophecy not only speaks of the destruction brought upon Israel, but it also speaks of the restoration. (The 36th chapter of Ezekiel is a good one.)

During June of 1967, we trust that we saw the hand of the Lord as He was with the small nation of Israel during that crises. The Arab nations boasted that they would push Israel out to the sea. God was with the Israel army as the enemy armies were destroyed. Notice the last phrase of the text: "And he shall thrust out the enemy from before thee; and shall say, Destroy them." Here is something else to think about: "And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem." (Zechariah 12:9) Let us not look upon this in a natural sense and say that Israel won that quick war because they struck the first blow, and give the leaders the credit for being such cunning fighters. Let us rejoice that God enabled Israel to prevail over her enemies.

Following this reasoning, we can see that God has been the refuge of Israel through all these years, and he has delivered them from the enemy time and time again, and I believe that we shall see more of this in the future. Let us quote part of Deut. 33:29: "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency!" If Israel was a great big mighty nation, she would say that her might and power delivered her from her enemies. But here is a people saved by the Lord, and there is not any other nation like unto Israel. They are a separate people from all other nations. "I will make a difference between thee and the Egyptians."

We cannot say that the text does not apply to God's people among the Gen-

tiles. Also, that text is not obsolete. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." (Romans 15:4)

As the Lord enables us, let us consider the Spiritual meaning of this text. (The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them.)

We may wonder: Does this text have any meaning to me? If we had never felt the need of a refuge, we do not know anything about the sweetness of this text.

What type of refuge do we need? Do we feel that we are able to help the refuge, and make it stronger by our own strength? If we believe that way, then we cannot rejoice in the mercies of this God, nor can we praise him for such a wonderful deliverance, because we would not know anything about it. We would be praising ourselves for our own deeds.

This text is something that causes a poor, unworthy, broken hearted sinner to rejoice. When one sees that he is undone and helpless, and feels the need of salvation, he is a fit subject to receive the richness of this text.

The subject of the "eternal God" is beyond our understanding. Before there was time, God existed, and our frail minds cannot comprehend the fact that God has always been. We may wonder, what was before God? Who made God? Where did God come from? How long was God in existence before he created the world? These questions only show the weakness of the human mind.

All of the reasoning of the wise men of this world cannot understand the ways of God. "There is no searching of His understanding." (Isaiah 40:28) There is a great difference between the wisdom of man and the wisdom of God. We can only think as humans think, birds think as birds, animals think as animals, and we cannot think as God

thinks. "For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." (Isaiah 55:9)

God reveals some things to His people, and it pleases him to withhold some things to himself. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law." (Deut. 29:29) Therefore we only see in part. We may see part of a mystery, and attempt to figure the rest out by our own understanding. The world by wisdom knew not God. There is no searching of His understanding. No wonder Paul said, "Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and his ways past finding out!" (Rom. 11:33)

This refuge is eternal and is from everlasting to everlasting. The Psalmist rejoiced in this and said: "Lord thou hast been our dwelling place in all generations, before the mountains were brought forth, or ever thou hast formed the earth and the world, even from everlasting to everlasting thou art God." (Psalm 90:1-2) Time had a beginning and it shall have an end, but this God shall endure for ever.

This refuge is all wise and all powerful. He is the almighty God. This God declared the end from the beginning. (see Isaiah 46:9-10) This means that God purposed all things even before He spoke time into existence. He is not surprised by any actions that take place today, or that shall take place in the future, because God has purposed it from the beginning. "Known unto God are all his works from the beginning of the world." (Acts 15:18) "That which hath been is now, and that which is to be hath already been; and God requireth that which is past." (Ecc. 3:15) God does not have to explain to man why he purposed things and what was the motive, etc. God was not obligated to save any, yet it pleased him to save a few. Notice the patience that

was given to Job, as he said, "Shall we receive good at the hand of God, and shall we not receive evil." (Job 2:10)

God has created all things for his pleasure, and all power belongs unto him. The decrees of God shall stand. "My counsel shall stand, and I will do all my pleasure. I have spoken it, I will also bring it to pass. I have purposed it, I will also do it." (Isaiah 46:10-11)

This refuge is not as some cruel ruler or government, but this God is a God of love, and He is a Holy God. He loves righteousness and hates wickedness. (see Psalms 45:7) "I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." (Jer. 31:3)

"And we know that all things work together for good to them that love God, to those who are the called according to His purpose." (Rom. 8:28) This text did not say *some things*, but it mentioned all things. All the evil that was brought upon Job worked together for his good. "When he hath tried me, I shall come forth as gold." (Job 23:10) "My brethren, count it all joy when you fall into divers temptations. Knowing this, that the trying of your faith worketh patience." (James 1:2-3) Peter's denial of Jesus worked together for his good and for his brethren. He was taught the fact that he was not his own keeper, and he was taught to depend upon God to keep him. As Jeremiah said, "It is not in man that walketh to direct his steps." (Jer. 10:23)

"And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." (Luke 22:31-32) Peter was converted from the error of thinking that he could keep himself by his own strength. He was taught that he needed the Lord to give him strength, and that without him we can do nothing. If Peter had not gone through the painful experience of denying Jesus, he would not know anything

about the consolation that we are kept by the power of God. Notice the sweetness of the words of Peter in this Scripture: "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." (I Peter 1:5)

All the sorrow that was brought upon Jacob worked together for his good. He thought that his son Joseph was dead throughout all those years. We will not go into detail, but let us think upon this point. Joseph told his brethren: "You thought evil against me, but God meant it unto good." (Genesis 50:20) We believe the theme of this is to show that God can bring a clean thing out of an unclean. The death of Jesus is a good example. It was by wicked hands that killed him, yet the ultimate motive was for the salvation of His people. By this, we may say that the cruel death of Jesus worked together for the good of his people.

"The eternal God is thy refuge." Is this text addressed to us? Dear one, do you feel the need of a refuge that will stand the storm? Do you need a refuge that will stand against the fiery darts of Satan and against the trials, tribulations, and afflictions that come your way?

When clouds of darkness come your way, and your soul is shut up in prison, remember that God is your refuge, and that he is tenderly watching over you. "If I make my bed in hell, behold thou art there." (Psalm 139:8) God has a purpose for you to walk in this path of darkness. Doubts and fears may come your way, yet the purpose of this is for your soul to be exercised, and to bring you down and to pray unto almighty God. "It was good for me that I have been afflicted; that I might learn thy statutes." (Psalm 119:71)

"The eternal God is thy refuge, and underneath are the everlasting arms." It is very sweet and comforting to think of the expression "underneath." God reaches down! If his arms could not reach down, it would not reach my case. If it was up to me to come to him, my

case would be hopeless.

Here is a refuge that comes to you and reaches down and delivers you from the bondage of corruption. "Bring my soul out of prison, that I may praise thy name." (Psalm 142:7)

God reaches down and delivers his people from trials, distresses, prisons of darkness, and lastly, death. "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God; many shall see it, and fear, and shall trust in the Lord." (Psalms 40:1-3)

"And he shall thrust out the enemy from before thee: and shall say, Destroy them." This was accomplished by God in the face of Jesus Christ. "For in him dwelleth all the fulness of the Godhead bodily." (Col. 2:9) Jesus is the eternal son of God. "The word was made flesh." (John 1:14)

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that *through death he might destroy him that had the power of death, that is, the devil.*" (Hebrews 2:14) The devil is the enemy. "The last enemy that shall be destroyed is death." Jesus died in room and stead of his people that they might go free. He has satisfied the just demands of the law, and therefore the justice of God has been satisfied by the death and resurrection of Jesus. Jesus died under the law and rose up under it. Since he has satisfied all the demands of the law, there is not any charge that can be brought against the elect. The debt has been discharged. "Who shall lay anything to the charge of God's elect? It is God that justifieth." (Rom. 8:33)

You are sealed with the Holy Ghost. This is the earnest or pledge of our inheritance until the "redemption of the purchased possession." (see Eph. 1:13-14) We read in one place that Jesus has put all things under his feet,

but we do not see all things that are put under his feet.

This salvation is made manifest to his people in due time. Part of it is experienced here and fulness of it shall be experienced in the sweet by and by. Before one can know anything about the sweetness of Jesus Christ, he first must know something about the fellowship of the sufferings of Jesus Christ. "If we suffer, we shall also reign with him." (2 Tim. 2:12) "We are crucified with him." "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6:5)

Dear one, do you know anything about the sorrow of darkness, and about the sorrow of being separated from your God? Do your sins cause you to mourn? Have you felt the conviction that you are a ruined, wretched, polluted sinner? Have you come to the place when you have found that there is nothing that you can do to merit your case, and as you are brought before the court of justice, your only plea is for the mercy of God? If you have traveled this path, we trust you know something about walking in darkness and in the land of death. This is the path which the redeemed of the Lord walk. This is the path that leads from death to life, or the path that leads from the bondage of darkness to the glorious light of God. "There is a path which no fowl knoweth, and which the vulture's eye hath not seen." (Job 28:7) This is the way that leads to life. This is the path that Jesus walked, and all his people must walk in that path. Jesus said, "I am the way, the truth and the life." (John 14:6)

Not only is it necessary for one to experience the sorrow of this death, but in due time it is necessary that he experiences a sweet deliverance. "Weeping may endure for a night, but joy cometh in the morning." (Psalm 30:5) When one is in the valley, he is mourning over his sad case, and he is pleading unto God for deliverance. After one experiences a sweet deliverance, he can-

not help but sing praises unto God for such a wonderful salvation.

We think of this deliverance as the power of his resurrection. "That I may know him and the power of his resurrection." (Phil. 3:10) "Who hath delivered us from the power of darkness and translated us unto the kingdom of his dear son." (Col. 1:13) The "power of his resurrection" is something to be experienced before one can believe it from the heart. It is one thing to talk or read about the power of God, and another to feel it within your heart.

Do you believe in the resurrection? Do you believe that God is able to raise these vile bodies and fashion them like unto the glorious body of Jesus Christ?

The grave shall not hold the body. Just as the grave did not hold the body of Jesus, and there was nothing that could hinder Jesus from rising from the grave, then the grave shall not hold forever the bodies of the saints. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Daniel 12:2) "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness." (Psalms 17:5) David knew that he could not see the face of God in righteousness as he dwelled upon this earth, but he was blessed with sweet assurance. He knew that he would awake with the likeness of God. He knew that he had to sleep the sleep of death first, and then he would awake with the likeness of God.

This is a great mystery now, but it shall be revealed when time shall be no more. The former things of this life shall be passed away. "There is neither Jew nor Greek, there is neither bond nor free, male nor female, for you are all one in Christ Jesus." (Gal. 3:28)

We shall not attempt to question God as to how he raises the bodies of the Saints, or try to reason out as to how the risen bodies of the Saints shall look, "Beloved, now are we the Sons of God, and *it doth not yet appear what we shall be*: but we know that, when

he shall appear, *We shall be like him*; for we shall see him as he is." (1 John 3:2) John did not know, but he rejoiced in the fact that we would be like unto Jesus, meaning this vile body shall be fashioned like unto the glorious body of Jesus.

"Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (1 Cor. 15:51-52) Notice that Paul declared that all (both dead and living) shall be changed. *Now, we do not see any hint that any of the dead would be changed before the last trump.* This change shall take place when the trumpet shall sound. The dead shall be raised incorruptible. This means the dead bodies of the saints. "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." (1 Thess. 4:16-17) The "dead in Christ" has reference to the bodies of the Saints that lie in the grave. These bodies shall rise. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:28-29) We read in one place that there shall be a resurrection of the dead, both of the just and the unjust.

"The last enemy that shall be destroyed is death." (1 Cor. 15:26) Dear one, think of the text: "The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee: and shall say, destroy them." This is something that keeps you pressing on, is it not? From time to time, you are

blessed to look beyond this vale of tears and sorrow, and to view the city of God. It is though you are traveling through a wilderness here, and we think of this as the wilderness of sin. Even though there are many troubles, sorrows, temptations, afflictions, etc., it is wonderful to know that this God is keeping you by his mighty power. "Though our outward man perish, yet the inward man is renewed day by day." (2 Cor. 4:16) No wonder the Apostle said, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. 8:18) This glory is something that is eternal. We receive a taste of it here, but we shall receive the fulness in yonder's world. We see in part here, and are looking through a glass darkly here, but we shall see him face to face. "And as we have born the image of the earthy, we shall also bear the image of the heavenly." (1 Cor. 15:49)

The enemy shall be thrust out in the resurrection. This will be the final victory. This is something that will cause the saints to shout and sing praises unto this eternal refuge for ever and ever. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, *which giveth us the victory through our Lord Jesus Christ.*" (1 Cor. 15:54-57)

This is a glorious victory. May the Lord give us strength to press on for the mark of the prize of the high calling. May the Lord enable us to boldly and humbly declare all the counsel of God. May we be given to earnestly contend for the faith that was once delivered to the saints. We trust that God

will bless this for the edification of the reader.

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DUTIES OF DEACONS

To the readers of the *Signs of the Times*:

I have a mind to write about the duties of Deacons, and the office they hold.

"And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations."

Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God and serve tables."

Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business."

But we will give ourselves continually to prayer, and to the ministry of the word."

And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, Proch-o-rus, and Ni-ca-nor, and Ti-mon, and Par-me-nas, and Nico-las a proselyte of An-ti-och:

Whom they set before the apostles: and when they had prayed, they laid their hands on them." (Acts 6:1-6)

Concerning the duties of a deacon, I will quote from Hassell's Church History, page 306:

"Their duties were to attend especially to temporal interests of the church, and of the poor. (Acts 6:2) Deacons are not, like Bishops, required to be 'apt to teach'; but as they were to be 'full of the Holy Ghost and wisdom,' and to serve the Lord's table, and the sacred feast was not to be eaten with the disorderly, and the 'wise' brethren

were to 'judge' between brethren at variance, and the Deacon like the Bishop, 'must rule his own house well,' it would seem that Deacons ought to exercise a special regard for the order and peace and spiritual health of the church. In this manner they can be valuable 'helps' to the pastors.

Philip was not only a Deacon, but an evangelist, a traveling preacher of the gospel, like Timothy." etc.

I understand the above is what the Primitive Baptists practiced eighty years ago, and even dating on back to the days of the Apostles; and we have no right to add, or take away from the scriptures.

In the Bible we do not find that Deacons ever baptized any one into the fellowship of the church, or ever served in the communion in breaking the bread, or ever took a part in laying on of hands in a presbytery. This work belongs only to those that have been ordained by a presbytery to that of a gospel minister.

According to the Hassell's Church History, the above is what the church stood for more than a hundred years ago.

Hassell's C. H., page 832, Query 27: What number of ministers are sufficient to compose a Presbytery? Answer: Two or more.

Let us notice no Deacons were mentioned, and we ministers have no right to practice or preach anything contrary to the things that are laid down in the scriptures.

Again I quote from Hassell's C. H.: "How far can a church that has no pastor or ordained minister, though they have some other ordained officers, proceed in discipline to receive or turn out members, and be orderly in their proceedings? Answer: We think that such an organized church has full power to receive persons to baptism, and call upon an authorized minister to baptize them; and that such a church has full power to excommunicate disorderly members."

What I am trying to do is to prove

that there are three things that a Deacon has no authority to take part in: they cannot ordain, they cannot baptize, and they are not allowed to serve in the communion as a minister; and the ministers have no right to ask the Deacons to do something that was not practiced in the apostolic days.

My reason for writing on this subject, is there are some that seem to think that the office of a Deacon is no different from that of a minister of the gospel.

James R. Hollandsworth

CONDITIONALISM

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Boones Mill, Va. 24065

There are so many people who, when troubled about being right with God, take certain steps and do various deeds and works in hope of "getting right with God."

Those who feel to have succeeded in their endeavors have great confidence in themselves and in their works. Such suppose they are able to do things which please God, and avoid doing the things which displease him. Upon their doings they rest their trust, and call it "time salvation". Then they purpose to make up the full weight by tossing the name of Jesus upon the scales, and calling His work salvation number two: "eternal salvation". Only a human could be so vile, so unholy, thankless and vain.

Such people therefore practice a religion based upon creature works of righteousness, and their vain trust in human endeavor is manifested with their great boldness and conceit; and such are void of faith to understand that the entire Bible stamps all our righteousness as filthy rags. (Isaiah 64:6)

Genuine saints when troubled about being right with God, have a zeal of God, and they too go about to establish their own righteousness for a season. However, these all fail utterly, and when the eyes of their understanding are opened, they see their best deeds as

filthy rags and do not desire to keep such things, and count them but dung. So then the next thing they are to do with everything of that nature, is to separate themselves from it, and declare against it. Those who cherish and treasure and worship their own works, and call it "time salvation", are repulsive to every heaven born soul.

