

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 125

DANVILLE, VA., JANUARY, 1957

NO. 1

ONE DAY — ONE STEP

To be alone at evening —
 The shades of night are fast
 Dimming the last rays of light
 In preparation of the dark,
 And sleep that rests the weary body,
 Brain, and soul, of the toils of life.

How restful to lie and ponder
 The events of the day just ended.
 I wonder why it happened
 Just as it did;
 And what will come forth
 From each word that was spoken —
 Whether in love, anger, or in prayer?

Tomorrow, if we should live,
 Again the story will be continued:
 Each word or phrase will be knit closer
 In the web of life that is our destiny.

What joy and peace and stamina,
 If you feel that tiny spark of 'mustard seed'
 Did level the mountain
 And transplanted the sycamine tree;
 Did feed and clothe you —
 And even now does speak melodies of love,
 While gently the balmng oils of healing
 Fills those gaping wounds of hurts
 That only His children are *whole* enough to
 receive —
 And turn the other cheek.

"Now I lay me down to sleep —
 I pray the Lord my soul to keep;
 If I should die before I wake
 I pray the Lord my soul to take."
 If I have walked in my own willful way,
 Or said one word that offended anyone today,
 Dear Lord forgive!

Margaret Baggett Lassiter
 Fayetteville, N. C.

CONTRIBUTIONS TO THE ENDOWMENT FUND

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From the estate of Mrs. J. H. Gooch of North Carolina to endowment fund, by her will.....	400.00
A Friend, Virginia.....	10.00
TOTAL.....	\$10,236.05

CORRECTION

The contribution to the Endowment Fund by Mrs. F. W. Gainer, W. Va. should have been listed as \$7.00, instead of \$2.00. We regret the error. — Editors.

REALIZING THE BLESSINGS
OF GOD

Cuba, Alabama

Dear Editors and Readers:

Oh, the many sweet blessings showered on me — my thanks seem too weak, but God knows the very secret thoughts of my heart. It is no merit of mine that I receive His countless blessings: amazement fills my heart, that my blessed Lord is so kind to me, a worm. When I consider his holiness, purity, wisdom, and power, I am carried away in meditation which I cannot describe; and then, when my mind again descends to earthly things, I feel like I have actually been abroad, visiting a different country. These experiences rest my mind more than I can express; and here, again, I see his mercy and kindness to me. Yes, I know that our Heavenly Father can enable us to walk right through worldly conversation and activity, and not notice what they are saying; because we are so deeply engaged with higher thoughts.

I am a poor writer, but I, at the age of eighty-five, can sit in a room and write a letter to a friend, or a letter to

an Old Baptist paper, while a radio is turned on, with speaking or music. There are many who say they just can't do that, but I do not think it is at all smart, it is quite natural for me; for I am gifted with deep concentration, and do concentrate on any subject that is of vital interest to me.

I have given much thought to the words of Solomon: he had seen much of riches, and what pertains to riches; and what does he say? "All is vanity, and vexation of spirit." He was a wise man, with wisdom from God. He prayed for wisdom that he might rule a nation right. God granted him wisdom — riches were also given, though I don't know that he prayed for riches. We read, in the book of Proverbs, sound counsel from his pen.

I feel deeply impressed with Solomon's three last words in his declaration: Vexation of Spirit. If we become too deeply interested in the playthings of this world, there are surely other, and much more important, things crowded out. Our minds cannot carry both. Many are the devices and attractions at the present time, designed to call our thoughts away from our blessed Lord, and his agony and suffering on the cross for our sins. Oh, how I crave to feel God's nearness to me! to make me able to walk prayerfully and thoughtfully to my journey's end.

Submitted in humble hope,
Mary Lancaster

The Salisbury Old School Baptist Church of Salisbury, Maryland, greets the saints composing the churches of the Salisbury Association, in session with the Nassaongo Church on October 24 and 25, 1956:

Beloved Brethren:

Again it is our pleasure to meet with you and to greet you by church letter. A year has passed since we thus met — another year through which we have been kept by the unchanging love and grace of our Blessed Lord, nourished

and sustained by His Holy Word. Trials, afflictions and downittings have often been our lot, but just so often, we hope, He has sanctified these experiences to our growth in grace and in our knowledge of him. In the very depths of affliction, Job cried, "I know that my Redeemer liveth," although it was many centuries before the Child was born, the Son given. "I know that my Redeemer liveth!" This has ever been, and will ever be, the triumphant cry of the Lord's people as they are blest to behold the Lamb of God in whom all the fullness of the Godhead dwells; yet who, in the councils of Heaven, was made a little lower than the angels for the suffering of death; who bore our sins in His own body on the tree that we should live unto righteousness; who was dead and is alive forevermore; who ascended into Heaven, there to appear in the presence of God for us, decorated, not with medals and ribbons as an earthly conqueror, but with glorious wounds — wounds that tell of a battle won, a purpose fulfilled, a warfare accomplished, a bride redeemed! But this, glorious as it is, is not the end. For one day, the man Christ Jesus, shall come again, not as he came before, born in a manger, but descending from Heaven with a shout, with the voice of the archangel and the trump of God, to raise the dead in Christ and to catch up those of his saints who live and remain, to meet Him in the air — AND SO SHALL WE EVER BE WITH HIM!

What a perfect Savior! What a blessed hope! What a glorious future! How joyful, yet how humble we are made as we meditate upon these precious truths, each trusting, in the words of Paul "For unto me, the least of all saints, is this grace given." Therefore, beloved brethren, let us not be entangled with the affairs of this life, but looking for that blessed hope and His glorious appearing.

As a Church, we hope and believe we are dwelling in peace, unity and sweet fellowship, inseparably bound together by the cords of Jesus' great love. Our

meeting times are the same as heretofore, except that now our quarterly business meetings are held on Saturday evening instead of in the afternoon before each fifth Sunday. Our meetings are well attended, in spite of our small membership. Our brethren and many friends are most faithful in attendance, which we deeply appreciate. We feel richly blest in having Elder David Spangler for our pastor. He comes to us with the burden of the Word of the Lord and is highly gifted in delivering unto us that which is first delivered unto him, and we are edified thereby.

We greatly enjoyed having Elder John D. Wood and Sister Wood with us for our fifth Saturday and Sunday meeting in January, also Elder Everett Jones in April and May.

Since our last Association, our precious sisters, Grace Hastings and Laura Rounds have been called from their earthly residence, and are sadly missed among us. On the other hand, it was our great joy to see our dear Sister Elizabeth Hall added to the visible Church. What an heavenly sight to see the ransomed of the Lord confess Him before men, follow Him into baptism, and go on their way rejoicing.

. . . And now, may we all be kept by His grace to remain a united people until it is His purpose that we meet again.

Submitted in love and fellowship,
Elder David V. Spangler, Pastor
Maude T. Laws, Clerk
(Written by Sister Mildred Dykes)

FORSAKEN?

Reidsville, N. C.

Dear Editors, and the household of faith,

Our subscription to the Signs is due. Enclosed please find check covering same.

I have been contemplating so much recently on the Goodness and Mercy of God, and his infinite power to raise us up when we feel so low and "Forsaken."

For relief of mind, I would like to write a little concerning the word Forsaken. It appears in the Bible many times. It's meaning is clear to all naturally, and, I believe, to all of God's people spiritually. At one time or another the elect know what it means to feel Forsaken.

Forty years ago at the age of thirteen, I was made to realize that I was a great sinner. I was one of eleven children, but I felt "alone" so much of the time. Yes, Forsaken. Oh, the lonely days and the horrible nights as I'd watch the sun go down and felt that I would surely awake in Hell, and everlasting punishment would be my just doom. Why I felt thus I could not reason it out. I was not good (I felt to be the chiefest of sinners) but what had I done so bad? I went about begging for His mercy. My parents were Primitive Baptists — they were members of the church at Pine, in Davidson County — so were my paternal grand parents. I had a good home and I loved and respected my dear parents to the utmost, but I could not confide my feelings to them. I went along feeling so low and despondent — yes, Forsaken. But was I really Forsaken? I believe I must say, No, a thousand times, No. When it pleased our Heavenly Father, (I believe there was a purpose in this), He brought me out of the horrible pit, out of the slough of despondency, out of the belly of Hell. He put a new song in my mouth — He established my goings. My paths were made straight. My eyes were made to see the beauty and holiness of His great mercy and power. My feet were as light as the feathery down. I went about praising Him from whom all blessings flow. I have never been able to describe that heavenly feeling, sublime contentment and peacefulness that was mine for three weeks. Surely He was with me all the way. He Forsook me not.

I wrote what I thought was the dealings of the Lord with me shortly after I joined the church. It was published in the Landmark — Elder P. D. Gold was editor at that time. I was baptized by Elder J. A. Ashburn, of Winston-Salem, who lived only three weeks after

that. He was our pastor at Pine, and we dearly loved him. He was wonderfully blessed to preach the unsearchable riches of God in its holy wonder.

In Isaiah 42:16, we find these beautiful promises, "And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, (how wonderful) and crooked things straight. These things will I do unto them, and not 'forsake' them."

One of the greatest handicaps, to my way of thinking, is natural blindness. My heart melts for the blind. They are in a world of darkness, and our most eminent doctors are unable to help. However, they get accustomed to their habitat and get along fairly well, but when led in paths they have not known, how miserably lost they must feel. But God is able to bring His people in a strange way and causes them to "see." Surely a new happiness is theirs — and a new and peaceful rest that they had not known before. They are at ease in Zion (for a spell), happy and contented in this new abode. He causes them to "see" the Sun of Righteousness in all his glory and power, and feel blessed and lifted up; yes, He makes the darkness light. How very unnatural and utterly impossible that would be naturally. How burdensome to the blind to search out his way along these dark, crooked paths. But the crooked paths are made straight — the darkness is turned into an avenue of light, and it shines in the sinner's poor heart making him a new creature. They forsake the old paths. They are led into this glorious and beautiful garden that they see for the first time. And the Lord, whose arm is not short, (one who has all power both in heaven and in earth, one who saw the end from the beginning) has promised not to "forsake" them. (I hope I am embraced in that promise.)

When led into this garden we find it rich in manna that fell there for the poor needy sinner. After we partake of the food we get thirsty. We have this promise in Isaiah 41:17, "When the poor

and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them." Thus we get very thirsty and feel forsaken but the Lord supplies all our needs. Though our tongues cleave to the roof of our mouths for thirst, and we are unable to make a sound, the Lord "hears" us. Oh, that we could always remember the promises of God, who is omnipotent, and faileth not. But so often I feel that He is clean gone forever. I feel, however, that it is good for us to feel unworthy. I long to stay at the feet of the Saints. I believe in due time we will be lifted up — "He remembers the covenant which He swore unto the fathers" (Deuteronomy 4:31). What a pretty sight, after the storm to look heavenward, and view the beautiful bow in all its colorful splendor. What a blessed reminder!

What can one imagine, regardless of how vain the wish, that could compare with the following: "Let your conversation be without covetousness: and be content with such things as ye have: for He hath said, I will never leave thee nor 'forsake' thee." (Hebrew 13:5) How wonderfully blessed most of us are with natural things — but we wish for things that we are unable to possess. Is that not covetousness? We should remember and be content with the promise that He is with us and will not "forsake" us. We go to sleep and forget Him, but when we awake in the morning He is still there. His banner over us is Love. We climb the mountain of Hope. We rest in the valley of Faith. We are led by His power in the paths of righteousness. We feed upon the manna that falls from Heaven. We grow in Grace and we are clothed in fine linen, spun by the Master Craftsman, Christ. We stroll into the garden and our eyes feast on the pure lilies. "They toil not neither do they spin." We feast on the honey and it is sweet to our taste. All the day we are kept by His power. We forget how good the Lord is, and how rich are His blessings daily. We take so much for granted. Oh, that we might stand

still and be content with such things as we have. He will do all his pleasure both on earth and in Heaven. He will not "forsake" us.

It is believed by many that we are living in "The Evening Of Time." I used to hear my grandfather express it thus. We see many fulfilments, that is true. Natural progress is great. In fifty years there will be a vast change from now, no doubt. There has been a momentous change in the past half century: But a day is as a thousand years with the Lord and a thousand years is as a day. The "evening of time" HAD come for Grandfather. It comes to us all — each individual. But the final consummation of all things could well be many years hence, could it not? In that great day I hope and pray for God's Mercy. For-sake Us Not!

In Hope,
Mary Williams Somers

CIRCULAR LETTER OF 1875

The Original Little River Association of Predestinarian Baptists now in session at Dry Creek Meeting House, Trigg County, Kentucky, August 20, 1875: to the Churches of which she is composed — Greetings:

Dear Brethren and Sisters:

The Association believing that the time has fully come that a circular letter upon the subject of the preached gospel will be beneficial to the Lord's children, therefore she agrees to have a letter written now. Dear brethren, we will now make the attempt to discharge the duty assigned to us, feeling our inability to write upon such an important subject, but under God we will do the best we can.

1st. We will notice the nature of the gospel; or what the gospel is.

2nd. The ends to be accomplished by it.

3rd. Its ministry, etc.

We are aware, brethren, that this is a subject, in its different aspects, of vast

magnitude, and, in this day of religious confusion, one of vital importance to God's children.

1st. What is the gospel of Christ? We understand the gospel to be the plan of redemption through Jesus Christ, comprehending all that Jesus did as a Mediator between God and man, and that it everywhere in the scriptures, sounds deliverance, and breathes the spirit of liberty. The death and resurrection of Christ appears to be the very essence of the gospel, for the apostle in defining it to his brethren, says: "For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the scriptures, and that he was buried and that he rose again the third day according to the scriptures." (1 Corinthians 15:3-4) He says also in the same epistle, "For I determined not to know anything among you save Jesus Christ, and him crucified." (1 Corinthians 14:2)

The same apostle says the gospel was preached to Abraham through the promised seed which was Christ. (Galatians 3:8) The prophet, in Isaiah 61:1, calls the gospel good tidings to the meek, for Jesus interprets the language of the prophet when he said, he hath anointed me to preach the gospel to the poor. (Luke 2:10) And the prophet says, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publish salvation." (Isaiah 52:7) And Noah the prophet says, "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace." The apostle uses the above quotations from the prophets and makes direct application of them to the preachers of the gospel. (Romans 10:14) The gospel then is the system of redemption through Jesus Christ as treasured up in the eternal mind of God, but revealed to us through the scriptures of the prophets, proclaimed to us by Jesus himself and confirmed by them that heard him, and is emphatically good tidings of great joy to all that know the joyful sound.

(Psalms, 89:15) The gospel is frequently in scripture taken for the publication on record of the mediation of Christ, embracing the birth, life, death, resurrection, ascension and intercession of the Son of God, for the redemption and glorification of his people. So then the gospel written or preached, is no more than a declaration or publication of the plan of salvation as God has revealed it to men; and though all the Bibles now extant were reduced to ashes, and though there were none to preach the gospel of your salvation, yet, dear Brethren, the plan of redemption and the work of redemption by Jesus Christ would remain for ever the same, and God's love to his people as therein revealed, would remain immutable. But we have stated that the gospel everywhere in scripture breathes the spirit of liberty and sounds deliverance. I will now quote a few paragraphs out of many to prove this position; and in doing this I shall attempt to draw a line of distinction between the gospel and the law, the latter everywhere breathing bondage, condemnation and death — and the gospel the very reverse.

The letter killeth, but the spirit giveth life; the law is the ministration of condemnation; the gospel is the ministration of righteousness. (2 Cor. 3.) The law cries, cursed is everyone that continueth not in all things which are written in the book of the law to do them. Whereas the gospel answers, Christ hath redeemed us from the curse of the law, being made a curse for us. (Gal. 3:10-15) The law holds wicked Jerusalem in bondage with her children, but the gospel shows us Jerusalem above, which is free. (Galatians 4:25-26) It is the spirit of the law that whosoever committeth sin is the servant of sin; but the gospel declares that if the Son therefore shall make you free ye shall be free indeed. (John 8:34, 36) The law holds men to be dead in trespasses and sins, but the gospel announces that Christ has come that they might have life and that they might have it more abundantly. (John 10:10) By the law

sin reigns unto death, but the gospel declares that grace shall reign through righteousness unto eternal life by Jesus Christ our Lord. (Romans 5) The law has doomed men to dust and to banishment from God, but life and a glorious immortality are brought to light through the gospel. (1 Tim. 1:10)

It is worthy of remark that the gospel is no where spoken of as a system of condemnation to the ungodly, as we so frequently hear from the pulpit by those who are not able rightly to divide the word of truth; and it is equally as great a mark of blindness to promise life and immortality through the works of the law. By the law was the knowledge of sin, and we realized condemnation; by the gospel we received a knowledge of Jesus and through him realize liberty. Oh! brethren and sisters, let us stand fast therefore in the liberty wherewith Christ hath made us free and be not again entangled with the yoke of bondage. (Gal. 5:1) The preaching of the gospel to unregenerate Jews and Greeks only amounts to a system of foolishness and becomes a stumbling block and rock of offense, but to them who are called by the grace of God and prepared by his Spirit to hear, it is Christ, the power of God and the wisdom of God. (1 Cor. 1:23-24) The gospel to the natural man comes in word only, but to the spiritual man it comes in power, and in the Holy Ghost, and in much assurance. (1 Thes. 1:5)

When it is the pleasure of God to give the poor dead sinner spiritual life, a new heart and ears to hear, and enables him by faith to embrace Jesus, then, and not till then, does, the gospel become the power of God unto salvation, as the apostle declares. (Rom. 1:16) To such an enlightened soul as this, the gospel comes in demonstration of the spirit and of power. (1 Cor. 2:4) The gospel is the same in nature in all ages and in all nations, and it is therefore called the everlasting gospel. (Rev. 14:6) It is called the gospel of God, as being a revelation of his mercy to man, and as being under his divine control and direc-

tion. It is called a glorious gospel as being a display of the goodness and mercy of God in the salvation of his people, and showing the glory of God and the harmony of all his divine perfections in their redemption.

Much more might be said in answer to the first inquiry: What is the gospel of Christ? but our limits forbid, and we shall proceed very briefly to offer a few thoughts, in addition to what has already been said, in relation to our second proposition.

2nd. The end to be accomplished by the gospel. We shall confine our remarks principally to the preaching of the gospel from what we gather from the scriptures. The preaching of the gospel was designed of God as a system of instruction and spiritual food for the benefit, edification and comfort of his children; and as legitimately belongs to them as the reading and expounding of the law of Moses belonged to, and was for the benefit of, the children of Israel; and as, in the type, the law of Moses was not obligatory upon the uncircumcised nations, so, in the antitype, the preaching of the Gospel was not designed for, neither can it be beneficial to the uncircumcised in heart and ears in a spiritual point of view. Neither are the laws which Jesus Christ has given to his people and established in his kingdom obligatory upon the unregenerate, or these that are without.

The preaching of the Gospel was not designed of God to quicken the dead sinner into life and give a new heart, any more than the sowing of the seed is designed to prepare the ground in which it falls, and make it become fruitful; but it was designed and ordained of God as a system of instruction in righteousness, and as a means of conveying religious food, comfort and edification to the children of the kingdom. Hence, Jesus calls it, "this gospel of the kingdom." (Matt. 24:14) We do not understand that the eternal salvation of sinners was ever suspended upon the preaching of the Gospel, for the scriptures inform us that Christ Jesus came

into the world to save sinners, and we are ready to believe that he accomplished that stupendous task, for we hear him crying on the cross of Calvary, "It is finished." And the scriptures inform us that Christ died for our sins and rose for our justification, and, if so, the law can demand no more.

3rd. Its ministry, etc. We understand that all men in nature are alike and are in a state of sin and death, and if there is power in the preaching of the Gospel to quicken one of them, why would not the same preaching quicken all that were present? I answer, the reason is, the power is not in the preached Gospel. But we believe that many sinners are quickened while under the sound of the Gospel, but it is not the preaching that quickens the sinner — it was, and is, the Spirit of God that quickens the sinner into life. The King of Zion said that, "No man knoweth the Son but the Father, and no man knoweth the Father but the Son, and he to whomsoever the Son will reveal him." (John 11:27) We could bring up many more scriptures to the point, but we think that there has been plenty said for the present.

(Published by request)

Geneva, Alabama

Dear Editors:

After fourteen years, the writer was blessed to attend the Smith River Association, in September, 1956. It was most peaceful, love abounding, and spiritual in every way. We are so glad to see brethren dwelling together in peace and love. The writer has never desired to cause trouble anywhere. It is not his desire to meddle in local affairs, and feels that each church is a sovereign body under the holy direction of the Lord. Too often ministers have gone about spreading trouble and turmoil far and wide: such is not right in Zion. One should speak sound doctrine that cannot be condemned; and certainly those things that he has seen — only things revealed unto him. Too often

ministers go about speculating on the Word of God. Such is not sound preaching.

On August 31st, the writer was the guest of his daughter - in - law, Mrs. Francis D. Collins, and two grand-sons, whom he had not seen since July, 1949. So it was a real thrill to see them again. And how those boys, John and Richard, have grown. They now live in Lynchburg, Virginia. Leaving there early September 1st, it seemed that every connection was made for us by an unseen hand, and we were soon blessed to be with the beloved saints at Laurel Creek Church, far up in the Blue Ridge mountains, in Floyd County, Virginia.

On Saturday we heard Elders J. W. Gilliam, J. P. Helms, Julius Bocock, Randolph Perdue, W. C. King, J. O. Conner, and others. On Sunday: Elders Lane, from West Virginia; J. C. Paschall, and Ernest Oakley, from North Carolina; with the writer following Elder Lane. It seemed that the Heavenly Manna came down in all its glory for the redeemed of the Lord. Elders Moran, Hash and Thompson presided over the association, as moderator and clerks, in such an humble manner.

The writer spent the night in the beautiful mountain home of Elder S. L. Moran, where every possible courtesy was extended to him. The scenery showed the master workmanship of one who never makes a single mistake, but reigns supremely over all things in majesty and power. Although Elder Moran numbers his age at four score, he has lived nobly and well in the service of the King. He has a wonderful companion and children, who minister well to him in love, piety and tenderness. May his remaining days be his best, and the most devoted to his Lord.

It was a most glorious occasion on Sunday to be in the tabernacle of the Most High, as the writer felt when he spoke on, "The Lord's Prayer". "Our Father which art in Heaven, hallowed be thy name." Think of our earthly parents, how we love and miss them; but then think of One in heaven who loved

us e'er the morning stars burst forth in splendor, or the first atom was created. "Hallowed be His name." Perfect in everything, Lord of Lords, glorious in everything, making no mistake in anything; Wonderful, Counselor, the Everlasting Father: the Prince of Peace. Why should vain mortals worry over trivial things, when He is at the helm in all things.

All were so very nice to us on the trip. It was a sad farewell at the church when we left so many, never to see again. Elder Paschall brought us down the beautiful Parkway Drive, by Stuart, Patrick Springs, and Madison, N. C., where we caught the bus for home.

On October 6th, we attended the Ebenezer Association, near Luverne, Alabama, where Elder O. W. Perkins spoke first, followed by this unworthy one; and closed that afternoon by Elder Charlie Davis, of the Mt. Enon Association, in south Florida. It was the first time we had heard Elder Perkins, of Kentucky; and both he and Elder Davis were blessed to speak. Elder E. D. Gafford, of Honorville, is Moderator of the Ebenezer Association; and is loved far and wide.

The writer would appreciate receiving minutes of all associations, at either Newton, Alabama, or Geneva, Alabama.

Yours in bonds,
(Elder) J. J. Collins

Collinsville, Va.

To the Signs of the Times,

Dear Ones:

Hearing and reading from the different gifts at home and abroad, strengthens me in my hope and faith in God, the Father of our Lord and Saviour Jesus Christ. While reading the October issue, my mind went back to the year 1939, when I asked for a home with them at Republican Church (Virginia), telling them I knew that they had preached the truth, as I had been reading the Bible, and it seemed clear from beginning to end — I meant God being

the first and the last in our salvation. I have learned a deeper lesson since then. I was asked if I could keep the commandments, and I answered, the best I know. I went home dissatisfied with myself, and with a burden which lasted three days. It grew worse until I almost smothered for breath. I was sitting with my head bowed in my lap, and my hands over my face, crying, "Lord have mercy on me. Why did I join the church? If it be thy will, remove this burden; if not, continue it." The next thing I remember, I was up walking through the rooms, singing the song: "O, land of rest." At the time a bird in a tree in the back yard was singing, which sounded with these words, "Cheer up, cheer up." I felt better. On retiring for the night, while lying in bed, I viewed a person, or shadow of one, over me, dressed in white; and a light flashed on me, and I could feel the heat as if it were the sun.

On the Sunday following, I told Elder Helms my feelings, and of the light; and that I hoped it was the light that opened my eyes to see, and led me to the church; and that I wanted him to baptize me. The month following, before I went into the water, the sun shined out so bright that it left a burning on my face until I went to sleep that night.

Being taught of God — his Spirit working in us, all self works are burned out; and we feel our weakness, and sinfulness, and nothingness; and we are enabled to call on God for mercy, knowing that without his love, mercy, and grace, we would be forever lost; and couldn't know him in the pardon of our sins, or have any knowledge of them, but would be trusting in our own selves for righteousness, not in Christ Jesus our Lord. Paul knew something of this light, for we read, "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. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." 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."

Jesus said, "All that the Father hath given me shall come unto me." And, "No man can come unto me, except the Father which hath sent me draw him." And, "This is the work of God, that ye believe on him whom he hath sent." I was talking with a little girl not long ago, and she was telling me about going to the Bible and Sunday School. I learned what they taught there. She said that God was coming for his children, and the Devil was coming for his: those that did good went to heaven, and those that did bad went to a burning place. And that she was going to be good and go to heaven. She was not good, by the way she talked, but her conscience did not condemn her, as the consciences of her false teachers do not condemn them. These are not in relationship with the Apostle Paul, for he taught otherwise: "For by grace are ye saved, through faith, and that not of yourself, 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." And Paul also said, "By the grace of God I am what I am." He had been taught not to trust in his own self-works for salvation. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

Unto Him be all the praise, honor and glory, now and forever.

Mattie Underwood

**BROTHER CYRUS RISLER DIES
SUDDENLY**

With profound sorrow we learn of the sudden passing of Brother Cyrus Risler at his home in New York City. For several years he did much of the work in publishing the Signs; and as a member of the Board of Trustees of the Signs of the Times, he served as Secretary. An obituary will appear soon. — J. D. W.

PLEASE NOTE: Two requests for insertion under Church Notices arrived too late for this issue. They will appear with the Notices in January, 1958.

EDITORIALS

Danville, Va.

January, 1957

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TO

SIGNS OF THE TIMES, INC.

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Danville, Va.

EDITORIAL

Again we are come to the beginning of a new year, and a new volume of the Signs of the Times — the 125th. We trust that we are thankful to the giver of every good and perfect gift for our many blessings, both natural and spiritual; and thankful for the evidences of the grace of our God in using the Signs to the comfort and edification of his people in many places.

Did we not realize that the hand of the Lord has sustained the paper through the years, we would be amiss in our knowledge of the purpose of God in all things; and did we not have evidence that the Lord is continually manifesting the truth to those of his elect (in his own time and way), we should feel that the purpose of the Signs was about completed. But, since there are many who are comforted and edified by the published experiences,

and by the articles dealing with Scriptural truths; and since they support the paper through their subscriptions and donations, we are assured that the Signs will be sustained in the years to come.

There has never been a time, during the one hundred and twenty-four years, that the editors of the Signs and its writers have not contended earnestly for the sovereignty of God in all things. They have contended that the Lord's people are those who were chosen in Christ Jesus before the world began; and that the Lord sends his Spirit into the hearts of each of these, manifesting to them that they are his children; and that their salvation is secured to them by the redeeming and atoning blood of the Lord Jesus Christ; and that it is not by a combination of works and grace, but entirely by the grace of God that they are saved.

Through grace, we are continuing to believe and advocate these truths; both from individually experiencing that they are truths, and because we find no other things taught in the Scriptures — and we would be careful not to publish anything which is not in line with them. We would assure our brethren that we fully subscribe to those things laid down by Elder Beebe in his Prospectus, as being a summary of Bible doctrine.

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." (2 Cor. 13:15)

J. D. W.

ELDER NASH LEAVING THE EDITORIAL STAFF

Dear Brother Spangler:

I have had another flare-up with my heart, and the doctors have restricted my activity for a couple of weeks. It seems that I am getting more nervous as the years pile up, and I find that my mind is not any more active than my body.

As much as I regret to make this

request, I feel to ask that you relieve me on the staff of the Signs; but I want you to know that I am not making this request for any other than health's reason. I have enjoyed serving with you and the others on the Signs; and I shall continue to send in renewals and new subscriptions when I am able to secure them.

My wife joins me in love and fellowship.

H. O. Nash

We are certain that the readers of the Signs will regret as much as we, that, due to the state of his health, Elder Nash feels to ask that he be relieved from the Editorial Staff of the Signs.

Since coming on the staff in 1950, Elder Nash has ably served his brethren: they have enjoyed and appreciated his writings very much, for they have been edified and comforted in reading them.

It has been a pleasure to serve with Elder Nash on the staff of the paper, and it is our hope that he may feel impressed to write for publication from time to time. May the Lord bless him with all needed grace in the days to come.

Editors

PSALMS 19

"The law of the Lord is perfect, converting the soul: The testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether."

Before undertaking to expound to the readers my understanding of this portion of Holy Writ, I wish that you would review what I said in my last in regard to this Sun of righteousness. It will be well for us to remember that it

is only when He rises upon us that we are graciously blessed and taught. He arose with a heavenly outpouring of resplendent light when the Holy Spirit gave Malachi to look and see, and prophecy concerning this Resurrection; we must also have that transcendent excellence given us for the prophecy to be fulfilled in us.

To one whom this excellence has been given, there is not any portion of the Bible that is not profitable. It may not be profitable to all alike; it may not be profitable today for the same thing that it will tomorrow. At the time we are given a portion of Scripture we are feasting so satisfactorily that the thought of any of it not being useful to one thus given to see and feel the rising of the Sun, (who, truly is the true source of Inspiration) is repellent to us that are thus exercised. Thus, with a deep sense of feeling that I know nothing yet as I ought, as well as a keenly felt sense of unworthiness, I come before you to write upon the text as I have given it, feeling that it is a wonderful theme for poor mortals to glean from.

All of these gifts of the Lord are worthless to us in a spiritual sense until the Sun rises. We are unaware that they are the makeup of our Heavenly Father until we have light to see by. When the eyes of our understanding have been opened (Eph. 1:18), then we are able to see the light which passes all earthly light. We hear of the law by the hearing of the ear as it is handled by men, and we hear of what it will do to those that handle it, but how much difference there is in hear say about the law of God and that that we hear when called to Sinai to receive it in person, only a pilgrim of the kingdom can tell. I sometimes hear the Scriptures wrested to prove that God gave an imperfect law, but I have not found that to be true. It has not been sent to usward that the law is nearly holy, nearly just, nearly good. The fault found in the first was not predicated upon the weakness of the law, as the law, but all the fault

was in the weakness of the flesh. Hearing of this law from any save the giver will never produce conversion. **Anything** that comes by observation is far different when it is received by experience. **Anybody** will think that the law is unto life, and that they are capable of keeping it unto life, until such time as they have it thundered in their ears from the Sinaitic Mount. Any conversion is a being brought from dependence on one thing to a dependence on another. Only a power outside the first thing depended on, and the one depending on it, can bring that one to conversion. Let us remember that; let us remember that it is the law of the Lord, and that, as He delivered it to the children of Israel, so, also, must He deliver it to us.

This perfect law is laid parallel with us. The weakness of the flesh is at once made manifest; the perfection of the law of the Lord, contrasted with our imperfection, is such that no sinner can stand justified before God. Here is where a sinner is converted from looking to the law. For one who has thus been converted, there is not a vestige of hope for salvation. Christ has not yet come to them. They have known nothing but law, and now it, as a means of salvation, is gone. The law is gone; their strength is gone; where, oh, where, will they turn now? There is no one, and no place to turn to. But at the most unexpected time and manner Jesus does come. As rigid and inflexible as the justice of God has been in demanding full payment for transgression, so, also, now is the mercy of God in Jesus Christ made manifest as reaching the uttermost all those that come begging for mercy for Jesus' sake. The law has done its work. The body of Jesus is dead, the justice of the law having been wrought in full vengeance upon Him. The law will not bother one that is dead, will it? If you have been converted from the law, and made to depend on the death, burial, and resurrection of Jesus Christ, happy art thou, O Israel.

"The testimony of the Lord is sure,

making wise the simple." It is the testimony of the Lord that is sure. This testimony makes the simple man wise. These simple ones did not get that characteristic from their father Adam. As unreasonable as it is, nevertheless it is true, that poor fallen man is wise in his own eyes. He is master of his own destiny; he is the master of all circumstances that come up. No normal man or woman wants to be considered simple; under no circumstances will we admit to simplicity when we feel the opposite way. We are moved upon by the Holy Spirit, and it shows us that, while we may know things, yet that God calls it 'thinking.' It must be remembered just here, as at all other places and times, that salvation is wholly of the Lord. If the simplicity was our work, then salvation would be by works of the creature, and instead of the Psalmist mentioning the name of the Lord so many times, and what He does for us, he would at least some of the time have mentioned the creature, and what he does for the Lord. It is utterly impossible for one who is simple to become a learned man or woman. He cannot rise above his simplicity. Everything will have a simple outlook; every action will be an action tending toward simplicity. But did you notice the text? Did you get the trend towards which the Psalmist is reaching? The testimony of the Lord is such that it makes wise the simple.

This testimony made wise the shepherds and sent them towards Bethlehem, seeking the newly born Saviour; it made the simple know where to turn in at (Pro. 9:4); it brought Jacob from thinking that "all these things are against me," to being able to say that Joseph being alive is enough (Gen. 42:36; 45:28); it made Peter to know that what God had cleansed could not be called otherwise; it makes the saints of God trust, not in themselves, but in God who raiseth the dead; it makes them to know that this rocky and thorny shore is not our continuing city, but that we are waiting and watching for the return of our Saviour, and that ere long we will

see His glorious appearance on the horizon.

"The statutes of the Lord are right, rejoicing the heart." In all that we say about the statutes and commandments of God, we must remember that they are right. They are right because He gave them. They cannot be wrong, for He cannot do wrong. He is good, and there is not any darkness in Him at all. Whatever decreed limitation he has placed on his creatures, it is right. He turns equally the king's heart and the rivers of water, and it is right because he does it; he speaks to the wicked, which are the sword of the Lord, to awake, and they do that (Zech. 13:7), and he speaks to Zion to awake, and she does that, and it is just and right for Him to do that. However, the statutes that rejoiceth the heart are those commandments of our blessed Redeemer God, for we know that the command of God to the wicked did not cause rejoicing in their heart which is as that of the Spirit, nor does the decrees and commands and limitations of God placed on the ungodly ever produce joy, but rather hardness and bitterness and animosity. These statutes are a joy to walk in and do; they are not the basis of any grief, for this cannot be (I John 5:3). The love of God is shed abroad in our hearts by the Holy Ghost which is given us (Rom. 5:5). I desire that you notice particularly that it is present tense when this gift of the Holy Ghost is given. I must keep ever before my readers and hearers that salvation, both now and later, is of the Lord. This love being presently shed abroad in our hearts, the statutes are now right, and it is as easy to make a world like this as it would be to keep from loving the statutes of the Lord where the love of the Lord is. I always want to try this doctrine; every time I am writing or standing in the pulpit, I want to know if what I am writing or speaking is the truth. It is useless to tell me that love will not produce action. If a man says that he loves his wife and children and yet is everything to them except a husband and father, what am I

to think? If he is what a husband and father should be, what am I to think? If a man says that he loves God, and yet he is into every ungodly thing going on, what am I to think? If a man says that he loves the church, and yet he is going after every ungodly institution in the country instead of the church, what am I to think? If a man says that he loves the brethren, and yet he passes by them when naked and cold, and says, "Be ye clothed or be ye warmed," what am I to think? We cannot help loving God. We love him because he first loved us. The apostle did not say, "We ought to love one another because he first loved us," but we love him because he first loved us. Gladness has always been a mark that characterized the Lord's people. The Psalmist said, "I was glad when they said unto me, Let us go into the house of the Lord." "I will very gladly spend and be spent for you," says the apostle; "They that gladly received his word were baptized," heralds the Pentecostal apostle, and if there is not a readiness to follow the statutes and the commandments of the Lord in gladness and rejoicing, even though to do so may call for the flames and waters of persecutions, one has not yet denied himself; and much less has he bore the cross. I would have you to notice that the statutes of the Lord rejoiceth the heart; that the commandment of the Lord enlightens the eyes. One is right and rejoices the heart; the other is pure and enlightens the eyes. One is right and causes the seat of affection, from whence cometh all of our motives and promptings in the Lord, to be glad; the other is pure and enlightens the eyes, by which we see the things of the Spirit, enabling us to know the things to follow and the things to avoid.