Every new born soul tries hard to keep the law for a season, only to learn their total depravity and ignorance.

Was it so with you? None of the people of God can draw comfort from their doing. To every saint Jesus is the Fountain of every blessing. The end of the law to every saint is Jesus. Their God given faith looks to Him, and he prints this in the heart of all He teaches: "Harken unto me, you stout-hearted, **that are far from righteousness**; it shall not be far off, and my salvation shall not tarry. And I will place salvation in Zion for Israel my glory." (Isaiah 46:12,13)

In these wholesome words are comfort for every saint, and trouble for all who embrace "conditional time salvation". If I am anything, I am an "absoluter". In the English language, the prime meaning of the word "absolute" is "complete". Nothing can be "pure" except it be complete, and nothing can be complete unless "it is finished." Hence any doctrine not absolute is neither pure nor complete. A view of things by faith "which must shortly be done" will make an absoluter instantly. Only God can make anything. If he were a circle it would have no circumference. He created all things, including time. Time is like a screen upon which He saw the show before it began.

Since time began no saint ever spent a day or a moment on earth but what all things were working together for his good. (See Romans 8:28) Nothing ever can come to pass differently from the way God saw it, Purposed it, Decreed it, Declared it.

Every whit of salvation is by grace, and all grace is promised grace. There are no blessings but promised blessings. A promise cannot be offered. A promise cannot be conditional. The things that

God has promised to the "heirs of promise" are binding upon the Promiser.

Those who are strangers to the promises worship their own works: from such the saints are separate.

In bonds,
J. L. Boccock

ENJOYED THE ASSOCIATION

Rt. 3, Box 427,
Martinsville, Va. 24112

Dear Elder and Sister Wood:

Thanks be unto God for the three lovely days of the Pigg River Association at Little Creek Church. So much could be said in connection with the Spirit of God being present, and of it being so peaceful and in fellowship.

I often think of the wonderful visit we had at Brother and Sister Rice Akers' from the Pigg River Association at Rocky Mount, and how that Sister Wood talked so wonderfully about the works of God — the subject I remember so well. "God moves in a mysterious way his wonders to perform."

These mysterious ways are performed in and with a dear child of His — the wonderful things that are in store for his chosen and elected ones. They were purposed and foreordained of Him in the beginning before they were formed of the dust of the ground. All these things are of God, and to his praise. He and he alone doeth all things after the counsel of his own will. He is great and eternal, all powerful, all wise, sovereign, merciful, just, righteous, holy, divine, light and life. He is the ever to be adored omnipotent Lord God Almighty. In the beginning He stretched forth the heavens, and chose a particular people to be conformed to the Word. "In the beginning was the word, and the word was with God, and the word was God."

He declared the end from the begin-

ing, and from ancient times the things that were not yet done, and said, "My counsel shall stand, and I will do all my pleasure." (Isaiah 46:10) These chosen and elected ones have ever been in the bosom of God the Father, and their names were written in the Book. It is one Book with no extra space for any to be added — and none shall be erased.

These were before ordained according to His will and purpose before the earth was spoken into existance, before the first man formed from the dust of the ground and the breath of life given, for God breathed into his nostrils the breath of life; and man became a living soul. Yes, before we came from the loins of Adam He had already chosen and elected his people for that Heavenly Place. God the Father sent his Son into the world in a body in likeness of sinful flesh, born of a woman, and called the only begotten of the Father, to save his people from their sins. He came saying that he came not to do his own will but the will of the Father which sent him. In John 6:44 he said, "No man can come to me except the Father which sent me draw him: and I will raise him up at the last day."

Jeremiah 31:3 reads, "Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." This does not mean that a man must volunteer by his own works to accept before it is too late, as the world teaches. The Apostle said that he was not taught it of man, neither received it of man, but by the revelation of Jesus Christ. We read in the 2nd chapter of Ephesians that He quickens the dead in trespasses and sins, who once walked according to the course of the world, who were by nature the children of wrath, but that God, who is rich in mercy, for his great love where-

with he loved us, even when we were dead in sins, quickened us together with Christ. This is all of God only, and we learn that it is by grace that we are saved through faith; and that not of ourselves: it is the gift of God.

So it is salvation you had all the time: you did not make the choice. In Philippians 2:13 we read, "For it is God which worketh in you both to will and to do of his good pleasure."

Remember a poor sinner, if saved it is by grace and grace alone: a burdened brother in hope of eternal life.

Raymond Brammer

STAUNTON RIVER UNION

The Staunton River Union Meeting will convene with the Bradley Road Church, Danville, Va. the fifth Sunday in November and Saturday before. All lovers of the truth are invited to meet with us.

R. T. Holley, Clerk

BLACK CREEK UNION

The next session of the Black Creek Union Meeting will be held with the church at Aycocks, the Lord willing, Wayne County, N. C., the fifth Saturday and Sunday in November, 1969.

The church is located on Rural Paved Road 1504, north of Fremont, N. C. We invite all those who have a mind to meet with us.

Eli T. Smith, Clerk

SKEWARKEY UNION

The next session of the Skewarkey Union was appointed to be held with the Skewarkey Church, Martin County, N. C. Elder E. C. Harrison was chosen to preach the Introductory Sermon, with Elder I. S. Conner, alternate.

The meeting house is located on Highway 17 south in Williamston, N. C. We extend a cordial invitation to all to come and visit with us.

Elmer B. Peels, Clerk

Danville, Virginia November, 1969

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OUR APPRECIATION

We acknowledge with appreciation a donation of \$50.00 by Mr. and Mrs. John Lingle, of Dearborn, Michigan. This was given in memory of our departed Sister Stella Parsons, mother of Mrs. Lingle, by friends of Mr. and Mrs. Lingle. Such donations enable us to send the *Signs* to a number of people who are unable to pay.

The *Signs of the Times* was much loved by our departed sister, and it gives us much pleasure to acknowledge this gift in her memory.

The Editors

EDITORIAL

“And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; I know thy works, and where thou dwellest, even where Satan’s seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.” (Rev. 2:12, 17)

Many dark sayings are found in these things. They are too mysterious for us to enter into controversy about them. I am prone to that malicious trait, even having arraigned the Almighty because He crosses my path and besets me behind and before. Even though that is in my sure of, to wit, calling the dear brethren

make up, I detest that spirit. This I am by bad names; assailing true and tried soldiers because that they differ with us on scriptural matters, is not preaching the gospel. It is the most childish way of gaining publicity, therefore, as I write and preach, that kind of scurrilous attacks will go unnoticed, and every earnest inquiry for a better understanding of what I present in my writing or preaching will receive the kindest of interview.

At all times we must remember that God sits as a refiner of his people. These churches were all given to know this vital truth, and whether we know it, or acknowledge what we do know, it is still sure that the One who is talking to these churches, is the only one in charge of the government of these churches (Isa. 9:6,7); that we are as much under the things said to them as they were; that what was applicable to them, is applicable to us. His eyes as a flame of fire, his feet burning as a furnace, the sword going out of his mouth, these characteristics of Him are as plain to us today as they were to those bodies two thousand years ago. This was shown to John in the beginning, and is refreshingly brought to the attention of each member of Pergamos, or, for that matter, each and every church of our day and age.

Two things are absolutely necessary for gospel rest, whether for individuals or churches. These two things are, First, a complete cessation of our work. There is not any joy and peace and rest promised unless this cessation is as complete as God's in His creative work. Often this is quoted as being far more important than that which follows, which brings us to the, Second, Which is that it is as necessary to labor to enter into this rest as it was to quit our former labor. The kind or quality of labor changes but the devotion and completeness of each remains the same. The introduction of the next verse shows the source of both the quitting of one labor and the prosecution of the other; to wit, "For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing

asunder of soul and spirit," etc. (Heb. 4: 10, 11) There is peace and liberty and joy and rest in obedience which has been rendered because of the effectual workings of God's Spirit in his people and churches.

God is the Saviour of His people, and besides Him there is not a Saviour. The Son was given; the child was born. This gift was from all eternity. As much was known about the church at Pergamos and us in eternity as time has displayed. This church at Pergamos (and us) was blessed in Christ with every needed blessing. God did not learn the things that were found in Pergamos by them doing those things, whether the works were commended or condemned.

The language does not say to me that Satan was in this church but that he was among them. God knew (knows) as much about the whereabouts of Satan as He did about the church; his works are made manifest (not made known, but manifest) as well as are the fruits of love among the people of God. One is commended, the other is condemned; one is told, "Well done," the other is commanded, "Get behind me, Satan." Satan has always slipped in among the churches, but he has not been one of the children in the churches. These letters are not addressed to Satan. He is not told to get out, to change his way, to repent; only those in the church are commanded to do anything, even to taking charge and dealing with Satan and his cohorts.

It is not any wonder, dear reader, that Paul commends the people of God to His amazing grace. Luke before him had been inspired to write that God's works were known unto Him from the beginning, and the work of God had been made manifest in the life of Paul. He knew God (not just the testimonies about God), and this knowledge is imparted unto every one cut by the true pattern. This solemn truth is frequently forgotten, but our forgetfulness is not lost to Him with whom we have to do. He reminds us from time to time that He knows our works. He is not a tyrannical dictator; He is not a religious ogre

to give us spiritual nightmares; He is not one that condemns our wrongs but never commends our labor of love. What a boon it is, dearest brethren, that we have such a faithful High Priest as this on our side; One that knows and approves our faithful works (I Thes. 1:3; Heb. 6:10; Job 14:15); One that knows our weakness and proneness to sin; One that knows the whereabouts of Satan at all times, even when he sneaks in among us.

"I know thy works, and where thou dwellest." Where do they dwell? What is the dwelling place of poor sinners? where is the dwelling place of them? Ah, dear trembling saint, draw near and hear what the Spirit saith to thee. It was said by David that he would dwell in the house of the Lord forever. Upon what base did he look for this dwelling? In his works? Never, my God, not that, but upon the firm foundation that the Lord was his Shepherd. These poor sinners at Pergamos, but not any more so than those to whom I write, have dwelt in Him in all generations. I feel sure that I write the good news of gospel when I say to you that wherever a poor sinner dwells in Him that He dwells in them. Isn't that your experience? and isn't the dwelling bare and lonely when He is not present. This dwelling place is now, for I write of gospel blessings, not of heavenly (that is, not of that heavenly abode that awaits the people of God), and that in the house of God many mansions are there; that they were all prepared for our usage and dwelling by His having gone to the cross and the grave. (See John 14: 1,3)

If any thing or time or person or event is not under the complete authority and jurisdiction of this One that dwells in Zion, (See Psa. 132:13,14), then the gospel can not be preached to those that dwell here. If there is an anterior power to God, there is not, nor indeed can not be, any gospel unto those that dwell in Him and He in them. If there is an equal (to say nothing of a superior) power outside the realm of God's rule, there can not be any gospel preached. Unless Satan is a creature, we had as well fold

our tents, lay aside our escutcheon, lay our pens down to rust, turn our backs on the pulpit. Unless he is a creature God, there is a creature outside His domain, and if I attempted to preach the gospel to a tried saint it would not be the gospel, and would be received with disdain.

Praise ye the Lord. God knows the whereabouts of Satan, even though he gets in the bounds of heaven (church), and He has wrought in them that are in, and a part of, the church. He knows their holding to his name, and to every good thing; He knows that they have not denied the faith, even in the time of martyrdom of one of their faithful fellow travellers. The only thing told us about the martyrdom of this servant at Pergamos is that he was slain. Often I have been asked, "If persecution came on us again would we be able to stand? My answer has always been, "We are not able to stand, but if we were blessed with the faith that they had, we certainly would stand." No human faith, however founded on an arm of flesh, could stand when a beloved servant is being killed. Equally so, no one that has been given the faith of God's elect but what will stand under all trying circumstances.

Among commentators it has been a common thing to put the doctrine of Balaam and the doctrine of the Nicolaitanes as being about the same thing. Why? WHY? If this is true, the Spirit did not reveal it to John. To the law and to the testimony, and when we have been given grace to preach and believe in the law of Christ and His testimony, wouldn't it be a lovely thing to stop there? Hundreds of books have been written with the thought in mind of interpreting what John said. Do these men agree? About like the men of confused tongues would agree about building their tower to heaven. (Gen. II) Unless we have a keen spirit of discernment, we will find it hard to see and believe that Balaam was an imposter, and that he taught Balak to cast a stone of stumbling before the children of Israel. The lack of this discernment leads us to com-

promise, to ecumenicity, to the thought that we need to join in any movement towards working together for the common good. It behooves us to watch carefully for this Balaam-like spirit, seeing that many come professing an interest in the cause and yet are ever watching for an opportunity to betray the churches. (Read Numbers 22, 23 and 24; 31:16; II Pet. 2:15,16; Jude 11)

In connection with these solemn things I feel to call your attention to the exact words of John as inspired by the Holy Ghost. Both of these false doctrines were **among** them. The church was harboring and giving asylum to these that were holding to these things. Both the Saviour and His apostles were always tender to believers in their weakness but they did not tolerate shielding those that slipped in to spy out the liberty of the saints. Let me say further that if I find a situation like unto these in the churches that I attend that I will rebuke the harboring of such characters; that I will say unto them, Repent, or look for the visitation of the Lord in the heat of His vengeance. This visit of fighting will be **against** the false followers of the Lamb but it will be **for** the benefit of the true followers. The commands of Christ to His poor and afflicted people will be accompanied by enabling grace to perform.

Once again I feel to notice the continual din from critics of God's sovereign will over His creation. No one is sure about the doctrine of the Nicolaitanes. The inspired apostle did not tell us what it was, but you pick up any paper or periodical or listen to any opponent of predestination and they can readily tell you that the doctrine of the Nicolaitanes was a belief in absolute predestination. I think it useless to cast pearls before those that would destroy them and rend you, but I think it advisable to at all times encourage the Lord's people. Thus I say to you that in The New Schaff-Herzog Religious Encyclopedia they surmise and infer and deal in probabilities and conjectures as to what they believed. (See page 168, 9, Vol. 8) Dr. John Gill in his commentary on this has this to

say, "These heretics sprung up in the times of the apostles and their doctrines seem to be those of Rome." (See the same, Vol. 6, page 945) All other students of Bible literature suppose and infer and conjecture this and that and the other, but none of them say that these people believed in absolute predestination. It does seem that the church has always been surrounded by those that were wise (?).

Once again, (as John did time and time again), let us note that no one will hear these solemn charges except those with an ear to hear. Let us further note that none with this hearing ear will fail to hear. To those with a hearing ear in this church, together with those in the churches that I serve and those that my yoke fellows serve, will hear these solemn things. The reading of these literal statements, as well as the hearing of the literal (natural) ear, will frequently hear these things but their death knell has already been pronounced. (Rom. 11:8)

Those with open eyes, unstopped ears, and an understanding heart will overcome. God does not open the eyes save to see; He does not unstop deaf ears save to hear; He does not remove the hard and stony heart, giving a heart made tender by the love of God save that the receiver understand. These gifts are given us from day to day; they are perpetuated in all time to the praise of His grace. (See Phil. 1:6; 2:12, 13; Heb. 13:20,21) These people were not enjoined to overcome. He did not say to anybody that they ought to believe; He did not say that the gospel was the power of God to him that would believe; He did not say to these people that "if" they would overcome that He would give them certain blessings. He did not say that to these infantile churches nor has He said it to us that are in the latter days, but he has said, "To him that overcometh" and we are not left as to where this gift of overcoming comes from. In another portion of this same book we are told that salvation and strength and the kingdom and the power of Christ is come, and that the children over came Satan by the blood of the

Lamb, and that as a result of this, they were to rejoice in the heavens. (Rev. 12: 10,12) And another thing, dear brethren, our Head has overcome the world, the law, the devil, which things are all united to keep us from overcoming. How can they fail to overcome? And another thing, When the people of Israel were sent down into Canaan what did they find? They found a goodly land, although strong and well fortified. They brought tokens of that rich country, flowing with milk and honey, and they had two believers (See Eph. 1:19,20) that said they were well able to overcome the land. Calab and Joshua (Holy Spirit and Christ) encourages us today in the same way,

God's people are living on hidden manna today. That faith and doctrine that identified the children of God in the times of the Saviour and the trying and perilous times of planting the early churches will ever be a distinguishing mark of identity down the ages. Except the nectured food of babes be hid from the wise (?) and great (?), how could the little ones ever survive? Unbelief questions what we eat, yea, even as to whether we will eat, and thinks nothing of tempting the Lord about it (Psa. 78: 19), but true faith cries out in joy as it visualizes the table spread in the midst of its enemies, knowing that the life in the Bread is hid from them all. It is not any small wonder to the poor flock of Christ that He has hid the life giving nutrients from the enemies of the cross.