"The fear of the Lord is clean, enduring forever." This fear is the fear of the Lord, it is clean, and it endures forever. You may talk to me about your conditionalism until you go the way of all the earth, but it just will not register on my mind. The gospel of Jesus Christ is not conditional; it is not a gospel that

tells you what to do, but it is **the** gospel that tells you what has been done for you. That person that can handle fear has not yet been born. It is foolish to tell one that is afraid not to be so; it likewise would be foolish to tell one who does not fear, to do so.

There are two fears spoken of in the Scripture. God puts one in us, and he casts the other out. He does not tell us that it is up to us to **take** the fear into us; nor does he tell us that it is up to us as to whether we cast out fear. The having of the right kind of fear, and the being without the wrong kind, is solely the work of God in both cases. That fear which a transgressor feels is not clean. It is not a clean fear, but it is a product of the natural mind, and the natural mind does not and cannot bring forth a clean thing. This first felt fear is not of Israel's God. We do not fear Him and we do not fear His law, until he reveals himself in His law. I want to be understood here. I did not say that Jesus Christ was revealed in the law, but I do say that God is revealed in it. We first fear ourselves and that fear is solely of the earth and of earthly things. God shows himself to us an offended God, and we are afraid of Him. This is the putting of fear in us. If you want to know how many volunteers are in the camps of Israel, I suggest that you find the number of them that did not receive and hear the law from Sinai. Not one. God put it into them, and they could not help it. Before you hurl any vile epithets at me for that assertion, I would like for you to find one Israelite that did help it, and if you do find one, I promise you faithfully that I will never preach the doctrine of grace again, for if I can handle grace, then salvation is by works.

Oh, how anxiously did Israel cast their eyes towards that mount that showed forth blackness, and darkness, and tempest, and that burned with fire. How sorely afraid they were; how they did quake and tremble. (Heb. 12:18-21; Deut. 5:1-5). And if that fear held out; if that that we have seen and heard at

the Mount of Sinai was all of our gospel, how mocking and how empty it would be. But how precious is that love that casts out fear. It is the only perfect love that is. Mother's love is so wonderful and it will come as near endurance as anything of the earth, but it will fail (Isa. 49:15); the love of a husband or wife is most precious to behold, but it will change. God is perfect. God alone is perfect. God is love. He does not want to be love. He is not perfected by our love to Him. We are perfected by His love in us (I John 4:12). Of all the work attributed to the Holy Ghost in the sinner, none is as precious and comforting as that the love of God casts out fear. Now suppose that I wrote to you and said that I did not have any fear to be cast out? Suppose I undertake to say that what John wrote to the elect lady did not concern me? The fear of the Lord is clean. It is put into all of the children of God. It is still being put into us. We will always have Moses to receive the law for us; we will always be afraid of the Mount at Sinai. This fear will remain and continue and endure to one and all forever here in time. And as sure as it does, Moses will fade away to us as he did to Peter and James and John (Mat. 17:5), and how sweet it will be when Jesus is revealed in us as our only hope, our only Saviour, our only lawgiver (new). It will then be that we are come to the Mount Zion, and here we will receive grace to serve him acceptably and with godly fear. All of the fear of Moses will be gone; all fear of the belching thunder of Sinai will be gone; all of the fear that God is behind the door with a big stick will be gone. That fear which comes in the oldness of the letter will be gone, and that godly fear and reverence which is in the Spirit will be made manifest.

"The judgments of the Lord are true and righteous altogether." I have been accused of preaching that God predestinated bad things. I deny the charge and demand the proof. The judgments of the Lord are true. But that is not all. They are righteous altogether. And

they are past finding out. As to why, I do not profess to know. As to how they are executed, I do not know. But that they *are*, I most solemnly affirm and believe. That God hardened Pharaoh's heart; that He raised him up to show his power; that the stumblers, being disobedient, were appointed to that end; that the vessels of wrath were fitted to destruction; that the wicked mob were gathered together to do, and that they did, only that that the hand and counsel of God determined before to be done; that the sword of the Lord is the wicked, and that the owner of a sword wields it whithersoever he wills; these and many other things are instances of the judgments of God, and they, regardless of what gainsayers and cavilers say, are all righteous judgments of the Lord. A question was asked by the Saviour that has not yet been answered, but must be, before objections can be raised to what God does. "Is it not lawful for me to do what I will with my own?" Is there unrighteousness with God because he uses His sword? Is it unlawful for the Lord to chasten His children by using the Chaldeans? If the Lord at one time used the Chaldeans to correct Israel, is it not a righteous thing for Him to do so now? If God ordained the Chaldeans for judgment in the days of Habakkuk, is He not yet ruler over Israel?

All of these things are gifts to the Lord's people. They are for their correction, their chastening, their instruction, their examples. They are all coming from God to usward. The law of the Lord, His testimony, His statutes, His commandments, the fear of the Lord, the judgments of the Lord are all coming down to us. We contributed all to our just condemnation, and the Lord gave us all things pertaining to life and godliness.

W. D. G.

VOICES OF THE PAST
"He being dead yet speaketh"

HEBREWS 12:6

BELOVED ELDER BEEBE: — I would like to have you give your views on Hebrews xii. 6. I have never troubled you for your views before, knowing your time is taken up; but in our present bereavement we would be glad to have you write on that text.

THOMAS & MARY P. LEWIS.

REPLY

The text on which we are requested to express our views reads as follows: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

It seems so very natural for us, when smarting under the chastening hand of God, to conclude that he is angry with us, and in anger has withheld his tender mercies from us. The friends who visited Job in the days of his sore trials took this view of the subject, and added reproof and reproach to his over-burdened heart; and the heathen who saw the viper fasten his poisonous fangs upon the hand of Paul, thought it was in retribution for some dreadful crime that he had committed. The Jews also seemed to think that some unusual sin committed by the blind man or his parents was the cause of his having been born blind. Satan himself is ever ready to aggravate the distress of the children of God, when pressed down to the gates of death by trials and afflictions, by his cruel suggestions that their tribulations are in evidence that they have no part or lot in the love of that God whose power and grace are amply sufficient to have averted the evil that has come upon them. The passions of our carnal nature are moved to resentment or approval of the treatment we receive from others as indicative of their hatred or love to us: we express our love by acts of kindness, and our hatred by acts of retaliation; but God's dealings with his children, whether in stripes or healing mercies, are always in love, for he is infinitely above being excited by impulsive

passions. It is very true, he visits the transgressions and iniquities of his children with his rod; but even then he chastens them in love, and always for their good and his glory. But all the trials, afflictions and bereavements to which the children of God are subject, are not to be regarded as punishment for our transgressions. The most willing and obedient of the saints, as well as the more wayward, must pass through fiery trials, for the trial of their faith, which is more precious than the trial of perishable gold; and God has kindly provided that his dear children shall all have the full benefit of the furnace in which he has chosen them. The apostle Peter has drawn a discriminating line between the suffering which God's children endure for their faults, and such as they experience for the trial of their faith, and warns the saints, saying, "But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters. Yet if any man suffers as a Christian, let him not be ashamed; but let him glorify God on this behalf." — 1 Peter iv. 15, 16. "Wherefore," he continues, "let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator."

Pardon the digression, if it be such, if we pause a moment to consider the apostle's admonition. Who is a murderer? "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." — 1 John iii. 15. Who is a thief? He who would dishonestly appropriate to himself that which belongs to another, or who would rob a brother of his standing and fellowship with the saints, or covet in spiritual or temporal things that which is his neighbor's. Who is an evil doer? He that perverts equity, or watches for the haltings of others, that that which is lame should be turned out of the way, and not rather be healed. Who is a busybody in other men's matters? He who is heedless of the beam that is in his own eyes, is quick to offer

his service to remove an imaginary mote from his brother's eye. Such men, even if they are children of God, and do suffer, do not suffer as Christians who do the will of God, as his will is laid down in the examples and precepts of Christ in the New Testament.

But to return to our starting point in the twelfth chapter of Hebrews, in which we find so much, not only to admonish, but also to encourage the poor, afflicted, tried and tempted children of our God. Having in the preceding chapter spoken of the severe trials of the saints from the days of Abel down to the present dispensation, the writer arrays them as a cloud of witnesses, bearing testimony of the triumphs of faith, by which prophets and patriarchs endured as seeing him who is invisible, and admonishes the saints to lay aside every weight, and run with patience the race that is set before them. Looking unto Jesus, and recognizing him as the author and finisher of all genuine faith, as the author of that faith which is the substance of things hoped for, and the evidence of things which are not seen. With a single eye, a steadfast reliance on him for support and protection, and looking unto him as our pattern and guide. Look to the race which he so patiently, perseveringly, cheerfully and successfully ran in the great work of our salvation, the sorrows he endured, the enemies he encountered, the reproaches he bore, the patience he evinced, the unremitting progress which he made, never once faltering in the race, even though sin, death, and all the powers of darkness stood so terribly in his way. Yet for the joy that was set before him he endured the cross, despising the same. Ah, yes; with steadfast eyes look to him.

"Whose race forever is complete,
Forever undisturbed his seat;
Myriads of angels round him fly,
And sing his well gained victory."

See him now, exalted and seated at the right hand of the throne of God. And "consider him who endured such contradiction of sinners against himself,

lest ye be wearied and faint in your mind." What a wonderful protection from languor and weariness; what an antidote against fainting!

"His way was much rougher and painful than mine?

Did Christ my Lord suffer, and shall I re-pine?"

The infirmities of our nature are kindly considered by him.

"Who drank the cup with stifled groan,
And said, My Father's will be done."

He knows what are the feelings of our infirmities, and how to succor them that are tempted. He knows that his spirit that he has put within us is willing to go with him to the prison and to the death; and well he knows too the weakness of our flesh, and that unless we have our eyes on him we shall be weary and faint. But we can say,

"Had I a view of thee, my God,
Kingdoms and men would vanish soon;
Vanish as though I saw them not,
As a dim candle dies at noon.

"Then they might fight, and rage, and rave;
I should perceive their noise no more
Then we can hear a shaking leaf
When rattling thunders round us roar."

Considering him, and the crushing sorrows he endured for us when sweating what were as great drops of blood falling to the ground, will reprovably remind us that we have not resisted unto blood striving against sin; and that while complaining of our light afflictions, which are but momentary, we have forgotten, or failed to heed, the exhortation which speaketh unto us as unto children, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Observe, this very exhortation and rebuke recognize those unto whom they are addressed as children; they are not addressed to them as aliens or as enemies, but as unto children or sons, as the counsel and parental admonition of our heavenly Father who loves us, and has our real welfare constantly in

view. "My son," the development of that incorruptible and immortal seed, which is by the Word of God, that liveth and abideth forever. My son, in vital union with your heavenly Father, begotten of God, the Father of spirits, in Christ your seminal head, who is the first-born among many brethren. My son, and as a son, an heir of God, and joint heir with Jesus Christ. Heirs not only of his cross, but also of his glory. Loved of God your Father, even as Christ was loved of him. Not a mere prospective love, but with the same sovereign, eternal, unchangeable love with which your glorious and glorified Head was loved. "That the world may know that thou hast sent me, and hast loved them as thou hast loved me." — John xvii. 23. And in the next verse Jesus says to the Father, "For thou lovedst me before the foundation of the world." With the same love with which the Father loved his only begotten Son before the foundation of the world, has he loved all his members in him. Mark the present tense of the love of God, "For whom the Lord **loveth.**" It does not read, For whom he intends to love at some future time; but whom he loveth. If God's love is immutable, it has always been precisely the same, from everlasting to everlasting; for he inhabiteth eternity, and his name is holy. But if it is not immutable, though he may love to-day, he may cease to love tomorrow or hereafter. Many earthly parents who love their children, unintentionally injure them by too much indulgence; but God, who is infinitely wise, provides for his children that discipline which is for their good and for his own glory. When in former ages he winked at the abominable idolatry of the heathen nations, he severely scourged his chosen Israel for every disobedience and transgression of his law; and by the severity of his judgments clearly demonstrated his special regard for them as a peculiar people, chosen from all the family of mankind to be the type of the chosen generation, royal priesthood and holy nation which he had chosen in Christ Jesus before

the foundation of the world, that they should be holy and without blame before him in love. And now while aliens, false professors and hypocrites are allowed to fill up the measure of their iniquities and to glory in their shame, the waters of a full cup are wrung out to his children; for all the day long they are plagued, and they are chastened every morning. But as their chastisements are in evidence of the special love of God to them, they are not to be despised, nor are the saints to faint when God rebukes them for their follies. None whom the Lord loves can or will escape his rod, for he scourgeth every son whom he receiveth. The scourgings do not make them sons, for sonship is a vital relation; but it proves that they who endure it have a life which was in their parent before they were born of his spirit; and the scourging proves that they are children, and that God is their heavenly Father. Nor does their being received of God make them his children. The prodigal was a son before he went astray, and when he was afar off, as well as when he returned, and his father received him because he was his son. The kind and gracious reception by the Father, while it did not originate the relationship, proves that it exists. Hence it is added, "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all (sons of God) are partakers, then are ye bastards, and not sons."

So very essential then are our chastisements, we cannot have a reliable evidence that we are children of God or heirs of glory without them. We should not, therefore, despise or undervalue them, nor indulge the thought that we could do without them; and whether they be administered in sore bereavements, as in the case of our brother and sister Lewis, in the taking from us our Josephs, our Simeons, or our darling Benjamins, and making us feel as though they would bring us down in sorrow to our graves, or in stripping

us of our earthly treasures, or exposing us to cruel persecutions, reproaches, and slanderous assaults of wicked men; or if it be by sending leanness and barrenness in regard to spiritual things, and allowing the tempter to hurl his fiery darts, or in causing us to walk in darkness and in the shadow of death for a season; still in whatever shape or form our chastisements may come to us, they are in evidence that God loves us and regards us as sons, and all our afflictions are working for us a far more exceeding and eternal weight of glory, while we look not on the temporal things which are seen, but on the things which are not seen, which are eternal, by faith "enduring as seeing him who is invisible."

Cease, then, ye chastened children of the Most High God, to fret and murmur, to weep and sigh and groan. Your tribulations are as essential to your spiritual prosperity, as your daily food is to the support and comfort of your earthly nature; we cannot do without them. At present they are not joyous, but grievous; but they shall afterwards yield the peaceable fruits of righteousness in them who are exercised thereby, and all the dear saints shall unite in the final ascriptions of praise, saying, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ." All of Zion's conflicts shall end in peace.

"But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." How very important, then, is this evidence of a sacred vital relationship to God. None but sons are heirs of God, none but heirs have any inheritance in God our Savior; and all who are not chastened of the Lord are bastards, and not sons. Shall we then despise or murmur at the chastenings which we receive from the kind, loving and gracious hand of our heavenly Father?

Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection to the

Father of spirits? Our God is not the father of our flesh, or fleshly nature; but if we are born of his Spirit, God is the Father of that spirit which is born of him. We have had fathers of our flesh, fleshly fathers, for that which is born of the flesh is flesh; and the fathers of our flesh have corrected us, and as children of the flesh we have realized the benefit of their paternal discipline; and while we know they are liable to err in judgment, and to be controlled by their excitable passions, yet we have given them reverence; shall we not much rather submit to him who is the Father of our spirits, who is not subject to impulsive passions, whose wisdom, power and grace are infinite, who cannot err, but always chastens for our good?

Again, **chastisement**, whether it be from our Father which is in Heaven, the Father of our spirits, or of his spirit that is born of him, or from the fathers of our flesh, implies a discipline essentially different from vindictive wrath, or retributive vengeance, exacted only by the demands of inflexible justice: the former is a family discipline, administered in love for the good of the erring child, and in evidence of paternal love; while the latter is only in evidence of indignation and wrath, as in the case of those who despised Moses' law, who died without mercy. May we by grace be enabled in spirit to meekly say, Father in Heaven, thy will be done.

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

RESOLUTIONS OF RESPECT

WHEREAS, since we last met, the Salisbury Old School Baptist Association has lost four members by death, to wit: Deacon Granville Reddish, of the Little Creek Church; Sisters Grace Hastings and Laura Rounds, of the Salisbury Church; and Sister Lena Wilson, of Rewastico Church; therefore

BE IT RESOLVED, That we bow in humble submission to our graciously Heavenly Father's will, desiring to be reconciled to the loss of very precious members from our midst; and
BE IT FURTHER RESOLVED, That the

Salisbury Association extend its sympathy to the bereaved families; and may the grace of God enable them to look to Jesus for comfort in their hour of need; and

BE IT FURTHER RESOLVED, That we send a copy of these resolutions to the **Signs of the Times** for publication; and that a copy be made for our Minutes.

Done by order of the Association, now in session with Nassaongo Church, October 25, 1956.

(Elder) H. M. Bennett, Moderator
Maude T. Laws, Clerk
William Adkins, Ass't. Clerk
Handy Truitt, 2nd Ass't. Clerk

OBITUARIES

ELDER A. T. RANDOLPH

Elder A. T. Randolph was born June 10, 1872, and departed this life March 4, 1956, making his stay on earth almost eighty-four years. He was married to Addie Williams September 8, 1892, who preceded him in death by one year and nine months. To this union were born two daughters, one of whom passed away in 1911. He leaves to mourn his passing a daughter, Mrs. Nettie Kimbrell, six grandchildren, eleven great grandchildren, and a number of nieces and nephews.

He and his companion were baptized into the fellowship of the Primitive Baptist Church at Liberty Grove the fourth Sunday in September, 1900. He was ordained an elder in 1919, and elected Moderator of the Lost Creek Association in 1942, and served ably in that capacity until his death.

Elder Randolph was a genuine Old Baptist — one who believed in a sovereign God that never made a mistake. He believed in predestination, election, and salvation by grace; and stood firm, declaring the whole council of God, serving his churches and brethren ably, and in kindness. He was a devoted husband, a father to his children, grandchildren and great grandchildren. To know Brother Randolph was to love him: I knew him for above thirty-one years; and the last eight years of his life this poor sinner served his home church as best he could. When he passed away, Elder H. M. Brock, of Covin, Alabama, and I conducted his funeral in the presence of a large audience at Zion Church, Walker County, Alabama. He was laid to rest in the adjoining cemetery.

We feel we have lost an able defender of the truth, and a lovely brother, but feel our sad loss is his eternal and sweet gain to where there is no more sickness, pain or trouble, but eternal happiness.

(Elder) J. W. McCool
Gordo, Alabama

TRACY REDMOND

The death angel visited our midst on Wednesday, October 31, 1956, and removed from life's activity and usefulness, our dear brother Tracy Redmond, at his home near Arkville, N. Y. He had been in poor health for several months. The funeral services were held Saturday, November 3rd, at Herrick's Funeral Home, in Margaretville, N. Y.; the writer having charge of the services. Burial was in the Old School Baptist cemetery at the Yellow Church, near Roxbury, N. Y.

The deceased was seventy-three years of age. He is survived by a brother, Augustus, of Arkville, N. Y., and his wife Mrs. Mabel Redmond. Brother Redmond was a hard working, industrious man, of many excellent qualities. He was faithful and loyal to the church of his membership, and attended the meetings when circumstances permitted. He was baptized eighteen years before the day of his death into the fellowship of the Second Church of Roxbury. He was twice married, his first wife being the former Edna Ganong, of Vega, N. Y. Their son, Arnold, died a few years ago. Later he was married to his present surviving wife, who proved also a loyal helpmeet and companion during their four years of wedded life.

Brother Redmond in his walk evidenced the fruits of the Spirit: his humility and love of the doctrine being among his outstanding virtues. He exemplified by practice the precepts of the gospel. He will be much missed; and much sympathy goes out to his bereaved wife and other relatives. We believe that their loss is his eternal gain.

(Elder) Arnold H. Bellows

MISS BOOTH A FRANCES COX

Miss Booth A Frances Cox was born June 15, 1892, in what is now the State of Oklahoma — then Indian Territory; and passed away August 4, 1956, in the hospital at Comanche, Texas. She is survived by her father, J. W. Cox, and Miss Joe Ben Cox, Cross Plains, Texas; Mrs. Eddie Graham, Albany, Texas; Tom Cox, Mesa, Arizona; Shirley Cox, Hobbs, New Mexico; John Cox, Killen, Texas; and several nephews and nieces.

Booth A, as we all knew her, never united with the church, but was a strong believer in salvation by grace, and professed a hope in a life with Him beyond this world of sin and sorrow. She was meek and kind, and one of the most patient persons we ever met. The best wasn't good enough for the brethren and sisters when they visited in her father's home. We would all do well to think of her patience.

Services were conducted by the writer, and she was laid to rest in the Cross Plains Cemetery, beneath a beautiful mound of flowers; to

await the resurrection morning. Written by request of her father and sister.

(Elder) C. U. Landers

JOHN W. STEPHENS

John W. Stephens was born in Alabama February 6, 1870; moving to Texas four years later. He passed away at Gorman, Texas, June 23, 1956. He was united in marriage to Sarah Lou Randolph July 6, 1893; and to this union six children were born, of which five survive: B. C. Stephens, Gorman, Texas; Mrs. Pearl Palmer, DeLeon, Texas; Mrs. L. P. Anglin, Gorman, Texas; Mrs. G. C. Tucker, Arlington, Texas; and Mrs. C. E. Robertson, Andrews, Texas. There are twelve grand-children and twenty great grand-children. Surviving also are two sisters: Mrs. Belle Price, Lamesa, Texas; and Mrs. Georgia Overstreet, Winnsboro, Texas.

Brother Stephens had resided in Comanche County for forty-five years. He united with the Primitive Baptists about fifty years ago, and was a member of Macedonia Church, of Rising Star, at the time of his death. In his declining years, he was not physically able to attend meetings regularly, but his daughter would bring him when he felt able. We feel that a brother who was rooted and grounded in the faith and doctrine of our Lord, has been removed from our midst: being few in number, it makes us sad, but we are made to realize that the Lord does not fight his battles with numbers, and is able "of these rocks" to raise up children unto himself; and also to "add to the church daily such as should be saved." We take courage that He will not leave himself without a witness, and will "never leave thee or forsake thee."

The services were conducted by the writer; and he was laid to rest in Buck Creek Cemetery, east of Rising Star, before a large gathering of relatives and friends, to await our Redeemer. Written by request of his children.

(Elder) C. U. Landers

CHURCH NOTICES

BETHLEHEM CHURCH, Malvern, Alabama, meets each second Sunday at 11 A. M.

J. J. COLLINS, Pastor

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

J. J. COLLINS, Pastor

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

J. J. COLLINS, Pastor

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

J. J. COLLINS, Pastor

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

J. J. COLLINS, Pastor

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

H. MATT BROCK, Pastor

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

HARMONY CHURCH, meets each fourth Sunday at 11 A. M., ten miles SW. of Fayette, Alabama.

H. MATT BROCK, Pastor

BEULAH PRIMITIVE BAPTIST CHURCH, Troy, Alabama, meets each fourth Sunday, South end of Three Notch Street.

F. A. COLLINS, Pastor

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

F. A. COLLINS, Pastor

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

H. MATT BROCK, Pastor

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

E. R. SORRELLS, Pastor

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

F. A. COLLINS, Pastor

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

W. D. GRIFFIN, Pastor

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

O. G. GARVER, Pastor

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

LITTLE FLOCK PRIMITIVE BAPTIST CHURCH, Tucson, Arizona, meets on first and third Sundays at 134 E. Prince Road. All lovers of the truth are invited to meet with us.
T. J. ROBINSON, Pastor
VIRGIE ROBINSON, Clerk

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

W. S. SPEER, Pastor

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

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

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

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

F. A. COLLINS, Pastor

SALEM OLD SCHOOL BAPTIST CHURCH, Weiser, Idaho, meets each second and fourth Sunday and Saturday before at 5th and E. Park Street.

John Hall, Pastor
Isabel Turnidge, Clerk

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

MRS. PHEBE CATES, Clerk

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

C. H. EVANS, Pastor

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

R. L. BIGGS, Pastor

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

O. W. PERKINS, Pastor

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

ARNOLD H. BELLOWS, Pastor

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

JOHN D. WOOD, Pastor

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

SIDELING HILL OLD SCHOOL BAPTIST CHURCH, Fulton County, Pennsylvania, meets each 5th Sunday and Saturday afternoon before, from May through September, with two days meeting the 1st Sunday in May; and meets at Needmore, Pa., on 5th Sundays and Saturday afternoon before, from October through April, with two days meeting the 2nd Sunday in October.

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

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

W. O. BEENE, Pastor

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

ERNEST ATTEBERY, Pastor

MT. ZION CHURCH, Weslaco, Texas, meets each second Sunday at 10:30 A. M.; and each fourth Sunday at 10:30 A. M. and Saturday before at 2:00 P. M., at their new location: seven

miles West of Weslaco, on highway 83.
 E. B. AULT, Pastor
 BESSIE CHAMBERS, Clerk

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

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

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

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

THE ORIGINAL PILGRIM REST CHURCH, Lawn, Texas, meets each third Sunday and Saturday before at 10:30 A. M.
 C. M. HAYGOOD, Pastor
 MRS. NOLA STEWART, Clerk

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 the third Sunday in each month at 10:30, at the home of M. J. Culpeper. Lovers of the truth invited.
 E. B. AULT, Pastor

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

SAINTS REST OLD SCHOOL BAPTIST CHURCH, Dallas, Texas, meets each first Sunday at 11 A. M., and Saturday evening before at seven-thirty, at 4614 Sylvester Street.
 W. W. TAYLOR, Pastor
 JOHN T. BEENE, Clerk

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

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

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

W. W. TAYLOR, Pastor

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

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

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

L. L. SCHENCK, Pastor
 MRS. J. W. TAYLOR, Clerk
 Pleasant Hill, Mo.

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

RICHMOND PRIMITIVE BAPTIST CHURCH, Richmond, Virginia, meets each fourth Sunday in their new meeting house about ten miles South of Richmond, just off of highway 360 South.

R. S. PAYNE, Pastor

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

D. V. SPANGLER, Pastor

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

W. R. DODD, Pastor

The churches composing the Virginia Corresponding Meeting meet as follows:

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

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

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

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

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

JOHN D. WOOD, Pastor

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

HOWARD EASON, Pastor

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

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

HARMONY OLD SCHOOL BAPTIST CHURCH, about four miles East of Huntington, W. Va., near Route 60 at Russell Creek, meets each second Sunday at 11 A. M. and Saturday before at 2 P. M.

J. R. LANE, Moderator
Mildred Stanley, Clerk
Rt. 2, Huntington, W. Va.

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

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

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

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

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

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

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

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

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

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

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

WHITE WATER OLD SCHOOL PRIMITIVE BAPTIST CHURCH, located about one mile Northwest of Tinsman, Arkansas, meets each fourth Sunday at 11 A. M., and Saturday before at 2:30 P. M.

W. A. SPEER, Pastor

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.

D. V. SPANGLER, Pastor

OLIVE AND HURLEY OLD SCHOOL BAPTIST CHURCH, Shokan, N. Y., meets each 2nd Sunday at 1:30 P. M. Also meets each 4th Sunday at 1:30 P. M. from December through February.

A. J. Slauson, Pastor
Mrs. Neva Brooks, Clerk

SALEM OLD SCHOOL BAPTIST CHURCH, Philadelphia, Pa., meets each 5th Sunday at 10:30 A. M., in the Y.W.C.A. building, 2027 Chestnut Street.

H. M. Bennett, Pastor
T. C. Koch, Clerk
514 N. 18th Street, Philadelphia 30, Pa.

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 125

DANVILLE, VA., FEBRUARY, 1957

NO. 2

"All My Desire is Before Thee."

(Psalms 38:9)

Though foolish, unrighteous, and sinful, . . .
yet holy and pure would I be,
Pure as Thyself, O Jehovah! From sin's slight-
est influence free;
Selfish, rebellious, and earthly, my heart to
idolatry given,
I fain would be meek and submissive, and
have my affections in heaven.
Hard-hearted, cold and repining, and feeling
more dead than alive,
Sometimes I long for Thy presence, Lord Jesus,
my soul to revive;
Within my heart's deepest recesses, O search,
and Thou surely wilt see
That sometimes, 'mid all the confusion, my
thirsty soul panteth for Thee.
For Thee, and Thy finished salvation, Thy
blood for my guilt to atone,
Thy righteousness, too, for a covering, now
stripp'd of the rags of my own,
Thy strength to support me in weakness, Thy
wisdom o'er all to preside,
Thy love to surround and uphold me, bereft of
all comfort beside.
O! Give me true godly receptance, O!, Grant
the remission of sin,
Thy Spirit's sweet, witnessing presence, my
heaven on earth to begin;
Be mine a child's filial devotion; be mine, too,
thy Fatherly love,
To cheer, to support, to direct me, e'en unto
the mansions above.
Be Thou my heart's chiefest treasure; be
with me in life and in death;
For surely I'll need thine appearing when
called to relinquish my breath.
May I learn, though in earth's gloomy val-
ley, the songs of the ransomed to swell,
And with them through eternity's ages, in the
light of thy countenance dwell.

Vera

(Copied from Gospel Standard Magazine of
September, 1875, by the late Sister Laura
Gooch).

"WHAT WOULD BECOME OF
POOR ME?"

Simms, Texas

Dear Editors of the Signs:

I have had a desire for some time to write to the Signs, but could not seem to get started. I have been reading the Signs of the Times off and on for a long time; and more so the last two years. I live with the J. H. Daniel's and they have subscribed for the paper so we can have it in our home.

I have been a member of the Primitive Baptist church since July, 1925, and they are the people I dearly love. I like to meet with them and talk of God and his righteousness, and it is good to this poor, helpless sinner's soul. My parents, W. A. Johnson and wife, and a number of others, have united. Two of them, J. H. Daniel and wife came in during our association in October, 1956, and we were overjoyed. We had a wonderful meeting, held at Prospect, our home church. I wonder how these God-fearing, low in spirit, but rich in His mercy, grace and love, have let such a worm of the dust as I stay in the church with them. But what would become of poor me, if I could not mingle with them. I am so vile, so imperfect, and worthless to be in their midst; though at times I am lifted up and rejoice greatly.

Brother Griffin, I have heard many say your sermon was wonderful on Sunday. All of the sermons were so rich, and I believe they filled the empty baskets that were set out to be filled. We felt greatly blessed to have the ones in our home the two nights; it was such a pleasure to have them.

I enjoyed the letter in the Signs, entitled, "Baptism in a Boat." It was

wonderful. My prayer is, if it is the Father's will, that the poor in spirit may be comforted and reconciled and enabled to say, "Thy will be done, not mine." Your little sister in hope of eternal life, and in bonds of love.

(Miss) Mary Johnson

"HAPPY IS THAT PEOPLE"

Benton, Kentucky

Editors of the Signs,

I would like to pen a few thoughts to the Signs of the Times for publication. In reading the 144th Psalm the other day, I thought I found some evidence there of what was the "case" of the Soldier Creek Association this Fall: Friday, Saturday and Sunday, October 12-14, when we met together.

When I was given to think of a happy people that is in such a "case" (verse 15), I was led to examine the "case" they were in, and what made them happy. I saw, I hope, a happy people, because they had been made to sing a new song — a song unto thee, O, God. (Salvation was of God, not of themselves) They sang praises to God — the one God; and had hope that the enemy had been put down, and they were delivered: had been, and hoped yet to be delivered when it pleases God in his tender mercy to so deliver, and rid them from the hand of strange children, "whose mouth speaketh vanity, and their right hand is a right hand of falsehood."

How about this happy people? How about "our sons and daughters" of this Soldier Creek Association, and its corresponding friends, messengers and elders? Did our sons grow up in their youth? While they were young in the cause, they were taught by the teacher who teaches them who is the Master, and that God is the Lord. He teaches his children; he leaves it not to man, or to flesh and blood. Yes, they grow up in the knowledge of Him with whom they have to do.

The daughters: our daughters of

truth meeting together in humbleness and thanksgiving, desiring to know nothing among the saints but Jesus, and him crucified. This beautiful Psalm says, "That our daughters may be as corner stones, polished after the similitude of a palace." How true we feel this to be of this happy people, whose God is the Lord! They know no other God, and heard no other God preached during the association. Among the people were oxen, strong to labor, treading out the corn; for it is written, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for Oxen?" Surely there was no breaking in, nor going out, and in our streets there was no complaining.

Our garner were full. Temporal and material things were provided in such a wonderful way that we felt thankfulness spreading through our hearts and minds; and felt we could see the spiritual fulness — the increase of that gracious garner of truth: all manner of store. Why complain? As we walk about Zion, and go round about her, walking by faith, we hope, in the streets ordained for us to walk in, there is no room for complaint; but praise to our God who so richly supplies all our need: affording all manner of store. We hope, like David, we have been delivered from the hurtful sword.

I can't tell how full of substance and experience this 144th Psalm was to this pilgrim, when I hope my eyes viewed the beauty not only of our 1956 association, but each son and daughter — they of God's own right hand planting; and the calling of His ministers to the setting forth of the whole counsel of God as they go from place to place, meeting in the name of Jesus, and desiring to worship at his throne and to continue to walk worthily in his name, and begging for a continuation of his many blessing to them.

We had in our midst Elder W. D. Griffin and wife, and Elder J. W. McCool and wife and son, of the Hopewell Association; several visitors from the Flint River Association; Elder R. L.

Biggs, from West Tennessee Association, and his family, and others; Elder R. L. Harrison and Elder Lowery from the Bethel Association; Elder J. N. Darnell and others from the Little River Association; and Elder Grady Brown from Memphis, Tenn. Surely God doth take thought of oxen, and will supply all our need according to his riches in grace.

This is written in much fear, but in hope of a life after this life, where we will see our Saviour as he is, and be like him.

Effie Bowden

SOME VERY INTERESTING
CORRESPONDENCE

Toronto, Ontario
March 4, 1956

Dear Elder and Mrs. Ruston:

Ever since you came to see me in the hospital last summer I have wanted an opportunity to tell you of something of that visit. As you know, it seems impossible for me to talk of spiritual things when others are present. This which I want to tell you may not seem anything to you, possibly a bit of delirium from extreme weakness, but I feel I must tell you to ease my mind. As you were praying, Elder Ruston, just before you left, I felt myself lifted (horizontally) higher and higher by an irresistible force (I remember thinking — is this death?) and in an instant of time, I was in my coffin in the Wallace-town Church in front of the pews just under the pulpit, and I knew you were preaching my funeral sermon, I could hear and see you plainly, standing behind the pulpit. I also knew there were people in the church but I did not look to see them. I had a feeling I must sit up and as I moved I was again back in the hospital bed and you were still praying. I do not believe I ever heard you pray with what seemed to me more power, and I felt and still do, truly a greater than Solomon was there.

After you left, the thought came, "Is

it possible I am to be given a new birth in the church?" Then, "No, it was 'I' who thought 'I' must do something, 'I' must move, and later, 'Let this warn you not to go to the church without clear evidence, this shows that you have not been made ready, you had no right to be there.'" "The wind bloweth where it listeth." I pray it was He who was dealing with me.

It was strange, too, before I went to the hospital, each time I looked to the future a page of a newspaper would appear before my eyes with my obituary standing out clearly in blacker type than the dozens of others listed. I had no fear as I was being taken to the operating room. My mind was filled with one thought, IF only I belong to the Lord, whether I live or whether I die, all will be well; and after the operation when I suffered, I was taunted and mocked with Scripture that had before given me comfort. I did not answer the taunts and mocking, but was given to say each time, "For so it seems good in Thy sight."

I am still begging for mercy and forgiveness. I know nothing of the "Living Water" Elder Lambert speaks of in the January Signs," but I know of the tears. I cannot cease praying that some day I may come to the church rejoicing, praising the Lord God with all my heart, soul and mind. Whether I come rejoicing or bowed down is of no moment. It is whether I know His voice. "The sheep hear his voice." This is a strange letter, and I am debating whether to destroy it or send it to you. Some how, I would not want those strange things not to have happened. I wonder what it means.

We are looking forward to the next fifth Sunday and having you here with us. With love,

Katherine Gillies

Dutton, Ontario
March 14, 1956

Dear Katherine,

Your letter was very welcome, First

I want to say, when we came to see you in the hospital, we felt the Lord was present there in a remarkable degree, so that we look back to that experience as a very sacred one. The things you speak of might have been given you in extreme weakness but still they were given to you, and I am very glad you could write us about them. It is an experience you will never forget. I have never been able to explain such experiences but it was a vision concerning yourself. I believe one thing, that it was to show you that you had died to your former life. You are not the first who have seen themselves dead, to afterwards live anew.

While there in that hospital both you and Effie seemed clearly of the family of God, and the sweet nearness to God that I felt while in prayer, stayed with me for some time after. I knew that you were a subject of God's love and mercy, and your exercise will go on until you are made willing to take up your CROSS and follow Him. This condition of questioning every step of the way, and Satan suggesting this and that, is your CROSS, and it is hard for you to carry it. A religion that does not live and labour under such a load isn't worth having.