Who hath made the churches of Christ different from those that have the form but not the power? To the writer of Ephesians and to his brethren in that church, it was the God of all grace that made the difference. The stone that is given is a different stone. Our Saviour is reckoned as a Rock, and that he is alone in saving, alone in power, alone in grace, alone in mercy. He is the white stone that is given to all those that overcome by His blood. From the standpoint of imputation, He became a stone of offence, seeing that he was like unto His brethren, being put to death as a common criminal. Let me hasten to

assure you, dear readers, that He rode the beast that had never been sat upon; that He was the first to fulfill the law that he was made under; that he, being made of a woman, was the first not to break the law which she had broken. The stone is white, which carries with it purity. It is a pure white, not spotted, not defected, but, having been made under a broken law, He fulfilled that law for Himself as well as for His bride, and then washed away all ordinances and handwritings against her and Himself as her Husband, and is now forevermore the Rock of salvation to the church at Pergamos, to the saints of God among my multitude of readers, and I hope my Rock that would extol His great name.

The stone has a new name in it. This name is the Lord our Righteousness. The mentioning of this name will open a door for you among all of the Lord's people and churches, but in all ages these people will be sceptical towards any that come talking about the old regime of the law (which has indeed fallen), or that has an impediment in their speech to where they cannot pronounce Shibboleth, or that tells about being brought up out of the pit of sin by the Lord, but forgets it between that deliverance and placed on the Rock in such a way that he or she would sing the old song.

W. D. G.

VOICES OF THE PAST

"He being dead yet speaketh"

MATTHEW 10: 29; LUKE 12: 6

"Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father." — Matt. x:29. "Are not five sparrows sold for two farthings, and not one of them is forgotten before God?" — Luke xii:6.

In the testimony of the Scriptures how often are things that are small, and of little value according to our finite judgment, linked with the greatest

things, either as their cause or their effect. In the connection of these two texts the blessed Master said that the very hairs of our head are all numbered. Nothing could be more trifling or unnoticeable in the view of mortal minds than a solitary hair from the head, yet not a sparrow falls without our Father, and every hair of the head he has numbered. If we pause for a moment to consider what this all signifies we shall be compelled in wonder to say, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." Who among men was ever able to number the hairs of his own head? Who ever thought of undertaking to count the hairs upon the head of another? Such a thing could be accomplished, no doubt, but who would have patience to finish such a task? We should count the time spent in such a thing as being utterly wasted, yet our Father has numbered them all upon the heads of all mankind. So also who among men even notices the fall of a sparrow, either through death or any other cause? But not one of them among all their unnumbered millions falls without Him; not one of them is forgotten before God.

The Saviour spake these words for the strengthening and encouragement of his disciples, after he had told them plainly that all manner of trials and persecutions awaited them in the coming warfare which was before them. Fear not these things, he would say to them, your Father will care for you, and as evidence full and satisfying he reminds them that their Father cares for the least things of his creation, and that much more will he care for his children. God cares for one sparrow, and ye are of more value than many sparrows. If he has numbered the hairs of your head, much more sure is it that he has numbered you, and not one shall be lost or suffer harm. This is the teaching in brief, as it seems to us, of these Scriptures.

There are some reflections in our mind of which we wish to write. First, let us notice in the words of the two texts two special things, viz., that spar-

rows were of so little value that when two pennies were spent for them one was (as we say) thrown in. Two sold for one farthing, but five would be given for two farthings, and while Luke records the Saviour's language: "And not one of them is forgotten before God," Matthew says that "not one of them shall fall on the ground without your Father." Two truths are declared in these two expressions, viz., that God remembers the sparrows, and that he is with them and appoints their very falling. It is good beyond expression to know that our heavenly Father remembers us always. How exceedingly full of consolation is it that he not only remembers us, but that he is with us, that he is with us when we are low and cast down as well as when we soar above. What is more beautiful to see than the happy birds flitting through the air, full of life and gladness? The God who made them has filled them with this life and gladness; surely he must be mindful of them and be with them. But when they fall, either through weakness or death, is it as sure that he remembers them and is with them? Jesus has silenced this question once and for all. He says that our Father remembers them, and that he is with them so that they cannot fall to the ground without him. Well might he add, "Fear ye not therefore; ye are of more value than many sparrows." He remembers you when it is well with you, and he has you in just as perfect remembrance when all seems ill to you. He is with you when you in joy and love soar above, when you are prosperous and blessed, and he has not forsaken you when you are cast down and come near to perishing.

Second. This truth sets forth the great things of his omnipotence, omniscience and omnipresence. The sparrows flit all around us and we pass them by without notice, but would it be so could we see that in each one of them there is revealed the great things, the deep things of God? We wonder at the power that holds the worlds in their orbits and causes them to move on their stately march through the heavens, but the

same attributes of Jehovah that are made manifest in them also appear in the smallest things. To us finite creatures some things are great and some things are small, but a poet has said with truth, "Great God, with thee there's nothing great, with thee there's nothing small." There are wonders in the sparrow that do not appear in the worlds above or in the earth upon which we tread. Life, thought, feeling, love, fear, with all other emotions of what we call life, belong to even the sparrow. Every one of these things is far more wonderful than any world of dead matter.

But in addition to this, God's providence towards the little things implies his omnipresence and omniscience, as well as his omnipotence. It is not his care over one sparrow, but his care for them all, and not only for the sparrows does he care, but for all his animate creation, from minute forms of life, so small that, as the microscope has revealed, thousands of them can stand upon the point of the finest needle, or so large that the deep is made to boil at their presence and sporting. God made the sparrow as well as behemoth; his handiwork is as wonderful in the one as in the other. If, then, we can remember that the little sparrow sets forth the most wonderful attributes of our God, we shall not wonder that it is said that he remembers them and that they cannot fall to the ground without him, and poor, little, weak, insignificant worms of the dust as we are, yet we are the children of God, and in his sight are of more value than many sparrows. If he has care for one sparrow, will he not much more care for us?

Third. The little things enhance the glory of God no less than the great things; they made manifest his kingdom and power and purpose, and the great things can do no more. We recall that once we saw a large and powerful engine, which was able to move machinery that covered acres of ground, and that we stood in admiration of the wisdom that had designed and built it with such power that there was no apparent effort,

either in starting it or in its labor afterward, but resting upon a beam in that engine stood a fac-simile of it, so small that it could be placed in a large thimble, and in this small engine each part of the large one was duplicated. We felt that we did not know which to admire, the most, the skill manifested in the little engine, or that which appeared in the large one. Did not the minute engine display the wisdom and skill of hand of the maker just as much as did the larger one? Is it not as much to the praise and glory of the Maker of all, that he has made the minutest things perfect in their kind and that they are all under his constant control, as it is that he ordered the great events, or created the great things of the universe? We gaze upon some one vast world with awe at its greatness and the majesty of its Author, but when we think upon the multiplied millions of little things, and remember that they each and all are alike in the presence of the all-seeing and every-where-present God, does not this seem just as wonderful, and does it not show forth the glory of God as much as do the worlds above? So when we read that not a sparrow falls to the ground without our heavenly Father, there is involved the wonderful infiniteness of the wisdom and power of God, since not one sparrow only, but all sparrows, are included in this declaration of the blessed Lord.

Fourth. It is not only in the small things seen in nature, from grains of sand to minutest insects, that the glory of God appears, but in his providences also. How many there are who can witness that during the past of their lives there have been times when their whole manner of life has been changed by some little incident that would not have been remembered by them were it not for what followed out of that little incident, and from what has followed that small incident has been seen to be big with meaning, and fraught with the eternal purpose of God, as well as the greater things. The falling of a sparrow is a small thing, if anything is, yet it is not small in the sight of God, for he is with

the sparrow when it falls. If what we call great things are in the appointment of God, and are moved on by his unerring wisdom and unfailing power, who shall dare deny that the small things are so, too?

Fifth. Out of this truth springs up great assurance for all who love God. He does not forget the sparrow, not one of them is forgotten of him, so no matter where we rove or rest, no matter whether it be night or day, we are assured that he has not, and that he will not, forget his disciples. "Ye are of more value than many sparrows." Still further, he abides with the sparrows. How full is that truth. He remembers, and he abides. What more could any one ask? What more could God give? Sometimes we hear it said that not one sparrow shall fall to the ground without your heavenly Father's notice; that is most blessedly true; that is said in the words, "And not one of them is forgotten before God." But it is better still than that, he is with them when they fall. They do not fall by chance; the purpose of God is in their fall as much as it is in their flight, and the lesson in part seems to us to be this: that our heavenly Father is never far from us, no matter how dark the night may be, no matter how much distress we encounter. If the dart of the enemy wounds us, there is a purpose in it, and we do not fall without our Father in heaven. How blessed is the consolation of such an assurance, when it is a dark and cloudy day with us. If we fall by the hand of our enemy, God is with us even there. He has made the fire his chariot to convey his children home. He is always with his children in the furnace, though it is not always that he is seen.

Sixth. Let us notice that the sparrows are not always kept from falling, but that the teaching is, that God is with them in their falling. We may be sure that when they fall to the ground some purpose infinitely wise and loving is in it. It would be dreadful indeed to fall and not find the presence of the Father there. It was a journey full of sorrow and despair that Jacob took when he

fled from the anger of his brother, but in the place where he fled God appeared before the dawn, and he said, "Surely the Lord is in this place, and I knew it not." Jacob was not hindered from going down into the darkness, but the Lord was there before him. Not one falls to the ground without him. God is with us when it is well with us and when we soar above, but he is with us no less when we fall, either into darkness or into trials. The presence of God attends the falling to the ground as well as the soaring on high into blessing. He said, "When thou passest through the floods I will be with thee; and through the fire, it shall not kindle upon thee." God was with Paul and Silas in the dungeon at Philippi, and they were not sorrowful, but rejoicing.

Seventh. We will close these reflections by calling attention to one objection that has often been made to the doctrine of the text. It is said that it is beneath our view of the almighty Sovereign of all to suppose that he takes notice of the little things. It belongs to him to uphold the worlds of the universe, to cause nations to rise and to fall, to bring men to the throne of government, or to bring down those who rule wickedly, to call men of wisdom and might to fill places assigned to them, but it is beneath our thought of the glory and dignity of the God of heaven to suppose that he takes notice of ordinary men or events. But is it so indeed? On the contrary, does it not, beyond all our power to express it, display the infinite wisdom and power of Jehovah to believe that he not only knows the great things, but the little; that he rules not only in worlds and in nations, but in the smallest affairs of men?

Suppose that we are told that a certain king is capable, without the need of any advisers, of governing a nation; that he has such a grasp of affairs that his rule is the very best possible for all his people, and that were others to interfere and advise, it would be always to the detriment of his kingdom; would not the world stand in wonder and admiration of such a king? And especially would

this be so if we were to learn that this king was possessed of but one supreme desire, and that this was to rule in wisdom and righteousness. But now in addition to all this, we learn that this king is possessed of such wonderful wisdom that he knows individually each and every one of all his millions of subjects, that he knows just what is best for each of them, and that he appoints just such things for each one as will be to his good, and that not only in the great affairs of state, but in the minute affairs of every one of his subjects, he is capable of ruling without any advice or help in any way, would we not all find it impossible to praise this good and wise king enough? Just this is what we are taught in the word, and especially in the text, is true concerning our King and our Father in heaven.

We feel to leave these reflections to our readers, and we trust they may find something good in them.

(Editorial by Elder Chick August 15, 1911. Republished by request.)

ROMANS 5: 14.

"Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression."

A brother in the ministry asks that we write upon the above text, and while willing to give such as we have, are sure that we shall not impart new light to him on the subject. More than likely he could do greater justice to the text than we; however, we shall try to comply with his request.

The first word, "nevertheless," implies connection and reason for the statement made. This fifth chapter of Romans is devoted to the utter depravity of man by nature and the justification of the sinner through Christ. It must be upon these principles, therefore, that the import of the text at the head of this article be found. We shall therefore take up the condition of man through sin first of all.

The law was given to Adam individually, and contained only two commandments: "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." "Neither shall ye touch it, lest ye die." When Adam received this law no mortal was on earth other than himself, hence we say he received it individually. Nevertheless, he being the progenitor of all his posterity, his descendants being yet in his loins received the law in him. When Adam transgressed the law it was with full knowledge of the consequences, but his descendants being in his loins, were absolutely ignorant of the law and its demands, yet in that vital relationship sinned in his transgression. Therefore by the transgression of one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.

No other law was given until by Moses, written by the finger of God, and by Moses read to the Israelites. Notwithstanding the fact that no law was given from Adam to Moses, death reigned. In other words, death had already passed upon each offspring of Adam, who in him transgressed the law of God in the garden of Eden. No power of earth could make null and void the law of the Lord God. It had been violated, and each and every son and daughter of Adam was under its curse. The manner of life of the children of Adam, beginning with Cain to the giving of the law by Moses, fully demonstrated the fact that death reigned. The flood was visited upon the world because the imaginations of the heart in man were evil, and that continually. Men and women seemed to be utterly void of self-respect, yet there was no punishment for their unrighteous deeds. Sin is not imputed where there is no law. Therefore the descendants of Adam were ignorant of sin and of their lost and ruined condition.

There was not so much as a lamb offered for sin during that period — no sin-offering whatever. Death therefore reigned supreme from Adam to Moses, even over them that had not sinned after

the similitude of Adam's transgression. The word "similitude" means image, likeness, or in like manner. No law having been given the children of Adam, either in an individual or collective way, they could not sin after the similitude of his transgression: personally, wilfully, with full knowledge of the penalty.

We feel it equally legitimate to say that in the giving of the law from Mt. Sinai the children of Adam received that law after the similitude, or image, in which Adam was given the law in the garden, and that they transgressed the law given them after the similitude of Adam's transgression: personally, wilfully, knowing the penalties thereof.

We have long felt that Paul in saying, "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression," meant to emphasize the power of the law, that from its demands there was no escape. The law said, In the day that thou eatest thereof thou shalt surely die. Adam and all his posterity therefore were separated from God; death reigned.

Our text does not signify, on the other hand, that conditions changed, so far as the reign of death was concerned, when Moses gave the law. Death reigned from the transgression of Adam until the crucifixion of Christ, the atoning Lamb of God. For as by the offence of one man many were made sinners, so by the obedience of one, even Christ Jesus, shall many be made righteous. Sin, and death by sin, entered by no means or way other than through the transgression of Adam; neither could righteousness come and grace reign except through Christ, who is the end of the law for righteousness.

All law demands obedience. The first law was disobeyed by Adam; the second was disobeyed by the Israelites. Death reigned because of Adam's transgression; condemnation and literal punishments were visited upon Israel because of their disobedience. The law of commandments revealed the fact to the Israelites that they were sinners, and that all their lives had been spent in the very things the law forbade. Nor did

that law change their mode and ideas of living, except in minor degrees. It was not intended to make them perfect, but to give them a rule of outward life.

In conclusion we shall say, the law given Adam had the seal of God's power and majesty upon it, and obedience thereto was absolutely sure, even though transgressed by Adam. That law was in full force when Christ came and demanded perfect obedience. He, the second Adam, came to render obedience even unto death. Therefore the law that said man should not eat, partake of nor even touch the tree of the knowledge of good and evil lest he die, was obeyed absolutely by the Savior of sinners. As a man he lived and died never having partaken of that tree, which tree is far from being such as thousands imagine. While verily man, with all the propensities and lusts of the Adamic nature, yet he never satisfied that nature, dying absolutely pure (virtuous), harmless and separate from sinners, not having touched the tree. Therefore the law Adam disobeyed, through which disobedience death came to him and all his descendants, was obeyed by Christ, "the Son of man," and through his obedience life eternal came to all the family of God.

The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord; and as sin reigned unto death, even so doth grace reign through Christ Jesus. Where sin abounded (in man), even so doth grace much more abound by the man Christ Jesus. These declarations confirmed the testimony of Paul, and we hope confirm ours also.

Now, dear brother, if anything here written can in any way be helpful to you we shall be glad and feel well repaid for the effort to comply with your request.

(Editorial by Elder H. C. Kerr June 1, 1921.)

OBITUARIES

RESOLUTION OF RESPECT ELDER GEORGE GOLD TREVATHAN

It is with fear and trembling that we attempt to pay homage and respect to one that has meant so much to so many people. Our

prayer is that God will enlighten our minds and give us wisdom and knowledge to write in love and humility. We pray that God will make us submissive to his sovereign will.