YOU DO BELONG TO THE LORD, one proof is that you are at home with His people; another is that you hate every false way. Another is that your heart goes out to Him in supplication and prayer. You love the things that God loves and hate the things that God hates. I can leave you in the Lord's hands, I do not feel to admonish you what you ought to do. The Lord will, I believe, set His seal to what He has already done. Your experience before you went to the hospital of seeing your obituary in the paper, and in the hospital of finding no comfort in the Scriptures that had been a comfort, brought you to "For so it seems good in Thy sight." But let me tell you, God does not do things by halves. If you will turn to the setting in Luke 10:21-22, you will find "In that hour Jesus rejoiced

in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: EVEN SO, FATHER, for so it seemed good in Thy sight.

"All things are delivered unto me of my Father: and no man knoweth who the Son is but the Father; and who the Father is but the Son, and he to whom the Son will reveal Him." What a lovely Scripture that was to be given you when you could get comfort nowhere else. Satan is very busy, and yet when the day comes he may follow you to the water's edge, but he will not go into the water with you. He is strong, but he hasn't stopped you from crying to the Lord.

I do not feel that you are a judge of your own case and I am certain that Jesus has already given you of that LIVING WATER. You would not have had a desire to pray to Him if you had not received His word. He it is that is shining into your heart to give you the light of the knowledge of God in the face of Jesus Christ. "In His humiliation His judgment was taken away."

When the day comes, you tell the church and LET THEM JUDGE. If there is a flaw in your testimony they will tell you so! Leave your case with Him, like Esther, "I go, and if I perish, I perish," but let me tell you this, that none ever perished that came in that destitute and needy condition. I am glad you could say, whether I come rejoicing or bowed down is of no moment. It is whether I know His voice. "My sheep hear my voice and I know them." I am so glad you were led to write such a wonderful letter, such anxiety, sighs and longing are not the exercise of one who is dead, nor of a hypocrite.

While I am loath to encourage those who do not show the evidences of the Holy Spirit's work in killing them to the love and practice of sin, yet those who, like the Ethiopian eunuch, are searching the Scriptures and are anxious to know what it is all about, I like them to consider what Philip asked the eunuch and

what his answer was. His testimony was, "I believe that Jesus Christ is the Son of God." When children come into the family by birth they do not know much, but they learn. I, like Paul, carry you in my prayers.

In Philippians he says, "I thank God upon every remembrance of you, always in every prayer of mine for you all making request with joy: being confident of this very thing, that He WHICH HATH BEGUN A GOOD WORK IN YOU will perform it until the day of Jesus Christ." Don't be sorry that you sent us this living testimony, for it has made our hearts rejoice and thank our God who has not left Himself without witness even in this dark and cloudy day. Trust thou in God and lean not to thine understanding. With Christian love, Yours in a blessed hope,

George Ruston

Dear Katherine,

I do not know how to express the joy we experienced as we read your letter. It was so good that you loved us enough that you felt you could write us so freely. I have had many experiences that I knew were caused by my physical weakness, but I am convinced that the Lord sends our temporal and physical trials to teach us spiritual lessons we should not otherwise learn. Do not be tempted to think that it was by your own effort you sat up in your coffin. The tempter, knowing that you believe "Without me ye can do nothing," tempts you to think that; whereas the Scripture also says "In Him we live and MOVE and have our being."

Many people accuse us of a fatalistic attitude because we believe in predestination, but it is altogether different from what they think. If we have natural hunger, we do not say, "The Lord will feed me," we set about getting a meal. If we are given a spiritual hunger and thirst, it causes us to seek to have it satisfied, it forces us to pray, to seek comfort in His word and in meeting

with others of like precious faith.

Undeniably, we are motivated by the love of God, but it does not make us slothful, it stimulates us to do as the church did in Song of Solomon 3:2. "I will rise now, and go about the CITY in the STREETS, and in the broad ways I will seek Him whom my soul loveth: I sought Him, but I found Him not." She asked the watchmen about Him, but she went beyond the watchmen "a little" and then she found Him, "whom my soul loveth. I held Him, and would not let Him go, until I had brought Him into my mother's house, and into the chamber of her that conceived me." Undoubtedly, that means the fellowship of His people, "the church of the First-born." Read Hebrews 12:22-end. That is not only the body of believers with whom we are connected, but "a multitude that no man can number." Revelation 7:9.

Never be guilty of yielding to a temptation to destroy what you may have written of the Lord's dealings with you. Once when casually reading the Bible consecutively, as is my custom, as well as anywhere I feel I need to, I came across these words amongst what might have seemed just a dry rehearsal of the divisions of the Lord's house, but mark, it was the LORD'S HOUSE, in I Chronicles 26:27, "Out of the spoils WON IN BATTLES did they dedicate to maintain the house of the Lord." Words fail me to tell of the beauty I suddenly saw in them. "There is no discharge in that war" until "on the freed soul shall break the radiance splendid of perfect love upon the sinless shore."

I saw how all our fight (we hope the good fight) and toils were that we should share the spoils (the lessons and comforts gained in them) with those of the Lord's house, for the maintenance of it, how it builds up those of like precious faith when we hear them tell of their victories by the blood of the Lamb. Somehow when I think of you, I think of dear little Effie, so if you feel you can share this with her, you may do so. Dear Verna, how we all feel

for in her sore trial. The dear Lord will not forsake her in her hour of need.

Yours in a precious hope,

Esther Ruston

(There will be more of this series of correspondence in our next issue. Ed.)

EXPERIENCE

San Pablo, Calif.

Dear Editors of the Signs:

It has been my desire for some time to write a few lines of what I feel has been the Lord's dealings with me.

My parents were Old Baptists, and, as far back as I can remember, I loved the church and its members, and thought they were the sweetest people on earth. As a child I had serious thoughts concerning God and the end of time. This gave me many sad moments; then at the age of eighteen I saw myself as I really was — less than nothing. My sins rolled up in front of me like mountains, and I was made to cry, "Lord be merciful to me a sinner." The more I tried to rid myself of this dreadful feeling, the worse I felt. I have watched the setting of the sun many times, and wished I too could sink beneath the rugged hills. How miserable I was. I felt mine was an outside case and I wanted to be alone with my grief. This was with me four years. At times it would leave me and I would feel relieved, then it would return with double force. I had given up all hope, I felt cut off and without mercy. You who have been over this road know what I mean. Those that have not won't understand, and will think I'm out of my mind.

Then it pleased the dear Lord to show me his wonderful dealings with me. The burden that had weighted me down so long was now so great I felt I was going to die. I fell down across the bed unable to move, — I could only murmur, "God be merciful to me a sinner." I know not how long I was in this condition. The first I knew my burden was lifted and I

was praising God, and enjoying a peaceful rest, that only our God can give. That moment was precious and I felt I couldn't wait to tell my husband. He asked me if I felt better. I said "Yes." And he said, "Well tell it to the church, and see how much better you will feel." But the next day I felt I had nothing to tell.

Months later when they gave an opportunity for members, the first I knew I was shaking the preacher's hand, was received by the sweetest people on earth, and was baptized. When I came up from the water, I left a burden that has never returned. I thought my troubles were over, but I learned that as long as we stay here we have doubts and disappointments much of the time. In 1937, we lost our baby boy at the age of twelve. Everything was done that the doctor and nurses could do. The Lord knew best, and we could say with David, "The Lord gives and the Lord takes away, blessed be the name of the Lord." Weeks later I saw him in a vision, together with God and his holy angels. He said "Mother I'm so happy I've been with Jesus one day." I was thinking how long since he was taken from us, when someone said, "We have no right here." This gave me a calm feeling, and I was made to rejoice.

In April of 1953, it pleased the dear Lord to take my companion from me. The years are quickly passing, though still I can't forget, for in this heart that loves him, his memory lingers yet.

I have been with the Old Baptist 43 years, and if I know my poor heart I love them beyond words, and as long as I'm permitted to live here I want nothing more than just a little place at their feet.

It is so sweet when we can sit down in Heavenly places, and have our dear brethren from distant lands meet with us, and tell the same sweet story, "Christ and him Crucified."

I am down in the valley much of the time, but when I am lifted up above the cares of the world, and can feel that Jesus died for poor unworthy me, I can

say, "If we did not have the dark clouds, we could not appreciate the silver lining."

Farther on, but how much farther:
Count the milestones one by one;
Jesus will forsake us never:
It is better farther on.

I have four children, six grandchildren and two great grandchildren, that are dear to me.

If this is not an experience of Grace I have nothing. If you think it worthy of space please print — if not cast it aside.

Your little sister (if one at all)

Martha Frost

DISAPPOINTMENTS ARE OFTEN
BLESSINGS IN DISGUISE

Cuba, Alabama

There are so many disappointments, so many failures in a long life. Anyone who takes note of events which some people would call trifling, will testify with me that little things which occur sometimes lead up to much importance. I have seen times when a disappointment looked to me like a real disaster, and later it proved to be a great blessing to me; then how differently I looked upon it.

We learn as time's wheel turns; and the years allotted to us, ripen and soften our nature, and alert our understanding with a keen observation of events. We often think thus: "If I could have seen into the future." And here we err, for it was not arranged for us to see into the future. If we could see, then what? We would have made many bouncing blunders and mistakes, for we are all fallible — prone to err.

I love to feel that I am in the hands of One who declared the end from the beginning. He knows the future, and never makes a mistake. How restful it is to trust in Him who has all power and righteousness! And how wonderful to awake with the morning light, and

meditate on His great mercy, and His countless blessings bestowed on a poor worm like me: it carries my mind to my unworthiness and sins, and humbles me to try the more to walk in the path which is pleasing to my blessed Lord. But, alas! I fail. Lord help me, I pray; for without thee I am nothing.

This has been hammered into my mind, and placed before my eyes daily, for many years; so it seems by now that I should know it is true.

As a child that learns as the days unfold,
The lessons that are in the way:

My need of thee is too great to be told;
Lord give me grace and strength today.

"Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth forever." (Psalms 106:1)

In humble hope,
Mary Lancaster

Philadelphia, Pa.

Dear Elders Spangler and Wood:

It is time for me to renew my subscription, so I am sending Money Order for another year.

I hope, Elder Spangler, you have now recovered from your illness. I was grieved to hear about it. May God bless you both, and keep you in health and strength to continue your good work with the Signs. I cannot tell you how greatly I prize the privilege and blessing of having the Signs. When I am cast down, and feel forsaken, as I often find myself, so often I see in the letters and articles of the Signs the very thoughts and experiences I have had myself. My heart goes out in love and fellowship for the dear ones telling their great sorrows and tribulations, and humbly pleading their unworthiness; still clinging to the hope that Christ in his wonderful love, came down to earth to save sinners such as they see themselves.

But mingled with these sorrows and trials, are moments of happiness, bringing forth sweet joy, and praises to God

for blessings so gloriously granted through grace, and grace alone.

"Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear,
The hour I first believed."

Yours in a precious hope,
T. C. Koch

NOT ASHAMED OF THE GOSPEL
OF CHRIST

Coleman, Texas

Mrs. Sallie Neel Luce,
Dallas, Texas.

Dear Sister in Christ:

We received your card and it makes us feel good to know that you remembered us; and also your card reminded me of a promise to write you; and also of a request you ask of me sometime ago. I had not forgotten, but I hesitate in fear of One greater than man. Yet, I hope I can truthfully say with the apostle, "I am not ashamed of the gospel of Christ. . ."

On June 17, 1895, near Clairmont, Kent County, Texas, a boy was born to Chas. F. and Nannie E. (Grant) Landers — the second child of a family of eight born to them. Two girls passed away in infancy — two boys and four girls living. The parents of this family were strong Missionary Baptists. They brought their children up to attend Sunday School, prayer meetings, and to take part in all the activities of the Missionary Baptist church.

But for some reason this boy we spoke of never did like Sunday School; he didn't like the songs he had to help sing, such as, "I'll be a sunbeam for him," and others. He didn't see any sense in one man reading a verse from the Bible and all the congregation reading a verse. It was disgusting to this boy. His parents didn't make him go only when he was small, then when he was older, they persuaded him. But in 1910, something took place that only

those who are taught of the Lord can understand: this boy's parents went to Sunday School, and he resigned as superintendent of the Sunday School, and she as an adult teacher. He had served four years as deacon of the church. This boy was glad because he knew they wouldn't persuade him to go to Sunday School any more. In about four or five months, C. F. Landers and wife joined the Old School Baptists, and were baptized by the late Elder L. E. Skinner, of Fletcher, Oklahoma. All lived in Texas at that time, moving to Oklahoma in 1913.

This boy we spoke of has stayed up until midnight many times, listening to his father and visiting brethren and preachers talk on the Bible. This boy enjoyed hearing them talk, but couldn't understand how they knew so much Bible, and so much about the Bible. He couldn't understand how those old preachers could know so much, and preach so long, and not repeat the same thing over and over. This boy readily admitted that he couldn't do that, and swore that he wouldn't, if he could. In his later teens something got hold of that boy, and while going to school away from home, he wrote a little poem, very crude, but the two first lines were, "Tho Satan's arms about us coil, I have no power to un-coil." That thought stuck with this boy. World War I came along and this boy volunteered for the army. Going overseas wasn't bad, though one time there was a scare when they thought a submarine was sighted.

But coming back on a small boat, about a 1,000 miles out of New York, we ran into a bad storm. From 12 noon until 6 P. M., everyone thought the next breath might be the last. If this boy ever prayed, it was then. He asked his God to let him live, and lead him to know and understand the truth, and he would preach. This boy didn't believe or understand that God predestinated all things. He didn't believe, and couldn't see how God could or would make two men out of the same lump of clay, and love and choose one, and not choose but

hate the other.

From 1919 until 1933, this boy was as stubborn as they get to be, and it seemed that he could understand what David meant, when he said, "If I make my bed in hell, Lo, thou art there." In the early thirties, this boy and his wife heard the Eternalist, or Two-Seed doctrine. That fixed it with him, he thought he had been "led to the truth." So he and his wife joined, and later he was ordained to preach. It is comforting to read, "I will bring the blind by a way that they know not: I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Was this another term of the Jonah school to bring this boy to the truth: eleven years in hell, seven of them in the hottest part. It seemed that something else got hold of this boy. In much sorrow, trials, and tribulation, which I won't attempt to mention here, it dawned upon this boy that he could not exercise faith, do anything to obtain a blessing, or get God to do something. This seemed to be some relief, and in that, this hell wasn't quite so hot. But still, he believed that the devil was eternal, self-existing. I believe the boy was honest, and had a desire to know the truth; but he couldn't be honest with his God, and say that he believed God made the devil, and that God purposed all things. Bent down in much sorrow and grief, having decided long ago that there wasn't anything to him, and if his, "Soul be sent to hell, His righteous law approved it well."

Something else came over this boy that he can't easily forget. It seemed this something was, "Peace, be still." — a calm different view of a merciful God that rules in the army of heaven and among the inhabitants of the earth: A God who made all things for himself; yea, even the wicked for the day of evil: a God who does have the right to, and did, out of the same lump of clay make one vessel unto honor, and one unto dishonor. He did love one, and hate

the other before either was born, or having done any good or evil: that the purpose of God according to election might stand. A God that says, "As I have thought so shall it come to pass, as I have purposed so shall it stand." There is no power but of him, and the powers that be are ordained of him.

These were, and are, comforting thoughts to this boy; but, still that predestination of all things still bothered him. He thought of God's predestination being causitive, or causing the creature to act. In reading John 8:44, this thought came: It is his will for them to do their will. Christ was talking to devils — and who is afraid to call Judas Iscariot a devil, when Christ said he was a devil. God doesn't change — he cannot change; he has ever possessed every attribute of Divine perfection, so he can't change. "He is of one mind, and who can turn him." "I am the Lord, and I change not." Then He does not make children out of devils, neither sheep out of goats. They were devils Christ was talking to, and he said, "The lusts of your father ye will do." Then God purposed that they would do this, and in so doing manifest what they are. And the Jacobites are in the same boat (but are not devils) until born again. That is all they would ever do: fulfil the lusts of the flesh, except for the grace of God.

It is written, "There is none good save God." But thanks be to an alwise, allpowerful, purposing working God, who, at his appointed time, intervenes; and it seems that we can understand that they "are kept by the power of God." A God of love that says, "I will not leave them or forsake them." — A God who says, "I will," and "They shall." This I believe, and hope I am thankful to our God. That boy and his wife joined the Old Baptists, "Absoluters," in 1944; and in 1945 he was ordained again — he and his wife baptized twice, and he ordained twice: a very bitter pill for a proud boy, knowing him as I do. Since that time he has been accused of many things concern-

ing the doctrine of predestination and church order. But, to me, it is not what he is accused of: it is what he is guilty of. It is how we act and how we live that show what we are — it isn't just what we say. If we tell something that is not true, it will overtake us, and show us up. To me, there is such thing as a good conscience toward God. The Book teaches that children of God who lied about something, that sometime in life they had to face the truth. God has not changed. A true heaven-born child can't live with a guilty conscience: the time comes when he will have to confess it to his God before his brethren, as David says.

Paul says, "He is a discerner of the thoughts and intents of the heart of man." Our God is a consuming fire: He will burn his children down at his appointed time. One with head-knowledge only, can get away with many things; but his children can't — and won't want to at His time. True religion is backed up by what we say, and what we do — by how we act, and how we live. It is a gift of God. God works in you both to will and to do. "Faith without works is dead." We can't exercise faith; faith exercises us (if I am included, which is my hope).

It seems that we can understand what the apostle was speaking of when he said, "We are persecuted, but not destroyed; cast down but not forsaken." I sincerely believe there is a "freedom," a "joy unspeakable," when one is brought to, and given, and kept in that, "answer of a good conscience toward God." God have mercy, if I know nothing of it, and keep me in it if I do, and it be His will. We know that we are unworthy of the least of His blessings; yet we know that whatsoever we have or may receive, we receive of His hand. "For the steps that I tread, and the station I fill, my Father determined and wrote in his will."

Our dear sister, this is a short history of the boy we spoke of in the beginning of this letter. Many things in our life we wish we could recall, and do some

other way. But as for the doctrine of our God, and what we believe is the dealing of our God with us, we feel we can truthfully say, "I am not ashamed of the gospel of Christ." Sometimes I wonder if I am deceived: "Am I his or am I not, 'tis a point I long to know." I am willing for you and every "heaven-born" child to judge for yourself.

Your unworthy servant,
(Elder) C. U. Landers

Flagler Beach, Fla.

REMEMBERS ELDER DODSON'S SERMON

Dear Editors of the Signs:

Enclosed is money-order for \$5.00. This may be the last payment you will receive from me, as I am now near my eighty-fourth year in this world.

. . . I have been taking the paper for a long time, and am always glad to see it come, as it is about all the reading I do. I had the pleasure of hearing Elder Dodson preach one time at Armond, Florida, at the same church my Lord led me to about twenty-eight years ago. Elder Pickett was serving the church then; and he afterwards preached once in the Welsh Tract Church.

I often think of some of the words that Elder Dodson spoke in his sermon, concerning a witness before the court — that he would have to see and know before his testimony would be any good. I still stand and hold to the absolute doctrine; and I love those that write their experiences. I have often thought I would try to write a part of my experience, but I am not much of a writer. Anyway, I have seen much of God's power, and I know his voice: nothing can move, not even a hand or a foot, without him.

May He continue to supply the power and wisdom to keep the paper going to the needy.

A. B. Yelvington

MY EXPERIENCE BEFORE AND
AFTER BEING BAPTIZED

London, Ontario, Canada
November 5, 1956

To My Dear Children and Grandchildren:

About two months before my baptism, in my sleep, I seemed to be standing, and I looked down and saw the words "JESUS IS MY SAVIOUR," in large, block letters, very plain, and I thought how wonderful those words were. They would come into my mind so much — "Jesus is my Saviour!" It seemed so wonderful! The thought came that I should tell Elder Ruston the wonderful words I saw — that it was my duty to join the Church and be baptized. This was much on my mind, but I didn't know when. I didn't know then what God's plan was. The words "Why tarry?" would come to me. Wednesday was Mr. Rogers' funeral, and Beckie said she would call for me. On the way she said she received a letter from Minerva McLean, so she stopped the car and read her lovely letter in which she said she intended asking for a Home in the Church, and if received, baptized on the 1st Sunday (which was the next Sunday — November, 1955) at Poplar Hill.

Oh, I thought, what about me? I didn't know what to do! We went to the funeral and Elder Ruston preached from the 39th Psalm, and his text included the 7th verse — "And, now, Lord, what wait I for? My hope is in Thee." They just seemed for me, I felt. I went home. I truly had distress of mind. My prayer almost continuously was that the Lord would keep me; make me willing, if it was his will that I should go. On Thursday I knew Elder Ruston was going to Poplar Hill to arrange for the baptism and I looked for them to call. I hoped the Lord would put it in his heart to call, for I thought if he did my prayer was answered, but he didn't call, so I was full of doubts and fears.

On Friday dear Beckie came up and

I told her how I would love to see Elder Ruston, so she phoned him and they said they would be up about 6 P. M. In the meantime, we went out to Elsie's. I wanted to tell her what was on my mind. Elder and Mrs. Ruston came and were with us for supper. I told him I was thinking of coming to the Church and be baptized on Sunday, too, but that I had such doubts and fears. I was so encouraged when he told me he had me on his mind about coming and he wasn't surprised.

That night I spent a sleepless night, begging the Lord to be with me. The cold weather didn't bother me at all. All I asked was that the Lord would be with me, guide and direct me, and give me a calm and peaceful heart. Saturday I was still terribly distressed, sometimes feeling I couldn't go, yet all the time getting my clothes in readiness. I would try to read the Bible, but got no comfort, and I would say so often — What kind of a creature am I? — getting ready to be baptized and in this condition — "Like one, alone, I seemed to be; Oh, was there anyone like me?"

Sunday morning when I awoke it was bright and my troubles and fears were gone. When dressing, those lovely words, "The clouds ye so much dread are filled with mercy and shall break with blessings on your head," were sweet and comforting. I seemed surprised I hadn't a fear or doubt. "God moves in a mysterious way His wonders to perform." I was glad that my dear children and grandchildren were able to be there, too. I felt a blessing in that. It was truly a time to be remembered as long as I live. I truly feel the Lord was in it all the way through, and I hope I can praise His Holy Name as long as life shall last. Dear Beckie was a great comfort, too.

All the following week I was glad and happy; my mind filled with the wonderful Way — and the baptism, but by the end of the week I began to have fearful doubts that I shouldn't yet have gone and been baptized — that I was all wrong! I didn't know what to do! I knew I had done the wrong thing —

thought I was ready, but was not. On Monday night I was alone and started to iron, and, in my great distress, I just said, "Jesus said He was my Saviour;" and then it came to my mind that it was the evil spirit telling me I was wrong — and my trouble was gone!

I told Beckie that experience, and she wasn't surprised. She said, "If you are a Child of God you are promised those fears and trials." Again, I was filled with rejoicing, but not for long, for it came to my mind that the day I was baptized, as I stood in the water, I seemed to want to get a firm hold of Elder Ruston's hand, and the more I thought of it, the more distressed I became, that I was just depending on my own strength; and, Oh, how that has troubled me! I felt I wasn't ready to be baptized! My awful unfitness!

At the May Meetings I took Communion, and I felt I wasn't fit; also at the June Meetings I took Communion, but, Oh, my unfitness! I would pray that the Lord would show me if I was right, and those lovely words, "Jesus is my Saviour," would come up before me and I would think what more do I want, but I felt I hadn't that right love, and I prayed that I might be given that love that He, alone, can give, and the words, "I have loved thee with an everlasting love; therefore, with loving kindness have I drawn thee," came to me; and, Oh, what comforting words they were.

On Friday night before our own Lobo Meetings (September 1956) I couldn't sleep, praying that the Lord would give me joy in taking Communion, and to give me some token that I should have been baptized. Then, the sweet, comforting words came into my mind that Jesus was left, alone, when he hung on the cross. I can never tell you the comfort I have had since then. What a wonderful Comforter we have!

And how I enjoyed the Lobo Meetings! I just felt I could run and not be weary and walk and not faint. Of all my experiences, I feel this to be the most wonderful! It just seemed to CONFIRM and SETTLE all previous promises.

Jesus felt forsaken, and in my great distress, he brought this to my remembrance. The following verse came to me with much sweetness — "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." (58th Paraphrase)

MOTHER
(Mrs. Flossie Hodgins)

Dallas, Texas

Dear Editors of the Signs:

I find that my subscription to the dear old family paper expired sometime back; thanks so much for sending it on to me. I hope to always be able to read it, for it is my meat and my bread. I dearly love the old Signs: the sweet letters from the dear brothers and sisters, and the sweet discourses from the blessed old servants and fathers in Israel.

I am getting old and quite feeble (soon will be eighty-three years of age), and can't go to church like I used to, being crippled with arthritis. So you can now understand why our family paper means so much to me. I have been to two lovely meetings this year; and oh, what a joy they were to me. We had four ministers at one, and six at the other; and all were filled with the spirit and power of an alwise God, and brought delight and comfort to us. In one of these meetings I saw one minister and three deacons ordained; it was wonderful and beautiful. The little minister is proving to be a wonderful gift — so mild and kind and considerate; and digs down deep, bringing forth the mysteries of God and his kingdom, to the delight and satisfaction of His little ones. God is so good and gracious to his people.

Dear editors, I am enclosing a letter from a lovely brother, one of the Lord's servants, for publication, if you deem it worthy. I enjoyed it so much, I would like to share it with others. An un-

worthy old servant, if one at all the very least.

Mrs. Sallie Neel Luce

Loris, S. C.

Dear Brother Wood, and to all the faithful in Christ Jesus:

If the Lord, who is the giver of all good and perfect gifts, will be so kind and gracious as to give me the spirit of understanding, and guide my wayward mind, I would like to write a little in connection with the twenty-third Psalm which has for several years appeared to me to be one of the sweetest portions of the Scriptures.

David, you remember, has been spoken of as the sweet singer of Israel. And as we read of him, we learn that while he was a man after God's own heart, and while in the spirit he could say "The Lord is my Shepherd," and, "I know that my Redeemer liveth," at other times he was made, like you and I, to cry out, "Is the Lord clean gone forever." But let us not digress from, but return to our subject.

How can we say or how do we know that "The Lord is my Shepherd?" Did we learn it from our parents, our teachers, our preachers, or reading the Scriptures; or can we witness with the Apostle Paul and say, "I was not taught it of man, neither did I learn it except by revelation of the Holy Spirit." We are told that what was written aforetime was written for our learning that we through patience and comfort of the Scriptures might have hope; and to study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. So let us see what the scriptures has to say concerning this subject. "Whence then cometh wisdom? And where is the place of understanding?" "And unto man he said, behold the fear of the Lord, that is wisdom; and to depart from the evil is understanding." (Job 28:20 and 28)

When Jesus came into the coasts of Caes-a-rea Phil-lippi he asked his disciples saying, "Whom do men say that I, the Son of man, am"? And they said, "Some say that thou art John the Baptist, some Elias and others Jeremias or one of the prophets. He saith unto them, but whom say ye that I am? And Simon Peter answered and said, Thou are the Christ, the son of the Living God. And Jesus answered and said unto him, Blessed art thou Simon Barjona for flesh and blood hath not revealed it unto you, but my Father which is in Heaven." (Matthew 16:13-17) In this same way it is revealed to the heirs of God that he is their Shepherd, Priest and King. "The Lord is my Shepherd I shall not want." We are told to "first seek the Kingdom of God and his righteousness then all those things will be added." Then why would we have any cause to want? None, for as long as we are in the spirit of Christ we are satisfied with the goodness of God's house. "He maketh me to lie down in green pastures." "O, come let us worship and bow down, let us kneel before the Lord our maker. For he is our God. And we are the people of his pasture and the sheep of his hand." (Psalm 95:6-7)

"Blessed is he whose transgression is forgiven, whose sin is covered." (Psalm 32:1)

Jesus says "I am the door by which if any man enter in he shall go in and out and find pasture." One of David's expressions is, "He maketh me to lie down in green pastures." Which clearly denotes that he had been fed until he was full and satisfied. And, in like manner, when we have been fed with that manna from God's bountiful storehouse, we can lie down and meditate upon the goodness and mercies of our God.

"He leadeth me beside the still waters." "For the Lord thy God bringeth thee into a good land. A land of brooks of water of fountains and depths, that spring out of valleys and hills." (Deuteronomy 8:7) "In the last day, that great day, of the feast, Jesus stood

and cried saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." (John 7:38) "When the poor and needy seek water and there is none, and their tongue faileth for thirst, I, the Lord will hear them. I, the God of Israel, will not forsake them. I will open rivers in high places and fountains in the midst of the valleys. I will make the wilderness a pool of water, and the dry land springs of water." (Isaiah 41:17, 18) "And the spirit and the bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will let him take the water of life freely." (Revelation 22:17)

"He restoreth my soul, he leadeth me in the paths of righteousness for his name's sake." "When my father and my mother forsake me then the Lord will take me up, teach me thy way O Lord and lead me in a plain path, because of mine enemies." "Wait on the Lord: Be of good courage and he shall strengthen thine heart; wait, I say, on the Lord." (Psalm 27:10, 11, 14) "In thee O Lord do I put my trust, let me never be ashamed, deliver me in Thy righteousness. For thou art my rock and my fortress, therefore, for thy name's sake lead me and guide me." (Psalm 31:1, 3) "And I will bring the blind by a way that they knew not. I will lead them in paths that they have not known. I will make darkness light before them and crooked things straight. These things will I do unto them and not forsake them." (Isaiah 42:16)

"Yea though I walk through the valley of the shadow of death I will fear no evil for Thou art with me, Thy rod and Thy staff they comfort me." My dear friends, we have nothing to fear. As long as we are blessed to feel the presence of the Lord our Savior with us. We begin to fear and are filled with doubts when we no longer feel his sweet presence, and we beg for a restoration of the joys of his salvation.

"Thy rod and thy staff they comfort me." Thou shalt also consider in thine

heart that as a man chasteneth his son, so the Lord thy God chasteneth thee." (Deuteronomy 8:5) It is a comfort to us to know that we have been chastened, for it is an evidence that we are sons and daughters, and not bastards. The staff to my mind is something to rest upon, and what more could our Lord give us to rest upon than the sweet hope that he has given us in Christ Jesus, that our sins have been forgiven and that our names are written in Christ, and the sweet and blessed promise that he will never leave or forsake us?

"Thou prepareth a table for me in the presence of mine enemies." The devil is going up and down in the earth (these old bodies of ours) seeking whom he may devour or lead astray. When it pleases the Lord our God to feed his sheep and his lambs, he fills us so full of his Spirit, takes our minds off of the perishable things of the world until the evil spirit has to give way to the God of our salvation, who has all power in Heaven and earth.

"Thou anointest my head with oil; my cup runneth over." We are filled so full with his Love, Grace and Mercy and his Spirit, until we can hold no more: and our cup runs over with joy, and we are made to rejoice in a Savior's love.

"Surely goodness and mercy shall follow me all the days of my life." He gathers his lambs in his arms and carries them in his bosom. Even down to old age all his people shall know, and still like lambs in his bosom be borne. His mercies are from everlasting to everlasting.

"And I will dwell in the house of the Lord forever." If we are in Christ and Christ is in us and he in the Father, then our bodies are the House of the Lord. And if these earthly Tabernacles of ours were desolved we have a building not made with hands eternal in the Heavens. Thus we will dwell in the house of the Lord forever.

Dear Brethren and Sisters, I feel so low down that most of my time I feel to be too sinful to try to speak in the all prevailing name of our blessed Sav-

ior. And I know that when I, or any other man, has said all he can in speaking of the love, kindness, goodness and mercy of God our Saviour, he has only touched the surface, so to speak. "Greater love has no man than this, that a man lay down his life for his friends." Yes, Jesus left his home in glory, came to this world, suffered, bled and died, the just for the unjust, that we through his death might have life more abundantly. He said, "I go to prepare a place for you, I will come again and receive you unto myself, that where I am there you may be also." And that, "Though a mother may forget her suckling child I will never forget you." He also said, "If you love me you will keep my commandments." Friends, are we keeping them? "A good man's steps are ordered by the Lord." Again we are told "There is none good, no not one." The good man here referred to is that inner man which is born in you, Christ Jesus, the hope of Glory. This is what causes the warfare in our members. The flesh against the spirit, and the spirit against the flesh. God has all power in heaven and earth. He speaks and it is done, commands and it stands still. He works and none can hinder, hinders and none can work. He has said, "My gospel shall drop as the rain and my speech shall distill as the dew." And it is so sweet when we are blessed to feel it dropping on us and distilling into our poor souls until our cup is running over.

Please remember me in prayer for I feel to need the prayers of all God's humble poor.

Yours in need of mercy,

Mack K. Alford

ENJOYS WHAT OTHERS WRITE

Monticello, Georgia

Dear Editors:

I am sending you a little donation for your funds, or anyway you see fit to use it.

I have just received my November is-

sue of the Signs. I look forward to the coming of this good paper, for it is always full of the glorious doctrine of salvation by grace, and grace alone, written by those who have been called out of darkness into the marvelous light. I enjoy the editorials and the letters telling of precious experiences and evidences of God's everlasting love and mercy. It is uplifting to a poor unworthy sinner such as I.

Dear ones, I wish I could say loving and comforting words, or put them on paper, but I cannot, for I don't have the gift as others. I am a poor little one who enjoys what others say and write. I truly feel to be less than the least, if one at all. I often wonder, "Am I one or not; if so, why am I thus?"

I was born in 1882, and asked for a home in the dear old church in 1897. The day I was received was the sweetest day of my life. I was in my sixteenth year, and it has been a sweet home to me all these years, for I can't find comfort and hope anywhere else. My mind often goes back to my childhood days. If there has ever been a change in me, it was when a very young child. As far back as I can remember I have loved these dear Old Baptist people, and wanted to live with them. I couldn't hear them preach or sing without crying; still I didn't feel worthy of asking a home with them. I feel to be the chief of sinners: I have always wanted to be good, but can't, for evil is always present with me, and I am weak.

Dear ones, I realize my days here can't be many. I do so desire to live in a way that these dear people will let me live at their feet until my Master calls.

"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.

Through many dangers, toils, and snares
I have already come;

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

I beg to be remembered by God's little ones whenever they kneel at the

throne of grace. May the Lord continue to bless you, holding you in the palm of his hand, and giving you his love, mercy and wonderful grace to continue the paper, is my humble prayer. Your unworthy sister in hope of eternal life,

(Miss) Ollie Callaway

HAS BEEN LONG IN THE SERVICE

Topeka, Kansas

Dear Editors:

These few lines are for the purpose of informing you that my address is no longer Williamstown, Kansas, but 427 Topeka Avenue, Topeka, Kansas; to which address you will please send my paper. I don't want to be without the paper what few remaining days I have to spend here on this sin cursed earth, as it advocates the doctrine that I dearly love: salvation by grace, absolute predestination, etc.

I would like to pen a few lines for publication in its pages, but, as you can no doubt see, it is extremely difficult for me to wield a pen. On November 21st this year (1956), I reached the advanced age of eighty-seven years. I realize that my work is almost done. However, I still hold the pastorate of three churches: one here in Topeka on the third Sundays; one at Kingman, Kansas, on the first Sundays; and one at Pleasant Hill, on the second Sundays. I have labored long and hard in this capacity, but, after all these years of labor, I feel that I can only say, I am an unprofitable servant. But my dear brethren and sisters have shown a great forbearance toward me, more than I feel to deserve.

Now, dear brethren editors, I hope you can cast a mantle of charity over these poorly written lines, and please send my paper to the above new address.

Yours in a blessed hope,

(Elder) L. L. Schenck

EDITORIALS

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EDITORIAL

ELDER RUSTON IS NOW AN
ASSOCIATE EDITOR

We are happy to announce that Elder George Ruston, of Dutton, Ontario, Canada, has agreed to become associated with the other editors of the Signs. He needs no introduction to our readers, for they will remember that he was formerly an associate editor; and that his writings for many years appeared in our columns. We feel that our subscribers will welcome his editorials, and that they will be edified and comforted in reading his writings, as the Lord may direct both them and him.

We believe that all the editors of the Signs are agreed in their understanding and belief of the doctrine of God our Saviour, and that they desire that all that may appear in our paper will be in complete harmony with a

“thus saith the Lord.” Each of them realize that they are dependent creatures, and that if they have a gift of speaking or writing, it is of the Lord; and to the Lord they would look for grace to contend earnestly for those things which he has revealed of himself.

J. D. W.

“WHAT THINK YE OF CHRIST?”

“What think ye of Christ?”, is a question Jesus asked the Pharisees as recorded in Matthew 22:42. “Whose son is he?”, was the phrase of this question upon which he wanted them to comment. Their answer was, “The son of David.” Jesus immediately asked them, “How then doth David in spirit call him Lord? . . . If David then call him Lord, how is he his son?” The record says that, “No man was able to answer him a word.” It also says that, “Neither durst any man from that day forth ask him any more questions.”