Elder George Gold Trevathan was born March 19, 1875, in Rocky Mount, North Carolina. In June, 1925 he united with the Primitive Baptist Church at Lower Town Creek; he was baptized by Elder A. M. Crisp. He was ordained a Deacon of the Church in December, 1925, and served as Clerk from 1925 to 1954. The Church saw the workings of the Lord with him and felt he had a gift to speak. He was liberated in February, 1928, and ordained to the gospel ministry in February, 1938.

During his long ministry, Elder Trevathan served as pastor of Cross Roads and Old Sparta Churches in Edgecombe County, Lenoir and Beaver Dam Churches near Kinston, Moore's Church in Wilson County and from October, 1951, until his death Providence Church at Kitty Hawk, North Carolina.

In August, 1966, he moved his membership to the Falls of Tar River Primitive Baptist Church in Rocky Mount which he had attended since earliest childhood. He attended the meetings regularly and preached with strength his deep belief in Salvation by Grace and the love of God for His Children.

He was a loving father to his children and a Father in Israel to all the children of God. He believed in and preached of an all wise God and Jesus Christ, Savior of Sinners. He often spoke of his early and late experiences when attending the Church at the Falls of Tar River and of the dealings of the Lord with him. All who knew and loved him often went to him for comfort and enlightenment. We are humbly grateful to an all wise God for blessing him to live many years among the people he loved so dearly.

Elder Trevathan was called home June 29, 1969, at the age of 94. He was married to the former Mary Stallings who preceded him in death several years. He leaves to mourn three sons, Earl, of Fountain; Fred, of Farmville, and W. C., of Greenville; two daughters, Mrs. Emily Bulluck, of Pinetops, and Mrs. A. V. Cousins of Rocky Mount; four grandchildren and eleven great grandchildren; and all who have been blessed to know him as a Father in Israel and a Brother in Christ. He will be greatly missed by his family, friends, and the many Churches he visited, but we feel he is happy in the rest of the Lord waiting for the morning of the resurrection to be raised and fashioned like our Savior Jesus Christ, to see Him, be like Him and be satisfied.

His funeral was conducted from the Chapel of Gay-Yost Funeral Home by his Pastor, Elder D. B. Stokes, and Elder A. M. Mewborn. There were nine other ministers from

many Churches and other Associations who spoke words of comfort. Burial was in the Pinetops Cemetery amidst a mound of flowers and host of friends. There he rests in peace to await the second coming of our Lord. This he was praying for and looking forward to for a long time.

RESOLVED, That the Falls of Tar River Primitive Baptist Church extend our deep felt sympathy to his children and all his family. That a copy of these resolutions be sent to the *Signs of the Times*, one to the family, and a copy to be put on the records of Falls of Tar River Primitive Baptist Church.

Done by order of Conference July, 1969. Written by two who loved him dearly in bonds of nature as a Great Uncle, and, we hope, as a Brother in Christ.

Elder D. B. Stokes, Moderator
Lois Hughes and Nina Pearson,
Committee

ELDER MILLARD I. McLEOD

Elder Millard I. McLeod was born in Crenshaw County, Ala., May 11, 1903, the son of the late Brother George A. McLeod and Sister Mary Susan Richburg McLeod. At about the age of 17 he moved with his parents to Andalusia, Alabama, and lived the remainder of his life in this section of the state. He had been in declining health for several months, and quietly passed away at his home in River Falls, Ala., March 4, 1969. He, together with his wife, united with the Predestinarian Primitive Baptist Church at Gethsemane, near Brantly, Alabama, on Saturday before the 3rd Sunday in March, 1948, and was baptized the following morning by Elder J. N. Marrow. A short time later he began to speak in public and was soon liberated to the stand. Sometime later he moved his membership to Shiloh Church near Andalusia, where he was ordained to the full work of the ministry by a Presbytery composed of Elders W. F. Beauford, M. K. Duren and E. F. Lassitter; and in this capacity he served faithfully the remainder of his life.

At the time of his passing he was serving four churches: Zion Rock, Harmony, Naomi and Shiloh. He is greatly missed among the churches. He was ever ready to give a reason of his hope, and was an able defender of the gospel of God our Saviour.

He leaves to mourn his passing his devoted wife, Sister Nora Lee McLeod, of River Falls; two sons, Glenn of Pace, Fla., and Gerald, of San Antonio, Texas; one daughter, Mrs. Calbert Briggs, of Andalusia. Also five grandchildren; one brother, Clayton McLeod, Pace, Fla.; two sisters: Misses Mary and Lula Bell McLeod, Andalusia; and many brethren and

friends.

His funeral was held at Foreman's Funeral Home in Andalusia March 7th, with Elder J. P. Morgan officiating; where a large concourse of brethren and friends paid their last respects to the beloved Elder. After which his body was laid to rest in the Andalusia Memorial Cemetery beneath a large mound of flowers, to rest in peace until the morning of the Resurrection, when Jesus comes the second time without sin unto salvation, to gather his elect according to his promise. We believe this precious brother will come forth from his sleeping dust and be caught up in the air to meet his blessed Saviour, and will hear that welcome applause, Well done thou good and faithful servant, enter thou into the joys of thy Lord prepared for thee from the foundation of the world.

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

Written by one that loved him,

E. C. Weaver

BONNIE H. PITTMAN

Mrs. Pittman, beloved companion of Brother Jesse F. Pittman of Ramah Primitive Baptist Church, Cottonwood, Ala., died in a Panama City, Florida, hospital June 10, 1969, after a lingering illness. Her home was in Youngstown, Fla. but was a native of Alabama. She was 66 years of age.

Funeral services were conducted by Elders A. B. Chumney and J. J. Collins at Ramah Church June 12, with interment in the adjoining cemetery. She is survived by her husband; three daughters: Mrs. W. L. Elbow, Mrs. James Kleinebreil, and Mrs. Christine Ross; five sons: Willis, Fred and Robert, of Pinellas Park, Fla.; Eugene of Montana, and Troy of Montgomery, Ala.; four sisters: Cora, Argie, Erie and Vallie; two brothers: Odell and Don; twenty-five grandchildren and fifteen great grandchildren. She lived a glorious life in the Lord.

J. J. Collins

MRS. DIXIE H. COLLINS

Mrs. Collins, mother of Elder D. W. Collins, died in a Dothan Hospital after a short illness on July 28, 1969, at the age of 64.

She is survived by her beloved husband, Frank Collins of Slocomb, Ala.; three sons: Elder D. W. of Dothan, Ala.; Dolan W. and Joseph T. of Slocomb; four daughters: Na-

dine, Ann Bolin, Martha and Julia; four brothers: Mike, Charlie, Bruce and Joe Hinson, all of Graceville, Fla.; 29 grandchildren and 7 great grandchildren.

Funeral services were conducted July 30 at Bethlehem Church, Malvern, Ala., with Elders J. J. Collins, A. B. Chumney and V. C. Hartzog, with Elder J. A. Tew directing the singing. Truly she lived a wonderful life in the Lord.

J. J. Collins

CLINTON F. PITTMAN

Brother Pittman died July 28, 1969, in a Marianna Hospital, Florida, after a long illness. He is survived by his mother, Sister Mary H. Pittman; his wife, Donia; brother: Chalker; three sisters: Mrs. Ethel Skipper, Mrs. Eunice Weese, and Mrs. Audrey Borland, and countless other relatives and friends. He was 66 years of age, and a dear lover of the truth.

Funeral services were conducted at his beloved Ramah Primitive Baptist Church, Cottonwood, Ala. July 30, 1969, with Elders A. B. Chumney, J. J. Collins, J. J. Watson and Paul Stott in charge. Interment was in the adjoining cemetery.

J. J. Collins

BENJAMIN FRANKLIN PEELE

Benjamin Franklin Peele, a beloved member of the Bear Grass Primitive Baptist Church, departed this life on April 16, 1969, having been born on September 18, 1877. He was more than 91 years of age.

He was the son of the late Jesse Biggs Peele and Martha Godwin Peele. He spent all of his life on the farm, and never married, and farmed until retirement by reason of advanced age.

He was well versed on local and world affairs. He also possessed an unusual wisdom, and remarkable memory. He was loved and respected by young and old, plain in manner and conversation; a friend to all.

Brother Peele was well versed in the Scripture, and united with the Church at Bear Grass, Saturday before the Third Sunday in August, 1955 and was baptized on Sunday by Elder A. B. Ayers. He faithfully and with humbleness of spirit attended his church. He spent much time visiting the sick.

May Almighty God reconcile us to our loss. We feel our loss is his eternal gain. We, the Church at Bear Grass, express our heartfelt sympathy to the family.

Brother Peele is survived by two sisters:

Mrs. Sallie Coltrain, Route 1, Oak City, N. C.; Mrs. J. A. Nelson, Williamston, N. C.; two brothers: W. G. Peele, Williamston, N. C., and Oscar Peele, Jacksonville, N. C.

Funeral services were conducted in Biggs Chapel, Williamston, N. C., by Elder E. C. Harrison. Interment was in the Peele Cemetery near his home.

By order of the Conference:

E. C. Harrison, Moderator
E. B. Peele, Clerk
E. C. Harrison, Committee

OTIS GRAY HICKS

Otis Gray Hicks was born August 13, 1888, and died June 15, 1969. He spent his entire life near Farmerville, La.

Survivors are his wife, Mrs. Emma Hicks; two daughters: Mrs. J. A. Andersons, Farmerville, and Mrs. George Hampton, Panama City, Fla.; five sons, J. D. Hicks, Eldorado, Ark.; Roland Hicks, Farmerville; Jessie J. Hicks, Farmerville; R. Lee Hicks, Farmerville; and Zane Hicks, Farmerville. Surviving also are one brother, Earl Hicks, Farmerville; 13 grandchildren and 10 great grandchildren.

Brother Hicks was blessed to come into the church in 1917, and was ordained a deacon July 26, 1947, at Liberty Hill Church. He was very humble, meek and gentle, which I believe are traits of the great Creator's children. He shall not only be missed by his precious family but by his neighbors also. I wish I could feel myself to be as strong in the doctrine of salvation by grace as he was. I do believe he will hear the words when time and timely things shall be no more, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

I was asked to conduct his funeral with the help of Elder John Lee Smith.

In hope of eternal life,
David E. Turner

COY PRILLAMAN

Our beloved Deacon and Brother Coy Prillaman passed away March 27, 1969, at his home. He was born June 22, 1904, the son of the late James Mabie and Mary Elizabeth Shumate Prillaman of Franklin County. He was married to Myrtle Lemmons of Franklin County on December 24, 1930. To this union were born two daughters, Mrs. Huston Jones, Ferrum, Virginia; Mrs. Mickey Kisey, Henry, Virginia, who were left to mourn his passing. Also, four sisters, Mattie Prillaman and Mrs. Alma Chaney of Henry, Virginia; Mrs.

Charlie Smith, Danville, Virginia; Mrs. Charlie Childress, Fieldale, Virginia; one brother, Fred Prillaman, Henry, Virginia, and two grandchildren, and a host of friends and also brethren and sisters in the Church.

He united with Union Primitive Baptist Church on the 4th Sunday in April, 1963, and was baptized on the 4th Sunday in May, 1963, by his beloved pastor Elder Leonard J. Brammer. He was ordained a Deacon on October 24, 1964, and served well and faithfully as long as he was able to get to church. He was always faithful to go to church and the last few times he was carried in an ambulance and seemed to enjoy the services very much despite his paralyzed condition which he bore well, always looking to a better place to go to when the Lord saw fit to call him. He was blessed with a loving wife and daughters to care for him in his affliction, even after he had one leg amputated.

Even though we hate to give up our dear brother we believe in the Almighty power of God to carry him to a land of rest and happiness to which we are sure he has done. His funeral was conducted by his Pastor, Elder Leonard J. Brammer, assisted by Elder P. E. Ingram and Elder Tom Turner. He was laid to rest in the family cemetery to await the coming of the Lord. So farewell dear brother until we all can meet with our Lord in eternity. May the Lord reconcile his family and friends to the Lord's will.

Written by an unworthy Brother

Claude R. Hopkins
Clerk of Union Church

RESOLUTION OF RESPECT SISTER OMEGA MAE LANDERS

Resolution of respect from the Hopewell Church of Kanawha County, W. Va.

It has pleased Almighty God to call from our midst our dearly beloved and faithful member of our Church, Sister Omega Mae Landers. Sister Landers was baptized by Elders H. J. Bird and J. C. Hammond and received into the Church July 7, 1963. She passed from this life Sunday, June 1, 1969.

BE IT RESOLVED, That we humbly submit to the will of Almighty God. While our loss is her eternal gain, she will be sadly missed by the Church and her many friends and relatives. No one will ever fill her place in the hearts of the Brothers and Sisters.

May a copy of this resolution be sent to the family, a copy incorporated in our minutes and a copy sent to the *Signs of the Times* for publication.

Elder J. C. Hammond, Moderator
J. J. Bird, Clerk

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

"The Sword of the Lord and of Gideon"

VOL. 137

DANVILLE, VA., DECEMBER, 1969

NO. 12

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 12/69
IT EXPIRES WITH THIS ISSUE

ELDER CURRY PREACHED
ALL SALVATION
THROUGH THE LORD JESUS CHRIST

Pleasant Plains, Ill.,
October 12, 1899

Elder J. K. Womack,

My Dear Brother:

I have just read your letter in the *Signs of the Times*, and it made me glad indeed. In these days of apostacy from the truth on the part of many who have recently professed to hold it, admonishes me that perilous times have come. It is not every one who says, "Lord, Lord," that shall enter into the kingdom, but he that doeth the will of the Father, so it is not every one that pretends to preach, that is called of God as was Aaron. There are many false preachers among us, men who have called themselves, and for a show pretend to preach grace, when inwardly they know nothing about it at all. It is a fine point, my brother, to discern a false minister from a true one; Satan himself is transformed into an angel of light, then it is no wonder if his ministers be transformed as ministers of righteousness.

Experience is the only thing that can bring God's children to a knowledge of the truth, experience of the deep things of God. When God leads us into deep soul troubles, and we expend all our strength to no avail, then he comes and

delivers us, and makes us know that he is God, and beside him there is no other. It was in the belly of hell that Jonah learned the fruitlessness of human effort, and through his deliverance from this hopeless grave he learned that salvation is of the Lord. This deliverance is what men would call time salvation, and which they now ascribe to works, but Jonah, the man who experienced it, ascribes it to the Lord without reserve. These men who preach time salvation, as they call it, by works, have never yet experienced deliverance from the belly of hell; a whale has never swallowed them, consequently they are not qualified to declare that salvation is of the Lord.

I have never yet been guilty of preaching salvation through any other than the Lord Jesus Christ, either for time or for eternity. I cannot preach the law, for the very things I have not, are the things the law demands, and the things I must have, the law cannot give. I trust I have become dead to the law by the body of Christ, I am crucified with Christ, yet nevertheless I live, yet not I, but Christ liveth in me, and the life I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.

Yours in love of truth and righteousness.

H. M. Curry

(The above is copied from the *Signs of May* 15, 1900.)

SISTER HUDSON'S TRIAL AND FAITH

On June 19, 1969, we were in the State of New York on our way to a quarterly meeting in Canada at Elder Ruston's

Church. As we entered the town of Bath, N. Y., we immediately came into a curve where we saw a dump truck coming from the opposite direction. To our horror, the dump truck, which we later discovered was loaded with ten tons of asphalt, came directly toward us. Woody (Elder Hudson) attempted to leave the road to avoid a collision. However as we left the road, the truck did too, seemingly determined to hit us, which it did.

As soon as the initial impact was over, I realized Cherie (daughter) was unconscious as well as Woody.

In the emergency room the doctor told me Woody would have to be sent to another hospital. The children and I were X-rayed (Tim (son) had his cuts sewed up.) and sent to separate rooms.

I have never been in more misery or been any lower in my life than I was that night. I didn't know if Woody or Cherie were dead or alive. Tim, I felt sure, wasn't seriously injured, but Cherie never did cry right, so I was sure she was badly hurt.

That night I prayed if ever in my life I have prayed. All night long I tried to pray to God, not to let my husband die, but to make him well and let him go back to his churches and us and be as he was before. I prayed, and as I prayed I would think how feeble I was praying or how empty the prayers seemed to be, but I could not seem to be able to stop my weak and feeble entreaties to God to make my husband as he once was. All this time I was in such awful pain. My head seemingly would split open from a skull fracture, my eye throbbed, my arm ached (my left arm was broken) and I was aching and hurting all over my body. Still I could not stop praying. Shortly before morning the brightest light I have ever seen filled the room I was in. I really do not know whether the light filled the room or just my soul, but I do know with the light came the assurance to me that Woody was going to be all right.

From that instant I did not worry about Woody any more, but then I started worrying about Cherie and prayed that she too would be spared to us. How-

ever, it was not long until a nurse from pediatrics came to tell me the children had awaked and were asking where mommy was. She assured me they were going to be all right. Cherie had a fractured skull and a broken rib, while Tim had cuts, and both had bruises. Before lunch I got to see them and stayed with them until we were released.

When we were released from our hospital I went up to Elmira, N. Y., to stay with Woody, and our mothers came up and got the children and took them home.

When I went into Woody's room he knew me, but he wasn't as well as I thought he would be. Upon seeing that light and receiving the assurance that Woody was going to be all right, I really didn't worry any more, and in my mind I had him a lot better than he actually was. Although my faith got weak at times I always remembered the night when I was so low and the light appearing, and my faith would be renewed.

When I got to his hospital, I made no effort to see Woody's doctors until June 25, (three days later) When I did see the doctor, he told me Woody would never talk again, or work again, and explained why. All the time this neurosurgeon was talking and explaining Woody's situation to me, there was a strong feeling that the doctor's opinion was not true.

Again, I knew from that first night Woody was going to be all right. My faith got weak at times before we got to come home. But, I always remembered that first night.

Mrs. Remona E. Hudson

(The account shows that my wife was given special faith during such a trying time. For the past year I have been impressed to "dwell" upon this subject in most all of my sermons: "God will give His people grace in time of need. We do not need the strength today that we will need in the future." Little did I realize that I was preaching to my wife and myself all this time.

The natural person's hopes would be darkened by such discouragement from

the neurosurgeon. Remona was given the faith that I would preach again, and the neurosurgeon's words that, "I would never talk again," did not dim the special faith that God gave to my wife.

Woodrow W. Hudson, Jr.)

ENJOYED A "FEAST
OF FAT THINGS"

4511 N. E. Prescott,
Portland, Oregon 97218

Dear Brother Wood:

I had the enclosed letter from Brother Winfrey, and have enjoyed it so much that I have copied it, and if in your judgment you feel it would be of comfort to the household of faith, you may publish it in our dear family paper, the *Signs*.

I was blessed to go to Mossy Rock, Washington, for their third Sunday meeting, and truly it was a "feast of fat things." The pastor, Brother Attebery, was there, and also Brother Ben Preston, who is a member of the dear ones at Naches, Washington, where I also am a member; and was such a help to Brother Attebery. It was a joy indeed to be there.

Sister Baker and her daughter enjoyed their visit with you so very much when they were there more than a year ago. Time indeed goes so fast as we grow older it seems, but my health is good, for which I do feel grateful.

With love to all the Household of Faith.

In a precious hope,
Mrs. J. W. Taylor

THE LETTER FROM
ELDER WINFREY

Liberal, Kansas

Dear Sister Taylor:

Brother and Sister Stallard gave me your letter last meeting time, and as I have not been feeling well due to surgery, and another surgery in the offing, I have neglected answering your most

welcome letter.

We cannot completely give God the praise we would for our many blessings from his bountiful hands, because of our flesh and sinful bodies. I've often told the brethren that when the Scriptures speak of the evil man, the corrupt, etc., that we do not have to go looking at what we call the non-elect outside our own house, or this tabernacle of clay. I have always maintained that as far as fleshly bodies are concerned, the children of God are by nature the children of wrath even as others. The difference I think, is that the born-again, regenerated, saved and called with a holy calling, realize they are sinners and know that according to their own work and righteousness, are hell deserving creatures; but a quickening of the Spirit coming down from God out of heaven, gives the poor, trembling sinner a glow of hope, and they press toward the mark of the high calling of God through Christ Jesus our Lord.

Dear Sister, how many times have I sweat great drops (almost like blood, as it were) when I see myself as I really am; and am made to pray to God to be merciful unto me a sinner. However, we know that Jesus having died for the sins of his people, the Father looks at his children through the Purifier, his Son, and sees them pure and undefiled, standing without blame before Him in love.

When Jesus comes again without sin unto salvation, it is because He has put our iniquities away from us as far as the east is from the west, and no more will He be made sin who knew no sin; no more will He have to wear a crown of thorns upon his lovely head to represent our many sins, because He died once for all. The commandment was given to one man, and by his (one man) disobedience sin entered the world, and death by sin, so death passed upon all men. By the obedience of **one man** many were saved. Had men begun to multiply upon the earth, and had there been many men given the commandment, then there would have had to been many saviours. One man died under the law —

one man died unto salvation by keeping the law. The debt was contracted by death, so had to be paid by death.

The one that died by disobedience was made subject to vanity, and him not willingly; in fact, God did not counsel with men as to how he would be created. The man Jesus was not made subject to vanity — subject to suffering and pain, and humility: Yes. So God's children had a perfect sacrifice without spot or blemish — no fault to be found in him by kings or high commands. God had prepared a body for his Son, God in the flesh, the perfect fulfiller of the law, who laid down his life that through his death, we, if we are what we hope we are, might attain the glorious presence with God on the other side of corporal death, unto eternal life which He who cannot lie, promised before the world began.

May you from time to time be drawn unto Jesus by the Father, and be made to feast on the fat things of an eternal covenant keeping God, is my prayer

(Elder) W. A. Winfrey

EXPERIENCE

809 Elm Avenue, S. E.,
Roanoke, Va. 24013

Dear Brother Wood:

I had a mind to be baptized long before I was. I didn't feel that they would accept a poor sinner like me, but on Wednesday before the fourth Sunday in September, 1918, I was worried and impressed. I felt that I just had to be baptized, but felt I was too unworthy to be with them; but my husband came in on the following Saturday, and said, "Maude, Elder Odie Plybon is going to preach over here this evening and tomorrow, and I want you to go with me." I said, "Allen, you know company has sent word that they were coming, and I have to stay here and fix a meal; but I will dress the two little girls and you can take them." And he said, "No, Maude, if you don't go, I won't go."

So I just dropped everything and went with him. I didn't have any idea of joining the church that day; for on Wednesday before I fell upon my knees and tried to beg the Lord to show me how to go, and keep me in the right path, and said, "O Lord, if you will just spare me until the first Sunday in October, I will go to Palestine and offer to the church; but, Lord, please show me the right path to take." When I arose to my feet, I felt that I would go out there and offer to the church.

Then on the fourth Saturday I went with my husband to Fairview Church, as I said, where Brother Goode and Brother Plybon preached. I hope I received some of the crumbs that fell from the Master's table. When they stood to sing the last song, I was up there among them before I knew it. I did not tell them much, but they received me and I was baptized the next morning by Brother Goode. I felt that I left something in that water that has not worried me since. I felt so happy when he raised me out of the water.

Last August, 1968, I had prepared to go to bed and went to shut the door. I saw a little white something coming up over our hedge, and I stood there and watched it. I could not stand on my feet long so I shut the door and went to bed, and shut my eyes as I laid down. I opened my eyes and it had followed me up to the window near my bed. It looked like Jesus, and a lady from her waist up; and He put a white robe on himself and sat down near her. I did not see them talking but the lady smiled one time. I looked at it a good while and then went to sleep. When I awoke and opened my eyes they were gone; and I said, "Thank the Lord for showing me Jesus," for I had been wanting to see him.

I thought probably He had come for me, but I am still here, and will be until He calls me. I am not able to go to church as I would love to, but I think of the loved ones up there every meeting. I hope I love Jesus and that He loves me; but if I do, He loved me first.

I feel too unworthy yet to be with them, but I am proud to hear them talk and sing.

I am sending \$4.00 to renew my *Signs of the Times*. You have been very faithful to send them on time, and I enjoy reading them all so much.

May God bless the editors to keep the good writings coming, for it is all the company I have. I can't see to read much, but I can read a little at a time. The good Lord has blessed me many ways. I will be 86 the last day of August. I have been shut in with arthritis or something like that for three or four years.

A poor sinner saved by grace, if saved at all.

Maude Hodges

(We appreciated hearing from you, Sister Hodges. — J. D. W.)

ACCOUNT OF MEETING
IN MEMPHIS

Tennessee Ridge, Tenn. 37178

Dear Editors:

I am enclosing check for seven dollars for renewal subscription to Blanche Gillum, address changed to Denver, Tenn. 37054. She states she is 82 years of age and very feeble, and can't see very well, but she wants to take the *Signs* as long as she lives. She has been a subscriber for a good number of years. It goes to prove that where the Lord begins a good work in one, He will continue it until the day of Jesus Christ. She has been a firm believer in the doctrine of the Lord Jesus Christ for many years. Also it proves that He keeps his people in the paths of righteousness according to his will and purpose.

I would like to mention a trip my wife and I made last weekend with Elder R. L. Biggs and wife, to Memphis, Tenn. He always makes this trip the second Saturday and Sunday in August when possible. It is a two days' meeting.

During the meeting we had five visit-

ing preachers: Elder David Turner, Bastrop, La.; Elder R. L. Biggs, Nashville, Tenn.; Elder Paul Poyner, Murray, Ky.; Elder Eulie McCool, Steens, Miss.; and Elder Albert Brock, Fayette, Ala. The home preachers were Elder Hubert Prince, Memphis; Elder Swayne Young, Memphis; and Brother Richard Campbell, Memphis.

All had wonderful liberty while preaching, and everyone seemed to enjoy it. It was a heavenly place for all who believe the doctrine of Jesus Christ. All seemed to be fed on the food that comes down from heaven. These, and all other blessings, are evidences of one being called out of nature's darkness into His marvelous light.

Yours in hope,
Harvey Vick

EXPERIENCE

Mayodan, N. C.

Dear Brother and Sister Wray:

I have wanted to write you for some time but it seems when I attempt to write all words fail me.

I was disappointed over missing the Union Meeting. I had looked forward to being there so much. I was sick all last week but I managed to get dinner ready, all but packing. I prayed as best I could that the good Lord would see fit to let me be with you, but to my sorrow I just couldn't make it. I am sure there was a purpose in it, for the Lord doesn't make any errors. I am better today, thanks to the good Lord, and if He wills it, I hope to be with you all at Pleasantville the next meeting day.

I have always loved the Primitive Baptist people. Before I was blessed to come into the church I had not known love and happiness such as this. There are not words to express the joy I have had, yet I have days that I am so weighted down and burdened that I wonder if I have a place with you good people; and if not, I try to pray to God to show me the way and give me

strength and keep me and to have faith to go on.

I was so happy when I went down into the water the day I was baptized. They were the sweetest moments of my life. I thought to myself, dear Lord, if I can always be this happy, how wonderful it would be: everything was so beautiful to behold. I felt like a little child. I was so overjoyed I was almost bursting with the greatest love and delight anyone can witness. I wanted so much to talk the day I joined the church, but all I could do was cry, I was so happy; and O, the wonderful joy and love I felt — just could not say one word.

I don't know if any thing I ever felt in my heart was worthy of mentioning or not, but I wanted to share it with the dear brothers and sisters at Pleasantville. My first experience, if it can be called such, was when I was fourteen years old. I had always had poor health — it seemed there was always something wrong with me. I had a nervous condition at that time. My mother was cooking dinner and I was in the kitchen to be with her, and felt awful. While mama went for water, I tried to pray, and all I could say was, "Lord have mercy on me a sinner." I heard something, or it seemed so, and I opened my eyes and saw a beautiful snow white dove come fluttering in the door and across the kitchen to where the stove was. I raised up to see where it was, and it fluttered down behind the stove, and Jesus was standing in the corner. The dove lit on his shoulder. Jesus was in a snow white robe, his hair was golden, as was his beard; and a golden crown studded with stars was upon his head. It was the most beautiful sight to behold.

My mother came in, but it had disappeared and I was crying. She asked what happened, and I said, I don't know, but I saw Jesus. She said she was glad, and wished she could have seen him too. I began to get better after that, and I studied about it much, and would think how happy I would be if I belonged to the church, but it seemed I couldn't go.

After I was married my health was

not any better. I did a lot of hard work. We raised three children. My husband was always good and kind, and worked so hard — I helped all I could. When our last baby was 14 months old, I entered the hospital for surgery. It was serious and I was afraid to be operated on. The night before I felt I had to pray to God for help or I would surely die. Again all I could say was, Lord have mercy on me a sinner. I went to sleep that night still in fear, but awoke before day and felt that a weight had lifted from my chest. I told the doctor when he came in, I might die on the table but I wasn't afraid; I just hated to leave my family, but the Lord was with me. I was real sick for a long time, having a nervous breakdown and blank for about six months. But the good Lord was with me and I was blest to be back with my family again and do my work. This was in 1922; then in 1933 I had to have a kidney removed. I felt that I could not go through with it, but the doctor said it was the only chance and I might not come through it . . . I believe if I ever prayed it was that night, and if my prayers were ever answered, it was then. I awoke from sleep happy and light as a feather, and wasn't afraid. I did a lot of suffering but the Lord saw me through it all . . . Soon afterwards I had an attack of kidney colic, and my husband had to go for the doctor. There was no one to stay with me and I didn't want him to go. But he said he would hurry, and that I would be all right. I had to pray to God to help me, if it could be his will; and this was another time he heard my prayer. I was so sick it seemed I could not bear the awful pain, for I had never suffered such agony. I prayed for God's mercy on a sinner such as I, if it were his will, if not, to give me faith to bear my suffering with grace in an humble way. I was facing the east, looking out of the window, and there rolled up the blackest cloud I had ever seen. The cloud seemed to burst in the center, and a most beautiful fleecy cloud rolled out of the center, and in the center of the snowy white cloud Jesus appeared. He was so beautiful; his robe was snow

white, as were his hair and beard, he had the kindest countenance, and I felt that I wanted to touch him. I was afraid to move for fear I would lose sight of him. I was so happy and could not thank him enough for all he had done for me. My pain was all gone, and when my husband came back with my medicine I told him I did not need it, that I was all right.

Well Brother and Sister Wray, I hope you can read this if it is worth the time; but I feel unburdened since writing it. Please remember me in your prayers. I love you both and the Lord willing I hope to be with you the first Saturday and Sunday. Sister Lillie told me what a wonderful meeting you had last Sunday, and I know I missed a lot. It seems I miss a lot of things I hope for the most. I pray that God will strengthen my faith and give me grace to live up to what I have professed. May the good Lord be with us and keep us until we meet again.

Your sister in hope,
Kate Griffin

CIRCULAR LETTER 1969

The Lexington-Roxbury Old School Baptist Association now in session with the Olive and Hurley Church of Shokan, New York, being held at the Old School Baptist Meeting House at Halcottsville, Delaware County, New York, September 10 and 11, 1969, sends love, fellowship and greetings to the several churches with which we correspond.

Dearly Beloved in the Lord:

We thank God that it has been His good pleasure for us to meet together again at this association. It is a time when the brethren gather with spiritual joy. They meet as one, for they have a mutual foundation on which to base their hope. Hope is very precious to the elect of God, for without it we would be of all men most miserable. (I Cor. 15:19)

God in his good pleasure elected him-

self a people before the beginning of time. It was his good pleasure to create the world and set up a time state for his elect people to sojourn in. God knew the weakness of this people. He knew they would be beguiled by Satan, and wallow in the miry clay of sin.

It was because of such that, "Therefore thus saith the Lord, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." (Isaiah 28:16) This elect seed shall not make haste about their salvation, for it has already been taken care of. God laid out the way of salvation, and no other way will be acceptable with God.

You can't do business with the Devil. It will not be approved of by God. In this age, when our nation's leaders are trying to make peace treaties with the enemies of truth and freedom, God will let man go until man finds how weak he is, then God will be made manifest to his glory and honor. Man will find that he cannot save himself by his own works. "For the bed is shorter than that a man can stretch himself on it and the covering narrower than he can wrap himself in it." (Isaiah 28:20) God will not give his honor to another. God asked Job in the 38th chapter, 4th verse, "Where wast thou when I laid the foundation of the earth? declare, if thou hast understanding." God was using Job to make manifest his glory and power.

The same with Moses. Moses by all rights, according to man, should have been killed at birth. God had appointed him as a tool in God's hand for the deliverance of the Israelites from Egypt after four hundred years. God has set up these appointments in time and each one falls into its proper place at the appointed time. God put fear in the midwives when Moses was born. He also put love in the heart of Pharaoh's daughter so that she took the baby Moses and reared him as her own child. God also put it in her mind to have Moses' own mother for his nurse. Noth-

ing was by chance — it was all appointed of God. While all this was taking place, Moses knew nothing of it. So with the elect child of God. The appointment for his natural birth and spiritual birth have all been made. The child of God is still living in his carnal self, as was Moses when he went to dwell in the land of Midan, until the appointed time, when some incident, as with Moses and the burning bush, then the Lord speaks, and we can find no defense, no way out for ourselves. All our own works and selfrighteousness melt away and our filthy rags are exposed. We find we have no foundation by our own works. God has provided the foundation, "For other foundation can no man lay than that is laid, which is Jesus Christ." (I Cor. 3:11)

God has provided all the salvation the elect will ever need in His son Jesus. Jesus paid the price of our redemption with his life on the cross. He paid it for those of the elect which had already lived, having kept the faith. "Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham." (Galatians 3:6, 7) And to those which came afterward in Galatians chapter 3, verses 27 thru 29, we read, "For as many of you as have been baptized unto Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Abraham sent his servant to seek a wife for Isaac. When he met with Rebekah's kin folk he said, "I am Abraham's servant. And the Lord hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses. And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath." (Genesis

24:34-36) Therefore the elect of God have this immense inheritance laid up for them, and there was not one thing that they had to do to get it. If they had done any work for it it would not have been an inheritance. It would have been wages. When man works, all he can work is sin. The Bible says that the wages of sin is death.