Socrates, the great philosopher of his day, used the question method when conversing with others to show them they were not as wise as they thought they were. You who have read his Dialogues have observed that his mission was to search for wisdom and expose ignorance without compromise or fear. His use of question led many of his conversants into “traps” from which they could not emerge. Their ignorance was exposed through questioning. As Socrates shut the mouths of the Greeks through questions over 400 years before Christ, Jesus shut the mouths of the Pharisees by the use of questions in His day. Jesus had already silenced the Sadducees by proving to them that they neither knew the Scriptures nor the power of God.

If our wisdom cannot stand questioning, the wisdom we think we have must be false. Jesus asked not only the Pharisees this question, but he also asked his disciples the same question. He

asked Peter, “Whom say ye that I am?” Peter did not answer as the Pharisees nor as other men had answered. His answer was, “Thou art the Christ, the Son of the Living God.” Jesus informed Peter that his answer came as a result of a special individual blessing of Divine revelation from the Father of Jesus Christ; that it did not come as a result of what he had learned from man. (See Matt. 16:15-17)

May God grant that each of us pause long enough to seriously consider this question: **What do I think of Christ??** Will my answer be that of the Pharisees? or will my answer coincide with Peter’s answer? Is my knowledge of Christ only the knowledge gained through reading and hearing what others think of Him? Have I seriously thought of Him? or have I been contented to let others do the thinking? Is He real to me? Do I possess an established opinion so that I can immediately answer this question or must I take inventory before giving a ny definite answer? I am fearful to venture an answer now lest my mouth should be stopped when further questions are asked me. I must search my heart for my true answer as I have learned that statements made in haste sometimes do not come from the heart but have been “borrowed” from others. I stated publicly hundreds of times that I believed in Jesus Christ before it was proven to me that I did not believe in Him, but believed in myself instead. I do not want to merely borrow the words of Peter but I want these words to be mine — coming from my heart.

What do I think of the **POWER** of Christ? Is His power only the power of man, or the power of God? What about His influence and ability to perform His will? The Scriptures prove that God has all power in heaven and in earth. Jesus said, “All power is given unto me in heaven and in earth.” (Matt. 28:18) If my answer is that He is the Son of God, I must subscribe to the idea that his work of saving his people from their sins is a perfect work. If it pleased the

Father to give him power over all flesh that he should give eternal life to as many as the Father hath given Him, I must believe that this is accomplished in Him, should my answer be that He is the Son of God. I think he is so able to perform for his people and in his people that all their salvation is by him! I think he is so powerful that none for whom he performs shall be lost. No one is able to refuse the influence of his Spirit if he has all power in heaven and in earth. According to the Scriptures, the Father, Son, and Holy Spirit are One in power, wisdom, holiness and perfection. If my answer should be that Jesus Christ is the Son of God, I would be forced to say, "His power is perfect and he needs no help to save his people from their sins." Those who plead help for Christ deny his power and think of Him as they do other men. What do I think of the power of Christ? I think he has the power to save his people from their sins!

God is **TRUTH**. If his Son be in agreement with him, His words must be truth. Jesus told some of the descendants of Abraham, "And ye shall know the **TRUTH** and the **TRUTH** shall make you free." He said this to those of the Jews who believed on Him. Some of the Jews were bold enough to say to Jesus, "We have one Father, even God." Jesus proved to them that their statement was false because if God were their Father they would love Jesus instead of seeking to kill Him. He said to them, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the **TRUTH**, because their is **NO TRUTH IN HIM**. When he speaketh a lie, he speaketh of his own; for **HE IS A LIAR, AND THE FATHER OF IT**." (See St. John 8:31-47) What do I think of Christ? I think his words are true. Jesus said, "He that is of God, **HEARETH GOD'S WORDS**: ye therefore **HEAR THEM NOT, BECAUSE YE ARE NOT OF GOD**." There are many who hastily say that Jesus Christ is the Son of God, yet make many remarks

which are inconsistent. The Lord's people are careful in their speech. They desire to speak the truth from the heart. Deep heart-searching questions often prove to me that sometimes I do not know what I am saying. Do I sincerely believe Jesus when He says, "No man can come to me, except the Father which sent me draw him: and I will raise him up at the last day?" Do I believe him when He says, "No man can come unto me except it were given unto him of my Father?" Do I agree with him when he says, "All that the Father giveth me shall come to me: and him that cometh unto me I will in no wise cast out?" (St. John 6:44-65-37) Do I believe them to be words of truth coming from my heart? If I can agree with the doctrine that Jesus proclaimed, I have some evidence that I have been wrought upon by God's Spirit. I think the words of Jesus are words of **TRUTH**.

What do I think of Christ? I think He is my Priest. He made the offering of himself as the sufficient sacrifice for my sins. He intercedes for me. This was the one offering that forever perfected the requirements of a sacrifice for my sins. This sacrifice was made, and he ascended into the heavens to make intercessions for his people. Yes, He was the High Priest who was made like unto his brethren that he might be a **MERCIFUL** and **FAITHFUL** High Priest. He is my Priest who has been tempted like as I have been tempted — yet he was without sin, being able to overcome these temptations for me. "For in that he himself hath suffered being tempted, he is able to succour them that are tempted." (Heb. 2:18) He is merciful because he was acquainted with my infirmities. Having the knowledge that he can be touched with the feeling of my infirmities, then I can come boldly to the Throne of Grace that I may obtain mercy and find grace to help in time of need.

What do I think of Christ? I think there is cleansing power in His blood. His blood is sufficient to cleanse every

sin of everyone for whom he died. If I could know that he shed his blood for me, I would know that he blotted out the handwriting of ordinances that was against me and contrary to me. I would know that he took it away nailing it to his cross. Either his blood cleanses or it does not. Either all my trespasses are forgiven, or none of them are forgiven. I trust that I drink his blood experimentally, realizing its cleansing effect.

What do I think of Christ? I think He is my Shepherd. When I had wandered as far from the fold as I could go, He found me. When I fainted by the wayside, He picked me up. When I could not walk for weariness, He carried me. He brought me to the fold and taught me that he was a competent Shepherd. He leads me beside the still waters. He makes me to lie down in green pastures. He counts me each day. He prevents the wolves from destroying me. He hedges me in and leads me in paths of righteousness for his name's sake. He goes before me as a good shepherd should. He is my entrance into the sheep-fold. I follow him because I know his voice. I have heard it before. It is the voice of one having power and authority. I know I am safe in his care. He careth for me. He feeds me proper food at the proper time. I do not know what is best for me, but he knows. He prepares a table before me in the presence of my enemies. I am not fearful of them robbing me of my food because he protects me as I partake. My enemies would not relish the food he gives me. I think He is the good Shepherd who is able to bring **ALL** His sheep into one fold and fully care for them.

What do I think of Christ? He is the Bread of Life. There was a time when I feasted on my own bread, and was satisfied with my own apparel. The time came when this bread would not satisfy my hunger. It made me sick and weak. I was starving for that which satisfieth. I craved nourishment. The bread I ate was the bread of death. My own doctrine had no nourishment. I was eating dead things. I depended upon the law

which meant death to me. The Lord had mercy upon me in this famished condition and supplied me with his flesh and blood. I was not able to go up after it, but he brought it down to me. This Bread nourisheth and giveth Eternal Life. (See St. John 6:32-58)

What do I think of Christ? I think He is the Water of Life. This water is clear, pure, and refreshing. This water springs up into everlasting life. This Water proceeds from the Lamb, and the streams make glad the City of God. The streams of his blessings make manifest His Life in you. Oftimes I thirst for a manifestation of his loving kindness. I pray for the strengthening of my faith and a renewal of my hope. I yearn for his grace and mercy. When he answers my prayers, it is like the showers upon the grass. It is as an oasis in the desert. His manifest blessings are cooling and refreshing. This fountain shall never run dry. It flows from that Spiritual Rock, Christ Jesus. (I Cor. 10:4)

What do I think of Christ? I think he is the Bright and Morning Star. The morning star shines in the latter part of night. It makes its appearance when you are enveloped in gross darkness. Christ always makes his appearance to me when it is so dark and doleful that I cannot see ahead of me. It pleases him to appear to us when we are in great trouble and distress. When problems overwhelm us and we see no way of escape he appears as the bright and morning Star. It is certainly welcomed, as it is the only light. It is in this gross darkness that its **five points** are so consoling to us: The fact that we are foreknown in him, and are predestinated to be conformed unto his image, strengthens our faith. The fact that he effectually calls and completely justifies all of His people, causes us to look to him in reverential awe. Our hope is renewed when we see our sublime glorification as a blessed result of what He alone has done for us. (Rev. 22:16)

What do I think of Christ? I think he is my only hope of salvation to be experienced in time, and finally fully

realized in Eternity. I cannot look to myself to merit any blessing of God. He gave me repentance and led me to outwardly repent. He gave me a new heart and a new tongue, and led me to believe and confess. He called me from the doctrine and commandments of men and led me to follow him. He commands me and leads me into obedience. He put a new song in my mouth and blesses me to sing it. He taught me to hate sin and love righteousness. He teaches me to hate self and love godliness. He is the Teacher who never fails to graduate one of his pupils. He is the Instructor who knows how to make his pupils yearn for his instructions.

What do I think of Christ? He is the Foundation upon which my hope is based. He is the Cornerstone of the Building in whom all the building fitly framed together groweth unto a holy temple in the Lord. He is the precious and lively stone that the builders reject. (All who crave the praise for helping in building up the kingdom reject Him.) He is a stumbling-stone and rock of offense to all those who believe in themselves and would take credit unto themselves for building with their own hands.

What do I think of Christ? His promise is the joy that is set before me. He has promised never to forsake, leave, or cast out anyone of his people. Even though death claims my mortal body it shall not have dominion over it. He will raise it and clothe it with immortality. Some day he shall take me from this vain world of sin and deliver me out of the clutches of mortality. He will separate me from my infirmities and remove me from all trouble and sensual things. He will receive me unto himself, where I will know even as I am known. When I shall be wafted into Eternity I will experience unspeakable joy. I shall perfectly praise him then for his wonderful works for me. I shall thank him for his mercy and grace, and worship him with all the redeemed throug

in that endless eternity where Love will be the reigning influence forever and ever. Amen.

E. J. L.

VOICES OF THE PAST
"He being dead yet speaketh"

Brother Beebe:—When you can, I desire you to write your views on Rom. x. 14.—“How then shall they call him in whom they have not believed?” &c. In tribulation yours,

DAVID BARTLEY.

REPLY.—In the context the apostle calls attention to what is said in the Old Testament Scriptures, “Whosoever believeth on him shall not be ashamed.” In this assurance no distinction is made between Jews and Gentiles. “For there is no difference between Jew and Greek; for the same Lord over all is rich unto all that call upon him.” In confirmation of this, the apostle quotes from Joel ii. 32. and Acts ii. 21. These scriptures very clearly define the people who shall call upon the name of the Lord, and by what spiritual preparations of the heart and of tongue they are qualified to call upon that name. Joel in predicting the extension of the gospel to the Gentiles, in opposition to the popular traditions of the Jews, says, “But it shall come to pass afterward that I will pour out my spirit upon all flesh.” That is, upon Jews and Gentiles; as Paul says there is no difference. God has a people in all the tribes and kindreds of mankind; they are alike carnal and dead in sins, and totally unqualified to call upon the name of the Lord, having no vital knowledge of him, and consequently no faith in him. But to quicken and so qualify them, God’s Spirit is poured upon them; by which outpouring they are pricked in their hearts; and being made alive and quickened by the Spirit to a sense of their guilt and just condemnation, they can no longer doubt that there is a God; for now guilt-stricken and despairing they stand trembling at his

awful bar; and their sins are set in order before them.

This was powerfully illustrated at Pentecost, when those of all flesh on whom God poured his Spirit, said unto Peter and the rest of the apostles, "Men and brethren what shall we do?" Being now quickened by the Spirit, their ears were opened to hear, and their hearts to believe. "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." That faith by which man believeth unto righteousness is the gift of God, and the fruit of the Spirit which is given in the new birth. "Without faith it is impossible to please God." And whatsoever is not of faith is sin. "How then shall they call on him in whom they have not believed?" If to approach unto God we must believe that **he is**; that he really exists, they who have no faith in God can not in the sense of the text call upon him. Our Lord Jesus Christ has said positively, "No man cometh unto the Father but by me." As Christ is the only way unto the Father, and as it is only by the Spirit that we have access unto the Father through him, no man can call upon the name of the Lord until the Spirit of grace and of supplication is given him.

This faith which is an indispensable prerequisite to prayer "Cometh by hearing, and hearing by the word of the Lord." Not merely the hearing of the natural ear, for in that sense "Have they not all heard? Yes verily, their sound went into all the earth, and their words to the ends of the world." But the gift of hearing what the Spirit saith unto the churches is peculiar to them who are born of the incorruptable seed by the word of God which liveth and abideth forever. When this gift is received, then "Let him that hath an ear, hear what the Spirit saith unto the churches.

"Moses describeth the righteousness which is of the law, that the man which doeth those things (required by the law) shall live by them. The carnal Israelites being ignorant of God's right-

eousness and going about to establish their own righteousness, did not submit to the righteousness of God, which is by faith and not by the works of the law. But the righteousness which is of faith speaketh on this wise: Say not in thy heart, Who shall ascend into heaven? that is to bring Christ down from above, or who shall descend into the deep? that is to bring up Christ from the dead. But what saith it? The Word is nigh thee; even in thy mouth and in thy heart, even the Word of faith which we preach." Christ is the living and immortal Word whom the apostles preached, and he dwells in the heart, and on the lips of all who possess the righteousness of faith. This heaven-born faith relies implicitly on God, and says not, who or what shall bring Christ down, or raise him up, but relies on him as the end of the law for righteousness, and therefore instead of proposing a system of means, it leads those who possess it, to call upon the name of the Lord.

None but they who have an interest in that name can call upon it righteously, or in righteousness. A wife has a right and interest in the name of her husband which no other woman has. Children have a right to the name of their father, and that name, if it be a responsible name is their indemnity for all that it is worth. So they who call upon the name of the Lord in righteousness, have faith in that name, and confidence in it, but they have no confidence in the flesh. To them that sacred and all prevailing name, is the only name under heaven given, whereby they must be saved. Now to a heaven-born and spiritually instructed child, whose ears have been circumcised, and whose hearts have been opened to attend to the things which are proclaimed in the gospel, the preaching of the cross is, not the power of man, nor under the control of man, but it is the power of God, and the wisdom of God. They believe what by the gospel is preached unto them, and they believe because they have the witness in their own ex-

perience, that the testimony is true.

The gospel ministry is for their edification and instruction in righteousness. But they who only hear the letter of the word are not profited thereby, the preaching not being mixed with faith in them that hear it. How shall they believe in him of whom they have not heard, or of whom they have no knowledge. "The hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live." "My sheep eternal life, and they shall never perish." The hearing of no other voice but that of the Son of God, can quicken them; but his words are spirit and they are life. Until they hear his voice they cannot believe in God. But when they have heard and have been quickened by the voice of the Son of God, they can ever afterward recognize his voice in the preaching of the gospel by his called chosen and faithful ministers.

How can they hear without a preacher? And how shall they preach except they be sent? They could not have heard the voice of Christ, had he not been anointed and sent to preach glad tidings to the poor; nor could we hear the ministers of Christ if they were not provided, raised up, called, qualified and sent forth for that purpose by the great head of the church.

Anti-Christ can heap to themselves teachers; for they have instituted colleges and other schools for that purpose; but they never preach Christ and him crucified; their preaching is generally—"Who shall ascend into heaven to bring Christ down from above;" what means shall we employ to procure his cooperation; what missionary machinery shall we invent to raise him up from the deep, and furnish him with a kingdom, for like the carnal Jews, they are profoundly ignorant of God's righteousness, and have no conception of any other than creature righteousness. They never call upon the name of the Lord in the true sense of our text, for he is to them unknown; in him they have no faith—they have not believed. It is true they say Lord, Lord, but they profanely

take his name in vain; and to prove that they do not believe on him, they will ridicule and persecute those who trust alone in God, and have no confidence in the flesh.

(Editorial by Elder Gilbert Beebe, Dec. 15, 1870.)

RESOLUTIONS OF RESPECT

WHEREAS, It has pleased God in his infinite wisdom to take unto himself our beloved brother and highly esteemed pastor, Elder W. O. Beene; whom He called out and clothed with the armour of spiritual warfare, and upheld by his grace to the ripe old age of ninety-one years. Truly, we feel it can be said of him, as one of old, he walked with God and was not, for God took him.

THEREFORE, Be it resolved that we give thanks to God for the wonderful gift of Elder Beene, and that we desire to be submissive to our great loss, which we feel is his eternal gain. May the God of all grace that sustained our departed brother and pastor through his pilgrimage in this vale of sorrow, sustain and comfort all that mourn his passing; and BE IT FURTHER RESOLVED, That we send copies of this Resolution to the Signs of the Times, and Old Faith Contender for publication; and a copy to the bereaved family, to whom we extend our sympathy; also record a copy in our church book.

Done by order of Shepherd Fold Church while in conference, Saturday before the second Sunday in December, 1956. (Written by Buena Wright, as appointed)

Buena V. Wright

OBITUARIES

JOSEPH LEONARD WIGGINS

Joseph Leonard Wiggins was born October 19, 1871, near Greenville, Alabama; and the Lord called him home on March 23, 1955. He moved with his parents, when a small boy, to near Bivins, Texas, and as a young man married Mary Ellen Chamblee, and bought a farm near his father's home. To this union were born twelve children, all living to be grown. At his death he was survived by his wife and seven daughters, and three sons; but the following June his daughter, Tiny Wall, was called home.

Elder E. J. Lambert conducted the funeral at Pleasant Hope Church, and he was laid to rest in the church cemetery. Elder Lambert

read and spoke from the 5th chapter of second Corinthians, and his words were consoling and comforting. Father was a member and deacon of Beech Creek Primitive Baptist Church, uniting in 1907. He loved his family, and carried them to church regularly, and taught them to be honest and obedient. He loved to help take care of the people during associations. The last few years of his life, he was not able to attend meetings very often due to his health, but he spent many hours reading his Bible and the Signs of the Times. He was a strong believer in the predestination of all things, and enjoyed talking with his family and friends on the Scriptures. He had a good memory, and knew the Scriptures well.

We miss him so much, for he was such a sweet father. Being with him all my life, it has been so hard to give him up. But we know that it was the Lord's will to take him out of his sufferings. It is our loss, but his gain. Just hope it is the Lord's will for this poor sinner to meet him some day.

His daughter,
Daisy Wiggins

BENJAMIN WADE

It pleased our Heavenly Father to call our dearly beloved and esteemed Brother and Deacon, Ben Wade from his labors here, to his home above. He passed away quietly at his home October 7, 1956, after a long and trying illness. A son of the late C. A. and Sarah Starkey Wade, he was born February 18, 1892, in Franklin County, Va., and died at the age of 64.

On February 21, 1911, he was united in marriage to Hillie Adkins, who survives. Surviving are: two sons, J. W. and B. F. Wade; one daughter, Mrs. Raymond Hankins, all of Draper; nine grandchildren; and five brothers, J. H., S. B., Ira, Frank and Grover Wade.

Brother Wade had great faith in the Lord and was a great lover of the doctrine, salvation by grace. His membership was transferred by letter to Dan River Primitive Baptist Church from Draper October 27, 1928, where he remained a loyal member in spiritual fellowship until his death. He also served as Deacon many years, being found faithful in the discharge of the duties which God placed upon him. He suffered much during the last year of his life, — much of that time being spent in the hospital, having undergone surgery several times. His humbleness and patience during his illness, was an example of what the grace of God can do in the heart of one of His children.

All was done for him that loved ones could do, but the Lord saw fit to call him home. We

feel that he has now entered into the joys of the Lord, He was loved by the church and all who knew him. One of his noble traits of character was visiting the sick, and was ever ready to help those in need. The church, the family and the community have suffered a great loss, but we know we must submit to God's will, for He doeth all things well. We pray that God will comfort the bereaved family, and give them strength to bear their sorrow, ever looking to Him for guidance.

Funeral services were held at Dan River Church, by his pastor, Elder D. V. Spangler, and largely attended. The many floral offerings paid silent yet beautiful tribute to this beloved brother. Interment was made in the church cemetery. We feel that He who began the good work of salvation in his soul, will continue it until the day of Jesus Christ; at which time his body will be raised and made like the glorious body of Christ and taken to live in the presence of the Lord forever.

Written by order of Dan River Church while in conference Saturday night, October 27, 1956.

RESOLVED, That a copy be placed on our church records, a copy given the family, and a copy sent to *Signs* for publication.

Submitted in love.

Mrs. G. F. Pruitt,

CHARLIE SWANSON CARROLL

Brother Charlie Swanson Carroll was born November 16, 1892, and died August 19, 1956, after being in declining health for several years. On October 25, 1914, he was married to Miss Carrie Martin, who survives. To this union were born two daughters, Mrs. Elbert Griffin and Mrs. Coley Strader; and five sons, Wharton, Harvey, Eugene, Everett and Allen. Also surviving are eighteen grandchildren, two brothers and four sisters.

On the fourth Saturday in September, 1930, he united with the Primitive Baptist Church at Dan River in Rockingham County, N. C. and was baptized the following day by Elder D. V. Spangler, and he remained a faithful member until his death. When his health permitted, he visited sister churches far and near and enjoyed their love and fellowship. For a number of years, and until his death, he served very efficiently as our assistant clerk.

Brother Carroll was a good provider and will be greatly missed by his family, his church and his many friends.

His funeral was held at Dan River Church by Elder D. V. Spangler, his pastor, and Elder W. C. King. His body was laid to rest in the church cemetery beneath a blanket of beautiful

flowers to await the final coming of our Lord and Savior Jesus Christ.

Written by order of the church in conference Saturday night before the fourth Sunday in September, 1956.

W. C. Vipperman

SAMUEL A. PERRY

Samuel Perry, a faithful, and one of the oldest members of the Providence Church of Kitty Hawk, N. C. was called to his eternal home on Thursday, November 1, 1956. His age was 83 and he had been united with the church some 49 years. His health had been poor for years and he was not able to attend meetings, but he dearly loved to have the members meet and sing and speak at his home.

We feel that he loved the cause of Zion and will be very much missed by his church.

He left six children, one brother, and two sisters to mourn his passing, but we hope the Lord of Mercy will comfort them in their sorrow and lead them out of the darkness of their suffering. May we all bow in submission to the will of the Most High God.

Funeral services were held at the Austin Cemetery, Sunday, November 4th, conducted by Elder J. P. Tingle, assisted by Elders G. G. Travathan and I. S. Connors.

This obituary was written by order of church conference.

Nellie Perry, Clerk Pro-tem.

MRS. SALLIE ADCOCK KIDD

Mrs. Sallie Adcock Kidd was born February 24, 1871, in Louisiana; and passed away at Cross Plains, Texas, at the age of eighty-four years, five months, and fourteen days.

Aunt Sallie, as she was known and loved by many, joined the Primitive Baptist Church at Mt. Olive, in 1909. She was faithful to attend meetings as long as her health would permit. She was married to W. A. Kidd, in 1892, in Ballinger, Texas., who preceded her in death in February, 1935. No children was born to this union.

She is survived by two sisters: Mrs. Tilda Tubbs, Cross Plains, Texas; Mrs. Jennie Richardson, Amarillo, Texas; three brothers: George, Crawford, Texas; Joe, Memphis, Texas; and Jack, of Point, Texas; and several nieces and nephews.

Another who professed a hope of a life beyond this vale of sin and sorrow, has been laid to rest to await the time appointed of our God, for his only begotten Son to bring to-

gether His children, and present them unto the Father, holy and without blame before him in love.

Services were conducted by the writer, and burial was in Pioneer Cemetery. Written and sent in by request of her sister and brother-in-law.

(Elder) C. U. Landers

RICHARD THOMAS REID

Richard Thomas Reid was born June 30, 1878, in the State of Mississippi; and passed away August 5, 1956, at his home in Cross Plains, Texas, at the age of seventy-eight. In 1903, he was married to Miss Mattie Elizabeth Kane; and to this union were born thirteen children; of which two passed away in infancy.

He is survived by his wife, of the home address, and the following children: Mrs. Fred Roman, Knott, Texas; Mrs. R. L. Rogers, Houston, Texas; Mrs. Geo. A. Strickland, Tyler, Texas; A. F. Reid, Kilgore, Texas; A. T. Reid, Lufkin, Texas; Mrs. A. T. Elmore, Mrs. R. L. Henderson, L. R. Reid, W. W. Reid, Joe Reid, and Doyle Reid, all of Abilene, Texas. There are also thirty-two grandchildren and twenty-two great grandchildren; and three sisters and four brothers: Mrs. Effie Goolsby, Corsicana, Texas; Mrs. Studie Brown, Enhouse, Texas; Elder J. B. Reid, San Juan, Texas; C. T. Reid, Malakoff, Texas; Thomas Reid, Fort Worth, Texas; and R. S. Reid, Corsicana, Texas.

Brother Reid united with the Old Baptists about forty years ago, and was ordained a deacon about ten years later. This office he faithfully performed until death. We shall miss his wise counsel and encouraging words, but may we bow in humble submission to the will of our God. He was a firm believer in salvation by grace — a gift of God; and that God foreknew, foresaw, and purposed all things; and that men should, and all heaven-born children would, "show their faith by their works." "For it is God who works in you both to will and to do of his good pleasure." ". . . working in you that which is well pleasing in his sight by Jesus Christ our Saviour."

Services were conducted in Elliott's Chapel of Memories, in Abilene Texas, by a friend, Elder Handley of Lawn, Texas, and the writer. He was laid to rest in Elmwood Memorial Park, to await the second coming of our Lord and Saviour Jesus Christ, to gather his jewels unto himself. May his wife, his children, and his brothers and sisters be comforted, and be reconciled to the will of our God. Written by request of the family by his pastor.

(Elder) C. U. Landers

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 125

DANVILLE, VA., MARCH, 1957

NO. 3

"WHAT A PRIVILEGE IS MINE"

Memphis, Tenn.

Dear Editors of the Signs:

Find enclosed a check to pay for our much loved paper for another year. We feel thankful to God for such a paper to come into our home, bringing letters from all parts of the world: the brethren and sisters telling of the dealings of the Lord in their hearts and souls, with all meekness, fear and love. We are often comforted, edified and strengthened, feeling the witness in our hearts testifying to the truth, as our hearts are melted to tears of rejoicing and praise to the Lord. He is the Good Shepherd, and the giver of every good and perfect gift.

The editorials are enjoyed so much; and we love to read the articles written many years ago, under the heading of *The Voices of the Past*. It is good to read them, as we believe it has ever been, and will ever be the truth; and will always be preached, since God will not leave himself without a witness.

We were blessed to have Elder Moon and family from Alabama with us the 5th Sunday in December, and Saturday night before. His preaching was wonderful; and we feel that such favors and blessings are ordered of the Lord, and are food and strength to our souls.

Oh, what a privilege is mine, and God alone knows how I cherish that privilege, to be among those who are gathered together to worship our Lord and Saviour Jesus Christ; and to be given (I hope) to understand His word. We know it is of his mercy, and perfect arrangement of his love toward us, which was treasured in Christ for us before the world began, and not for anything we do or have done. We feel that

our trials, tribulations, and chastisements have been many, and at present are grievous; but as it is written, Afterwards worketh the peaceful fruits of righteousness. We declare that salvation is of the Lord, for we have learned by experience that God shuts, and none can open; and how good it is that he opens, and none can shut. We feel to know what it is for Him to set a table before us in the presence of our enemies, and to be filled with his bountiful hand to overflowing.

"The Lord giveth and the Lord taketh away." I used to think that was when our loved ones died; but to me it seems that we realize more and more that in our experiences we feel these precious moments of love and understanding slipping away. How I have tried to hold on to them, but how quickly they slip away! We have an empty, confused feeling hovering over us, and we go back and read the words that seemed to be alive and so full of meaning, but it is all gone; and we feel so frail and destitute of anything, and can but groan with such a load of care. Doubts and fears make us cry, Oh, where is the faith, love, joy and confidence I have just had; and all feeling sense seems to be gone.

How lonely and sad were those who were walking along, and Christ was walking with them, and asked them why they were so sad. They knew him not, and asked if he was a stranger and did not know that the Lord had been crucified, whom they had hoped would redeem them. Their hope had fallen, for they did not understand and know that it was He; and that He was risen from the dead. At these times we do not know that our Redeemer liveth, for all is dark; but, alas, when we find, or feel, his love flowing into our hearts, it lifts

us up above all cares in this world. And while he whispers to us of his love and power to save, 'tis a heavenly place; and we are not afraid to cry, Abba Father — My Lord and My God.

I feel I must close, but want to say that the Lord has made known his arm, and has been pleased to add two precious ones to our church fellowship and love: our son, Richard Campbell; and niece, Carry Jo Williams. Both had been expressing their desire to join the church for quite a while. Also we are favored to have preaching every Sunday, unless called off; and on the 2nd and 4th Sundays we also meet on Saturday nights before. We felt it would be good to meet as often as we could, having two ministers living here at this place; and it seems that it has been pleasing to God to fill us with love and understanding, in witnessing the sweetness of that love that comes down from him, and flows from breast to breast among his believing children.

Pray for us that, if it be God's will, we will be kept in peace and love, ever esteeming one another better than ourselves. It was sad to learn of Elder Spangler's illness, and we hope he is fully recovered by this time; also to learn of Elder Nash's failing health. May it be God's will to give his children everywhere grace and strength for their day — and he will, for that is his promise; and he is not slack concerning his promises. My husband joins me in love to all.

Mrs. Luther Campbell

“WITHOUT CHARITY I AM NOTHING”

“Without Charity I am nothing,” says the Apostle Paul. (1 Cor. 13:1-2) Charity is such a deep and sublime subject that we must have the light of God's grace to understand it.

What is the meaning of the term *charity*? Webster gives it thus: The act of loving all men as brothers, as they are the sons of God; a feeling of benevolence; a tender feeling for the poor;

lenience in judgment; etc. The common conception of charity today, is to give money and goods to the poor and needy. The early meaning of charity was the act of divine love in the highest degree. That is also the meaning of the Greek word used in the original text of the Bible. Such a meaning surely sets it apart from the regular word, *love*; that is, it has a particular shade of meaning. Charity is the greatest gift known to man. There abideth hope, faith and charity, these three; of which charity is the greatest. (I Cor. 13:13)

Now look at charity as it applies to the church of the living God, which is composed of poor, trembling sinners, who have been made to know their weakness, and God's power:

First, The origin of charity.

Second, The objects of charity.

Third, The effect of charity upon its objects.

Fourth, The duration of charity.

The origin of charity. Divine love of the highest degree; a tender feeling for the poor and needy; true benevolence; and lenience in judgment: such an expression of love must surely come from the three-one God (the Father, Son and the Holy Ghost) who is the quintessence of love. The only everlasting and fully effectual love there is, is that of God; for God is love. To know God is to know genuine love, divine love in the highest degree. “He that loveth not knoweth not God; for God is love.” (1 John 4:8) God himself being love, he must surely be the source of Christian love, which flows from heart to heart, and from breast to breast. “Beloved, let us love one another: for God is love; and everyone that loveth is born of God, and knoweth God.” (1 John 4:7) Tender compassion for the poor; kindness toward the suffering; the sweet manifestation of benevolence; and lenience in judgment, are all products of divine love: charity; and it all must originate with God, for God is love.

Objects of charity. Here is a wonderful thought indeed: Who are the objects of charity? Who is it that needs, wants,

and receives charity, the greatest gift known to man? Charity would mean nothing to any of us, if we could not find ourselves receivers of its benefits. Here is comfort for the poor, mourning one who has been made a beggar before God. Surely, it is the poor beggar that receives charity — one who's substances are all gone, and his strength has failed him, so that he cannot provide for himself.

Poor mourner in Zion, is it you who has come before God naked, begging for dress? Is it you who has fallen helpless before God's throne, looking for grace? What can reach the case of such characters? Charity, and charity alone; for one who has been stripped of all his possessions and strength cannot help himself: an object of charity he must be. Here we see the children of grace coming into the knowledge of the truth. Yes, poor beggars they become. When justice calls upon them, they look and find all of their substances gone: they are stripped of their cloke of self-righteousness, and their outer profession of Christianity and good works are all gone. Such an experience makes one an object of charity. My friends, haven't we all been given to feel this awful condition deep within our poor hearts, and to see ourselves poor, wretched, naked, and helpless before God, begging for mercy?

Ezekiel describes every object of charity when he pictured the church as a little babe forsaken in the field, polluted in its own blood — not swaddled, and not bathed. (Ezekiel 16:5) Figuratively speaking, every object of charity has experienced this distressing condition. Ezekiel showed us one who was helpless, ruined and horrible to look upon: think of a poor baby just born, and then forsaken in the field; not washed, not clothed, and without food. Unless something is done for the little one, it will surely die. What will reach its case? Charity, and charity only.

If we could meet all the requirements of the law, and appear before God well clothed and well supplied with food, we

would not want charity. It would be embarrassing to us, and degrading to our pride and self-dignity; therefore we would turn away from the very thought of charity. But Ezekiel did not show us such an one: he pictured a poor, poverty stricken one, polluted in its own blood; not washed, not clothed, not fed, and forsaken in the field. To experience this condition in our hearts, is to be made a willing object of charity.

The effect of charity upon its objects. Charity — love in the highest degree, moved God the Father to send his Son unto this little helpless babe; and when he came to her, he had compassion upon her, and said to her: "Live." (Ezekiel 16:6) This little babe, the church of God, which is composed of poor, helpless, trembling sinners, was given life everlasting. To give such poor undone characters everlasting life, is charity. God, moved by his love for the church, sent his Son to speak life to her. "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that live shall live." The first effect of charity upon its objects is life within their souls.

As we follow the analogy set forth by Ezekiel, we see many more gifts given. Oh, look, poor sinner, see what God has done for the objects of charity: "Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine." (Ezekiel 16:8) It was the time of love, divine love, that brought the Son of God to clothe the church of God with his own skirt — his own righteousness, when she was naked and polluted in her own blood. Moreover, he washed her thoroughly, anointed her with oil, clothed her with brodered work, shod her with badger skins, girded her with fine linen, and covered her with silk. Oh, beloved of God, just look what effect charity has upon its objects, poor poverty stricken

sinner, who deserve nothing short of everlasting woe — and have been made to know it full well.

The benefits of charity to the poor, begging helpless sinner, is life immortal: a thorough washing, and being clothed with the fine work of righteousness of Christ the Saviour; and adorned with jewels, bracelets, and chains. When the objects of charity are called into a body, they are the elect lady, the Lamb's bride. She is washed and made whiter than snow, and clothed with fine linen. Oh, what a beautiful lady — one who is all fair, and there is no spot in her. Charity has brought her every thing she needed to make her so.

How effectual charity is; yea, how great. Would anything but charity reach down to such a poor beggar, and give him life, clothing, food, jewels, and ornaments? My friends, what has charity done for you? Hasn't it lifted you from the dust of the field; given you the washing of regeneration; given you a lively hope in Christ; and made you to trust that some day you will experience the full fruition of purity before God, without blame in love? This is the inward effect of charity upon its objects.

Now charity effects its objects outwardly. This is manifested in the walk and conversation of the beneficiaries of God's love. As God works charity in them, they fulfill outwardly the stipulations of 1 Corinthians 13:4-8. But let us not forget that charity comes from God; and therefore when it is manifested in the walk and conversation of an individual, it is evidence that God is working in that individual. (Phil. 2:13) Charity effects its objects outwardly by making each of them long suffering, kind, not envious, not proud, not boastful, not puffed up, not to behave himself unseemly, not to seek his own, not easily provoked, etc.

Charity in our heart will teach us to be charitable; so that when we see one of our brethren error, or transgress against us, we will not try to destroy him, but will be patient, long suffering and kind toward him, and willing to for-

give, that we may show the love of Christ. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." (John 5:16) Charity gives us the desire to help one another. "Above all things have fervent charity among yourselves; for charity shall cover the multitude of sins." (1 Peter 4:8)

Right here, let us examine ourselves and see if we have fervent charity in our hearts. Without it we are nothing before a just and holy God. Do we vaunt ourselves? Are we puffed up? Do we think evil of our brethren? Are we envious and unforgiving? Do we behave ourselves unseemly? If we do these things there is doubt as to our having charity — for without it, we are nothing.

How does a poor beggar feel that has been brought to the King's table to eat bread with the king and his friends; and to enjoy all the adornment of the King's righteousness, knowing that everything he is enjoying is Charity? By the goodness of God only are we poor sinners given to enjoy one crumb from the Master's table; therefore, we feel that we have no right to complain about what God has done for others, but we are rather made to rejoice with them when they rejoice, and mourn with them when they mourn. The outward effects of charity makes them humble, patient, kind, forbearing, forgiving and faithful. Charity rejoices not in iniquity, but in truth. It makes them to think no evil: this does not mean that they don't think evil, as being evil; for one who has charity in his heart knows evil, and tries to shun the appearance of it; but thinks of evil as being evil.