The elect have the man Christ to base their faith on. "And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. (Isaiah 32:2, 3) Also in 2nd Timothy 2:19 the elect are assured that: "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his."

W. W. Bellinger

CORRESPONDING LETTER

(Written by Elder Lambert)

The Sulphur Fork Primitive Baptist Association during its 124th Annual Session with Fellowship Church sendeth greetings to the associations and churches with whom we correspond: —

Your presence, love, fellowship, and communion during this meeting have lifted our hearts, bound us closer together, and caused us to rejoice in God's abounding mercy and grace. Your ministers are being graced to preach the unsearchable riches of Jesus Christ to the comfort of poor trembling sinners; to the edification of the saints; and, to the praise of the glorious name of Jesus Christ. Your correspondence is greatly appreciated. We pray that it be continued without being marred. We thank God for the PEACE which is ours to enjoy because of His loving-kindness to us. We trust that we are experiencing God's LOVE to such great degree that hatred, strife, confusion, and vain-glory is being driven from all

our hearts.

Brethren: receive this as our epistle of love to you. We yearn for your visits, love, and prayers. May God grace us to continue stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. (See Acts 2:42.)

May we meet again in peace at our next session which convenes with Prospect Church on Friday before the 1st Sunday in October, 1970, is our prayer for Christ's sake. Until then, farewell in the Lord.

Elder E. J. Lambert, Moderator
 Brother G. C. Fowler, Acting Clerk

LORD'S PEOPLE ARE COMFORTED

225 Emerson Street
 Winona, Miss. 38967

Dear Elder Spangler:

Enclosed is my little remittance for the good paper the *Signs of the Times*. May the Lord be praised for his wonderful work to the children of men: it is through this medium that the Lord's people far and near are comforted, built up and established in the doctrine of God our Saviour.

God speed to you Editors, may you continue to be blessed in the good work, for Jesus' sake. When at a throne of grace remember me and mine. God bless his people everywhere, is the prayer of an unprofitable servant.

Elder Louis Stewart

"THESE AGREE IN ONE"

R. F. D. 3, Box 269
 Martinsville, Va. 24112

Dear Editors of the *Signs*:

I have had a mind to write some for the past few years, and more so of late.

In 1 John 5:7, 8, we read "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And

there are three that bear witness in earth, the Spirit, and the water and the blood; and these three agree in one." Now we believe that the Father is from everlasting to everlasting, without beginning or ending; that he spoke the world into existence, and upholds all things by the word of his power; that he formed the earth and the heavens; that he speaks and it is done, commands and it stands; and whatsoever his soul desires even that he doeth.

We believe that God made the world in six days, and on the seventh day he rested from all his labor. He saw that what he had made was good. "And God said, let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air; and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." (Genesis 1:26) We believe that the "us" under consideration was the Father, the Word, and the Holy Ghost. In our text we understand that the Word is Jesus, because he was ever with the Father. "Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am." (John 8:58) And, "I and my Father are one." (John 10:30) We believe the three are one and cannot be separated. I love the firmness of the last line of the 7th verse: "And these three are one."

I believe this is the same God, the same Father, and Word, and Holy Ghost that spoke to Abraham, and said get thee out of thy country, and from kindred, and I will make of thee a great nation; and to Moses at the bush; and the one that blessed Jacob and Daniel, etc. This God has the preeminence over all things.

I heard a man say a few days ago that the Lord was trying to get people to do things. My dear reader, I do not believe the Lord has ever *tried* to do anything. Also I heard a man say that Paul would not have had to preach had he not wanted to; but I do not believe he had a choice, that he went not against his will, but willingly.

Now as to the three that bear witness in the earth. First, we have the Spirit as a witness within. "God is a Spirit, and they that worship him must worship him in Spirit and in truth." (John 4:24) "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." (Galatians 4:6) "If any man have not the Spirit of Christ, he is none of his." (Romans 8:9) "Now there are diversities of gifts, but the same Spirit." (1 Cor. 12:4) "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit." (1 Cor. 12:13)

There is the good Spirit, and an evil spirit; and the only way we can discern them is by the Spirit of the Lord. If there had not been an evil spirit, we would not have been taught this: "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." (1 John 4:1) The following verses tell us how to discern the spirits, and that the spirit of antichrist is already in the world. Antichrist means against Christ or a disbeliever in Christ. Do we not see much of this? We are told in the Bible that it will wax worse and worse. Is it not the spirit of antichrist that would have us to leave our Bibles and follow the customs and traditions of men? The Spirit of the Lord does not lead that way.

To me it is very clear that if we serve the Lord, or if we walk in His ways, we must be led of the Spirit of the Lord; and that they who are led of the Spirit of the Lord, have the witness within. This witness is Christ formed in us the hope of glory, and he said that he would not leave himself without a witness. Those who are led of the Spirit of the Lord will have many sorrows and trials, afflictions, heartaches and pains, and will feel alone, yet not alone because the Lord

promised, "I will never leave thee." What a wonderful promise! Those that he said he would never leave, are the ones that have the witness within; and one cannot claim this promise unless he does have the witness within.

We confess that we are unworthy and unfit to receive the least of his mercies, but we still cry unto Him because there is no one else to turn to. The spirit within us gets hungry for the things of God: it looks to Him as for hidden treasure.

The carnal mind is not subject to the law of God — it is enmity against God. O how we desire to get away from this carnal mind and look with an eye single to Him who is pure and holy, just and true in all his works and ways. Were it not for the Spirit within us we would not desire these things, for the carnal mind does not feed on the Spirit of God: it feeds on the flesh and the things of this world; but Christ speaking to his children, said, "Ye are not of this world."

Now we believe that the water is very essential. We see the importance of it in the Scriptures; we see the importance of it in our lives. One that has tasted of this water cannot live without it. Some may say that to have this water, is to be baptized in natural water. We have already said that the natural man cannot receive the things of God — he may have been baptized, he may have been sprinkled, he may have been dipped; but all to no avail if he has not been made to drink of the water of life. We are taught in John 4:11 that the water the Lord gives is a well of water springing up into everlasting life.

I feel that those that have drunk of the water of life will have a desire to be baptized: not to obtain everlasting life, but *because they have life*. Baptism is not to put away sin, but is the answer of a good conscience toward God. We find the prophet in writing about this living water, saying, "And it shall be in that day, that living waters shall go

out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and winter it shall be." (Zech. 14:8) And Jesus saying unto her, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water." (John 4:10) "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." (Rev. 22:1) "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." (John 7:38)

I read in the paper a few days ago that three people were stranded in a California desert, and died from heat and lack of water. It was said they went the wrong way because water was within a half-mile of them. If one were starving for water, and water was within arm's reach of them and they knew it not or could not reach it, it would not do them any good, would it?

People tell me they know the Lord, but they deny it when they begin to talk, because they talk about a Lord you have to reach; but if I am not deceived, He reached down for me: He came all the way, and I did not have to meet him half way. Some may ask, What did He do? He poured in the oil and the wine. He gave me to drink. He gave me living water that I should live. "Ye shall live because I live."

I want to dwell just a little on the Blood which is in the text. We think of our Lord as He shed his life's blood that we might live. And we think of the children of Israel, how they were delivered from the great bondage they were in. The blood must be upon the door posts for the death angel to pass over them. Had it not been for blood it would have been death; and today it would be death without the blood of Christ. "Much more then, being now justified by His blood, we shall be saved from wrath through him." (Romans

5:9) "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Hebrews 9:14)

So we see that without the blood of Christ we would not have life, or be saved. Inasmuch as the Father and the Word, and the Holy Ghost bear record in heaven, the Spirit and the Water and the Blood bear witness in earth: and these three agree in one, if we see one of these we must see the other, because they cannot be separated — they are not single handed, they agree; we do not have one and not have the other. We cannot separate God and Christ and the Holy Ghost, because they are one.

I believe the body of Christ is one, and we are members of his body, and of his flesh, and of his bones. So then the church is one in Christ, — many members but one body: none little, none big, but one body in the Lord. We believe the church is made up of members who have this witness within. "He that believeth on the Son of God hath the witness in himself." They believe the record that God gave of his Son; and it is the work of the Father that they believe on him whom he sent. I believe that where you find this record, and this witness, you will find the Church of God; and if we do not see this then it is not the Church of God, which is the pillow and ground of the truth.

This is an endless subject, and I have only hinted at it. May the Lord bless the reader to read with the same mind I hope I have had to write it.

Your brother in bonds,
(Elder) Leonard J. Brammer

CORRESPONDING LETTER

The South Ouachita Primitive Baptist Association in her seventy-ninth annual session to her correspondents.

Dear beloved in the Lord:

Through the mercy of our God we

are blessed to meet again. We realize that this blessing is not because of our righteousness or merit before him, but alone of his mercy and goodness to us, for we are kept by the power of God through faith, ready to be revealed in the last time.

Our Association sends greetings and our expressions of love to those in correspondence with us and to all the saints in Christ Jesus scattered throughout our land.

Dear Brethren, we are persuaded that Zion is on the eve of experiencing severe trials and persecutions. She seems to be in a state of "lukewarmness" when Godly love is not as manifest as in by gone days. May God revive us again; may he strengthen our faith, renew our hope; and enable us by his grace to withstand the fiery darts of satan and the troublous period that confronts Zion at this time. May he forbid us, and keep us from compromising with the world. May God bless us to contend earnestly for the faith of God's elect.

We hope and pray that we have been made thankful for this Association and that the Good Lord will gather us back together next year. Until then, farewell in the name of the Lord.

Written by Eugene Patterson.

Elder W. W. Hudson, Jr., Moderator
Brother Eugene Patterson, Clerk

DOES NOT WANT TO MISS
A COPY

Rt. 3, 14778 Springdale Ave.
Middlefield, Ohio 44062

My Dear Brethren:

Again I want to say, many thanks to all you editors and writers to God's humble poor, who are saved by grace; or there is no hope. We thank and praise God for such love for poor sinners, that He sent his only begotten Son to suffer, bleed and die for us. When we had no hope, He put a hope

in our breast — a hope anchored both safe and secure in Jesus Christ our Elder Brother and Redeemer.

My hope grows stronger as I get nearer to the crossing. Yes, I hope I am one of the *little ones* that God said to Moses, Your little ones shall be carried over Jordan into the Promised Land. We thank God that we are carried across, for we know we could not make it on our own.

O how the dear writers comfort and feed our souls! Elder Lambert's article in the October issue made us to rejoice in God our Saviour. The language of love touches our hungry souls and makes us rejoice. Yes, Brother Lambert, we love to see the gladness in the tear-dimmed eyes, yet glowing with God's redeeming love, and feel the warm handclasp and embraces of the dear brethren and sisters in the Lord.

Then that wonderful letter from Duncan W. McColl of Canada to a cousin, John Allen McColl: I pray, if John has been quickened by the Spirit of God, that he will take that advice, and read and study the Bible, for it lightens the pathway and is a lamp unto our feet; and causes us to rejoice in God our Saviour.

I am made to believe the prophet Amos 8:11, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even unto the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Yes we hear them preaching salvation by works; they teach for doctrine the commandments of men. Oh, how it fills my soul to hear the gospel preached by one who has tasted of the Lord, and realize that he alone is good. Write on, preach on, you servants of the most high God. He is my refuge, under the shadow of his wings I shall abide. By his righteous judgment He shall justify many; Yes, even as many as the Lord

thy God shall call. He has made our calling and election sure. Our God is not dead, if so be that we have passed from death unto life.

Pray for me for I need your prayers. May God's blessings be yours to enjoy.

We do not want to miss one copy of the good book, the *Signs of the Times*. It lifts us up and makes us rejoice in the Saviour's love. Your spirit bears witness with our spirit that we are the children of the Living God. Let God be praised.

Here is \$10.00 as my subscription is out. Also send the *Signs* to my son and daughter as shown. The balance is for the Indigent Fund.

Saved by grace if saved at all,
Claude and Mary Thomas

REPORT OF SALISBURY ASSOCIATION

218 Shad Point Road
Salisbury, Md. 21801

Dear Editors:

The Salisbury Association, like all things in this time world, was a time of sadness and joy. We were made sad with the news that Elder Spangler and Elder Wood were both unable to attend, as they have been coming since before I became a member of this body in 1945, and also that Elder Cecil Turner could not come this way as planned on his return from Canada due to the illness of Frank Simpkins; and many more we had hoped to see that did not arrive. Too we missed the dear Mother in Israel who had done so much to help get the Church house ready for this meeting and had been faithful to attend more than sixty years; and the other Sisters God has removed from our midst since our last meeting; but how we did rejoice when we heard His name praised in the beautiful singing and preaching of the dear Elders who were with us. Some of the Elders and brethren had never attended the Salisbury Associa-

tion before, but we feel so thankful their feet were directed this way and hope they felt the love that overflowed our hearts so they will want to return again.

The meeting was opened with a hymn then prayer by Elder James Hollandsworth, and Elder John Lee Smith spoke from the 8th chapter of Romans. After a bountiful lunch of natural food we had some delightful singing. Followed by Elder J. T. Prescott using as a subject the 11th chapter of Romans, verse thirty-two. Elder Hollandsworth used the 3rd chapter of Galatians; then some remarks by our Moderator, Elder Arthur Warren.

Thursday morning Elder I. S. Conner spoke from 2nd chapter of Matthew, verse one, followed by Elder John Lee Smith, using first Corinthians, chapter one. After another good lunch Elder Griffin spoke from the 32nd Psalm; followed by Elder Warren.

Our business sessions were short and all in harmony.

We heard it said once at the Virginia Corresponding Meeting that the North and South met and all loved one another. I feel that was the way it was this year at the Salisbury Association. We were so very thankful to have brethren from Louisiana, North Carolina, Virginia, West Virginia, Pennsylvania, New York, Maryland, and Delaware. We do pray if it is God's will you will all again meet with us at Snow Hill, Md. next year where we hope to again be lifted above the troubles and trials of this sinful world in praise to His Holy Name, and have, as we feel we did this year, a foretaste for a little while of Heaven.

Thursday night after the Association was officially over Elders Griffin, Hollandsworth, and Prescott with about twenty-five of the brethren and friends met in the home of Brother and Sister Elmer Hastings where, after some lovely singing, Elder Griffin spoke in prayer and Elders Hollandsworth and Prescott each preached so very comfortingly;

followed by a few remarks from Elder Griffin. It seemed just the right finish for the Association.

I am enclosing a check for ten dollars (\$10.00) to renew my subscription to the *Signs of the Times* and to use as needed.

May God continue to bless us with meetings like this that we can get together and talk of His Mercy and Goodness as long as we stay in this world.

Yours in hope,
Ethel Holloway

CELEBRATING
FIFTIETH ANNIVERSARY

In honor of the fiftieth wedding anniversary of Elder and Mrs. D. V. Spangler, their children extend an invitation to the brethren and friends to join with them in celebrating the occasion between the hours of two and four o'clock Sunday, December the twenty-eighth, 1969, at their home on Beechwood Lane, Route one, Danville, Virginia.

PLEASE NOTE: Though we have received an increase in price of 12% from our printers beginning November 1st, we do not expect to increase our subscription price because of it. We will maintain the price as long as possible at the present level. — EDITORS

CONTRIBUTIONS TO THE
INDIGENT FUND
(To October 1, 1969)

Mrs. Fannie Mae Harper, N. C.....	\$ 1.00
Elder Louis Stewart, Miss.....	1.00
Mrs. Walter H. Lyndon, N. C.....	2.00
A. S. Hall, Va.....	1.00
D. O. Chandler, Jr., N. C.....	3.00
Gordon H. McGee, Ga.....	1.00
Mrs. C. T. Braswell, Tenn.....	5.00
Mrs. Maurice Sherwood, Ore.....	3.00
Bena Mosley, Ala.....	1.00
C. D. Turner, N. C.....	3.00
Mrs. B. M. Duncan, Tex.....	8.00
In memory of Mrs. Stella Parsons, Md..	50.00

Danville, Virginia December, 1969

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SIGNS OF THE TIMES, INC.

R. F. D. 1, Box 539 Beechwood Lane
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EDITORIAL

END OF VOLUME 137

As you read this December, 1969, issue you are reading the last number of the one hundred thirty-seventh volume of the *Signs of the Times*; which is a long period of time.

The principles on which the *Signs of the Times* was founded have been reiterated many times during the past 137 years, both by re-statement as first listed, and by their being the substance of every scriptural doctrine which has been maintained during the years.

We again state these principles upon which we stand by re-publishing Elder Gilbert Beebe's statement in the January 1, 1859, issue, and trust that we,

and others after us, shall be enabled to stand fast therein without wavering. We believe these principles state the fundamentals on which all truth is founded, and they state our own understanding of the teaching of the Scriptures which we desire to see maintained. We would rather see the *Signs of the Times* cease to exist than to deviate from the truth.

J. D. W.

The following is copied from the January 1, 1859, issue of the *Signs*:

"The same leading sentiments which we published, and to which we pledged our paper twenty-six years ago, are still nailed to our mast-head. We have found no occasion to either change or alter them. They are as follows:

The *Signs of the Times* — Devoted to the Old School Baptist cause — maintaining inviolably the following scriptural sentiments:

1. The Existence, Sovereignty, Immutability, Omnipotence and Eternal Perfections of the Great Jehovah, — the revelation which he has made of himself as Father, Son and Holy Ghost, that these Three are One.—1 John v. 8.

2. The Absolute Predestination of all things.

3. Eternal and Unconditioned 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 Ghost in Quickening and Regenerating the sons 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. The Church of Christ is composed exclusively of Baptized Believers — that to her is given able Ministers of the New Testament — that the Scriptures are the only infallible Rule of Faith and Practice to the Saints of God.

10. The *Signs of the Times* will be decidedly opposed to Bible, Tract and Missionary Societies, Theological Seminaries, Sabbath School Unions, &c., &c., waging war with the Mother, Arminianism, and her entire brood of Institutions.

With this plain statement of our sentiments, we issued our first proposals for this paper in the fall of 1831; and if at any time or under any circumstances, we have swerved from these leading sentiments, we are not conscious of it. Certainly it has never been our intention to do so. We then believed that the first and sixth

articles fully involved the doctrine of the Eternal Godhead of our Lord Jesus Christ, and implied his Mediatorial identity as the Head over all things to his Church, and the Eternal, vital union of Christ and his seed, which are a "Chosen Generation, a Royal Priesthood, and a Peculiar People. A Seed that shall serve him, and be counted to him for a Generation, and a people which he has carried and borne all the days of old."

Such are still our views; and to their defense we pledge such ability as the Lord may graciously bestow on us."

EDITORIAL

"For many are called, but few are chosen." (Matthew 22:14)

It has been requested by several brethren that we write upon the above Scripture, and in doing so we expect to refer to the parable as a whole.

It is our mind that this fourteenth verse belongs to the parable that Jesus had just spoken. Jesus was in the temple surrounded by a multitude including the chief priests, scribes and Pharisees. These were bitterly opposed to him and his teachings. They had seen him ride as King into Jerusalem, and heard the multitude cry, "Blessed is he that cometh in the name of the Lord." He had cast out money-changers, healed the sick and blind, cursed the barren fig tree, and confounded the scribes and Pharisees with his parables. They knew he spake of them, and would have laid hands on him but they feared the multitude because they took him for a prophet. Now we would have our readers bear in mind that the parable of which our text is a part, was referring to them and their day, and while we have little doubt but that it can be applied to our day, yet we shall dwell upon it as it relates to the people in question.

The brethren who have asked us to write upon this subject, like many others of God's dear saints, are exercised as to their calling, whether it is an effectual call or not. In this they do well, for Peter has enjoined on the elect to give diligence to make their calling and election sure. As a denomination we believe in an effectual call, which is a call out of

darkness into God's most marvelous light. We believe that God has a people, chosen in Christ Jesus before the world began, and called with an holy calling, "not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began," and that it is God's pleasure that not one of his chosen shall ever perish.

Some have thought that the "many called" refer to the elect of God and the "few chosen" those who are chosen into the visible church of God, professing his name before men and walking in the ordinances of his house, or chosen to proclaim his truth and work in his vineyard. It is our mind, as stated before, that the text applies to those immediately in the hearing of our Lord as he spoke the parable in the temple. To the Jews under the legal dispensation God had often called. He called them by priest and prophet, but for the most part they regarded not their call. "They mocked the messengers of God, and despised his words, and misused his prophets." But few when they went to the sacrifice were given to see beyond the type of the thing signified. Just as there were many who fell in the wilderness through unbelief, so, many who were bidden by Moses (the law) to the types and shadows of the old dispensation would not come, for they were a wicked and rebellious people, and God sware that they should not enter into his rest.

In the parable before us the king sent out his servants; Abel was one of his servants, as was also Enoch, the seventh from Adam; Noah also was a preacher of righteousness, so also was just Lot, but they were not regarded; and after God had chosen the tribes of Israel and had led them out of Egypt, feeding them with angel's food and giving them to drink water from the rock, yet there were only two entered into the promised land, and the rest fell in the wilderness. Their children were little better, for it often seemed evil unto them to serve the Lord. He raised up judges for them, but they continually violated the commands

of God. Again he sent prophets, "rising up early, and sending them." These declared that the king had prepared his dinner, his oxen and fatlings were killed and all things ready, "Come," they said, "unto the marriage." There could be no clearer testimony than that which the prophets spake concerning Jesus, for they spoke of him. "But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them."

The scribes and Pharisees made much show of religion, just as the fig tree had many leaves, but there was no fruit. He cursed the tree which represented national Israel, they bore no fruit, and Jesus told them in chapter twenty-one, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Just as their fathers had slain the prophets, so they followed in their pernicious ways; and on cursing them Jesus said, "Behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation."

When the king heard of their slaying his servants, that is, when their guilt was fully manifested, their cup of bitterness full, he was wroth, and sent his armies, which were the wicked, who are God's sword. The Roman armies came and destroyed those murderers and burnt up their city. "Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage." In another parable they were told to compel them to come in, and we believe the power of the king accompanied his servants so that they were able

to gather together all, as many as they found, both bad and good: bad representing harlots, publicans and sinners, and good, those of the Jews who could say, "Touching the law, blameless, and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither, not having a wedding garment? and he was speechless."

From another parable we learn that those gathered were the poor, the maimed, the halt and the blind, and these were compelled to come in. "Where the word of a king is, there is power." Under the legal dispensation it was do and live, but under the gospel it is believe and be saved, and they believed according to the working of that mighty power that wrought in Christ when it raised him from the dead. Thus the power of the King, our Lord Jesus Christ, said, "Go not into the way of the Gentiles . . . but rather to the lost sheep of the house of Israel," and when these lost sheep came it was in humility, desiring mercy, and being humbled through sin abounding, they were made acceptable only through the Lamb of God, and the merits of his righteousness. Then the language of Isaiah was theirs: "I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with garments of salvation he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels." Wherever such characters are the Lord is there in the midst; in other words, the King comes in to see the guests. Cornelius could rightly say to Peter, "Now therefore are we all here present before God," and when Peter or any true servant of God speaks in God's name, they hear, not as the word of man, but God.

"He hears our praises and complaints,
And while his awful voice
Divides the sinners from the saints,
We tremble and rejoice."

Let us return to our subject. Many of the Jews were indifferent to the call of Moses and the prophets, for they were not all Israel that were of Israel, for it is written, "God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear." There was "a bridle in the jaws of the people, causing them to err." This bridle was pride, and we read, "Pride goeth before destruction." Now while the many that were called would not hear, there were a few who did hear. There was Simeon, to whom it was revealed that he should not see death until he had seen the Lord's Christ. There was also Anna the prophetess, and here and there a few that clave to him with purpose of heart. Yes, these chosen few were the "we" that Peter speaks of when he says, "To whom shall we go? thou hast the words of eternal life." They also were those addressed when Jesus said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." They also were the remnant of whom Paul tells us when speaking of his believing brethren: "Even so at this present time also there is a remnant according to the election of grace."

Now when the murderers were destroyed, and their city burnt, and the Levitical priesthood, with all that pertained thereto, dead and buried, there were those who still clung to the law. It was such with their legalism that bewitched the Galatians of whom Paul wrote, "I would they were even cut off which trouble you." Whenever such an one is asked to give a reason of his hope, he is speechless. The King commanded, Cast him out: that is, cast him where he belongs, into outer darkness, the darkness of Sinai; being under the law and clinging to it he must of necessity be under its curse, and there shall be weeping and gnashing of teeth. They that would cling to the law are still married to Moses and have no need of Christ's righteousness; for they, going about to establish their own righteousness, have not submitted to the righteousness of Christ.

Thus we have in our feeble way tried to show who were the many called, and who were the few chosen, and that our text applied to the Jews and not to the Gentiles, for it was to the Jew that Moses and the prophets were sent. The Gentiles walked in darkness until Jesus came, and his call to them enlightens them and proves their election sure. The testimony of that blessed few has been left on record that we through patience and comfort of the Scriptures might have hope. Sometimes it is the lot of saints today to mourn that there are few going to Zion with their faces thitherward; yet while there was a remnant of the Jews according to election, yet of the Gentiles there is a number that no man can number, and with us, each one that is brought from the highways and hedges enters the kingdom of heaven, sits down with Abraham, Isaac and Jacob, and an innumerable company of angels, and the spirits of just men made perfect. Therefore, though there are but a few here and a few there, yet when the King comes in to see the guests we are lifted up at the sight, and realize him to be the Lord of hosts.

(The above was an editorial by Elder Ruston in February, 1925.)

VOICES OF THE PAST

"He being dead yet speaketh"

SALVATION BY GRACE

The wise builder looks well to his foundation to see that it is firmly laid and sufficiently strong to support the complete building before he commences to erect the superstructure; then if he builds wisely, squares and plumbs all by the foundation and corner-stone, the entire structure will harmonize; otherwise he will find contradictions and misfits to constantly plague him in his effort to build. There are certain fundamentals underlying this most glorious of all God's works, which, regardless of where or from what angle we approach it, we must respect and hold those truths inviolate. Salvation is of the Lord.

He is the author and finisher of it. Every step in the achievement of it from its inception to the culmination is embraced and settled in one covenant, every stipulation of which is ordered, sworn to, sealed and made immutably certain of fulfillment. (2 Sam. 23:5; Heb. 6: 17-20) Both in the purpose to save and in the execution of that purpose, God is an independent sovereign; without a counsellor, unprovoked, uninduced, he hath done whatsoever he pleased in heaven, in earth, in seas and in all deep places. (Psalms 135:6; Rom. 34:36) Salvation from the first great purpose to the last grand end is wholly of grace, independent of and entirely separate from worthiness or merit in or of the ones who receive it. (Eph. 2:8-10; Rom. 11:5, 6) In the very nature of grace it could not but be so. It cannot divide honors with any agent. Either is it wholly of grace or it is not by grace at all.

The whole scope of this marvelous work subsists in two great gifts: the gift by the Father of the elect to Christ to be his bride, his church; and the gift of Christ to the church to be her husband and head in an indissoluble union. In the one are title, honor, position, wealth and glory to be conferred; in the other enmity, weakness, poverty, disgrace, shame, rebellion, sin and death to be overcome and put away before this union can be honorably consummated, and the glory of God exalted. The achieving of this noble purpose is called salvation, and is entrusted to Christ, who voluntarily assumed the sacred responsibility, accepting all the names and titles belonging, as a certain seal of the imposing obligations. Not obligations to the chosen bride, to be, but to the Father with whom he is bound in covenant. This covenant is called. "The eternal purpose which he (God) purposed in Christ Jesus our Lord." — (Eph. 3: 11)

The subjects of this salvation are sinners of the family of Adam, whose offspring they are, and in whom they became involved in sin and death by the

one offense of Adam, who was both their seminal and judicial head. (Rom. 5:17-19) Because the subjects of this salvation possess no qualities in themselves, neither inherent nor acquired, which are meritorious, but are wholly unworthy of and separated from the remotest right to any claim upon the Christ by whom salvation is wrought out, and the blessings in and through him, by which salvation is communicated, **this salvation is said to be by grace.** (2 Tim.1:9) Because all things that are in heaven, and that are in earth, visible and invisible, were created by him who is the image of the invisible God, and for him (Col. 1:10), therefore the purpose of God to save some of the fallen race of Adam, and leave others to the just consequences of their sins to perish everlastingly, did not terminate in the ultimate happiness of the former and the ultimate misery of the latter; but every purpose of God must have for its final end the glory of God. The testimony of Holy Writ unites in support of this truth. "What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory." — (Rom. 9:22, 23) " whatsoever ye do, do all to the glory of God." (1 Cor. 10:31) We deem these to be essential truths, and comprehend the foundation and framework of the christian's hope; and are so clearly and abundantly taught in the sacred record that there is little cause for arguing the proofs of them in the present treatise.

Election is one important branch of salvation by grace, and is the sovereign act of God. To elect is to choose, to express a preference for this rather than that. The very nature of the term requires that there be two or more objects from which some are taken and some are left, or refused. If all were taken there would be no preference given, no choice made. If the subjects of salvation are eternal children, the offspring of God as the children of Adam are the

offspring of Adam; then an innate right to the heavenly patrimony inheres as an essential part of their being, and hence is in no sense of grace. Any theory which sets up a relationship between the Savior and the saved, as a ground for their eternal happiness, which is not established by grace, denies that salvation is by grace and makes a farce of the doctrine of election. "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." — (2 Thess. 11:13, 14) Here it is plainly stated that these brethren, whom the Lord loved, were chosen to this salvation through sanctification of the Spirit and belief of the truth, and that the glory of the Lord Jesus Christ was to be obtained in this way; and not by an innate right which eternally inheres in the ones chosen. Bible election is called, "The election of grace" (Rom. 11:5); and those chosen and those refused were of necessity of the same kind and class, in like circumstances and standing in the same need; or it could not have been an election of grace. Moreover: If those appointed to obtain salvation through Jesus Christ (1 Thess. 5:9) were not equally sinners and exposed to the same degree of condemnation and punishment as those rejected shall receive, then their appointment was not the sovereign act of Jehovah, because the difference between the objects compared was sufficient grounds for bias; and the salvation following their appointment could not be by grace, because of supposed merit in those chosen or appointed. Any supposition which proceeds upon a hypothesis which recognizes a distinction that would deny the equal guilt of those who were chosen to obtain salvation and those who were passed by, and that they equally deserve to perish forever, denies that there is either equity in the law or grace in the gospel. It throws the whole economy of the salvation of sinners into

the utmost confusion, and strips the gospel of grace of all its charm and beauty.

A casual survey of the names and titles of him who came, full of grace and truth, to accomplish the salvation of sinners will afford a comprehensive view of the scope of the work which he came to do, and the thoroughness with which he had engaged to complete it; also the complete history of those he came to save is unveiled in these names and titles which he wears. In fact, they represent a complete transcript of the covenant of grace.

Redeemer: to purchase the freedom of his people from sin and death and the power of the grave. **Surety:** to liquidate the insolvent's debts. **Lamb of God:** to be a sacrifice, and take away the sin of his people. **The Lord our Righteousness:** to justify the ungodly and present them faultless before the Father's glory. **Propitiation:** to satisfy the demands of infinite justice against his people. **High Priest:** to offer his own body a sacrifice acceptable to God. **Mediator:** to stand between the offender and the offended and represent the interests of both. **Life and Light:** by which his children live and walk. **King:** who reigns in righteousness in and over his people. **Savior:** who ordained, established, executed, imparted and perfected salvation for the elect. **Good Shepherd:** who laid down his life for the sheep and delivered them from the power of darkness and the jaws of death, into the Shepherd's fold. **Captain of our Salvation:** who met by himself and subdued all our foes, made an end of sin, destroyed him that had the power of death, conquered death and the grave and put all enemies under his feet. **Resurrection:** who in holy triumph bore his children through death and the grave to immortal victory in eternal bliss. **Intercessor:** who is at the right hand of God in the Majesty on high (the court of highest authority, whose judgments are final), representing every interest of his people, and always causing us to triumph in Christ. Notice that every name and title of the Son of God, as well as every type under the legal

dispensation, and every prophecy concerning him, pointing to his mission in the world strongly emphasize that his mission was to glorify his Father in the salvation of sinners.