Charity enables one to bear all things, believe all things, hope all things, and endure all things. The receivers of charity believe all things that God has promised: they believe the truth as the truth — they believe error to be error. They hope for all things that God has promised them, and look forward to receiving them as a presentation of charity. Charity so affects the poor sinner that

he bears all things which he is called upon to bear: the afflictions of this life, trials, tribulations, and persecutions, looking unto God for relief, and hoping to receive it through Christ. Charity in our hearts enables us to endure all things which are placed upon us for Christ's sake. A taste of God's charity will make us bear all things, looking unto God for strength, courage, and comfort; and hoping in the end to receive the full effects of charity by being raised from the dead.

The duration of charity. How long will it last? "Charity never faileth." (2 Cor. 13:9) Though everything else fails, charity will last forever, for it is a good work: the work of God's love which God himself has begun in the hearts of his dear people. "He that hath begun a good work in you will perform it until the day of Jesus Christ." (Phil. 1:6)

If God's love should fail, where would we poor sinners appear? We would go down into endless woe and misery. But thanks be unto God, charity will never fail. Though we may feel cast down, alone and forsaken, poor and hungry, yet God's love always comes to our rescue, and lifts us up again; and gives us another morsel of food, renews our hope, and strengthens our faith. How sweet it is when we feel God's loving hand lifting us up again, showing us that he is loving, kind, faithful, and true — a present help in time of need.

Charity will never fail its objects, but will go with them to the end of this life, and will accompany them across the chilly waters of death, abide with their sleeping dust, and in the resurrection bring them forth into the glorious liberty of the sons of God, to forever praise God in a world that will never end.

Charity never fails, but without it we are nothing. Would appreciate hearing from any of the lovers of charity.

Yours in hope,

(Elder) W. W. Taylor
1216 S. Brighton Ave.,
Dallas 8, Texas

Delaware, Ohio

Eld. John D. Wood,
Dear Brother in the faith of God's
Elect:

. . . My brother, John W. Stephens, was 92, and died last March 31st. He had been in failing health for a long time. Our nephew, John C. Boles, and wife lived with, and took good care of him for several years.

I went down to see him (about seventy-five miles), but it was too late for him to talk with me. I was told that while he was able to talk, he would ask for me. We used to have many good talks about how great things the Lord has done for his elect people, and especially on the subject, "It is finished." Dear brother, these three words mean much.

There were eleven children in our family, four girls and seven boys, I being the youngest, and the only one left. It makes me feel lonely and sad; yet he is better off, and is gone from the evil to come. I was 88 January 23, 1956, and, except for being injured three times, I am healthy, and able to work a little each day, but have to lie down and rest part of the day. I have many reasons to be thankful for the blessings of the past, and try to trust in the Lord for things to come.

The Lord has showed and taught me so much, it makes me homesick to go to my heavenly home:

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

Yours in hope, ,

(Elder) L. E. Stephens

MORE OF THE CORRESPONDENCE
OF ELDER AND SISTER RUSTON,
AND SISTER GILLIES

Toronto, Ontario
March 26, 1956

Dear Elder and Mrs. Ruston:

How good of you to write me. Your letters as I have read and re-read them

have been in one way a comfort and in another made me feel so guilty. I had longed to ask you to remember me when you prayed to the all-wise Father, but could not be so presumptuous. I hadn't realized before the beautiful setting of "For so it seemed good in Thy sight." I have read Hebrews 12, and have pondered on verse 25.

I have for long wanted to tell you EVERYTHING that has made me feel so guilty before God and God's people, and has been such a burden. I hope the Lord will direct my mind so I can make the telling clear. What a crooked road it has been, and the Lord says, "Strait is the gate, and narrow is the way which leadeth unto life." But the Bible also says. "He will make crooked things straight," and I believe He can do exactly that. "With God all things are possible." As a little child I loved the Old School Baptists and the ministers who came to our home, and believed they had the only true religion. As I grew a bit older, I fear I was a bit ashamed of telling strangers that our family went to the Old School Baptist Church, and I would have liked to join another church and go to Sunday School, but when it came to the thought of taking communion, I just didn't dare commit such a dreadful thing.

Time went on to a place where my whole natural life was turned to sorrow. I had no place to go spiritually and prayed that the Lord be made real to me. I went through a season when I had no fear of the hereafter, and was quite certain of happiness in the hereafter. I also felt quite free to take what I thought my burdens straight to the all-powerful God, until one day I was literally cast out of His presence. Then I knew what it was to be alone — really ALONE, in a waste desert with no help from any direction, — just sand.

About this time, Elder Ruston, you came to Toronto to preach and I would go hoping there would be something for me. Instead, I could neither see nor hear, and would promise myself never to go to an Old Baptist meeting again. But,

like many others I have read of, when the next meeting time came, I had to go.

The first time I had anything drop into my mind with sweetness was when I was very ill in the hospital, and my mind was so worried about how very long it would be before I regained my strength, when "I will cause thee to stand", from that lovely hymn, came to me. A day or so later I saw, and can still see in my mind, the back of a robed man bowed in sorrow, and I knew it was Christ in the garden of Gethsemane, and this is the guilt I have carried so long. I knew it was the Lord bowed in sorrow, and I stood there like a stone with absolutely no feeling one way or the other. My heart went out to Martin Luther, when he confessed that he had committed the unpardonable sin, that he did not love the Lord.

My heart was wrung. How is it that I could feel such sorrow for a man who felt my guilt, and none for the Saviour? And how is it that in my mind I think of "the dear Lord"? I think I believe all that the Bible says, and know there is no other way under heaven given among men whereby we must be saved. I feel if I could but touch the hem of His garment I would be saved, and still cannot go to the Church and TRUTHFULLY claim I love the Lord with all my heart, soul and mind. How I have prayed for a heart of flesh. A few days ago the thought came (why it gave me such comfort I do not know) "You can't possibly decide to love the Lord, and love Him, He must first love you and shed His love abroad in your heart."

During that same time in the hospital I suffered such terrific spasms of pain, and while praying to be spared further pain, I suddenly said, "Only if it is Thy will." Immediately I was wafted up and experienced such peace that I in wonder said to myself, "This is the peace that passeth all understanding that father used to speak of so much." The next day I wondered over this experience and came to the decision that I was delirious from the intense pain, then I was again wafted up into this wonderful peace;

and it happened the third time when I again wondered and doubted. I have longed for a return, but I have not had this prayer answered. I have always felt that this was one of the blessings the Lord had for his people, but I never could claim it for myself.

Only once have I heard a voice. I had prayed for courage when I had to speak to a group of people, and felt the Lord could, if He so willed, take all my fears away. My mind suggested that I take some nerve medicine which I decided wouldn't do any harm, and as I opened the door a voice as clear as though someone spoke aloud to me said, "Peter, why didst thou doubt?" I closed the door and went back, ashamed but calm.

I have come through years of such guilt, barren times, endless doubtings, prayers and tears, bringing me to the time I wrote you on March 4th of this year, and as Martin Luther said, "and here I stand." Do you still feel you can pray for me? I wonder.

I feel to say, "Entreat me not to leave thee, or to return from following after thee." I entreat you also, do not spare my feelings, but tell me if you think it is all a mistake that you thought I might be a pilgrim on the way to that great city.

With love,
Katherine Gillies.

Dutton, Ontario
April 8, 1956.

Dear Katherine:

We were glad to hear from you and are sure that your exercises are those of a subject of grace. We do well to remember that God's children have growing pains. The 15th Psalm is, of course, a setting for Jesus our great High Priest, but some of the things that are ascribed to Him are found in His children, and one I have often seen and thought upon is in the 4th verse, "In whose eyes a vile person is condemned, (do not we despise ourselves?) but HE

HONOURETH them that fear the Lord. He that sweareth to his own heart and changeth not." When the steward accused Joseph's brethren of having rewarded evil for good, they ALL said the cup was not in their sack.

When Jesus said one would betray Him, they all said, "IS IT I?" It is a common thing for brethren in their experience of the sufferings of Christ to write bitter things against themselves. The crooked road is made straight and the rough places plain. It isn't that the way is changed, but we are made willingly to walk that way, choosing rather to suffer affliction with the people of God. The yoke is made easy and the burden light. To all such exercised souls there is either a walking in darkness and stumbling along, or at other times they sit in darkness. This is a painful experience but IT IS A LIVING EXPERIENCE. "The people that walked in darkness have seen a GREAT LIGHT (Jesus)." And I am sure that they would not know darkness and distress of soul but by the Holy Ghost.

John (in I John 2) speaks of the Holy Ghost as an unction from the Holy One (Jesus). Satan and sin are enemies to the soul but find much to work on in our flesh. These may be referred to as the Assyrian who was ever an enemy of Israel. "When the enemy comes in like a flood the Spirit of the Lord will lift up a standard." And in Isaiah 10:27, it says, "And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the ANOINTING."

Esther could tell you that she too loved the brethren from a little child, but she too was brought into soul trouble. When you came to where you were CAST OUT and ALONE AND CAST INTO THE DESERT, I believe you, from there, came to the spot where Jesus was led of the Spirit into the wilderness to be tempted of the devil, without bread to sustain, and to only hear Satan's voice tempting Him.

Here you were made to fast and no man could give unto you. Even though you came to my meeting in Toronto, it wasn't the time for you to be fed. I am glad you could tell of a sight of that man in His robe bowed down in sorrow, Christ in the garden of Gethsemane. Few, I fear, are favoured to see Him there, and I am sure only those see Him there, who shall see Him in glory.

I do not think you should write bitter things against yourself because you seemed to have no feeling at such a sight. Isaiah 52:14, says, "As many were astonished (stunned) at thee; His visage was so marred more than any man, and his form more than the sons of men." Perhaps there was a fellowship of the Spirit between you and what you saw of Luther's experience. You say, "And I still cannot go to the church and TRUTHFULLY claim I love the Lord with all my heart." I wonder if you have ever noticed what Philip said to the church, "If thou believest with all thine heart, thou mayest." The eunuch said, "I believe that Jesus is the Son of God," but the desire was in the eunuch's heart.

We either hate the truth or we love the truth. We either hate the Lord or we love the Lord. What is our heart's desire? My advice to you is that you honour your Lord, go to His people and ask for a home, but go as a little child, for nothing is sweeter than to see a little child set in our midst by the Lord. It makes us all as little children.

Katherine, your letter is a living testimony, and I am glad you can say as Ruth, "Intreat me not to leave thee or to return from following after thee." What I would say is, "Take up your cross and follow Him." It is no mistake, but you must submit your case to those who are to judge angels. It is said, "In His humiliation His judgment was taken away." It just comes to my mind that it was as the eunuch was so exercised, and Phillip was sent his way, that he read Acts 8:33, "In His humiliation His judgment was taken away." YOU CANNOT JUDGE YOUR OWN CASE.

Thank you so much for writing us, and telling us of the way you have been led; which, if I may sum it up in a sentence, is you have been made "To choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

Love from us both,

Sincerely,
George Ruston.

Toronto, Ontario
April 22, 1956.

Dear Elder and Mrs. Ruston:

Thank you, Mrs. Ruston, for your note. I feel ashamed to take up so much of Elder Ruston's time with my burdens; it was so very kind of him to write me. I was in dread after I had sent the last letter, but even so, I could not be sorry I had sent it as I had; at last, kept nothing back.

I have never experienced the Lord's love to me personally. I have never felt my sins forgiven nor received His robe of Righteousness. I wish I could see my way clear to go to the church, but I can't, I know I can't of myself, so I must, with as much patience as is given me, wait until His appointed time.

Mrs. Ruston, also Beckie McLachlin, knows through her own experience why it is impossible. Much as they longed to be numbered with that innumerable company, they, too, had to await His appointed time. "O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles."

At present I feel so empty that I sometimes wonder if I have imagined it all. I am looking forward to next Sunday meeting and to seeing you both.

With love,
Katherine Gillies.

Toronto, Ontario
May 2, 1956.

Dear Elder and Mrs. Ruston:

After the services on Sunday, Effie

and I went over to Murray's restaurant, and talked of the sermons we heard that day, and of how fortunate we were to be able to meet, if but seldom, with those who believe as we hope we do. We spoke too, of how good the Lord is to us in sending us a minister and his wife who watch over us and have such loving patience with our short-comings.

I feel my helplessness so painfully, and continually pray that the way will be opened and that I shall be enabled to go in the strength of the Lord. How wonderful it would be to find rest in His love.

With love,
Katherine Gillies.

Toronto, Ontario
July 4, 1956.

Dear Elder and Mrs. Ruston:

I do want you both to know how much your loving-kindness has meant to me throughout these years, when I have been such a trial to you with all my burdens, doubtings and blindness. How good the Lord has been to send you to minister to us.

We do indeed come by a way we know not, so different and so much better a way than one we ourselves would have chosen. Wasn't it all marvelous? Beckie writing to me to come prepared for baptism, that maybe my mind would be to come before I left home, or after I arrived in London. I telephoned Beckie I was coming and also doing as she asked me to, but that I knew I couldn't go to the church. It just seemed I had to do as she asked, I was moving along but not of my own volition. Beckie met us when we arrived in London, and we talked through dinner and until twelve o'clock midnight. The last thing I remember was sadly saying to Beckie, I simply can't go to the church, dear, I am tied hand and foot.

I then went to sleep and between one and two o'clock I was awakened, and I was being told, "Unless the Lord loved

you He would not have shown you all these wonderful things, nor made you love His people, and pray, beg and plead for a home among His people." I wondered, where is my rejoicing? Then I was given "Bless the Lord, O my soul: and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His kindnesses (it was given to me as kindnesses, not benefits);" "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee;" and then some quotations from your letter, Elder Ruston: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard;" and, "His burden shall be taken away from off thy shoulder and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing;" "Trust in the Lord, for ever trust and banish all your fears." I then said, what more can I want?

I got up and wrote down what had been given to me, as I feared it might be gone by morning. I then went to sleep, and awoke in the morning with such calmness as I have never known before. It was not as "the peace that passeth all understanding" which I experienced some years ago, but a great calm with fleeting thoughts of wonder as to why I was not crying as others. My one fear was that you and Elder Ruston would be told, only to have me unable to stay in at the last moment. I so longed to go to the church, yet was so fearful I wouldn't be able to, that the Lord would leave me. "O ye of little faith."

At the water's edge, I so gladly gave my hand to Elder Ruston to be led into the water to my baptism. I knew I was glad but I was so enveloped in that great calmness that my feelings were far removed from me.

Only once, so far, have I had any doubts about having gone to the church. Monday morning I awoke in great distress and thought, Oh, what have I done? Then "I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee," came so

sweetly and quietly into my heart, and there was calm again.

Monday, after getting home to my apartment, I opened my Bible three different times but there was nothing for me. I then thought the "Signs" might be of comfort but I went to sleep reading them. Once more I was awakened to gladness, my mouth was filled with prayers of thankfulness to the dear Lord for giving me a home among His people. I prayed that He be with me along my pathway, that He would keep me from evil and enable me to guard my tongue; and I was allowed to say, I, too, have a good hope. In between my prayers, these lovely Scriptures poured in as I hungered for a word from Him. "I thank thee, O Father, 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." "The Lord shall preserve thy going out and thy coming in."

All through these last few days since the bonds were loosed, and as the lovely Scriptures have so sweetly dropped into my mind, there has intermingled over and over again, "Blessed art thou Simon Bar-jona, for flesh and blood hath not revealed it unto you." It seemed that all the Scripture that was in my mind so much before came to me. But, oh, how different it is to us when we are enabled to accept it as being given to us from the Lord. Surely my cup runneth over.

With love to you in hope of life eternal,

Katherine Gillies.

(We conclude this series of correspondence next month — Ed.)

Yakima, Wash.

Dear Editors:

It is time for us to renew our subscription, so please find money-order for two years more. We would hate to do without the paper, for we get a lot of comfort from reading it.

Wife and I are members of the Old

Baptist church here at Yakima, called Pleasant Grove. I feel that we have been having some lovely meetings. Elder Ernest Atterbury is our pastor, and we all love him, and the doctrine he preaches. As for myself, I feel very unworthy to be called one of God's children; but I would hate to have to give up that little hope. I feel like the old songs, where they say:

"I am a stranger here below,
And what I am 'tis hard to know;
I am so vile, so prone to sin,
I fear that I'm not born again."

and

"Through many dangers, toils and snares
I have already come;

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

Please pray for us when at the throne of grace. Yours in hope of eternal life — saved by grace, if saved at all.

J. H. Simpson

Snyder, Texas

Dear Editors:

Enclosed you will find \$5.00 to renew my subscription to the dear Signs for two years. I don't see how I could do without the Signs, as each issue is filled with rich spiritual food — if I know what spiritual food is.

I wish I could write edifying and comforting letters like others do, but since I can't, I hope I am thankful that I can understand and believe the things they write, and can say their experiences coincide with mine; which gives me strength and courage.

My sins become a great burden at times, and I feel that everyone can see I am a great sinner. I go mourning for days, even weeks, without being able to call upon the name of our blessed Lord. But through the mercy and goodness of our Lord, he sends the Holy Spirit, and I am made to rejoice and sing praises unto the Heavenly Father: from whence comes every good and perfect gift. It is in, through, and by Him that we live, move and have our being.

I am happy to know that the Endow-

ment Fund has grown so nicely; and I am thankful for each contribution. I know it will be used to the glory and honor of our Father, and to the comfort of his people.

May God richly bless each of the editors and readers of the dear Signs, and the saints wherever they may be, is my prayer for Christ's sake. The least of God's saints, if one at all.

Minnie Lee Williams

CONTRIBUTIONS TO THE
INDIGENT FUND
(To January 1, 1957)

Mona Darby, N. Y. \$3.00; T. C. Simpson, Calif. \$5.00; L. E. Stephens, Ohio \$20.00; T. L. Stanford, Iowa \$10.00; D. B. Thomas, La. \$1.00; Mrs. A. H. Fertney, Va. \$3.00; Maggie Simmons, Texas \$7.00; Mrs. Carroll Murphy, Va. \$1.00; J. W. Black, Canada \$2.00; Lester Phillipps, Ala. \$2.00; Elder W. D. Griffin, Ala. \$3.00; Lula Dennis, Tex. \$2.00; Julia T. Sowers, Va. \$2.00; Albert Fooks, Md. \$2.00; Mrs. A. V. Pearce, Va. \$4.00; Loyd Spikes, Ore. \$1.00; L. F. May, Tex. \$2.00; Ben F. Preston, Ore. \$15.00; Rosa Stephens, Md. \$1.00; N. D. Foster, Ala. \$5.00; Joseph A. Johnson, Tenn. \$1.00; Mrs. Edgar Mackley, Pa. \$5.00; Mrs. Emma Mathis, Ky. \$3.00; Elder A. J. Slauson, N. Y. \$3.00; Gertrude Secor, N. Y. \$5.00; Mrs. William Davis, Va. \$3.00; Mrs. H. D. Nelson, Tex. \$5.00; Mrs. Daniel Holloway, Md. \$5.00; C. B. Britt, Ark. \$2.50; M. D. Mordecre, Ala. \$2.00; C. W. Stewart, Ga. \$1.00; W. R. Wallis, Miss. \$7.00; Mrs. C. E. Lawrence, Mass. \$1.00; Murray Turman, Ala. \$2.00; James Howell, Ala. \$5.00; Beckie McLaughlin, Can. \$1.00; Mrs. Joe McKenzie, Can. \$7.00; Mrs. C. E. Lawrence, Mass. \$1.00; E. R. Wade, Ga. \$2.00; Mrs. Ella Watson, Ala. \$5.00; Bertha Gilbert, Ky. \$2.00; H. F. Blalock, N.C. \$2.00; Callie Calloway, Ga. \$3.00; Mrs. Bertha Evans, Va. \$1.00; Mrs. S. J. Moore, Miss. \$1.00; Flossie Hodgins, Can. \$3.00; A. W. Mariner, Va. \$5.00; Harold Weatherford, Va. \$17.00; John Hall, Idaho \$5.00; Phemia Gray, Can. \$1.00; Joseph A. Johnson, Tenn. \$5.00; Durwood Bradley, Tex. \$25.00; W. S. Rudd, N. C. \$2.00, Pearl Martin, W. Va. \$1.00; Harry T. Vories, Fla. \$20.00.

ELDER ARNOLD H. BELLOWS PASSES

With much sorrow we learn of the passing of Elder Arnold H. Bellows of West Hurley, N. Y. He had been ill for some weeks, and died on February 7th.

We expect to publish his obituary soon.

Editors

EDITORIALS

Danville, Virginia March, 1957

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TO

SIGNS OF THE TIMES, INC.

Route 5, Box 332F Danville, Va.

EDITORIAL

*"Behold, I stand at the door and knock."
(Revelation 3:20)*

As I wrote the above heading, my eyes caught the expression in verse 8 of this chapter, "Behold I have set before thee an open door and no man can shut it;" and then in verse 7, "He that openeth and no man shutteth, and shutteth and no man openeth." Our Lord is Sovereign, King of Kings and Lord of Lords. He openeth and no man shutteth. How different is this truth to what some men say today, that the Lord cannot open the heart of man because the knob is on the inside and poor man must open to Him! We are told in Acts 16:14, that the Lord opened Lydia's heart that she attended unto the things which were spoken of Paul.

But is this Scripture spoken about the opening of the heart of sinful man as

some would present it? No! Our Lord is speaking to the Church at Laodicea as verse 14 shows, the church which He has bought with His precious blood. He is the faithful and true witness and He is dealing with His own people. This is not the church of the world which is apostate and never abode in the truth, but His own people who have left their first love and are luke-warm, neither cold nor hot. What has brought about this condition? Has she had smooth sailing? We read of the Israelites, who were a type of Israel today, as they journeyed through the wilderness. They had even been brought through the Red Sea, believing God's word and singing His praises, but it is written, "They soon forgot His works; they waited not for his counsel; but lusted exceedingly in the wilderness and tempted God in the desert, and He gave them their request; but sent leanness into their soul." (Psalm 106:13-15)

What was their soul's desire? They longed for the flesh-pots of Egypt; they got so that they loathed the Bread of Heaven, Angel's food. They wept and said "Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic: but now our soul is dried away: there is nothing at all, beside this manna, before our eyes." (Numbers 2:5-6)

So the Church at Laodicea had become proud, rich and increased in goods, which were not of a godly sort, and were given over to carnality and a fleshly mind, were self-satisfied and had need of nothing, walking after the flesh, deceiving and being deceived. It is a wonder that the world had not fully swallowed them up, as the wilderness did Korah, Dathan and Abiram, who took strange fire before the Lord. What a lot of fire of their own kindling, "strange fire" this church must have had. How wonderful it is that the Lord would come near them any more. Yes, this is the Wonder of Grace. "Grace reigns to pardon crimson sins, to melt

the hardest hearts," and our Lord is the Wonderful Counsellor, and He has come to counsel them and stands at the door, but the door is shut. This is the door of the Church and why is it shut? What has made the difference between the Church at Philadelphia, to whom the Lord had said, "I have set before thee an open door and no man can shut it," and this Church at Laodicea with its door shut?

To that favoured Church at Philadelphia He says, "Thou hast a little strength, and hast kept My word and hast not denied my name," and later He says, "Because thou hast kept the word of my patience, I also will keep thee in the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Here we see just why the Philadelphia Church had an open door set before her which no man could shut. The Laodicean Church, in her disobedience, has nothing to commend her before God. In her own estimation she is rich and increased in goods and has need of nothing, she is walking in the light of her own fire and in the sparks that she has kindled, but in the sight of this true witness she was wretched and miserable and poor and blind and naked, and didn't know it. Uncovering the nakedness of father or mother or sister or brother is justly condemned in Leviticus 18. When a church or its minister gets a step higher than the lowly, who are poor and needy, they then expose their own nakedness. The priest was commanded not to have steps up to God's altar, that his nakedness be not discovered thereon. (Exodus 20:26) Man reproving the Laodiceans would be in vain, they were not alone. One has only to read Paul's epistles to the Corinthians to see another church of whom he says, "Now ye are full, now ye are rich, ye have reigned as kings without us: and would to God ye did reign, that we also might reign with you." In Corinthians 5 and 6, he brings very serious charges against them.

But to return to the church under con-

sideration. It is the Lord who stands at the door and will deal with them as with sons, and they will be made to see that the Lord had given them their desires but had sent leanness into their soul. He teacheth to profit, and today it is well for us to examine our ways, we, who are, as it were, the off-scouring of all flesh. Where is our heart, is our treasure Jesus? Then our heart is after Him, but, you may say, we are but a feeble folk, so few of us. Are you not glad of the few? Why are you glad of the few? Is it because their conversation is in heaven and is heavenly to you? Then you know what Paul meant when he said, "For our conversation is in heaven: from whence we look for the Saviour, the Lord Jesus Christ: who shall 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."

True, we are so few, but "They that feared the Lord spake often one to another," and He is so near, even at the door, that He hears the conversation of those that fear Him and of those who fear Him not. "The Lord hearkened and heard." He has said that where two or three are met in His name there will He be in the midst, and He has also said "I will also leave in the midst of thee an afflicted and poor people," and these few people are the salt of the earth. If the savour be lacking, as it was with Laodicea, then she was walking in a vain show, but our Lord will have respect to the work of His hands. There the door was shut, there was therefore little or no traffic in heavenly things.

People who are rich and have need of nothing cease to call on the name of the Lord. Why should they? "They have more than heart could wish." Love has almost left the place, and so there is no greeting one another with a holy kiss. The eyes, which once saw Jesus in their brethren, are now blind, yet, what is distressing, they know it not. But this was a church of God, they had had a good beginning, had tasted that the

Lord was gracious, they had been dear to their Lord and dear to His saints.

Paul writing in Colossians says, "I would that you knew what great conflict I have for you and for them of Laodicea and for as many as have not seen my face in the flesh. That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding." (Colossians 2:1-2) Undoubtedly he was fearful that any man would beguile them with enticing words of man's wisdom.

Again he says, "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world and not after Christ." Read this chapter and note where duty religion "touch not; taste not; handle not," results in a circumcision of the flesh. "Which things have indeed a show of wisdom in will worship, and humility, and neglecting the body; not in any honour to the satisfying of the flesh."

Three times in chapter 4 of this epistle to the Colossians, the brethren at Laodicea are mentioned, and from the tenor of this epistle, which was read to the Laodiceans, we see what their condition was. There is no question but that the open door had been theirs, for we know that it is stated in Acts 14:27, that the door of faith had been opened to the Gentiles, and we know that faith is the victory that overcometh the world. How wonderful that our Lord did not write over the closed door, "Ichabod," "The glory is departed from Israel."

Jesus is the faithful and true witness, and long ago, speaking of such perilous times, God said, "His seed will I make to endure for ever. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes. NEVERTHELESS my loving-kindness will I not utterly take from him, nor suffer my FAITHFULNESS to fail." (Psalm 89:-

29-33)

John saw the Son of man in the midst of the seven churches, and our Lord is the door-keeper of His Church. For reasons unknown to them He allows certain men (vessels to dishonour) to creep in unawares (to those of the household) who were ordained of old to this condemnation. (Jude 4) Our Lord, who is the true witness, can show them, as Nathan showed David when he said, "Thou art the man," and proved to him that he had condemned himself out of his own mouth. (2 Samuel 12:7)

"Christ is the keeper of His Saints,
He guards them by His power:
Subdues their numerous complaints,
In every gloomy hour."

He, and He only, will give the alarm. It is effective, and whom He loves, He rebukes and chastens. When He rebukes His people it is in love. David says, "Let the righteous smite me; IT SHALL BE A KINDNESS: and let him reprove me; it shall be an excellent oil, which shall not break my head." He can open the door of faith again, and as His sheep pass under the rod, how dear they become again to one another, and how sweet is their communion as they come in and sup with Him and He with them. Here He proves to them that He is the Shepherd and Bishop of their souls. His under-shepherds are often used in these very things, but our Lord is there, and it must be God who shall work in them TO WILL and TO DO of His good pleasure. A true under-shepherd will desire to be faithful, rightly dividing the word of truth, and for his ministry to have the approval of God, he must not shun to declare unto God's people the whole counsel of God, as it is clearly revealed in His word. If he take forth the precious from the vile, he shall be as God's mouth, and as the Spirit gives him utterance it will show that the Lord is there. He will need the faithful and true counsellor to rebuke and chasten him also, for if he is to be of use to the flock, he too must pass under the rod. Under such knocking and alarm the Spirit of God, who dwells in the Church,

will bring to remembrance former days and reveal our condition in its true nature according to "The WORD." What self-loathing this will produce, and if they loathe themselves in such a way, what must they be in their Lord's mouth? They surely confess that they are but fit to be spued out of His mouth. The Holy Spirit helpeth their infirmities and they cry for mercy under His rebuke. "Have mercy upon me, O God, according to thy loving-kindness: according to the multitude of Thy mercies blot out my transgressions." Read Psalm 51. Bless he Lord, the door will not be shut long. One says

"My closed lips, oh Lord, by Thee, let them be opened.
Then shall Thy praises by MY MOUTH, abroad be published."

Jonah, who must have felt that the Lord had spued him out of His mouth, under the Lord's rebuke and chastening, got where he could preach that SALVATION IS OF THE LORD. Then Jonah was just as sick of his ways as the whale was of him. So it is today, there is nothing like the chastisement and rebuke of God to make us hold the things of this life with a loose hand, and it makes the soul sick of this world, so that they are as glad to be rid of the world as the world is to be rid of them. Shame and confusion of face is theirs and they feel neither fit to live nor fit to die. This sorrow, which is of a godly sort, brings faith into exercise through the Spirit and there is an opening up of the door, not only of faith, but of hope. I would not leave hope out here, for the faithful one is the Hope of Israel, the Saviour thereof in time of trouble. Faith in exercise, is a currency acceptable to God through which we are enabled to lay apart (as belonging not to the Church of God) all filthiness of naughtiness and receive with meekness the engrafted word, which is able to save our souls. This is the Word made flesh, that went through the fire and this is the gold. "White raiment" is the Righteousness that Christ has obtained through His perfect obedience to God's law. His

blood to cleanse away our guilt, His righteousness to present us faultless, are the double we have received at the Lord's hand. "Eyesalve" also is a result of His revealing Himself. When Mary's sweet remembrance of Him led her to the place where the Lord was laid, she found Him not, for He was no more among the dead. She said to the angels "They have taken away my Lord and I know not where they have laid Him," but when He said, "Mary", what love was in that word, and it was a salve to her eyes, she saw clearly. Again, the new commandment that we love one another is pure. David says "The commandment of the Lord is pure, ENLIGHTENING THE EYES." Ananias said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and immediately there fell from his eyes as it had been scales." He then saw who was his brother, and Ananias must have done quite a little anointing of his own eyes with eyesalve as he went to Saul full of joy to think of what the name of Jesus meant to poor guilty sinners, and not only to this man Saul, but to himself and to all who shall ever taste that the Lord is gracious. One of old said, "Because of the savour of thy good ointments thy name is as ointment poured forth." How many ointments this good Physician has, only His people know. His word is often found to heal after we have tried everything else, and just think what has been done in His name. A man that asked for help to sustain his natural needs was shown what that name could do. Peter said, "His name through faith in His name hath made this man strong."

"To him that overcometh." Obedience to the Word of God. Abram obeyed God's word and went out, not knowing whither he went. We can only be overcomers through Him. Ananias overcame much objection to Saul through the presence of Him who has said, "I will never leave thee nor forsake thee." Today we so much need the Lord to stand at the door, even to alarm us by His

knocks and to check us by His rebukes and chastisements, and may His Spirit teach us to take the spoiling of our goods joyfully, showing us how we ought to walk and behave ourselves in the House of God. Here the young believer also, learns that "It is good for a man that he bear the yoke in his youth, He putteth his mouth in the dust; if so be there may be hope. He giveth his cheek to him that smiteth him: he is filled full with reproach." (Lamentations 3:27-30.) This is the "fellowship of His sufferings." Jesus said, "But I say unto you, love your enemies, bless them that curse you, and pray for them which despitefully use you." (Matthew 5:44.) What an overcoming this is, it needs more than flesh and blood. Voluntary humility might squeeze out a tear from the head, but never from the heart.

Our Lord only, by His knocks, rebukes, and chastening, can produce an overcomer, and however rough be their path here, no matter how many despise or misunderstand them, Paul says "If God be for us, who can be against us?"

"He'll lead them on fair Zion's road,
Though weary, weak, and faint;
For O! they ne'er shall lose their God,
Or God e'er lose a saint."

G. R.

THE POWER AND SOVEREIGNTY OF GOD

For many years we have found it most pleasant when we were given to contemplate, and to speak of, the power and sovereignty of God.

At the time of experimentally being brought to the end of our own strength, and felt the glorious love and mercy of God when Jesus was revealed as our Saviour, we were given also to have a glimpse of God's eternal and sovereign power over all times and events.

Being so lately brought out of darkness into the marvelous light, it was an amazing thing to have this glimpse of the majesty and power of God. It was to us then as David had expressed it

in the 33rd Psalm: "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. He gathered the waters of the sea together as an heap: he layeth up the depth in storehouses. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast. The Lord bringeth the counsel of the heathen to naught: he maketh the devices of the people of none effect. The counsel of the Lord standeth forever, the thoughts of his heart to all generations. Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance."

Since that time — for the past forty years — we have seen and felt the mighty hand of God as it has directed the movements and conclusions of all things; and, though we still stand in awe of his ways and purposes, we are glad that we have no question but that his entire will and pleasure is accomplished in everything that is; and are assured, in everything that shall be.

Early in life we became somewhat acquainted with the writings of the inspired Scriptures; and later, after beginning to speak before the brethren, we had access to the writings of the brethren in the Signs of the Times, and other papers which came into our home. We shall not soon forget how amazed we were when we began to read the volumes of the "*Editorials of the Signs of the Times*", and found we had been using many of the same terms and expressions which Elder Beebe had been using for many years. We were confirmed in the doctrine we felt the Lord had revealed to us; as we were also in the writings of many other brethren, and in the preaching of those whom we heard and were associated with.

We are not followers of men — as such; far from that. But we rejoice greatly in the testimony of brethren who are blessed to contend earnestly for the faith once delivered to the saints; and are not ashamed or afraid to bold-

ly contend for the truth, even if the truth brings the wrath of men upon them.

It has been stated several times in these columns that we are in full agreement with the articles laid down in the *Prospectus* when the Signs was started in 1832. Were we not, we should not have become associated with the paper. Principles are of greater importance to us than anything else. For sometime it has been our responsibility to edit and prepare copy for each issue of the paper; and to us it is a serious and important matter that nothing is published which is contrary to these principles. In this we have the support of all connected with the paper. It is not to be supposed that we always agree with some of the interpretations given by our writers, but, as far as our understanding is, we desire to publish nothing which would suggest a change from the principles on which the paper was founded.

To show that we do maintain these principles, was the main reason we began publishing the articles under, *VOICES OF THE PAST*. We are very interested in reading them ourself; and many of our readers indicate that they appreciate their re-publication.

In this issue we are including the last article written by Elder Gilbert Beebe on the subject, *PREDESTINATION*. It was published October 1, 1880, and presents clearly what we stand for on the subject — and what the Signs of the Times is continuing to maintain.

We desire our brethren and friends to know that we appreciate their continued interest and support of the Signs. We hope that they may continue to be comforted and edified in the publication of the experiences of the Lord's people as they write from time to time; and in the articles dealing with those things which are given us in the Scriptures.

J. D. W.

MAY WE SUGGEST

There is a tremendous amount of work in editing and preparing the copy

which makes up each edition of the Signs, and we feel that our writers will be glad to help us, if we call their attention to several things which will lighten our burden. We are always glad to receive the communications from our brethren and friends, and hope they will continue to send us experiences and other articles.

1st. Before mailing your letter or article, please read it over carefully to see if you have expressed the thoughts you had in mind. Sometimes we have to lay articles aside because of the lack of clearness of expressions.

2nd. If you do not use a typewriter, write as legibly as possible — especially names and addresses.

3rd. In writing obituaries, please do not make them too lengthy.

4th. Due to our limited space, and our desire to publish as many articles as possible, we find that three or four typewritten pages, or five or six hand written pages, makes it easier for us to find space to publish them. We do not like to continue articles from one month another.

5th. Except in cases of obituaries, or special notices, it is seldom desirable to publish letters or articles in more than one of the papers in circulation among our people.

6th. Sometimes we receive notices too late to be inserted in the month requested. Send them in so that we may receive them five or six weeks before publication date.

We have, of course, no hard and fast rules in the above suggestions, but to comply with them as much as possible will help your editors.

J. D. W.

CHANGE OF ADDRESS

Tuscaloosa, Alabama

Dear Editors:

Please note and publish the following: Will all with whom I correspond, and whomsoever it may concern, please note the change of my address, from 2509 11th Street East, to 44 Durrett Grove, Tuscaloosa, Alabama. The telephone number is the same PL 47881.