Let us make a brief inventory of their needs. They became sinners by transgressing the holy law given by their Creator, and died under its penalty in trespasses and sin. This corrupted the whole course of nature and left them corrupt from the sole of the foot even unto the head, with no soundness in them, having no hope and without God in the world. There is none righteous, no, not one; and without holiness no man can see God. But God, who is rich in mercy and full of grace, for his great love wherewith he loved them, even when they were dead in sin, hath quickened them together in Christ. He chose those upon whom he set his love with nothing, absolutely nothing, in themselves as a cause for that love or choice; but freely, sovereignly, independently Jehovah willed to choose this and refuse that. "With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?" is a challenge that has never yet been answered. He chose those whom he would have mercy on and predestinated to adopt them as his children by Jesus Christ, 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. (Eph. 1:5, 6)

It will be noticed that every step in the accomplishment of the salvation of the elect is to the praise of the glory of God's grace. Grace is the exalted Sovereign in the matter of salvation, who takes charge and reigns; enters the strongholds of sin, strips it of its power, disarms the strong man, takes possession of the house in which they dwell and spoils their goods, dismantles their fortifications, breaks down their bulwarks, and brings them into complete subjection. "Where sin abounded, grace did much more abound (notice that

much more): that as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord." (Rom. 5:20, 21) Jehovah chose his people in Christ before the foundation of the world, even before they had being, when all futurity existed only in the purpose and thoughts of God. Here the whole covenant of redemption was ordered in all (both persons and things) and sure. "As I have thought, so shall it come to pass; and as I have purposed, so shall it stand." (Isaiah 15:24)

Christ was given as the covenant to the people of God, and he was full of grace and truth. Every grace blessing was in him, and he is the truth of every type and offering under the law, and of all prophecy concerning the hope and salvation of the elect of God. The Father gave them eternal life in Christ and he brought it and gave it to them as a gift of grace. "This is the record (which is in heaven), that God hath given to us eternal life, and this life is in his Son." (1 John 3:11) "As thou hast given him (Christ) power over all flesh, that he should give eternal life to as many as thou hast given him." (John 17:2) Christ is that eternal life which he gives to the heirs of promise. "This is the true God, and eternal life." (1 John 5:20) Only those who partake of Christ's flesh and blood can have this eternal life. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." (John 6:53) The first relation which the people chosen to be heirs of salvation bore to God was that of creature to their Creator in common with all mankind; and of necessity prior to their creation they had no being except it could be said they existed in the purpose and thoughts of Jehovah. They, together with all of their kind (all of the race of man), were dealt with as rational creatures under the law given them by their Creator. This was a law of justice, and consequently could grant no immunities nor show any favors. The people whom God had purposed to glorify were as certainly exposed to everlasting condemnation for the transgression

of the law as were those left out of that purpose. This was definitely proven when all came under the penalty of the broken law and had the sentence of death executed against them because of the offense of one, or by the one offense in the morning of time. All died together in sin: "You hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." (Eph. 2:1-3) Here all distinction between those quickened and those not quickened is completely erased, so far as their standing as creatures is concerned; and Paul's questions, Who maketh thee to differ from another? and what hast thou that thou didst not receive? and, Are we any better than they? must find the answer outside of the creature, and in the gift of God by grace, if a distinction is ever to exist.

Thus when the great Sovereign of all worlds made choice of certain of his creatures, whom he purposed to bring into being, to bestow his favors of grace and glory upon, he did so without either worth or merit in those chosen, or anything whatsoever to distinguish them in kind, quality, origin or degree from those whom he rejected, therefore acted as an independent Sovereign, exercising the right to do as he wills with his own. Hence we conclude that whatever cause there was for choosing this one rather than that, or for choosing any of his creatures at all to these exalted favors, was entirely outside of and apart from themselves, and to be found alone in God. "Even so, Father, for so it seemeth good in thy sight," is a sufficient reason for all that God does.

(The above by the late Elder J. R. Hardy of Dallas, Texas, is taken from the August, 1938, issue of the *Signs*. It is re-published by request, and is worth the close attention of our brethren.)

OBITUARIES

FLORA ANN BOOHER

Sister Flora Ann Booher was born at Three Springs, Pa. July 19, 1892, and died August 3, 1969. She was a daughter of Samuel and Blanch (Waite) Cohenour. She was united in marriage to Harry S. Booher on March 23, 1909, who preceded her in death July 12, 1944. To this union were born twelve children, eight of whom survive: Mrs. Violet White, Reading, Pa.; Mrs. Dorothy Henry, Mt. Union, Pa.; Mrs. Virginia Leonard, Manassas, Va.; Harry D. Booher, Whitensburg, Mass.; Donald S. Booher, Shirleysburg, Pa.; Max L. Booher, Mt. Union, Pa.; Mrs. Ida Mae Berrier, Malvern, Pa.; and Blair F. Booher, Manassas, Va. Surviving also are 36 grandchildren and 35 great grandchildren, and the following brothers and sisters: John Cohenour, Aliquippa, Pa.; Orville Cohenour, Mill Creek, Pa.; Mrs. Daisy Lender, Huntingdon, Pa.; Mrs. Ida Hamman, Mt. Union, Pa.; Mrs. Tola Cornelius, Roy Cohenour and Bernard Cohenour, of Mt. Union, Pa.

Sister Booher united with the church at Trough Creek, Cassville, Pa. about seventeen years ago, and was faithful to attend her meetings at every opportunity. She was a lovely person and had a host of friends. She was a gifted writer of poetry upon many subjects, expressing the beautiful things she saw in them.

Her funeral was conducted at Orbisonia, Pa. by the writer, and interment was in the Jordan Cemetery nearby. The large number of friends at the funeral home and cemetery, and the numerous flowers from them, bespoke the high regard in which she was held. She now sleeps awaiting the coming of her Lord who shall change her vile body and fashion it like unto His glorious body, fitting her for heaven and immortal glory.

The following was left by Sister Booher addressed to her children, and was read at her funeral service:

Dear children do not fret for me,
This life on earth is run.
Now I must enter in that door
Where you all shall come.
I've tried to lead the honest way
And trust you follow on.
This night will pass, and very soon
I'll greet you in the morn.

Mom

John D. Wood

CORA SCOTT DUNN

Sister Cora Scott Dunn, wife of William C. Dunn, was born in Orange County, North Carolina, on March 15, 1897, and departed this life May 6, 1969, at the age of 72 years, one month and 20 days. She was the daughter of Thomas and Nancy Virginia Scott. She leaves to mourn her departure, her husband and the following children: two daughters, Mrs. Ruth Payne of Route 5, Burlington, N. C. and Mrs. Agnes Byrd of Park Ave., Wilmington, N. C.; one son, William T. Dunn of Route 5, Burlington, N. C.; and one sister, Mrs. Pearl Hall of Route 4, Burlington.

Sister Dunn was received into the fellowship of the church at Harmony, and was baptized in 1918. She was a most faithful member for 51 years. She was the only surviving member at Harmony Church when her Lord and Savior called her home. She attended Gilliam's Church regularly. Her last meeting was the fourth Sunday in April.

Sister Dunn was loved by all who knew her. We feel that she is now resting with her Lord and Master. May God's blessing be upon each member of her family, and may they be able to say not my will, but God's Will be done.

Her funeral was conducted at Gilliam's Church by Elders Wallace Smith, W. C. King, and Mr. Ben Cox.

She was buried at Alamance Memorial Park to wait for the coming of her Lord and Savior, Jesus Christ, who will call her from the grave to be with Him in the House not made with hands, where sickness, sorrow and death will never come.

RESOLVED, That a copy be given to the family, one placed on our church records and one sent to the *Signs of the Times* for publication.

Done by order in conference, as requested, at Gilliam's Church, Saturday before the fourth Sunday in July, 1969.

Written by:

G. L. Saunders

Wallace Smith, Moderator

Freemon Somers, Clerk

SISTER MOLLIE O. WALSTON ROBBINS

Mollie Robbins was born September 15, 1894, and called home by our Heavenly Father October 18, 1967, at the age of 73 years. Born of godly parents, Van Buren and Rhoda L. Owens of Edgecombe County. She married Joseph Mark Walston in 1912. God blessed their union with nine children, for which they felt indeed blessed. They were received in the White Oak Primitive Baptist Church in Saratoga, N. C. by experience and baptism in the

year of 1923. Both were faithful to the Church and always willing to discuss and defend the precious truth that God revealed to them, and they lived together happy in the faith that God delivered to His Saints.

Brother Walston preceded his precious wife and seven of their darling children in death during the year 1934. Because necessity was laid upon her by her Heavenly Father, our sister and her children were made willing to press onward to care for each other. Sister Walston met and married Jim Robbins a few years later; and of this union there were no children. Mr. Robbins was called to go the way of all the earth, in death, February 18, 1965.

Sister Robbins was at this time in the midst of a lingering illness that caused her health to fail and I am sure that until her death she never had another day without pain. However, she was blessed to remain faithful to her children, her grandchildren and together with her precious daughter, Ellen W. Bottoms, whom God called into the fellowship of the church, they filled their seat at meeting time. She visited other churches of her faith whenever she could.

Truly a Mother in Israel has fallen from nature's darkness and now has been brought into the reality of the marvelous light of God. We loved her so much and truly do believe that she was happiest when she and Sister Bottoms together would sit in the congregation of her precious brethren and sing the wonderful hymns of the Church. Her eyes became a mirror of her soul to me when they would sing a favorite hymn, "Mercy, Oh Thou Son of David," and I feel that we could see the evidence of the Salvation of God shining from within her.

Sister Robbins leaves to mourn her passing, two beloved sons, J. L. Walston of Petersburg, Va. and Joseph R. Walston of Kansas City, Kansas. Five precious daughters, Mrs. Russell Jones of Richmond, Va.; Mrs. I. L. Spain of Jacksonville, N. C.; Sister Ellen Bottoms, Mrs. Lawrence Williams and Mrs. Luther Boykin of Wilson, N. C. She also leaves a host of grandchildren and great grandchildren. She was blessed with a large family in nature to love her, but also her brethren, the precious Church she loved so much, all being a part of the redeemed family of God. Although the last two years of her life she was an invalid, she always bore the mark of patience and remained faithful to the family she loved and her Church, and always blessed to remember her Saviour, giving thanks for His mercy and grace and loving kindness to her; always ready to help others and most concerned about those she loved.

We shall miss her, but we are sure that our loss is her eternal gain, and we could not wish her back in this sin cursed world,

because we feel that even now she doth know the paradise of God. And soon, just in the morning to her, she will hear the voice of Jesus call her out of the tomb, into a new and perfect body, into heaven and immortal Glory, when she will be reunited with the children of the Heavenly King, and again to sing ceaseless and undivided praise to the Name of The Father, The Son, and The Blessed Holy Spirit, in a world in which death, sickness, pain and sin cannot enter. There in Heaven's Kingdom she will bask in the sunlight of God's love forever and forever.

Her funeral was conducted by her Pastor, Elder A. P. Mewbern, who loved her so much; and by Elder S. R. Boykin.

Written by two who loved her,
Sister Ellen W. Bottoms
Elder A. P. Mewbern

LOUISA B. COLLINS

The daughter of Ferdinand and Martha Ann Brumfield, she was born January 25, 1878, and died October 17, 1968, making her stay on earth more than 90 years.

Aunt Lou leaves two daughters and four sons: Carson Collins and Arline Irby of Newport News; Davis Collins of Massachusetts; Harvey Collins of Danville, Va.; Wade Collins and Eva Yeatts of Chatham, Va. (Eva Yeatts has died since the death of her mother.) Also surviving are two sisters, Mrs. Susan B. Holley of Danville, Va., and Mrs. Annie B. Compton of Gretna, Va.

Aunt Lou was married to Adolph Collins about 75 years ago, with her husband passing on in 1951. Aunt Lou joined Whitethorne Primitive Baptist Church many, many years ago and later moved her membership to the Bradley Road Primitive Baptist Church. She was a faithful member of that church until her death.

I, the writer, had the privilege of taking her to the meetings a lot and which she enjoyed very much. We loved her very much and miss her a lot at the meetings, but God loved her best and called her from this sinful world to wait for the second coming of our Lord and Saviour Jesus Christ.

Her funeral was held at Barker Funeral Home by her pastor, Elder H. W. Wray and Elder Raymond Payne. Her body was laid to rest in Highland Burial Park beneath a mound of beautiful flowers.

He requested that a copy be put on our church book, one sent to the family, and one sent to the *Signs of the Times* for publication.

Written by her nephew,
Russell Holley

CHARLIE WILLIAM PICKERAL

God saw fit to call from our midst by death, Charlie W. Pickeral, who died August 2, 1968. He was born June 8, 1892.

Brother Pickeral was the son of Mr. and Mrs. Johnnie Pickeral. He was united in marriage March 12, 1914, to Eva Keesee Pickeral, who survives. To this union were born one daughter and five sons. Pauline Muse and Marvin Pickeral of South Carolina; Rodney Pickeral, Sylvester Pickeral, and Jessie Pickeral of Danville, Va.; Calvin Pickeral, Norfolk, Va.

Brother Pickeral joined Danville church in August, 1962. He was a humble brother and was faithful to attend his meetings when health permitted. Brother Pickeral believed in salvation by Grace.

His funeral was held at Wrenn-Yeatts Funeral Home by his Pastor, Elder H. W. Wray, and was laid to rest in Highland Burial Park to await the Second Coming of Our Lord and Savior Jesus Christ.

It is RESOLVED, That a copy be put into our church book, one sent to the family, and a copy to be sent to the *Signs of the Times* for publication.

Elder H. W. Wray, Moderator
R. T. Holley, Clerk

ANNA LEE FOWLER

Sister Anna Lee Fowler was born December 12, 1887. She was the daughter of Lucian and Martha Elizabeth Martin.

Sister Fowler received a blessed hope in Christ early in life. She joined the Hopewell Primitive Baptist Church October 31, 1959, and was baptized by Elder J. C. Hammond, assisted by Elder Aubrey Dolan, and was received into full fellowship of the church. Her beautiful countenance reflected her happiness within while attending services.

She was called to her eternal rest at the age of 81 years, on January 12, 1969, while at the Hillview Convalescent Home, Huntington, W. Va.

She will be sadly missed by the family and a host of friends, as well as the few remaining members at the Hopewell Church that have been blessed over the years with her faithful attendance and loving fellowship.

Our sister in Christ, leaves behind to mourn her passing, her husband, Carl R. Fowler of Nitro, W. Va.; two sons, Joseph L. of Nitro, and Freeman E. of St. Albans; one daughter, Mrs. Joseph C. Stutler of St. Albans; two sisters, Mrs. Lydia Kelley of Nitro, and Mrs. Myrtle Melton of Poca.

The funeral service was held Tuesday, January 14, 1969, in the Cook and Pauley Funeral

Home at Nitro, W. Va. The service was conducted by Elder V. B. Linn. She was laid to rest in the Melton family cemetery, there to await the coming of our Lord.

Written by request of the Hopewell Church.

V. B. Linn

PEARL W. MELTON

Mrs. Pearl W. Melton was born February 14, 1882, at Martin's Branch, W. Va. She was the daughter of James Goff and Jane Wallace Goff.

Although Pearl Melton never asked for a home in the church she came as near living what I have been trying to preach for the past 20 years as any one I have known. She was firm in her convictions in the sovereignty of our God. Her heart and home was always open to the Old Baptists. Each year it was our custom in the bounds of the Hopewell Church to gather at her home for services on Saturday night of the June meeting. It was a "Bethel Spot" in the lives of many who have had the blessed privilege of knowing her; for to know her was to love her. She was encouragement to this poor boy early in the ministry. The decrees of God seemed to mean more when I could hear her express her feelings.

She answered her call at the age of 86 years, 11 months, and 4 days, while at her home, on January 18, 1969. She told the nurse just a short time before she died, that she had a time to die and that she would live just that long. She will be sadly missed by her family and a host of friends, as well as those few members at the Hopewell Church that feel that she was one of them.

Her late husband, Edward Melton, like herself never joined the church, but was a firm believer and staunch supporter of the church. He preceded her in death in 1951. She leaves to mourn her departure one daughter, Mrs. Roy F. McClanahan of Nitro, W. Va.; two sons, John Melton and Charley Melton, both of Lanham, W. Va. She is also survived by 1 grandson, 5 granddaughters, 6 great grandchildren, other relatives and a host of friends.

The funeral service was conducted on January 21, 1969 at the Gatens Funeral Home at Poca, W. Va. by Elder V. B. Linn. A large crowd gathered to pay final tribute to her. She was laid to rest in the family cemetery to await the awakening of the bodies to which her faith looked.

We believe for her to die is her great gain. May the Lord comfort the children and friends that will long for her, and may we be made submissive to his will and say, "Not my will but Thine be done."

Written by request.

V. B. Linn