(Elder) J. L. Sanders

VOICES OF THE PAST

“He being dead yet speaketh”

PREDESTINATION

The Old School or Primitive Baptists in former years have been very definitely identified and distinguished from all other religious or ecclesiastical organizations as PREDESTINARIAN BAPTISTS, and as such have borne reproach and vituperation from those who hold more limited views of what we regard as the absolute and all-pervading government of God over all beings, all events, and all worlds. With deep solicitude and painful concern we have witnessed in the preachings and writings of some of our brethren a disposition to so yield or modify the doctrine as to limit its application to such things as the carnal mind of man can comprehend or the wisdom of this world can approve.

While some will concede that all things that they regard as pure and holy are ordained or predestinated of God, they deny that the absolute government of God does dictate by absolute decree the wicked works of wicked men and devils, for that, they say, would make God the **author of sin**. They therefore set up their judgment, and set bounds for Infinite Wisdom to be restricted to, and beyond which limitation he must not extend his government, without subjecting himself to their censure as an unjust God and the author of sin. But how lamentable is the infatuation of poor, blind mortals, when

“The vain race of flesh and blood
Contend with their Creator, God;
When mortal man presumes to be
More holy, wise or just than he.”

There are undoubtedly many of the dear people of God who feel jealous for the glory of God, and who, without any aspiring ambition to be wise above what is written in the sacred scriptures, from inability to comprehend the two great parallel mysteries of **godliness** and of **iniquity**, have felt a commendable con-

cern lest in our weakness we should impute to God aught that would reflect on his adorable perfections, or withhold from him that which he has ordained for the manifestation of his glory. It certainly becomes us, as finite beings, to speak of him and of his government with fear and trembling. He is the high and lofty One that inhabiteth eternity, and his name is Holy. His attributes are veiled in that infinity which no finite being can by searching find out.

He keepeth back the face of his throne, the place and power of his government, and spreadeth his cloud upon it. As the heavens are higher than the earth, so are God's ways higher than our ways, and his thoughts higher than our thoughts. The standard of infinite purity and holiness is the will of God. There can be no higher law than the will of God, for only to the standard or counsel of his own will and pleasure does he himself conform. "He worketh all things after the counsel of his own will."—Eph. i. 11. "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Isa. xlvi. 10.

In this connection he says, "I am God, and there is none like me." And in the revelation of the Lamb, in whom all the fullness of the Godhead dwells, "The four and twenty elders fall down before him that sat upon the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created."—Rev. iv. 10, 11. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory forever. Amen."—Romans xi. 33-36.

When God created the heavens and the earth no other power than his own was employed, no wisdom but his own was consulted, nor was there any other than his own will to dictate what, how, or for what purpose anything should be created. As a potter has power over the clay, it is his right to form his vessels as he please; and if he forms of the same lump vessels to honor and vessels to dishonor, who shall dispute his right to do so?

The prophet says God is the potter and we are the clay; then, "What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory."—Rom. ix. 21-23. Dare any of us poor, finite worms of the dust dispute the sovereign right of God to do all his pleasure in the armies of heaven and among the inhabitants of earth? "Shall the thing formed say to him that formed it, Why hast thou made me thus?"

How appropriate and forcible are the words of Job, "Hell is naked before him (God), and destruction hath no covering. He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds, and the cloud is not rent under them. He holdeth back the face of his throne, and spreadeth his cloud upon it. He hath compassed the waters with bounds, until the day and night come to an end. The pillars of heaven tremble and are astonished at his reproof. He divideth the sea with his power, and by his understanding he smiteth through the proud. By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent. Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?"—Job xxvi. 6-14.

Can we contemplate the awful majesty, profound wisdom, deep and unsearchable counsel, infinite goodness,

unerring workmanship in all that he has condescended to let us know of his great and marvelous works, from the spreading abroad and garnishing of the wide heavens, down to the formation of the crooked serpent, and still stand in doubt of his predestinating power and unrestricted government over all beings, all worlds, and all events?

Are death and hell and all things naked before him, and destruction uncovered to his all-seeing eye, and yet unlimited by his power and wisdom? Has he stretched out the north, and balanced the earth upon nothing, without any design, purpose or decree concerning their subsequent destiny? Has God bound up the waters in his thick cloud, and "given to the sea his decree, that the waters should not pass his commandment," (Prov. viii. 29,) and yet left all to the vagary of chance? When he set his throne above the heavens, was it to be the place of no power in controlling the destiny of all things in heaven and earth and hell? For about six thousand years the sun, moon and stars have with exactness filled their respective orbits, and without the variation of a second of time from their creation made all their revolutions, in obedience to the decree of the Creator. Is it by chance that "The heavens (thus) declare the glory of God, and the firmament showing his handiwork?"

But, say some to whose minds the doctrine of the universal government is obscure: We admit that God has predestinated some things, but do not admit that he has predestinated all things which come to pass. Let us see how this partial or limited government would accord with the divine record. Suppose that in what we have been contemplating of the heavens, we should find the sun and moon, and all the stars but one, held firmly to their orbits by the irresistible will and decree of God, and that one solitary star, without any fixed orbit, is allowed to range the infinity of space, wandering with more than lightning velocity, guided only by chance; where would be the safety of

all the other stars? what would become of the predestination of those heavenly bodies intended to be preserved from hazard by the decree of God?

To us it has been a comforting thought that God has set the bounds of our habitation on the earth, and the number of our months is with him, and our days are appointed to us as the days of an hireling, who cannot pass his bounds; but what assurance of safety would that afford, if he has left murderers and blood-thirsty men or devils unrestricted by his predestinating decree? To our mind, either everything or nothing must be held in subjection to the will and providence of God. Even the wickedness of ungodly men is restricted by predestination, so that "the wrath of man shall praise God, and the remainder of wrath he will restrain."

"Pains and deaths around us fly—
Till he bids we cannot die;
Not a single shaft can hit
Unless the God of heaven sees fit."

For death and hell can do no more than his hand and counsel have determined shall be done. Does this make God the author of sin? or, in other words, does this make him a sinner, or charge on him an imputation of impurity? By no means. Against whom is it possible for God to sin? Is he amenable to any law above himself? If so, by what law can he be indicted, in what court can he be tried or convicted? How preposterous! It is his eternal right to do all his pleasure, "Nor give to mortals an account, or of his actions or decrees."

It savors of atheism to deny that he is the self-existent, independent God who has created all things for his own sovereign will and pleasure. And if it be admitted that he had a right to create the world, and all worlds, it must then be also admitted that he had a right to create them according to his own will and pleasure. Worms cannot charge him with error because he did not assign them a more exalted place in the creation, or for creating them worms instead of men. Men cannot justly charge him for not creating them angels, nor angels

because he did not make them Gods. The world, with its infinite variety of living creatures, from the minutest insect to the most huge monster, as well as man, were all made for the pleasure of their Maker, and all must subserve the exact purpose for which they were made.

Even the crooked serpent, as well as the harmless dove, all were pronounced good in their respective places; not good in the sense in which God is good, but because they were precisely what he intended or predestinated them to be. Had the serpent been straight, or the dove crooked, or if the things made had been different from what the Creator intended, there would have been a defect in the workmanship. We cannot, with such exalted views as we entertain, think that God has ever failed to secure the perfect accomplishment of his own design or purpose in anything he has ever done. The entrance of sin into the world, and death by sin, which by the offense of one man has passed upon all mankind, was no unprovided-for event with him, to whose eyes sin, death and hell have no covering. The eternal purpose which God had purposed in himself before the world began was sufficiently perfect and comprehensive to include all that could or can possibly transpire, or he would not have declared the end of all things from the beginning. "Known unto God are all his works from the beginning of the world."—Acts xv. 18.

But there are many who admit the foreknowledge of God, and yet deny his determinate counsel, on which the certainty of all the events of time depends. Men may have a limited foreknowledge of things which God has made certain by his determinate counsel and irrevocable decrees, as it is said; The living know that they must die; but God's foreknowledge depends on nothing outside of himself, for he has challenged the universe to tell with whom he has taken counsel, or who has instructed him. To us it seems perfectly clear that nothing could be foreknown that was

undetermined, and that the foreknowledge and determinate counsel of God are inseparable.

It is also generally admitted that in the salvation of his people, "Whom he did foreknow, them he also did predestinate to be conformed to the image of his Son," (Romans viii 29); but that the well beloved Son of God was delivered into the wicked hands of men to be crucified by the determinate counsel and foreknowledge of God, is not so readily admitted. The wicked works of those who crucified the Lord of glory were not foreknown by his murderers; but it was foreknown and determined of God. Peter said, to those whom he charged with the wickedness of killing the Prince of life, "I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled."—Acts iii. 17, 18. "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done."—Acts iv. 27, 28.

The wickedness of men in betraying and crucifying our Lord had been positively predicted from the days of Abel, in what God spake to the fathers by the prophets, and by what was signified by all the offerings which were made under the former dispensation. The pieces of silver for which he was betrayed were counted and declared hundreds of years before Judas was born; and the dividing of his garments, and the lot cast for his seamless robe, was determined of God and declared by the prophets. The history of Joseph, and the wickedness of his brethren, was in fulfillment of his dreams, and in accordance with the purpose in which Joseph said, God meant it for good.

It has been said by some that these great events which God has overruled for good were ordered of the Lord, but that the smaller matters, and the wick-

edness of men, were not predestinated. Our Savior has informed us that the determinate counsel of God in his all-pervading providence numbers the hairs of our head, so that not a hair can fall to the ground without him; even the little sparrows are protected, and the ravens are provided with food by his determinate counsel. And Paul assures us that "We know that all things work together for good to them that love God, to them who are the called according to his purpose."

It seems to us unreasonable, as well as unscriptural, to say that the government of God directs and controls some things, and that other things are left to the control of men or devils. If God's government extends only to the good deeds of men, then is his absolute government totally excluded; for "As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one."—Rom. iii. 10-12. We would not limit the government of our God, nor, because we cannot comprehend his designs, dare to say he has no designs.

"He in the thickest darkness dwells,
Performs his works, the cause conceals;
But, though his methods are unknown,
Judgment and truth' sustain his throne.

"In heaven, and earth, and air, and seas,
He executes his firm decrees;
And by his saints it stands confess'd
That what he does is always best."

Men act voluntarily when they commit sin; they have no more knowledge of or respect for the purpose of God, than Joseph's brethren or Potiphar's wife had in his case, for there is no fear of God before their eyes. It is even so with the princes of this world; if they had known Jesus, they would not have crucified the Lord of glory. But it was needful that Joseph should be cast into prison, and it was expedient that Christ should suffer; therefore that knowledge was withheld from the persecutors of Joseph and of Jesus, until they should

fill up the cup of their wickedness. And it is thus in the wisdom of God that the world by wisdom shall not know him. Yet such is the wisdom, power and righteous government of our God that he can and does set the exact bounds by which the wickedness of men and devils is limited, and beyond which they cannot go. Satan is bound a thousand years with a great chain, and after the thousand years he shall be loosed for a short time. With all his rage and malice he is restricted by the supreme power and decree of God, to do no more nor less than what God will overrule for the good of his people and for his own glory. And thus also, "God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction," as in the case of Pharoah and the Egyptians, hardening the heart of Pharoah until all the plagues and judgments were accomplished, and his own almighty power and glory were then made known in delivering the Hebrews, and in overwhelming Pharoah and his host in the Red Sea. "Therefore hath he mercy on whom he will have mercy, and whom he will be hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?"—Romans ix. 17-22.

The apostle, fully aware of the disposition of the carnal mind to cavil and reply against the sovereignty of God in the execution of his pleasure, did not attempt to apologize for God, or so to modify the doctrine as to render it less objectionable to the carnal mind; but he called attention to the infinite disparity, between the infinitely wise, holy and omnipotent God, who holds our everlasting destiny, and by whose long-suffering we are permitted to live, and poor, finite, depraved, short-sighted man, and the daring presumption and extreme folly of questioning the justice or wisdom of God in working all things

after the counsel of his own will. We regard it as a very serious matter to charge that God cannot govern the world, by his own determinate counsel, wisdom and power, according to the eternal and immutable design or purpose purposed in himself before the world began, without subjecting himself to the charge of being the author of sin. Sin is the transgression of a law under which the transgressor was justly held amenable, and to the penalty of which he is subject. But we have endeavored to show that God is under no law but that of his own will and pleasure, and therefore he doeth his pleasure in the armies of heaven and among the inhabitants of earth. He could by no law be held under obligation to leave the affairs of this world or any part of them to be governed by chance, or by the will of men. As he is in one mind, and none can turn him, his purposes are eternal, like himself. His decrees being perfect from everlasting, admit of no improvement or change. If he had not the right to predestinate all things pertaining to the events of time before he created the world, we ask what right has he acquired subsequently to execute the orders of his throne? If it had been his pleasure to have prevented sin from entering into the world, can we doubt his power or wisdom or ability to have done so? If sin has entered this world in opposition to his will, or because he had not the wisdom and power to prevent its entrance, what assurance have we that it will not also enter the world to come? But it is to our mind far more consistent with what God has graciously made known to us of his being and attributes to believe that God had a purpose worthy of himself, however inscrutable to us, in regard to the entrance of sin, as well as in regard to all things else. He bids us "Be still, and know that he is God." To our feeble mind the conclusion is unavoidable, that the predestination of God either controls all things or nothing.

We look at a vast complicated machine, with its ten thousand wheels. We

cannot comprehend or understand its workings, but we are told that the machinist has a perfect knowledge of all its parts save one; there is a definite use for every wheel and spring, but one is held in the machine which has no certain motion or definite use. How long could that machine run in safety, with the unruly part liable at any moment to throw the whole into confusion. We cannot see how any part of the government of God can be absolute and secure, if God has not the undivided government of the whole in all its parts; and if he has today the full control, had he not the same control yesterday and forever? If he has not the full control today, is there any certainty that he will have tomorrow or at any future period? If we admit that God absolutely governs all things according to the counsel of his own will, and that he is immutable, then we must admit that he has determined what shall and what shall not transpire in time or in eternity. But to deny his universal control of all things, including all principalities and powers, thrones and dominions, things present or to come, whether they be visible or invisible, is to deny that he is the God of the whole earth, and virtually deny his eternal power and Godhead. If he has not the power and wisdom to determine all events, how can he cause all things to work together for good to them that love him?

But while we hold that he is supreme in power, and that he works all things after the counsel of his own will, we are certain that he reigns in righteousness, and that there is no unrighteousness with him. To admit the universal government of God, is to admit the predestination of all things, from the falling of a sparrow to the dissolution of a world. In the absence of predestination, with what certainty could the Holy Ghost inspire the holy prophets and apostles to foretell all that should ever come to pass? If it were undetermined in the purpose of God, how could the apostles tell us of perilous times that should come in the last days, of apostasy

from the faith, and spiritual wickedness in high places?

But we will submit these remarks to the consideration of our readers, and desire that what we have written may be carefully tested by the infallible standard, the scriptures, and received only so far as they are sustained by the word and spirit of our God.

(Editorial by Elder Gilbert Beebe — October 1, 1880)

OBITUARIES

ELDER W. O. BEENE

This is an effort to write a tribute to the memory of dear old Elder W. O. Beene, of Houston, Texas.

He was born in the state of Mississippi, July 3, 1865; and was the son of O. F. Beene and Mary Elizabeth Livingston Beene. He moved to Texas when he was about nineteen years of age; and after living in Free Stone County for several years, he moved to Houston and lived there many years. He was in the constitution of Shepherd Fold Primitive Baptist church, having his membership there and served as their pastor.

The writer had known Brother Beene for forty years. He was widely known and loved by the Predestinarian Primitive Baptists almost all over the South. He traveled far and near among them, attending associational and other meetings; and was wonderfully blessed to preach the doctrine of God our Saviour to the comfort and edification of the Lord's people. He traveled among them for fifty-one years. He was of a very likeable and tender disposition; and was highly honored and respected by his brethren. He attended his own and five other associations this year (1956), often speaking for an hour, sometimes sitting in a chair when he became wearied.

Brother Beene suffered a stroke on November 30, 1956, and passed away almost instantly. His funeral was conducted by the writer and the following ministers: Elder W. W. Fleet, Elder W. W. Taylor, Elder E. J. Lambert, Elder C. M. Haygood, Elder E. B. Ault and Elder Ballard, on December 2nd at Union Cemetery, near Teague, Texas, in the presence of many bereaved relatives and friends, as well as many brethren from different parts of Texas and several other states. These, and the many flowers, showed the great respect and love they had for him.

He is survived by his aged wife, Sister Le-

thia Beene, and five daughters and five sons: Mrs. Ida W. Howard, Mrs. Ruth Sparkman, Mrs. Lorene Pickard, Mrs. Bobbie Pease, all of Houston, Texas, and Mrs. Addie Bath, Galena Park, Texas; Dickson, Reuben, Aaron and Walter N. Beene, Houston, Texas, William Beene, Palestine, Texas, and James Beene, Layton, Calif. Surviving also are nineteen grand-children and ten great grand-children.

Brother Beene requested the writer to conduct his funeral, and had selected three songs to be sung, namely, *Lone Pilgrim*, *Dark and Thorny is the Desert*, and *O Come Angel Band*. He also requested that each Old Baptist minister present should speak a few words. His wishes were carried out as requested.

Dear Sister Beene and family, you have much evidence that your loss is his sweet and eternal gain. He had many beautiful and precious evidences that the Lord had dealt graciously with him. So dear ones, let us not weep as they who have no hope. May the Lord be with and comfort each of you, and enable you to trust in Him; and preserve you in every trial and affliction until He calls all his dear ones in that great day, saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Written by one who loved him for the truth's sake.

(Elder) R. W. Rhodes

METTA LEE HOWARD

It is with a sad heart that I attempt to write the obituary of my deceased mother, Metta Lee Howard. She was the oldest daughter of Charlie and Ella Finch; and was born December 22, 1897, in Nash County, near Bailey, N. C., and departed this life on November 3, 1954; making her stay on earth fifty-six years, eleven months, and twelve days.

At the age of eighteen she was married to Henry Watson Howard on February 20, 1916. To this union six children were born — one daughter preceded her to the grave several years ago. The surviving children are: two sons, Jasper Howard, Wilson, N. C. and Fred Howard, Bailey, N. C.; three daughters, Mrs. Julius Pittman, Selma, N. C., Mrs. Garland Coleman, Sims, N. C., and Miss Dixie Mae Howard, Wilson, N. C.

Mother united with the church at Healthy Plains the second Sunday in July, and was baptized in August, 1927, by her pastor, Elder George Boswell. She was a firm believer in the doctrine of Salvation by the Grace of God. She is missed so much in her home; and the church has sustained a great loss, for she was

always faithful to attend her meetings when she was able, missing only a month or two before her death. We feel that our loss is her eternal gain. May we be submissive to the will of Him who does all things well.

Her funeral was held November 4, 1954, at Healthy Plains Church. The services were conducted by Elder W. J. Berry, Elon College, N. C., and Elder W. E. Turner, Wilson, N. C., in the presence of a large congregation of relatives, brethren and sisters, and sorrowing friends; after which the body was laid to rest in the church cemetery, there to await the second coming of Christ: when He will change the vile bodies, and fashion them like his own glorious body. Therefore,

BE IT RESOLVED, That we, believing our loss is her eternal gain, desire to bow in humble submission to the will of an all wise God, and

BE IT RESOLVED, That a copy of this Memorial be recorded in our church book; a copy be sent to the *Old Faith Contender*, and to the *Signs of the Times* for publication.

Written by request of the Church in conference, and read Saturday before the second Sunday in November, 1956. Written by her daughter,

Mrs. Julius Pittman,
Selma, N. C.

MISS SEBIE BURNETTE

Miss Sebie Burnette was born February 27, 1871, and died August 18, 1956, at the ripe age of eighty-five years. She was a lovely sister, and loved by all who knew her; not only by the brethren, but by all others. "Miss Sebie", as she was known, was so pleasant to know — she had a smile for all.

She united with Greensboro Primitive Baptist Church by letter from Georgia in December, 1932. She had no blood relatives in this section of the country. Her funeral was preached at Lambeth Funeral Home by her pastor, Elder W. C. King, among many brethren and friends; and her body was laid to rest in Forest Lawn Cemetery, under many beautiful flowers.

May the Lord bless us all to remember her as a dear Mother in Israel; and bless us to live and love each other as we should. The Lord giveth and the Lord taketh away; blessed by this grand and glorious Name.

Written by O. J. Wray, Sr. at the request of the church while in conference Saturday before the first Sunday in September, 1956; a copy to be put on our church book, and one to the *Signs of the Times* for publication, and one to Sister I. E. Neal.

(Elder) W. C. King, Moderator
Sister I. E. Neal, C. C.

FRED BROOKS

Brother Fred Brooks, of Phoenicia, N. Y., departed this life October 18, 1956. He was born April 10, 1888, the son of John and Cornelia Brooks, of Ashokan, N. Y.; and was married to Miss Neva Fenny November 26, 1919.

Brother Brooks leaves to mourn his passing, his widow, Sister Neva Fenny Brooks, and one son, John, of Farmingdale, Long Island, N. Y.; also, two sisters: Elizabeth Brooks, Kingston, N. Y. and Mrs. Carrie Wagar, Ellenville, N. Y.; two brothers, William, Ashokan, N. Y., and Lewis, Ellenville, N. Y.; and four grandchildren, and several cousins.

With his companion, Brother Brooks united with the Olive and Hurley Old School Baptist Church, of Shokan, N. Y., on November 20, 1932; and was baptized by Elder A. H. Bellows, who was then pastor. He was a faithful and devoted member of his church, with a deep interest in all things for the good and welfare of the church. He was good for counsel, being of a meek and quiet spirit; and was much loved by his brethren, and highly esteemed by all who knew him. He was a kind and loving husband and father. Four years before his death he had a serious operation for a malignant growth, but he continued to work until several months before his death, when his old trouble came back. He had much severe suffering, which he bore with patience, and acknowledged that it was all right. He often requested prayer, and asked God for mercy. As long as he was understood, he was calling on the God that he had confessed before men; and like Job with all his suffering, the God given faith still lived in his soul.

Brother Brooks was a veteran of the first World War; and since that time (for forty-five years) was employed by the New York Water Works as an inspector of the streams which provide water for the Ashokan Reservoir, which is piped to New York City.

Though the church suffers a great loss by his passing, the fruit that he bore causes us to feel that our loss is his eternal gain; for to depart and be with Christ is far better. Funeral services were held from the Gomerly Funeral Parlors in Phoenicia, conducted by the writer, his pastor. Burial was in the Hurley Cemetery.

(Elder) Amasa J. Slauson

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 125

DANVILLE, VA., APRIL, 1957

NO. 4

OUR LITTLE CHURCH

See this little band of God
Sit and read God's Holy Word;
Sing the songs of love and power:
Jesus is their guiding tower.

Hear them tell of Jesus' love,
How he came down from above;
How he suffered, bled and died,
For their sins when He was crucified.

See the little stream of love —
How it comes down like a dove;
See it flow from breast to breast
From the greatest to the least.

When two or three together meet,
Find the passing moments sweet,
For Jesus seems to enter in —
His presence there is ever seen.

When they read, talk or sing,
Give all the glory to their King
Who so gently leads them on,
Thru the rough and weary storm.

When we need the correction rod,
It is given by our God.
Oh, give us grace not to repine,
Under this loving kindness of thine.

When and where thou mayst smite,
Make us to know that it is right;
And underneath thy heaviest load,
Make us know that thou art God.

While lingering ages roll along,
Let His love so pure and strong
Rest upon His children here;
Find sweet rest without a fear.

Mrs. J. B. Reid
San Juan, Texas
(Dedicated to her Husband)

SERIES OF CORRESPONDENCE CONCLUDED

Dutton, Ontario
July 16, 1956.

Dear Sister Katherine,

We have felt, ever since we have known you, that you belonged to the

household of God, but how sweet it is that we may now call you sister in church relationship. I have always remembered that when we were baptized in New York City. Elder McConnell's dear wife said, "Truly God is good to Israel;" and those words are still as true today as they have always been. It has been our constant prayer that the Lord would have mercy on us, and build up His church in our midst, but how true it is, "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain."

We had a good day in Duart yesterday. The morning text was Hebrews 2:9, and the afternoon Genesis 22:14. The pitchers the Lord fills to pour out the Water of Life freely to His dear thirsting ones, are made just of clay — of the earth, earthy: and I am sure George Ruston would be the first to admit it. But how refreshing it is and how kind is our God to sustain us in this way.

Last Wednesday we had the funeral of dear Barbara Gillis, who was one hundred and one years old. The text was, "And they sung a new song." (Revelation 5:9) Some time ago she told us of a very sweet experience she had had. She said she had often wished she could sing but had never been able to, and one night she dreamed she was in a great company who were singing praises to God, and suddenly she found she could join in and sing as well as the others. We told her that was how it would be when she got to heaven. We believe she is now experiencing this.

What a storehouse the Lord has provided for us in His word, things new and old. I have been thinking, since George preached about the NEW SONG,

of "The song of Moses the servant of God, and the song of the Lamb." The song of Moses is in Exodus 15, and is a song of thanksgiving for the triumph of the Lord over their enemies. Each text that comes to our minds opens a new vista of beauty. I hope we shall be able to go on singing for ever, "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation. It is the same story all the way from Genesis to Revelation.

In Genesis 48:16, it says, "The Angel which redeemed me from all evil, bless the Lads." They saw Him by faith, as it says, "Your father Abraham rejoiced to see my day: and he saw it and was glad." That beautiful chapter, Hebrews II, portrays characters all through the Bible, who were blessed by faith to see Christ, even though they received not the promise of Christ's coming. The last verse says "God having provided some better thing for us." They saw Him by faith; now, if we are given a hope in His mercy, we know He was actually the Lamb slain for us. May He always keep us looking to Him. "Nothing desire, nor aught esteem, but Jesus crucified." "For He hath regarded the low estate of His handmaiden."

Yours in a precious hope and sweet love and fellowship,

Esther Ruston.

Toronto, Ontario
August 6, 1956.

Dear Elder and Mrs. Ruston,

I do want you to know how much your lovely letters meant to me. I feel I am so blessed in having the love of God's dear people and a home among them, and I pray I shall always be enabled to walk softly before Him. Last week end in Muskoka was such a happy one. The sweet preaching and meeting with those of like precious faith, is one more treasure I shall be able to remember in the future. It was so wonderful

being with Beckie, talking over the "good things," and God's dealings with us.

I have gone over and over in my mind all the wonders that have happened to me since I received Beckie's letter after the June meetings. As I was getting the necessary things together for my baptism, as Beckie asked me to do (my mind telling me it was so foolish and that I simply could not go to the church let alone use baptismal clothes), these words came to me several times, "Led as a sheep to the slaughter." I was fearful as I knew these words referred to Christ, and tried to put them out of my mind. Lately I have wondered if the meaning is, "Following in His steps." Am I wrong?

I feel I can hardly wait for the Lobo meeting. The fear of taking communion has left me. I hope it is the Lord's will that I can be there.

With my love,
Katherine Gillies.

Dutton, Ontario
July 16, 1956

Dear Sister Katherine,

Your letter of July 4th came as a sweet morsel from the garden of our sovereign Lord and did our hearts good. It seems of late that our gracious Lord has walked with us in His garden and has shown what He can do with plants of His right hand planting. "The Lord can clear the darkest skies and give us day for night." How quickly He can turn sorrow into joy.

From the Ekfrid meeting to the first Sunday in Lobo are days long to be remembered; and what a lift I got when dear Sister Flo Fegan phoned. Satan can certainly tempt us to despair. The first Sunday at Lobo seemed a high day, as Esther said, "Truly God is good to Israel." It seems that the account of Manoah and his wife in Judges 13, was much in my mind: "And the angel of the Lord did wonderously; and Manoah

and his wife looked on." You did well to get up and write down the Scriptures that came to you, for there have been several occasions when the Scriptures that have been so wonderful to me have completely left my mind by morning light, while some of the joy and comfort has remained; and try how I would, I have never remembered the very words.

When Esther read your letter, I thought you would have many attacks by Satan; and each time I have read your letter since, I have felt that such a clear evidence of the Lord's mercy is not given to a poor sinner without them being sifted in Satan's sieve; but we are told, not a grain of wheat will fall to the ground. You mentioned the Scripture coming to you on the Monday morning, "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." That was given to me once in New York City soon after I was baptized, and the comfort it brought to me was indescribable. I believe it made me submissive as a little child for months: it left a sweet taste of God's perfect love, which seemed so subduing to all my doubts and fears.

All these precious things with which the Lord is favouring you are to strengthen you for that which is ahead, as well as to give you confidence in the Lord your God. David had known such helps or he could not have written, "The Lord is my Shepherd, I SHALL NOT WANT." I am happy for you and I rejoice above all things, as I know that it is the Lord's doing and it is marvelous in our eyes. May God bless you to remember me in your prayers and continue His loving-kindness to you.

Your brother in Christ,

George Ruston.

PRAYER

Luke 11:1

There is no subject more misunderstood or abused than prayer. It is a hard matter for us to give a correct

answer or definition of that which is called prayer. In almost all gatherings of men and women, whether it be club, lodge, school or prayer-meeting, they have a form of prayer, but the true prayer I have under consideration cannot be learned, comes not by education, neither is it handed down from sire to son; not a form of sayings; not a form of repetition of the Scriptures to be heard of men for their much speaking. It does not emanate from the flesh. It is not of the world.

Who is it then that in reality prays? I answer, None but those who have been led beside the still waters and have been made to lie down in green pastures; they who have been born again, not of a corruptible seed, kept by the power of God. They are the ones that pray. Unto them the Lord hearkens and hears; his ear is open to their cries and he knows their needs long before they ask of him. The great Redeemer in the mountain, with his chosen disciples around him, gives us an example of prayer: "But thou (addressing his chosen), when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." What a lesson is taught here. Here is a figure portraying great depths for the edifying of his chosen people. Notice, we enter into our closet, all the outside world is closed around us. When we have shut our door to all the works of the flesh and the world all natural light is shut out. We are in darkness. Yes, darkness that can be felt. The natural eye cannot see, the natural ear cannot hear. Many of the Lord's servants know of this solemn place, and from the heart can breathe a prayer illuminated only by the Spirit of the great Jehovah, in this manner, "O, dear Lord, just once more may I be given strength and an understanding in thy mysteries. Unworthy as I am, O, God, be merciful to me. In spirit and in truth may I approach the throne of grace, through Jesus Christ, our Lord." The poor publican was surely in

his closet and his door was shut when he smote on his breast, feeling unworthy to look toward heaven, and asked God to "be merciful to me a sinner." Here is a prayer that was more justified than the other of the boasting Pharisee. He prayed with himself, the prayer of the world today, I am better than they. While the publican prayed to God in humility, he went down to his house justified rather than the other. Only from the heart can we address our prayers to our Father which art in heaven. The kingdom of God must be in us before we can address our petition to him, for he is a Spirit and seeketh such to worship as worship him in spirit and in truth. Not with our hands, not by our works, nor the deeds of the law, only by his Spirit. He knows our need before we ask him. He shows us our weakness and inability to even think on his name.

Prayer is an offering up to God for things needful. Not our wants, for we, like children often want things that would be our ruination. He knows our need and will supply them through Christ. Christ himself, the great example of his elect, taught us to pray and how to pray: Thy will be done in earth (in us) as it is in heaven. In our prayers we adore him, confess him, plead with him, give thanks to him for his great love wherewith he loved us, even when we were dead in sins. Prayer is the outpouring of a broken and contrite heart, the inward cry of a wounded child that knows there is salvation in no other name but Jesus, the reflection of grace in our hearts, Christ in us the hope of glory. As it is written, My Father's house is a house of prayer, the ground and pillar of truth, built on the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone. All the prophets and apostles prayed. Jesus the great example fell on his face and prayed to his Father, "If it be possible, let this cup pass from me; nevertheless not my will, but thine be done." This life of the Lord's people is a life of prayer. Hardly

a moment of their life is spent without breathing a prayer, for his mercy is so great it endureth forever. Often we hear our brethren say, I cannot pray, I am too unworthy; I am so vile, so prone to sin, I cannot pray, and all the time there is in their hearts the groanings that cannot be uttered, the secret prayer of the righteous. Prayer is the balm that heals the broken-hearted; the good Samaritan that came where he was, bound up his wounds and took care of him; the still small voice to the heavy laden.

Oh how sacred is prayer, the redeemed of the Lord can come to the throne of grace, led into the banqueting-house under the banner of love, and led in paths of righteousness for his name's sake. May we be kept humble and at his feet, clothed and in our right mind, and praying without ceasing that we may be kept faithful.

Prayer is the saint's sincere desire,
Unuttered or expressed;
The motion of a hidden fire,
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

Prayer is the Christian's vital breath,
The Christian's native air,
The watchword at the gate of death;
He enters heaven with prayer."

(Elder) George L. Weaver

(Several brethren wrote that they enjoyed the above article on Prayer at the time it was written eight years ago, so I submit it to the editors of the Signs for publication, if they deem it worthy of space in the paper. — G. L. W.)

"SALVATION IS OF THE LORD"

Houston, Texas

Dear Brethren:

"Salvation is of the Lord." When He gave up the ghost, and said, "It is finished," he had paid the debt of redemption, and the royal law fulfilled and restored honorably to God the Father. The precious, holy and righteous Son

triumphed in the work his Father gave him to do. He declared it finished, then bowed his head and gave up the ghost.

The work of redemption is finished! Jesus died because of the sins of his people; and in doing so, he fulfilled the law, and destroyed death. His precious and bruised body was laid in Joseph's new tomb; and on the third day the Son of God came forth in form and fashion as when it went into the grave, showing plainly that he had triumphed over death and the grave.

He was poor. He had not where to lay his head. He was humble, harmless, undefiled and separate from sinners, yet he was made to be sin, who knew no sin. The Word which was in the beginning with God, was God 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. This Word is the fountain of both Light and Life. Christ is the Word of God: "The Power of God and the Wisdom of God." (1 Cor. 1:24) Jesus came down from heaven to do his Father's will, not his own. He went to the cruel cross for the sins of his people, and must bear the awful burden alone. In Isaiah 63:5, we read, "And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me." So he must suffer the burden alone, for his people cannot share it with him. It is our salvation (if I am included) that the holy Son of God (a spotless sacrifice) bore this awful suffering alone. Yea, he came prepared to suffer and die alone. His children cannot suffer **with** him, but they suffer **in** him.

Salvation is by grace through faith. It is a gift of God, and free — wholly without works. The Apostle Paul says, "By grace are ye saved." This is just as true now as when first uttered; just as true for time, as for eternity. "By grace are ye saved." And this excludes all the help of man; for vain is the help of man. If left to ourselves, we are utterly helpless. We can only say that, "In him

we live, move and have our being" in this world, for we can do nothing without him. So it is by the grace of God that we are what we are.

When we realize his love, mercy and grace, we feel to know that He is the Mighty God. We find that he is a present help in time of trouble; and can declare that he is the Father, and that, "He careth for me." It is alone by his power that we are kept. We poor sinners realize that we can of ourselves do nothing; but, that, as the Apostle Paul said, "I can do all things through Christ that strengtheneth me." (Phil. 4:3)

Yes, it is He that upholds all things by the word of his power; and the powers that be are ordained of God, and it was declared by his Son, Christ our Lord and Saviour. Jesus says, "All power is given unto me in heaven and in earth." The arm that brought salvation unto Him, destroyed him that had the power of death, and delivered His people from bondage; and conquered death and the grave, giving eternal life to all the elect of God. This was the salvation that his arm brought him.

I hope I am glad and thankful to God that the salvation of my soul is of him, because I hope I have been made by experience to realize that "Salvation is of the Lord," and not of man. God's people were chosen before the foundation of the world, and predestinated unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of His will. They are quickened by his Spirit from their state of death in trespasses and sin, and saved by grace through faith — and that not of themselves, it is the gift of God, and not of works. I don't believe that the children of God have anything more to do with a spiritual birth than with the natural.

Our Lord Jesus by his own blood redeemed his people, who were foreknown and loved, and who were blessed in him with all spiritual blessings in heavenly places in Christ, according as they were chosen in him before the world was, that

they should be holy and without blame before him in love, being predestinated unto the adoption of children by Jesus Christ, according to the good pleasure of His will. So, in him they are redeemed through his blood, and have forgiveness of sins according to the riches of his grace. Now, if they had not been his children, he could not have redeemed them; for you cannot redeem that which you have not once owned. The beloved John, upon the Isle of Patmos, was given to see the redeemed as they shall be after the appearing of Christ; and he heard them singing, "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." (Rev. 5:9-10) Jesus, in his Sermon on the Mount, said, "Blessed are the meek for they shall inherit the earth." (Mat. 5:5) The way I understand it, the "earth" mentioned here, was that which God promised to Abraham and his seed (which is Christ) for an everlasting possession. For, if the meek shall inherit the earth, this must be (it seems to me) the earth which God promised them that love him — the promised land to Abraham and his seed for an everlasting possession. And the promise made to Abraham and his seed was that He (Christ) should be the heir of the world; for it is written, "The earth is the Lord's, and the fulness thereof."

We cannot deny that all God's work is according to plan, fixed in his own eternal mind. He is the all wise God, the only living God, and the plan of salvation was invented (or made) by his unlimited wisdom; and the bringing to pass, or carrying out of that plan is directed by the same unlimited wisdom. If I know my old heart, I love to hear the glorious truth of salvation by grace through faith, and the absolute sovereignty of God preached. If not deceived, it is sweet and precious to me — a joyful sound. Oft times I am reminded of Aaron's priestly robe, and I seem to

hear the sound of the golden bells around the hem of it. It is like apples of gold in pictures of silver.

Oh, don't you hear his voice walking in the garden in the cool of the day (not in the heat of his wrath), speaking in soft tones of his mercy, and crying, "Peace, be still." Just as in Peter's case, when he saw Jesus walking on the sea, and cried out for fear, Jesus said, "It is I, be not afraid." Peter said, "Lord, if it be thou, bid me come unto thee on the water." The Lord answered, "Come." And he walked on the water to go to Jesus; but when he saw the wind boisterous, he was afraid, and began to sink; and he cried, "Lord save me." Now, if the Lord's arm was shortened, as the world believes and teaches it to be, it could not have reached poor, frightened Peter's case — neither mine, nor yours.

"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." ". . . but his hand is stretched out still." (Isaiah 59:1 and 5:25) I believe it is still outstretched, and it ever will be, and not shortened. It reaches from heaven to every part of the earth where he pleases, and causes his sovereign grace and righteousness to be declared. It reaches from everlasting to everlasting, and his mercy endureth forever.

"Peace, be still," brings to my mind a comforting experience which I enjoyed before I was baptized. Perhaps I will try to tell you about it later, Brother Spangler. I have been writing of things that just come to my mind — a little now and then, as it is difficult for me to write on account of my injured arm, together with an heart condition that keeps me in bed most of the time. Being lonely, and with so much idle time on hand, and yearning to talk with some of the saints, is my cause for writing down just a little of the things that have come to my mind.

I am sending it to you to do with as you wish. I fear that I know very little of anything, and afraid that I darken counsel by trying to speak of things I know so little about. If so, dear breth-

ren, lay it to the ignorance of a lonely, hungry and thirsty old prisoner of hope; who, if saved, it is by the grace of God, and grace alone. The Lord only knows if I shall be blessed to write again. May God ever bless and keep you all in his tender care.

Harriett Little Gray

“RESTORE UNTO ME THE JOY OF THY SALVATION”

Brantley, Alabama

Dear Brother Spangler:

Am sending \$3.00 for the Signs, for I hope to be able to read the paper as long as I live. It is the most preaching that I get: I am in my 80th year and don't get to go to meeting often now. I missed all the associations last Fall, but the Lord is good and merciful in all his ways. There is none like Him: the rod for our chastisement, and the staff to lean on. It is so comforting to know that my Redeemer liveth.

I have passed through many trials and tribulations, but I feel the Lord has ever been near me, and brought me over the rugged and rocky path that was laid out for me to travel. Sometimes I have come to some smooth places, and I would feel so good and happy, but it was soon gone. I have just stumbled along by the help of the almighty God, whose name deserves all praise. It is by his grace, and grace alone, that his children are saved; by his eternal love and mercy from the foundation of the world: for He knew every one that his precious Son would die on the cross to redeem.

I feel so lonely sometimes. All my neighbors are Missionary Baptists, and they are nice, friendly people, but I can't talk to them about what I believe, for it is foolishness to them. My nephew and his wife spent last evening with me, and I was so happy to have them. They believe as I do, but are not members of the church. We spent the time they were here talking on the scriptures, and that is what I enjoy more than anything in

the world.

Sometimes I feel so down cast that I am afraid I am deceived, and have deceived the church; and then my prayer is that the Lord would restore unto me the joys of his salvation. I would not give the little hope I have for ten thousand worlds like this: let it be ever so small, it is something to cling to. . .

I trust the Lord will bless you and Brother Wood to carry on the good work of publishing the Signs, and sent it out to the scattered flock to read. I enjoy them so much. I was sorry indeed to hear of your illness, and truly hope you will soon be fully recovered. May the saving grace of a once crucified Saviour ever rest and remain with us now, and forever.

Yours in bonds of love,

Mrs. J. J. McNeal

P. S. Would like for someone to give their views on 2 Kings 14:9.

(See Comments page 90)

EXPRESSION OF FEELINGS

I have a feeling to express, or rather a prompting from God, I hope, and not of myself. I am so fearful that it is of myself; nevertheless it is so strong I am attempting it in fear and trembling, for the love of the church of God that I have, as I hope. Not that I feel qualified to write in this manner, or that I am a qualified writer for our dear paper, for I well know that I am not.

I am glad God has directed some able writers that the truth may go on record for the dear readers of the Signs. I will say that perhaps that which is accountable for me having the feelings I have, is because of my many faults, and my unworthiness to be called an Old School Baptist. Just the name Old School Baptist to me is dear when I think of what is meant by such a title. I hope I can truthfully say, and I surely feel I can, that in my opinion there are no others anywhere like them: I mean concerning things that are godly. It is true all flesh

is the same, but those that are born of the Spirit do mind the things of the Spirit, for the Spirit of God dwells in them, and they in him. So then, they that are in the Spirit do please God, in that they in their hearts believe that God hath raised up Jesus from the dead, and not that some came and stole him away while the guard slept. They also with their mouth confess the Lord Jesus, which they could never sincerely do without being born again. These sayings should comfort us and be reconciling, when we are quite often in so much doubt of our being born again. If it is true that we with our mouth confess the Lord Jesus, and believe in our hearts that God hath raised him from the dead, the twelfth verse of the fourth chapter of Acts gives the reason for it: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

To me, this sets forth the fact that by none other than Jesus is the light of the knowledge of the glory of God in the saving of his people; for surely it is to his glory that we have such knowledge. Paul, in second Corinthians, fourth chapter, sixth verse, says, "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." For support in our belief, let us think of the words, "Let there be light, and there was light." Who is there, even in nature, who does not believe this to be true? and if they do not believe it, then the question arises, Where did the light come from?

I believe, I hope, the words of Paul's letter to the Hebrews: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Perhaps most people will accept this scripture as being the truth, because, they will say, "The Bible says so." To me, if we say this or that is so, and accept it because some-one other than God has told us, then we

are not acting on our own knowledge, but on some one else's knowledge. But, may I say here, if anyone has been made to see God for himself, as John said, "That which we have seen and heard declare we unto you," then they are true witnesses of the light, and there is no darkness in them.

Now back to the scripture, "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." Where is there a believer in Christ Jesus as the Son of God who does not sincerely agree with this scripture? In referring to the above light, we think of it as referring to our Saviour who was in the darkness, and the darkness comprehended him not. "He came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God; even to them that believe on his name."

The word says, "In him was life, and the life was the light of men." Again, that he was the true light which lighteth every man that cometh into the world: signifying that there was a light that was not true; which we believe to mean the light of the knowledge of the glory of men, referred to in 1 Peter 1:24, 25, "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."

The gospel is the power of God unto salvation; and if we receive the gospel, it is because God commanded the light to shine out of darkness, and shine in our hearts to give us such knowledge of the gospel: for which I am sure we are all thankful. "Surely God is good to Israel, even to such as are of a clean heart." But, Oh, how can I measure up to that! There is only one answer, and that is, by the power of God and his righteousness, which, if I know myself, I am found waiting for, and praying for:

for without that we cannot see God.

"Oh, that men would praise the Lord for his goodness and for his wonderful work to the children of men. Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders." This is what I believe the children of God desire to do with all their heart, soul, and mind. There is something else I desire to say, from experience I hope, concerning the visible church of God, as I see it in all its beauty: It is built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone; and this corner stone signifies what kind of a building it is to a believer in Christ. When they see Jesus the corner stone, then they are given light to see the apostles and prophets upon whom the building is built. All believers know that the builder of this building is God; and the material used are living stones: made so by the builder. Yet they are dead stones, or else they would not be fit subjects for the building, or for burial in baptism. They stand out as monuments, or stones of grace, by the grace of God, as alive unto the works of God; and as dead to the works of the law.

Now, as I believe, I hope, in the building whose maker and builder is God, I feel to confess my faults, and weakness in the flesh, as I have realized many times. For instance, so many times I have felt that I have neglected this and that, which, if I had not done so, the visible church would have progressed more; again, there are other things that we are comforted with when we feel that we should do something one way or another to help solve the problems whatever they may be, and taking such things into consideration, I am made to remember, "Be still and know that I am God" and, "For who hath known the mind of the Lord? or who hath been his counsellor?" In my experience in such matters from time to time, being greatly disturbed because of what I thought was the zeal and love I had for the churches, I later learned that God was

at the helm, and that I should be seen and not heard.

How often we are made to see our un-importance, and to see God's ability to perform without our help. As I continue in the world, I hope and pray that I may at all times be found at the feet of Jesus, pleading for mercy, and waiting for the answer to all problems. I feel to say here, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgements, and his ways past finding out.

Submitted in love for all the brethren in Christ. Your brother, I hope.

(Elder) H. M. Bennett
Mardella, Maryland

THE CATERPILLAR AND THE BUTTERFLY

Loris, S. C.

Dear Editors of the Signs, and the Faithful in Christ Jesus:

If the Lord the giver of all good and perfect gifts, is pleased to take my mind from the vain and perishing things of earth, and place it on heavenly and divine things, and bless me with the spirit of understanding, I desire to write a little in connection with the following scripture:

"The word of the Lord that came to Joel the son of Pethuel. Hear ye this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Tell ye your children, and let your children tell their children, and their children another generation. That which the palmerworm hath left hath the locust eaten; and that which the locust left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten." (Joel 1:1-4)

First of all, we will notice that it was the word of the Lord that came to his servant Joel: and therefore is as true today as when it came to Joel. "I am the Lord and change not; therefore ye sons of Jacob are not consumed." What

was it that was to be told over and over? I believe they were the same things the Lord's servants are telling today; and will continue to tell as long as time shall last. For the Lord has said that he would not leave himself without a witness.

When the Lord calls, qualifies and send his servants out to feed his sheep and his lambs, they come telling the good news of salvation by grace; they come preaching Christ and him crucified: which is the truth, the life, and the only way whereby poor sinners must be saved and kept. They tell of the true and living God, who is all-wise; the God who could look down through the channels of time and declare the end from the beginning, and declare that his counsel should stand and that he would do all his pleasure in heaven and among the inhabitants of the earth. They tell of One who speaks and it is done, commands and it stands fast; the One who works and none can hinder, hinders and none can work; the One who spoke the world into existence, and holds the winds in the hollow of his fist.

They tell of God's love, his mercy, and his kindness; and how he is watching over and taking care of all that he made and created: even to the little ants and worms that crawl upon the ground, and the birds that fly in the air. He is taking care of them all: not one sparrow falls to the ground with your Father, and ye are of more value than many sparrows. "Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye though for the rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven; how much more will he clothe

you, O ye of little faith?" (Luke 12:24-28)

God has given the little ants that crawl upon the ground wisdom or knowledge to gather and store up food in summer, or time of plenty, to last through the winter when none is to be found. Those little worms that are webbed up always have enough food inside the web to last them until they are strong enough to gather for themselves. We have seen armyworms go through fields, and eat almost everything before them.

Now I would like to call your special attention to the caterpillar; which I feel can in some respects be likened unto the sinner that is of the elect family of God before and after regeneration. In the first scripture we quoted, we notice the worms and the locusts left something to eat. But nothing is said about the caterpillar leaving anything to eat. The caterpillar will eat all kinds of leaves, both bitter and sweet, and enjoy it all. But when the caterpillar has grown a certain size or age (has come to the end of its strength) it has to go down into the earth and remain there for a season.

In like manner the poor sinner is born in sin, and shapen in iniquity. He comes forth from his mother's womb speaking lies. He knows nothing at all about God or his Son: he has no warfare in his members, as the Lord has not as yet placed his Spirit within him; and he has only the carnal mind. Therefore, he goes his way, taking sin under his tongue as a sweet morsel; he chooses darkness rather than light, because his deeds are evil; and he continues to enjoy the pleasures of sin for a season. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." A strong man keeps his palace in peace until a stronger than he overcomes him, and spoils his goods, and scatters the things wherein he trusts.

But at God's own time he shines the light into the poor sinner's heart, by which he is made to see that he is full of

sin, and desperately wicked; that he is full of sin and corruption from the crown of his head to the soles of his feet. He is made to know that he has come to the end of his strength, and that his good works and self-righteousness is as but filthy rags in the sight of a holy and righteous God; and that were he to die in this condition, he would have to spend eternity in hell with the devil and his angles. And so he is made to beg, "God be merciful to me a poor hell deserving, condemned sinner." He has to go down in the belly of hell to learn that Salvation is of the Lord.

Now, dear reader, go with me to where we left the caterpillar in the earth. After a season in the earth, it has to come forth. Does it come forth like it went into the earth? Does it eat the same things it did before? No, my dear friends, there has been a change: It now comes forth a beautiful butterfly. You may see it as it flies from flower to flower, sucking and eating the sweetness from the buds of the flowers. The things the caterpillar ate and enjoyed, and the life it lived, have lost their attraction for the butterfly.

And in like manner the poor condemned sinner has undergone a big change while in the belly of hell. The Lord who is so merciful, good and kind; whose ear is not heavy that he cannot hear, and whose arm is not short that he cannot save, hears the sinner's pleadings for mercy. He comes down to where the sinner is, and takes his feet out of the miry clay of sin, and places them on Christ the Rock. He opens his blinded eyes to the knowledge of the truth as it is in Jesus, and unstops his deaf ears that he hears the joyful news of salvation by grace. He takes away his stony heart and gives him an understanding heart of flesh; he places his Spirit within him; he leads him about and instructs him; he puts a new song in his mouth, even praises to God; and makes it known to the sinner that his sins, though red as scarlet, have been atoned for by the blood of Christ, the

only remedy for sin. And he is given a sweet hope in Christ, that, when this life is over, he has a Home not made with hands, eternal in heaven; whose maker and builder is God.

The sinner comes forth a new creature in Christ Jesus: Behold old things have passed away, and all things have become new. He now hates the things he once loved, and loves the things he once hated. And, instead of feeling as he once did, that he was as good as any and better than some, he now feels to be less than the least of all the saints, if a saint at all. And it is his desire to live at the foot of the cross, and at the feet of his brethren, esteeming them better than self.

As he now has both the carnal mind and the Spirit of Christ, he finds that he has a warfare in his members: The flesh striving against the spirit, and the spirit against the flesh. So much so that when he would do good evil is present; and the things he would do he does not, and the things he would not do he does. But it is not he that doeth it, but sin that dwelleth in him. "To be carnally minded is death: but to be spiritually minded is life and peace." If one is led by and follows after the carnal mind, he will do as the sow that returns to her wallowing; or the dog that returns to his vomit, and dies to the sweet love and fellowship of his brethren, and the enjoyment of godly walk. If he is led by the Spirit, he will strive for the things that make for peace, and will show by Christian walk and godly conversation that he has been with the Lord. He will work out his salvation with fear and trembling, realizing that it is his Heavenly Father that worketh in him both the will and the do of His own good pleasure; and thereby letting his light so shine before men that others may see his good works, and be constrained to glorify the Father which is in heaven.

Dear brethren, in describing the life and the way the poor sinner is brought, blessed, and led by the God of all grace from the bondage of sin and death into the marvelous light and liberty of the

Gospel and power of God, I have tried to show the life I have lived, and I hope have been the dealings of the Lord with this poor, needy sinner. If not deceived, I have experienced the things I have written.

As the poet says, "Behold who will, I am a sinner still." But whereas I was once dead in trespasses and sins and didn't know it, I feel to hope that, while I am yet a sinner, I have been made alive in Christ, and my sins forgiven and my iniquities pardoned; and that when our blessed Lord comes again to gather his jewels and carry them home, I will be found among them. God grant that when the time comes for me to go, he will enable me to say, "Come welcome death, I'll gladly go with thee."

"O what a blessed hope is ours,
While here on earth we stay!

We more than taste the heavenly powers,
And antedate that day.

We feel the resurrection near:
Our life in Christ concealed;

And with his glorious presence here
Our longing hearts are filled.

When he shall more of heaven bestow,
And bid my soul remove,

And let my trembling spirit go
To meet the God I love:

With rapturous awe on him I'll gaze,
Who died to set me free;

And sing and shout redeeming grace
Through' all eternity."

"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." (I Thes. 4:16-17) Then we will be with him, see him as he is, be like him, and be satisfied.

Please cast a mantle of love over my imperfections, and remember me in your prayers. If you feel this is worthy of space in our beloved paper, **The Signs of the Times**, you may publish; if not, cast it in the waste basket. Your unworthy brother in a sweet hope, and in need of God's rich mercy.

Mack K. Alford

Hull, Georgia

Dear Editors:

Enclosed you will find \$3.00 to renew my subscription.

I enjoy reading the **Signs of the Times** very much; and always pass my copies on to another interested reader, my sister, Mrs. R. F. Kidd. The dear experiences so wonderfully told, are very touching to our hearts. I believe I love every word of the good old Primitive Baptist doctrine; and I like for the word Primitive to go along with the word Baptist, which some churches have left off. I believe I love everything just like our dear old forefathers taught, and so nobly stood for.

May it be God's holy will to keep this poor sinner in that strait and narrow way that leads to eternal life, for it is heaven that I hope to be brought to: all the cares and follies of this world seem to have been taken away from me. If it were possible, it seems that I would enjoy living a perfect life in every respect, but the **Good Book** teaches us that this flesh is prone to sin; that is, the outward person. I believe the inside person is kept clean and pure by the grace and mercy of an all powerful and loving God. I hope that it may be His righteous and holy will, when my life on this earth is over, to carry me home with him, where there are no more troubles, sickness, or sorrows.

Sincerely,

Mrs. Clarabel Massey

STAUNTON RIVER UNION MEETING

The next Staunton River Union meeting will be held, the Lord willing, with Union Church, located on Highway 605, six or eight miles West of Gretna, Virginia, the 5th Sunday and Saturday before in March.

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

H. M. Mattox

EDITORIALS

Danville, Virginia April, 1957

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EDITORIAL

THE ARMOUR OF GOD

Paul instructs the saints at Ephesus and the faithful in Christ Jesus to, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." (Ephesians 6:11) These wiles of the devil are principalities, powers, the rulers of the darkness of this world, and spiritual wickedness in high places. Seeing that all these things are confronting us today, we feel it to be high time to stir up your pure minds by calling to your attention the admonition of Paul to the brethren for this day of evil. The whole armour of God is necessary to overcome all these things and enable us to stand, pray, and watch as a good soldier. We must lay aside the armour of man and put on the armour of God. We must be properly clothed to fight the good fight of faith. Our

strength must be in the Lord and the power of His might in order to withstand this evil day. We cannot overcome unless we are properly clothed and have the proper equipment for our protection and defense.

May God grace us to inspect this armour piece by piece in the order given in Ephesians 6:14-17. Please read. As we examine each piece of the armour let us note the supreme workmanship and material with reverential awe. May we admire its supreme value to such extent that nothing else can satisfy us. May we be given to examine the girdle, the breastplate, the shoes, the shield, the helmet, and the sword in such a manner as to determine whether or not any piece of armour upon which we are depending is pure or counterfeit. Have we put on the whole armour of God?

The **girdle** is the first piece of this armour to be considered. We are to have our loins girt about with TRUTH. The truth is to be close about us and we are to be tightly bound with it. The truth must not be slack about us, but taut. It is to tightly embrace the part of us that is so subject to pain. We find that Christ is the truth, and we must see Christ in each piece of the armour. The truth must be revealed to us and dwell in us in order to be girt about with it. We must be convinced of our ignorance and made to lay it aside before the truth can be close about us, as Job was when God spoke to him out of the whirlwind, as recorded in the 38th chapter of Job. God commanded Job, "Gird up thy loins like a man: for I will demand of thee, and answer thou me." (Job 38:3) The purpose of our girding up our loins with truth is to be able to give a proper answer to those who inquire of us. When our enemies assail us we want to be adequately clothed with the truth, the whole truth, and nothing but the truth in order to stop the mouths of gainsayers. When Jesus was urging watchfulness to his disciples, He said, "Let your loins be girded about, and your lights burning." (Luke 12:35) When Peter was exhorting against

fashioning yourselves according to the former lusts in your ignorance and giving exhortations to godliness, he wrote: "Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. (1 Peter 1:13) Diligent searching for the truth and the discarding of erroneous and false impressions and theories tend toward girding up the loins of our minds. When a desire for the truth is slackened room is given for wild impulses and erroneous ideas to disrupt the soberness of our minds. When this is true we talk as a drunken man. Our conversation is rambling, inconsistent, and without purpose.

As we are now faced with the many wiles of the devil in this evil day, may we be given to gird up the loins of our minds with pure knowledge sufficient to discern between the true and the false. We may readily accept rumors as truths without an investigation in periods of relaxation, when truth is slackened. We may take dangling expressions as true without proof when the truth is not held as sacred and precious to us. We may tolerate hypocritical actions when we have little regard for sincerity. We may be careless concerning our vows and promises when the loins of our minds are not girded. We may be content with the customs and practices of our people without research, if we be at ease in Zion. We may be satisfied with what our preachers tell us without searching the scriptures to find whether or not they tell us the truth. We may be content with just knowing with whom we affiliate to such extent that we give no attention to **WHY** we are not in affiliation with certain people. These aforestated conditions make us unfit to stand as good soldiers.

Paul told Timothy to "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. (1 Tim. 2:15) The truth must be rightly divided in order that the different phases of the truth may fall into their proper places.

We want to be certain that all things for which we earnestly contend are consistent and in harmony with each other and with the scriptures. We desire to be able to stand in the strength of our Lord and in the power of His might, when the Captain of our salvation so orders. We want to be acquainted with all the rules of honorable warfare when we engage in this spiritual fight. It is sometimes painful to have to part with pet theories, but this is necessary in our basic training. Our ignorance must be exposed in girding up the loins of our minds. This girding will so acquaint us with the fundamentals of the doctrine of Christ as our Saviour, that we will know better what we believe and why we believe it. It will better enable us to classify the experiences and beliefs common to all the Household of Faith, and those peculiar to only some. You have heard it said among our people about several customs and practices: "We do not make this a test of fellowship." When you are asked, "Why," what do you say? Is it reasonable to answer, "We just do not." I think that those who question us should, for their information, be answered more fully. What are the essentials of belief and practices upon which a test of fellowship should be based? What are the essentials and non-essentials in our belief and practice? Is it true when people say, "There is not much difference between us?" Do we believe that the "Scriptures are the only rules of faith and practice?" If we are not acquainted with the scriptures, are we acquainted with the rules? If we do not know the rules, are we ready to take our stand as a good soldier? May God impress upon us the necessity of "Girding up the loins of our mind," that we may be able to give the right and proper answer to those who inquire of us! May we be given to much reading, meditation and prayer!

The second piece of the armour is the **Breast-plate of Righteousness**. We may know the rules of honorable warfare to such extent that we may appear as a

good soldier, but if we do not have on the proper breastplate we will fall when the test comes. We may be so well informed in true theology that we put on an excellent appearance, yet our hearts be far from it. The truth may be in our minds, yet be void of pure righteousness in our hearts. As Christ is our only pure Truth, He is our only pure righteousness. We desire to be right as well as truthful.

We read in Exodus 28th chapter that the high priest wore a breastplate of judgment with the names of the children of Israel inscribed thereon. Jesus is our High Priest. He wore the breastplate of judgment that we might wear the breastplate of righteousness. As our names are inscribed on His breastplate, so is His righteousness imputed unto us. This breastplate was to be fastened with two rings of pure gold. Two things must be before this breastplate can be properly attached to our armour. 1st — Christ's righteousness must be imputed to us. 2nd, His righteousness must be implanted in our hearts. This breastplate was purchased by Jesus Christ, and the Holy Ghost applies it or bestows it on us. If we have on this breastplate, it shines so brightly that all our righteousness appears as filthy rags. As the whole armour is called the "Armour of light" in Romans 13:12, the breastplate of righteousness shines radiantly. It proceeds from the Father of Light. It is purchased by the Light of the world for the children of Light. If your armour is graced with this breastplate you can detect the counterfeit. You will know that the theory of Christ's works mingled with creature works and merits, is not right. Right will prevail and finally triumph over the works of unrighteousness. This breastplate will stand the fiery trials and severe persecutions without its beauty being marred. May we be given to understand what is right as well as what is true!

The third piece of this armour protects our feet. Our feet are to be "Shod with the Preparation of the Gospel of

Peace." We walk with our feet. Do we tread in the ways of destruction and misery? Are our feet swift to shed blood? Do we walk in a way that seems right unto man, yet the end of that way is the way of death? Do we waver in a broad way instead of the narrow way? The pathway of holiness is the pathway of peace. God says through Isaiah 55:7, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, 'Thy God reigneth!'" We read in Romans 10:15, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." We walk slowly and steadily together when we are so shod. The tidings we bring are good. We publish things that bring peace. We do not step hastily for fear of causing confusion. The way must be prepared, and we must be prepared, to walk in it before it is safe to venture. When God prepares the way and prepares us to walk in it, we are thoroughly convinced that this action will tend toward lasting peace.

We stand upon our feet. If our feet be shod with the preparation of the gospel of peace we stand on a firm foundation. Jesus is the chief cornerstone of this foundation. If we be on this foundation it shall ever hold us up. It will never become weak. It is the foundation of the prophets and apostles. How firm is that foundation! No man has ever laid a foundation so stable and firm. Those who stand on that foundation cry, "Our God reigneth." When we are fully convinced that our God supremely reigns, we are prepared with the gospel of peace that the world knows nothing about, and can never suppress.

Peace in Zion is the good soldier's objective. He does not wish to sacrifice peace in order that he may win personal plagues for outstanding service. A good soldier will not surrender any of his comrades to the enemy in order that he may receive personal honors conferred by the enemy. A good soldier will

not retreat from the foundation principles and forsake them in order to please the enemy. A good soldier stands firm when the Captain, Jesus Christ, so orders. When the Captain says, "March," we press on toward the mark of victory.

The Shield of Faith is the fourth piece of this armour. It is impossible to please God without it. Faith shields us from the fiery darts of Satan. It protects us from the persecutions of the world. It causes us to bravely face the enemy without fear of being subdued. Faith that God controls the actions of all his creatures and miraculously and wonderfully work them together for our good, is so great a shield that we do not fear what man can do against us. It is that wonderful gift that encourages us to press on regardless of seeming difficulties. Faith in the power of His might shields us from the fear of the power of Satan and all his allies. The faith that our Captain has gone before us and subdued such great enemies as our sins and eternal death for us, shields us from their terrible consequences. The faith that this same Captain imputes unto us His strength to fight our warfare here, shields us from the fear of our own weakness. Faith in the power of the Holy Spirit calling, sanctifying, and preserving all His people unto Eternal Life, shields us from the fear that any of the elect of God will finally fall away. What a durable shield that so resists the fiery darts of Satan that all of the Lord's people shall finally triumph without the loss of any of the blessings of the Spirit stored in Christ for them from the foundation of the world!

The Helmet of Salvation is the fifth piece of this godly armour. Eternal salvation and the hope of it are the saint's helmet. Both of these render saints bold and courageous in their spiritual warfare. "But let us who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." (1st Thess. 5:8) The helmet is a cap to protect the head of a warrior. It is the uppermost piece of the

armour. Salvation is uppermost and the highest goal to which we hope to experience fully in Heaven. We are crowned with the helmet of salvation and do not fear the vengeance of God falling upon us as it fell upon Christ when He obtained our salvation for us. Salvation through the merits of Christ, and the hope of it being upon our head, shields us not only from the judgments and vengeance of God, but also points us out to Him as worthy of His blessings through the merits of His Son. This hope saves us from fainting and causes us to lift our heads high. This hope awakens us from sleep and makes us stand erect and face the enemy. This helmet of salvation makes us to realize that the enemy can never take our head. Christ is our Head. He is our helmet. He can never be destroyed. This helmet preserves unto Eternal Salvation. Natural bodies may be destroyed as natural helmets may be pierced so that the head of the body may die with the body. As certain as Jesus, the Head, lives, just that certain will His spiritual body, which is the church, survive unto eternal life. The helmet of salvation is our crown of glory.

The Sword of the Spirit, which is the Word of God, is the sixth piece of this complete armour. Jesus is the Word of God, according to the first chapter of Saint John. This Word cuts to the heart of those who oppose Him, and pricks in the heart of His people. God's Word was not only clothed with flesh and dwelt among us in Jesus Christ, but also spoke this world into existence. This Word was spoken through the inspired writers of both the old and new testaments and becomes our only rule of faith and practice. This Word is indeed a sword wielded by the Spirit of God. It returns not unto Him void, but accomplishes that which He pleases and prospers where unto He sends it. (See Isaiah 55:11)

This Sword divides the spiritual from the carnal. It separates the works of man from the works of God. It separates the precious from the vile. "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, and of the joints and marrow, and is a DISCERNER of the thoughts and intents of the heart." (Heb. 4:12) It is wielded promptly enough to keep the enemies from getting such strong hold as to infringe upon our rights. It is powerful enough to subdue all enemies and make a thorough work. It is sharp enough to pierce the stony heart. With this sword we can discern to the minutest extent any evil intents, and so separate them from the good intents that no lasting damage will be done. This sword is two-edged. The psalmist prayed, "Let the high praises of God be in their mouth and a two-edged sword in their hand: to execute vengeance upon the heathen and punishments upon the people. (Psalms 149:6-7) One edge is for vengeance upon the heathen and the other edge is for the chastening of His people. One edge will cut off our pride and trust in self, and the other edge will bring to nought the evil intentions of the enemy. One edge will give us a trimming and the other will slay those who oppose us. When we are given to wisely wield this sword truth will prevail, and we will through the Spirit and Word of God overcome all of our enemies. One edge will eradicate the evil that is within and so subdue it until we will finally be victorious. The other edge will bring to destruction those evils without so that they can never be victorious in overcoming us.

I trust the reader will be blessed to glean some inspiring and encouraging thoughts as you meditate upon this article. Many thoughts that were mine to enjoy while writing this, I was unable to express herein. May we be enabled to put on the whole armour of God in this evil day and be proven as good soldiers, so that in the end of our journey here we may say as Paul, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my

course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto ALL them also that love His appearing." (2 Timothy 4:6-8)

E. J. L.

SPECIAL NOTICE

We expect to make a new filing list of all our subscribers: names, addresses, dates, etc. If your name, address, or expiration date is incorrect in any way, please notify us at once, so corrections can be made on our new list.
— Editors

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"IT REPENTED THE LORD"

New Market, Alabama

To the Signs:

If any of the writers of the Signs have any light on the following scriptures, I would be glad if they would write me, or publish it in the Signs: "And it repented the Lord that he had made man on the earth, and it grieved him at his heart." (Genesis 6:6) "And God saw their works that they turned from their evil way; and God repented of the evil that he had said he would do unto them; and he did it not." (Jonah 6:10) "For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left." (Deuteronomy 32:36)

Now what I have reference to is the "repent", or "repented", by the eternal God. I am unable to comprehend how an unchangeable God is ever in a position for repentance: him being sovereign in power, and infinite in wisdom . . .

A. M. Campbell

REPLY

Many of us have been concerned with these, and other scriptures, which Brother Campbell quotes, where the word **repent** and **grieved** are used in connection with the Lord. We intend merely to give a few thoughts on the subject, hoping that someone will be impressed to write more fully on it.

We need have no concern that these expressions were used to show that God was disappointed at the turn of events among men, and that, as a consequence, he had to change his mind and purposes. Such has never been true with Him. Job, we feel, expresses what all other scriptures teach of him: "He is of one mind, and who can turn him? and what his soul desireth, even that he doeth." (Job 23:13)

Such expressions as repent and grieve are such as we ourselves use to express our emotions when we detest certain things; and they are easily understood by those with whom we speak. They are suitable words in our language to express the abhorrence in which sins and transgressions are held by the Lord; which abhorrence ends in judgment and condemnation of sinners. **We feel that to show this abhorrence was the very purpose of the Spirit which inspired these scriptures;** and is vividly demonstrated in the account of the flood in the days of Noah. The Apostle James said, ". . . and sin when it is finished bringeth forth death." (James 1:15)

On the other hand, in the account of destruction of the flood, the building of the ark, and the saving of Noah and his family, we see the mercy of the Lord as it is made manifest unto his own; as it is said that, "Noah found grace in the eyes of the Lord." This grace was mani-

festated also unto the Ninevites in their turning from their evil ways. Both of these occasions are examples unto us of, ". . . where sin abounded, grace did much more abound," as the apostle wrote in Romans 5:20.

Peter mentions in the third chapter of his second Epistle, that Paul had written, "Some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, to their own destruction." We often find things in the scriptures which are hard to be understood, but we are certain that nothing is written therein which disparages the perfection of God.

J. D. W.

THE THISTLE AND THE CEDAR (2 Kings 14:9)

Sister McNeil, of Brantley, Alabama, in her letter published in this issue, desires some explanation of 2 Kings 14:9; and we give such as we have. The first fourteen verses of this chapter must be read for the proper sequence. We quote the 8, 9, and 10th verses:

8. *"Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, King of Israel, saying, Come, let us look one another in the face.*

9. *And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle.*

10. *Thou has indeed smitten Edom, and thine heart hath lifted thee up: glory in this, and tarry at home: for why shouldst thou meddle to thy hurt, that thou shouldst fall, even thou, and Judah with thee."*

The request is for the meaning of, "The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down

the thistle.”

This subject as a whole is one of the many accounts given of the doings of the kings of Judah and of Israel after the kingdom was divided following the days of Solomon. Some of these kings ruled in wisdom in the fear of the Lord; while others were quite to the contrary.

Amaziah, the king of Judah, had lately come to the throne of his father, Joash, who had been slain by his own servants. After he was firmly established (confirmed, as we read in the 5th verse), Amaziah put to death those servants who had slain his father. (It is interesting to note that Amaziah had respect to the law of Moses where it was said, “The fathers shall not be put to death for the children, nor the children for the fathers; but every man shall be put to death for his own sin;” and that the sons of the servants were not put to death, as was sometimes done. Yet, in spite of this respect for the law, we note that Amaziah did not destroy the high-places where sacrifices and incense burning were made contrary to the law of God.)

Then, after he was settled in his kingdom, Amaziah fought against the Edomites, and slew ten thousand in the valley of salt — as David had done when he slew eighteen thousand there previously. He also took Selah by war, and changed its name to Joktheel. Three victories give him much confidence in his strength, so he sent word to Jehoash, the king of Israel: “Let us look one another in the face.” This was a challenge to battle.

It was then that the King of Israel sent word to the King of Judah, saying that which is written in the ninth and tenth verses. The ninth verse is in the nature of a proverb or riddle, and is partly interpreted in the tenth verse. It was a belittling message, as well as an acceptance of the challenge, with a warning. **He compared Amaziah to a thistle, while he himself was a cedar;** and that there was no similarity in the strength and glory of the lowly weed, and that of the stately cedar; for the

thistle could be trodden by any wild beast. The reference, “Give thy daughter to my son to wife,” with its refusal implied, is a statement of contempt: as one family might scorn such a proposal, saying, You are a lower caste than we. Such a contrast was shown between the thistle and the cedar.

In the tenth verse there is a warning, if indeed not fatherly counsel, by the king of Israel: “Thine heart hath lifted thee up” because of your victory over Edom. It is better for you to be satisfied with your present triumph, and glory in it, “and tarry at home,” rather than to “meddle to thy hurt,” and fall thyself, and the kingdom of Judah with thee.

“But Amaziah would not hear.” (11th verse) The two kings and their armies met “face to face,” and the “thistle” was easily trodden by the “cedar:” “Judah was put to the worse before Israel; and they fled every man to their tents.” Israel then broke down four hundred cubits of the wall of Jerusalem, and took all the gold and silver, and all the vessels that were found in the house of the Lord, and in the house of the king; together with hostages. (Fifteen years later Amaziah was slain in a conspiracy against him.)

This is what we see in the ninth verse, and the other verses in connection with it. From the whole narrative we might learn: “Let your conversation be without covetousness; and be content with such things as ye have, for he hath said, I will never leave thee, nor forsake thee.” (Hebrews 13:5)

J. D. W.

VOICES OF THE PAST

“He being dead yet speaketh”

BROTHER BEEBE:—Please give your views on 1 Samuel xviii. 10. “And it came to pass on the morrow, that the evil spirit from God came upon Saul,” &c.

THOMAS COLE

REPLY

The frequent recurrence of the words, **And it came to pass**, clearly implies the fulfillment or accomplishment of some purpose, design or prediction previously entertained or made. And when they are used, as in this text, to signify some dispensation of the power and providence of God, they signify to us the pre-determining counsel, foreknowledge and predestination of him who has declared the end from the beginning, and from ancient times the "things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.—Isa. xlvi. 10.

In the preceding chapters of this first book of Samuel, we are informed of the circumstances connected with the elevation of Saul to be king over Israel; and in Hosea xiii, God says of Saul, "I gave thee a king in mine anger, and took him away in my wrath." In the eighth chapter of 1 Samuel we are told that "all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said, Make us a king to judge us like all the nations." Samuel prayed, and the Lord said unto Samuel, Harken unto the voice of the people, &c; for they have not rejected thee, but they have rejected me, that I should not reign over them. Yet the Lord commanded Samuel to protest solemnly, and shew them the manner of the king that should reign over them. This solemn protestation the prophet made, and foretold, in the name of the Lord, the evils which should result to them from his wicked reign; and, said the prophet, "Ye shall cry out in that day because of your king which ye have chosen you; and the Lord will not hear you in that day. Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us, that we also may be like all the nations; and that our king may judge us, and go out before us and fight our battles."

It may be profitable for us to pause a moment before we proceed farther, and consider the wickedness of Israel,

for which this scourge was sent as a chastisement.

God had set this people apart from all the families of the earth to be in a peculiar sense his people, and had proclaimed himself their King. As a **Theocracy**, they were to be governed by him; and in his covenant he had engaged to fight all their battles, to supply them with corn, wine and oil, to protect them from the sword, famine and pestilence; to be their King, their Lawgiver and their Judge, so long as they should observe all his precepts and walk in them. But in that legal covenant it was provided that if they disobeyed him, he would bring evil upon them, in withholding the temporal blessings, and in bringing on them the sword, the pestilence and the famine, and in causing them ultimately to cease to be a nation under his peculiar care. In all this, Israel in the flesh was typical of the Israel of God under the gospel dispensation. As national Israel was organized as a theocracy, to have no king but God, no laws but those enacted by him, and were to rely alone on him to support, protect and sustain them; so the saints who compose the gospel kingdom of our God are to be in subjection to our Lord Jesus Christ, and to love, honor and obey him in all things whatsoever he has commanded them. As Israel in the type became weary of God's government, and unwilling to trust him to fight their battles, and to vanquish their enemies, they committed the greatest sin they were capable of, in desiring to be like the surrounding nations, and like them have a king—an earthly king, to judge and protect them. In this they rejected the Lord as their King, and put their confidence in an arm of flesh, and thus provoked the anger of the Lord, who, as a just and righteous judgment caused them to be filled with their own ways.

From all we have in the type, let us who claim to be of the spiritual Israel be admonished; let us learn that we cannot be like the nations or religious organizations of the world, without a de-

parture from our God. We can institute no humanly devised ways or means for judgment or protection, in relation to spiritual or religious things, without virtually rejecting Christ as our King. If we recognize in our religion any rule, maxim or law that Christ has not given us under his broad seal; if we admit any doctrine, order or ordinance that he has not taught or enjoined; if we rely for the building up of his cause and kingdom on any means or instrumentalities which the nations (denominations) around us rely upon; if we look to human schools to teach us religion, or on human policy to shield ourselves and fight our battles, or resort to the plans of men for the conversion of sinners, or building up of the church, we shall surely feel the rod of our Lord whose government we shall have ignored, and bring down upon us the judgments set forth in the figure of the Israelites who rejected God as their King, and desired Saul to rule over them.

The reproof of the Lord to Israel is strikingly expressed through the prophet: "Be astonished, O ye heavens, at this, and be horribly afraid; be ye very desolate, saith the Lord. For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no waters."—Jer. ii. 12, 13. Thus when Israel rejected the Lord as their King, and desired an earthly king that they might be like the other nations, the Lord said of their wicked departure from him, "O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy King. Where is any other that may save thee in all thy cities? and of all thy judges of whom thou saidest, Give me a king and princes."—Hosea xiii. 9, 10.

With all these examples, reproofs and solemn admonitions before our eyes, can we who have solemnly vowed allegiance to the King Eternal, Immortal, Invisible, the only wise God our Savior, indulge a carnal desire to be like the popular religionists of the world, or dis-

own or dishonor him by setting up any thing in his stead on which to lean for support, aid or succor, without committing the same horrible evils, of denying Christ as our King, our Judge, our Lawgiver and our Savior? "For if they escaped not who refused him that spake on earth, (Moses) much more shall not we escape if we turn away from him that speaketh from heaven, (Christ) whose voice once shook the earth; but now hath he promised, saying, Yet once more I shake not the earth only, but also heaven."—Heb. xii. 25, 26.

Having digressed from the immediate consideration of the question of brother Cole, concerning Saul, and the evil spirit from the Lord which came upon him, we will now return. We have endeavored to show that that which came to pass from the Lord was what the Lord had predetermined to bring to pass, in making Saul a scourge to Israel, as a righteous chastisement for their abominable wickedness in desiring another king instead of the Lord their God. We now proceed to show, by this example, that in setting up the kings and rulers of the earth, God has not relinquished any part of his supreme power or right to use them, as his hand and his sword, in executing and bringing to pass the sovereign purposes of his own good pleasure. "The king's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will."—Prov. xxi. 1. Not only the king's heart, but all spirits which operate on the hearts of kings, to make them a blessing or a curse to the people over whom they hold dominion, are in the hand of the Lord, and they are restrained or hardened as shall subserve the purpose of God. Not only Saul, but Pharaoh, Nebuchadnezzar, Cyrus, and many other kings have been raised up that God might show his power in them. A lying spirit was sent by the Lord to be in the mouth of all the prophets of Ahab, that they might persuade him to go and fall at Ramath Gilead.—1 Kings xxii. 22.

We should remember that God him-

self is a Spirit, infinitely pure and holy, and every spirit that is born of God is pure and holy; but there are many spirits in the world which are not of God, that is, which are not born of God, and the saints are commanded to try them, whether they be of God, and an infallible standard by which to try them is given, whereby we know the spirit of truth and the spirit of error. Every spirit that confesseth Jesus, and hears the apostles, is of God; being born of the Spirit of God, they are partakers of the divine nature. Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: it is that spirit of anti-Christ whereof ye have heard that it should come, and even now already it is in the world. Read 1 John iv. 1-6. Now while all wicked, anti-Christian spirits are opposite and antagonistic to the spirit of truth and holiness, yet they are all subject to the power and providence of God, so that they cannot go beyond the limitation which God has set for them. The binding and loosing of the old serpent, which is the devil and Satan, is by the orders and decrees of God.—Rev. xx. 1-3. Satan with all his boasted power could not drown the swine until permission was given by our Lord Jesus Christ. The spirit of delusion, of will-worship and idolatry which now prevails in the world is under the control of God. He will choose the delusions.—Isa. lxvi. 4. And the mystery of iniquity whose coming is after the working of Satan, with all power, and signs, and lying wonders, and all deceivableness of unrighteousness in them that perish, is subject to the restrictive lets which God has appointed, and the strong delusions by which men are made to believe a lie, that they all might be damned who believe not the truth but had pleasure in unrighteousness, are sent by God himself as a righteous judgment on the children of perdition.—2 Thess. ii. 1-12.

The capricious moods and temper of Saul had much to do in fulfilling the predictions made by the word of the Lord, in making him a scourge to Israel,

and in preparing the way for David's elevation to the throne: therefore we must regard them all as being directed and sent by the Lord upon him, and through him upon Israel. In this single incident, it is said that "the evil spirit from God came upon Saul." It was from God as directed by him, as a judgment from his hand, not as emanating from his nature, but as a display of his righteous judgment. God said by the prophet, that he would bring evil on the house of Israel for their transgressions; and Job said in reply to his wife, "What, shall we receive good at the hand of God, and not evil?"—Job ii. 10. And God himself declares, "I form the light, and create darkness; I make peace, and create evil; I the Lord do all these things.—Isa. xlv. 7. Thus we see that God who is holy, just and good, holds dominion over all things:

"Life, death and hell, and worlds unknown,
Hang on his firm decree;
He sits on no precarious throne,
Nor borrows leave to be."

The evil spirit which came from God upon Saul, and caused him to prophesy, and to attempt the murder of David, is still in the world, and causing multitudes to prophesy, and to cast their murderous javelins at those who are of the house of David; but all is under the control of him that keepeth Israel. Their lying predictions and their envenomed javelins can only try the faith and patience of the saints; but under the hand of their covenant God all shall ultimately work for their good and God's glory, as did the wicked designs of Saul work out his own ruin and the final coronation of David.

It is true that David was hunted like a partridge upon the mountains by Saul, and often felt discouraged at the persistent malignity of his inveterate pursuer, and feared that he would one day fall by the hand of Saul, and sometimes stood with but one step between him and death; still God was his shield and his deliverer. So are now the seed of the spiritual David sometimes driven into the wilderness; they wander about in

caves and dens of the earth, to evade the persecutions of their enemies; but the God who delivered David from the hand of Saul shall in due time give unto all his tried, tempted and persecuted children victory through Jesus Christ their Lord, and make them more than conquerors through him that has loved them.

(Editorial by Elder Gilbert Beebe,
August 1, 1874)

ORDINATION OF DEACON

Bowie County, Texas
January 20, 1957

Pursuant to call heretofore sent out by Prospect Church for a Presbytery to meet on above date for the purpose of the ordination of Brother Jesse Daniel to the office of Deacon of Prospect Church, the following elders and deacons met and organized themselves into a presbytery: Elders T. A. Wall, R. W. Rhodes, Loyd Wall and W. A. Speer; Deacons L. S. Hill, A. O. Johnson, Jimmie Johnson, W. B. Burkhalter, H. S. Hill, T. G. Coe, and J. W. Johnson. Elder R. W. Rhodes was elected Moderator; Elder W. A. Speer, Clerk; and Brother Jimmie Johnson was appointed as spokesman for the church, and presented Brother Jesse Daniel to the Presbytery.

After due examination of Brother Daniel as to deportment, qualifications, and the state of God's gift to him as a deacon, to the satisfaction of the Presbytery, the Presbytery proceeded to ordain Brother Jesse Daniel, as follows: Elder W. A. Speer to word the prayer, and Elder R. W. Rhodes to deliver the charge.

Thereupon the Presbytery proceeded with the ordination by the laying on of hands, and prayer by Elder Speer; then the charge was delivered by Elder Rhodes.

We, the members fo the Presbytery, commend Deacon Jesse Daniel to all orderly orthodox Old School Predestinarian Primitive Baptists, as being sound in doctrine, careful in deportment, and humble in the display of God's gift to him of the office of Deacon. The right hand of fellowship was given Deacon Daniel by the members of the Presbytery, Prospect Church, and brethren, sisters and friends. Deacon Daniel was delivered back to the church duly ordained, and was received by the church.

Minutes of the proceedings were read and approved, and the Presbytery was dissolved in order with prayer by Deacon T. G. Coe.

Elder R. W. Rhodes, Moderator
Elder W. A. Speer, Clerk

OBITUARIES

MRS. A. MAY PERDUE

Mrs. A. May Perdue, widow of Chas. S. Perdue, passed away July 26, 1956, after a lingering illness, at the home of her brother, Jacob M. Adkins, Berlin, Maryland. She was seventy-two years old, and the daughter of the later Jacob M. and Emma Adkins, of Mango, Maryland, who had been members of Indiantown Church for a number of years. Mrs. Perdue was not a member of the church, but always went to the Old School Baptist church when her health would permit. Her happiest moments were when she could hear the preaching, and be with the congregation.

She is survived by three brothers and one sister: Jacob M. Adkins, Berlin, Md.; Laurence L. Adkins, Wango, Maryland; A. Paul Adkins, Salisbury, Maryland; and Mrs. Bessie Jones, Salisbury, Maryland; also by several nieces and nephews.

Funeral services were conducted by Elder Harold M. Bennett, of Mardella, Maryland, at the Burbage Funeral Home, in Berlin, Maryland, Burial was in Evergreen Cemetery.

Alice L. Adkins

ELDER CLAUD M. FISHER

Elder Claud M. Fisher passed away in Vancouver, Washington, on January 17, 1957, at the age of seventy-three. He was born in Albany, Oregon, on December 5, 1883, and lived in Vancouver for the past three and one-half years, coming there from Chehalis, Washington; where he lived for fourteen years. He was a charter member of Little Zion Church at Chehalis, and was its pastor several years. He was ordained an elder on November 28, 1948.

Elder Fisher was a strong advocate of the predestination of all things, and words did not fail him when it came time to speak his sentiment. It was my pleasure to visit him over a period of years at his bedside. He had been in poor health for the past eight years, and oft-times would be too weak to stand on his feet, and would preach from his chair.

He was kindly cared for by his wife, who sacrificed a great deal for his comfort. He is survived by his wife, Charity; one son, Ralph, of Vancouver; and one sister, Mrs. Ada VanHorn, of Portland, Oregon; also five grand-children. We humbly pray God's blessing on his dear family. He will be missed by all.

Funeral services were held at Vancouver Chapel, conducted by the writer. His body was laid to rest in Rose City Cemetery in Portland, Oregon.

T. R. Jefferson

DEACON LUTHER CUMMINS

Luther Cummins was born near Elgin, Oregon, February 6, 1891, and departed this life October 9, 1956. He was the son of John W. and Amelia Ann Cummins. His mother was a member of the Old School Baptists many years, and his father, although not a member, was a strong and able defender of the truth.

Luther grew to manhood in Elgin, and was united in marriage to Miss Ethel Hill on April 17, 1912. To this union were born four sons and one daughter: Ralph and Bill of Portland, Oregon; August, of Seneca, Oregon; John, of San Diego, Calif., and Anabel Stockwell, of John Day, Oregon. He leaves also eight grandchildren, two brothers and six sisters.

He moved from Seneca to Portland, Oregon in 1943. Always a firm believer in the doctrine, he became active in the church. He and his wife traveled many miles to attend churches in the Northwest; and their home was always open to the brethren. They were never so happy as when they were entertaining the Baptists.

Brother and Sister Cummins united with Bethel Church, and were baptized at Riffe, Washington, August 17, 1955. They later moved their membership to the Portland church, where he was ordained deacon August 26, 1956. However Brother Cummins was an active deacon long before he was ordained.

Funeral services were conducted at Mt. Scott Funeral Home in Portland, in the presence of a large gathering of his brethren and friends. I tried in my weak way to say words of comfort to his dear wife and children. May the blessings of an allwise God of mercy reconcile them to His will.

T. R. Jefferson

JOSEPH A. BAUCUM

Brother Baucum was born May 31, 1891, near Haynesville, La. He united with the Primitive Baptist church in that part of the country about 1915, and was loved and highly respected by all who knew him. He was a pharmacist, and served in that capacity in several cities and towns as long as he lived, being highly respected in his profession. He was very lovely among the Lord's people, and enjoyed so much being at the meetings, where he manifested his deep feeling of the love of God, and his love for the Lord's people.

His health began to fail several years ago, and he suffered a heart attack while driving his car in Shreveport, La., near his home, on January 10, 1957. He is gone from us, and it is sad to us to be without him, but we feel surely that his loss to us is nothing to be compared with the everlasting joy and peace

that is his through the grace and mercy of our Lord. Dear ones, let us not weep as those who have no hope, but be calmly and completely reconciled to the will of our God, who has taken him from this sin cursed world, to rest and sleep until the Lord shall call his loved ones from the tomb prepared for their peaceful home.

Brother Baucum is survived by his dear wife, Mrs. Annie T. Baucum; one daughter, Mrs. Alvalyn McCuller; and one son, William E. Baucum. Also by one brother, R. A. Baucum; and four sisters: Mrs. J. N. Brown, Mrs. E. O. Brown, Mrs. Mae Parker and Mrs. Onie Parker, and many other relatives.

The funeral was conducted by the writer, and Mr. J. D. Boyd and Mr. Jack Arvin, of the Church of Christ, in Haynesville, La., in the presence of a large and attentive congregation. The floral offerings manifested the love and respect in which he was held.

May God bless the bereaved family and friends, and reconcile them to his will, and enable all of us to look to, and trust in Him. Written by one who loved him, and to whom Brother Baucum had been very kind and good for so many years. Yours in hope of continued mercy and grace to conquer and triumph in the end through Jesus Christ.

(Elder) R. W. Rhodes

RESOLUTION

WHEREAS, It has pleased our Heavenly Father to remove by death our beloved Pastor, Elder Arnold H. Bellows. We desire to record the sadness we are experiencing at our loss, but hope to be submissive to God's will.

Resolved, That we desire to give thanks to God for the gift of our dear friend and brother, whose ministry among us was deeply appreciated by all who knew him.

Resolved, That Ebenezer Church of Baltimore extends sympathy to Sister Bellows; and that a copy of these resolutions be forwarded to her; and that they be published in the '*Signs of the Times*'.

Quincy A. Gladding, Moderator
Alvis S. Rowe, Clerk

CHANGE OF MEETING PLACE

The Ebenezer Old School Baptist Church, of New York City, now meets at the McBurney Branch of the Y. M. C. A., 215 West 23rd Street, corner of 7th Avenue, (take elevator to 2nd floor), each 1st and 3rd Sundays at 11 A. M. and 1:30 P. M. Visiting brethren and friends are always welcome.

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

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No. 5

EXPERIENCE AND CALL TO THE MINISTRY OF THE LATE ELDER J. R. HARDY

(The following was written in April, 1902, and published in the Advocate of Truth, which he published for thirteen years — until his health forced him to discontinue.)

His experience, as published, is such a small part of his many deep trials, as well as his rejoicings. He was never one to talk of his sorrows and hard life, but went on meekly in discharge of his duty to family and churches. Many times it took the last penny for him to get to his appointments, trusting a way would be provided for his return. Several times he walked miles to get home. Our three sons were faithful to him to his death. — Mrs. J. R. Hardy)

We are commanded to sanctify the Lord God in our heart, and be ready at all times to answer everyone that asketh a reason of the hope that is in us, with meekness and fear. This I desire to do, realizing that I have nothing, not even a little fragment of evidence upon which to base a hope, except as a gracious gift from a most merciful God. I beg the household of faith to cast the mantle of charity about me while I try, in my imperfect way, to delineate some of the things which to me are most precious.

In Crittenden County, Kentucky, I was ushered into this world; possessed with all the corruption and depravity of nature that the human family is heir to. My parents, Elder J. B. Hardy and W. J. Hardy (my mother's name was Wood), were Primitive Baptists before I was born. I was taught by them from my earliest recollection, both by precept and example, honesty, sobriety and industry. I passed through the days of my early childhood with the earnest conviction that I was far above the average in righteousness. At times, however, even before I was ten years of age, I would think very seriously of the great

Creator of all things; of death; and of the future state of being.

My father's house was a home for Primitive Baptists, and they often stopped with him; and were very kind to us children. I loved to hear them talk of their experience: their crosses, trials, and rejoicings. These things filled me with wonder; yet I could not understand them. But there was something in their meekness, kindness, and earnestness that made me reverence them, and desire to be like them. This thought would be when I got old, for I thought that by proper caution one could grow better as he grew older. I believed there was a great difference between a Christian and a sinner, and that that difference was made by what they each did; and also that at death Christians, or good people, would be saved in the blissful climes of heaven, while the sinner must be forever tormented in Hell. And, as I wanted the best of everything, I decided to be a Christian.

When I was but eight or nine years old, I had acquired some ugly habits of flying into a passion at trifles, and saying and doing things that were wrong. I fully resolved to quit doing wrong, and then God would love me and carry me to heaven when I died. But, despite my resolution, I would do something wrong. Then I would try to feel and look sorry, and ask the Lord to forgive me, promising him not to do so again. But ere I was aware of it, I had broken my promise and was guilty of something else.

I continued to promise, and to break promises for about a year, and finally concluded that I was too young was the reason I could not control myself any better; and decided that about the time I was twelve years old would be a very

appropriate time to begin, and so dismissed the matter from my mind. The time came and passed, and I entirely forgot my resolution until nearly a year afterward.

About this time, my father moved with his family to Kansas, where he now resides; and being in a new country, and among strangers, my mind was exercised in other lines than getting religion. After I got acquainted and began enjoying the association of the young people, I decided that the amusement of the world afforded more pleasure for young people than they could get out of religion. So I concluded to wait until I was older to resume the good work of becoming a Christian. But, alas, at a time unexpected to me, and in the midst of my social revelry, a feeling of guilt and condemnation seized upon me. I thought of my broken promises; of my love of the pleasures of this world above the joys of heaven; and of my life of evil thoughts and evil deeds. My sins towered upward in my meditations, and multiplied before me; the thought of death entered my sin burdened mind, and my eternal abode in a place where I would be completely separated from those joys which I had spurned. I felt that the time had been that these joys might have been mine, but that that day had passed. I felt that my eternal condemnation was just, but did not feel resigned to it.

I began with all the power of my being to try to appease the wrath of an offended God. My conduct betrayed my ignorance of His true character, for I sought to win His favor by reformation, but found reformation impossible. All I could see in myself was a life blighted with sin and corruption. I sought an opportunity to search the Bible for some way of escape from this dreaded end, but when this opportunity was afforded (for I did not wish to be seen reading it), I almost shuddered at the thought of so vile a creature touching that sacred volume, lest God should strike me dead. But I ventured, and found many promises sweet and prec-

ious to the faithful child of God, but nothing but condemnation and woe promised against such persons as myself. I decided that there was no way of escape for me.

In this sad dilemma, I saw that mercy was my only hope; and this I constantly, in my thoughtful moments, begged the Lord for. I was now a poor mourner who would have given the joys of this world, had I possessed them, for that righteousness which would enable me to stand before God in peace. While in this frame of mind, I read in Matthew, 5th chapter, where Jesus said, "Blessed are they that mourn for they shall be comforted." And, "Blessed are they that hunger and thirst after righteousness for they shall be filled." A little ray of hope sprang up here, for surely I was a mourner, and was hungering and thirsting after righteousness. But it soon vanished, and left me groaning under the same burden of guilt.

About this time a protracted meeting was started about one mile and a half of where we lived, by the Missionary or New School Baptist. My sister (now dead) and my brother (now Elder J. B. Hardy, of Calvin, Ill.) and I attended the meeting. After the meeting had been in progress for several nights, my burden had seemingly become unbearable, and I felt willing to seek rest anywhere. They made many offers and promises to the sinner if he would come to the mourner's bench. I went one night, but felt that my condition was worse instead of better. I found that they promised much, but could do nothing to improve my condition. After meeting, my brother and my sister and I started for home. They walked together and talked, and I followed closely but silently behind them. The night was intensely dark to me, and it seemed to gather thicker and darker as we neared home: finally I was overcome of the burden and fell upon the ground, begging, "God be merciful to me." I don't know how long I remained in this condition, nor what I said, but when I realized the situation, my brother and sis-

ter were both standing near me weeping. I arose, and we walked on home: I went to bed, but not to sleep. I lay and bathed my pillow in tears while my poor heart besought the Lord for his mercy. The next day I was plowing, and as the sun approached the Western horizon, I felt sensibly impressed that I would never again see it rise. All nature seemed draped in mourning: the sun seemed anxious to hide its face from a guilty rebel; while my guilt pointed me to that place where mercy is unknown.

In this dejected state, feeling that everything in nature was accusing me before God, while His all seeing eye was beholding the truthfulness of the accusations, I felt a desire to humble my body once more before Him, and confess my many sins; and beg Him to resign me to my doom. I do not remember all that I said, but I plead that I might be reconciled before the sun went down.

Here my burden was removed, and for the space of about an hour I do not know what kind of thoughts engaged my mind, but when I thought of my burden, it was gone. And it seemed that a little ray of light had penetrated my poor heart, and I began for the first time to drink of its sweet pleasure. This light keep increasing until my whole being was thrilled with joy, peace, and praise, with love to God and all his creation. How different this joy from the joys of this world! I felt at this moment that this was the work of God, and that it was so plain and simple that I could show it to anyone.

Right here I received my first impressions to preach the everlasting gospel of the Son of God. I received the impression gladly at first, and felt willing to go, but when doubts and fears arose, I said, "I am unfit; I am unable; I am too young," and everything seemed to be lacking. The more I was exercised in the impression, the more I felt my inability and unwillingness to attempt it. I had told my mother a little of my experience, but said nothing to anyone about my impressions to preach. I decided that I was deceived in the whole

matter, and that I had acted the hypocrite and deceived others; so I resolved to make amends for that, and went and told mother and others that I was mistaken in the whole thing, and that I knew nothing about grace. I thought that when one was born of God he would be able to do right and feel right all the time. This was not my experience. This, with the impression now on my mind, led me to deny my hope and seek the company of the worldly minded, and the pleasures of the world, to get rid of those impressions, and prove that I had not been changed.

I went back to my favorite place of amusement, the ball room; but it had lost all its charms for me. Again and again did I resort thither, but its former joys had fled. Now I was miserable — no pleasures in the things of this world, and a vanished hope of the world to come. When I found that I could not enjoy these worldly amusements any more, but felt condemned in every attempt; and my mind, in spite of my efforts to forget it, would revert to that evening when my burden of guilt was removed and I was filled with rejoicing; and the impression of my mind which attended it, I resolved to get off to myself where I was unknown, and go along and never mention my feelings to any one.

Following this resolution, I left Kansas and came to Texas, and landed in Kaufman County, about six hundred miles from anyone that I knew, except one brother and his wife who came with me. I had not been here more than a week until I would have rather seen a Primitive Baptist than anything on earth. So I enquired around until I found where one lived — Brother Dick Potter; and on the next Sunday I set out in search of him. I found him, and assigned as my reason for hunting him up that my father was a Primitive Baptist. From this I got acquainted with several, and went to church occasionally. My mind became so burdened with a sense of duty that I knew not what to do. My mind was directed to the church, but I

was afraid to go, lest, if they should receive me, I would have to preach; which thought by this time had become horrid to me. However, after lingering over a felt sense of unworthiness for some time, I was made willing to offer myself. An association was in session at Elm Ridge Church at the time, and I decided that if an opportunity was afforded during the association, I would offer for membership: but there was none during the whole meeting. I regarded this as a providential occurrence to show me that I was unfit to belong to the church; and so I felt secure behind that excuse for some time. However, the excuse furnished me no peace of mind, and I went to Antioch Church, in Kaufman County, on Saturday before the 4th Sunday in June, 1897, and offered myself; and was received and baptized on the next day by Elder B. F. Casey.

My mind was now burdened with the duty of preaching more than ever before. This impression had followed me during the nine years of my rebellion: from the time I hope the Lord removed my burden of sin, until I united with the church; but never with such force and crushing weight as now. I tried to get rid of it, but could not. I tried to excuse myself as being too young to speak before old people, and try to instruct them; and that I was not competent in any way for such a task. But no excuse gave me any relief. After battling with the impression for several months, I came upon this scripture, "The mind of the Lord is with them that fear him." I had never mentioned my impressions to anyone; and I said to myself, "If it is the Lord's mind for me to preach, he will make it known to the church: and if they mention the matter, I will receive it as an evidence that it is my duty."

I felt a relief of mind from this, and felt sure the church would never know my feelings from me. In a few nights Brother Potter came and spent the night with me, and after we had retired, we were talking, and he quoted the scripture above referred to; and remarked

that I had a duty to perform in a public way. His words went like an arrow to my heart. I made no reply, but turned my face from him and wept; and all the while these words were sounding in my ears, "Pay thy vow to the most high God."

Our conversation was not resumed. I still felt that I could not, but my burden increased from this time until I felt to be willing to try it, if I could only be assured that the Lord required it at my hands. One night, after I retired, I tried to beg the Lord to give me a satisfying evidence that it was my duty to preach, if the impressions were from him; and promised that with such evidence, I would not rebel any longer. With this I received an ease of mind, and soon fell asleep. I dreamed I was at meeting and knew most of the congregation present, and that it fell to my lot to preach to them. This seemed at first a task, but as soon as I began, all obstacles were removed and I enjoyed as sweet liberty as I have ever felt; while the tears of joy were trickling down the cheeks of the brethren present. When I was done, they took me by the hand and spoke encouragingly to me.

I awoke, and felt satisfied that the evidence was of the Lord, and felt at that moment willing, if the opportunity was afforded, to make the attempt. But by the next meeting time I was entirely out of the notion, and still said nothing about my feelings to any one. I was in a miserable state of mind during the following month. I made up my mind to leave the state, return to Kansas and enter school at Emporia; but I had engaged to teach a school that winter, and could not well get off until Spring.

When the next meeting time came at Antioch, I went. Brother Casey, our pastor, failed to come, and the brethren insisted that I moderate while we held conference. I at first refused, but they insisted, saying I would have it to do sometime, and I had just as well begin then. My promise to God came rushing into my mind; and I arose and opened the hymn book at the 188th number in

Loyd's collection. After singing I tried to offer prayer; after which the brethren insisted that I talk some, if I felt like it. But I declined.

After conference, the brethren announced that we would meet again the next day. This surprised me as our pastor had not come; and I, feeling a little suspicious, decided to go home, but the brethren told me I should not go. On the next day, after Brother A. P. Johnson (a licentiate) had introduced the services and talked awhile, I was urged to say something. I arose and quoted this text, "The hour is coming and now is, when the dead shall hear the voice of the Son of God, and that hear shall live." I don't know how long I talked, nor what I said, but my tongue was loosed and my mind was caught away on heavenly things; and when I thought of myself, I saw the brethren and sisters in tears. I stopped short, and begged them to forgive me if I had done wrong. They came to me, and took me by the hand and endorse what I had said, and kindly and lovingly urged me to go on. I recognized in this the fulfillment of my dream. This was on the 4th Sunday in November, 1897, just five months after I joined the church.

In the following June, 1898, just one year from the day I was baptized, Elders B. F. Casey, J. C. Sikes, and K. F. Polk ordained me to the full work of the ministry under the authority of Antioch Church, it having liberated me some months before. Since that time, I have been stumbling along, often in darkness, doubting and fearing lest I am deceived in the whole matter.

This is only a fragment of my experience. For want of space I have been obliged to abridge as much as possible. If there is enough in this to gain your fellowship, then I ask to be permitted to enjoy that boon, which I prize above earthly treasures. I have learned by sad experience that only bonds and afflictions await the servants of the Lord, if indeed I am one. But, if I know my poor heart, I desire to esteem the reproaches of Christ of more value than the treas-

ures of Egypt. I desire an interest in the prayers of all who may read this, to the end that I may humbly magnify that abundant grace which I trust has so wonderfully guarded my pathway thus far through life. Your little brother in bonds of love,

(Elder) J. R. Hardy, Sr.

Vivian, La.

Dear Brother Spangler:

I am sending a letter I received the other day. I enjoyed it so much, I would like to see it in print: perhaps others would get comfort from it also. He preaches for the Missionary people now, but seems to be in great trouble, and not satisfied.

His father is a deacon in one of our churches. Hope to see it in print, if you see fit. May God be with you all.

A sister I hope in Christ,

Mrs. J. S. Moffett

Dear Sister Moffett and family:

I hope and pray that the desire that I have to write to you is love that has been made known to me through the mercy of God, and through the election of His people through our Lord and Saviour Jesus Christ. So many times in this low ground of sin and sorrow I feel as I compare my life to the life of the greatest teacher of all times, that there is no comparison. I have had a mind to read daily in the Scriptures, and I find that all scriptures is given by inspiration, for reproof, for correction, and for instruction in righteousness. I thank God tonight for his love to mankind; and I wonder so many times why he would have a love for one like me — one who is so unfit to be called a child of God, much less one who proclaims the gospel. I wonder so many times of late why I ever surrendered to preach; yet at the time I could find no possible way out of it. I am so proud to say that Paul said, that he was not ashamed of the gospel of Christ, for it

is the power of God unto salvation, unto all that believe.

Which brings to mind what Jesus said, "Marvel not that I said unto thee, Ye must be born again." (John 3:7) "Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" (Romans 2:4) Isn't it comforting to know that we worship a God like this? "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) It seems so hard at times to realize that we worship a God that is longsuffering to us: we being so weak and unable to resist the many temptations that confront us day by day.

It seems that I have come to the place in my life that through my weakness and unworthiness, I cannot go on claiming to be a minister of God, or even pretend to be. It seems to me that I cannot go on. I get to thinking about what Paul wrote to Timothy, "This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, . . ." (I Timothy 3:1-2) The qualifications that I possess most certainly disqualify me as a preacher. May God have mercy on my soul! I covet your prayers in my afflictions. I really don't know what a person should do when he gets in this condition. Again I will say, please remember me in your prayers. I hope that I am a brother in tribulation. "And not only so, but we glory in tribulations also: knowing that tribulations worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed: because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (free, without charge) (Romans 5:3-5).

After having the privilege of talking to you, I know in my heart what a blessing it is to you to read this wonderful scripture pertaining to God's love for his own. How we are made to rejoice in the blessed promises of God — so

precious to our hearts at times, and at other times we feel so low, that we know that these wonderful promises could not have applied to our lives, we being so weak and undone. Which brings to mind the parable of the Lost Sheep. "Other sheep I have which are not of this fold: them also I must bring, . . ." We picture the ninety-nine sheep that are safe in the fold, safe from fear, safe from all harm. Then I look at myself being the lamb that is hanging on the mountain side, bleeding and dying. Then, when we are lifted up, we can see that God really cares for the lost sheep; willing to leave the ninety-nine and reach out with his loving arms and save his sheep that have not been brought in. Truly I believe that through His love and mercy we are brought in; and surely it is nothing that we have done, because the fleshly body and the carnal mind is enmity against God. We must be born again to enter into that place of peace and rest. I am afraid that there isn't enough preaching being done on the subject of the foundation of God's plan of salvation. Surely church membership cannot save a person. Peter said that except ye repent ye shall all likewise perish. We can clean the outside of the body, but the inside cannot be cleaned unless it is through the power and the will of God.

Christ spoke of the New Covenant that he would establish in his people at the appointed time. The law of Moses was written on tables of stone; but, in speaking of the New Covenant, he assured us that it would be written in the heart. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Romans 10:10) "I will write my laws in their hearts," said the Lord. How well we know that Paul understood that a person must be born again. "If any man be in Christ Jesus he is a new creature: old things are passed away; behold, all things are become new." (2 Cor. 5:17) I am afraid I can't say that of myself: my downsittings are so much greater than my uprisings.

May God have mercy on my soul!

On faith: We are saved by faith. "Now faith is the substance of things hoped for, the evidence of things not seen." (Hebrews 11:1) I believe that faith is something that we have to grow into, by the mercy of God. The great Apostle said that faith can't reach out and grasp. It is similar to hope, and the Holy Spirit of God. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." (John 3:8) Thanks be unto God for his abundant mercy. "But without faith it is impossible to please God: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Hebrews 11:6) "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Romans 5:1)

On his free grace: "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." (Ephesians 2:1-2) "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 2:8-9) To me, this is absolute proof that we are saved by his precious grace: God's way of showing us his favor, mercy, and love — God's unmerited and unearned favor to man. "Ye have not chosen me, but I have chosen you." (John 15:16) "No man cometh unto me except my Father which sent me draw him." (John 6:44)

I truly believe with all my heart, that there must be a drawing power from the Supreme Being. (What can we do, in the eyes of an all powerful, all wise, and merciful God?) We are drawn to

him by the power of his loving-kindness; by the power of his abundant mercy; but the drawing power of his wonderful grace.

I hope that my prayer is as the Publican's, as he stood afar off: "God be merciful to me a sinner." My prayer is that I can always be humble in the sight of God. "God resisteth the proud, and giveth grace to the humble." I know that as for myself, I can do nothing; and if I am ever saved, it will be through the mercy of our Lord and Saviour Jesus Christ. My prayer is that I might always be able to say as Christ said: "Not my will but thine be done."

Hope and pray that God will pardon the errors. If I ever had a desire to preach, that desire would be to preach the true gospel. May we look for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

(P. S.: Was very sorry to hear that you have been ill. My prayer is that you will soon recover, if it be in accordance with God's will. May the Lord bless you all, and I know that if there is anything good that might come from these words, you will give God all the praise.)

Paul Daniel

(We publish the above at the request of Sister Moffett; and because we detect a growth in grace and knowledge of the truth. It will be interesting to, "Sit still, my daughter, until thou know how the matter will fall," as Naomi said to Ruth.)

Perrin, Texas

Dear Editors and Readers of the Signs:

I have been reading the Signs of the Times for many years, and it seems they get better all the time; or, at least I get so lonesome to hear good old time preaching, that reading them renews my strength and hope in the good things of the Scriptures — which set forth the wonderful God who never tried to do anything, for he speaks and it is done, commands and it stands fast. There is no language that can give us a full un-

derstanding of God: for he is God, and there is none like him. He declared the end from the beginning; and all things are open before the eyes of him with whom we have to do.

I want to say a little about our association. It seemed to me, and to all who were there, that it was a wonderful meeting. The preaching was of one accord, and there was much fellowship manifested — all seemed to be full to the overflowing.

When I get the Signs and read of the good meetings the brethren and sisters have enjoyed, it makes me think of those good meetings I have enjoyed in my life. But, my dear brethren, I know my time is about up; for I was eighty-seven years old the 13th of last June, and am the third oldest man in this town; and the only one in town that believes what the good old Signs of the Times stands for.

May you live long on earth to give God all the glory in our salvation. Sometimes I can rejoice in hope of eternal life, which God promised before the world began.

Your brother, I hope,
(Elder) C. Y. Osteen

ONE SPEAKING FOR ALL

Ivyland, Penna.

Editors of the Signs:

I am herewith enclosing check to renew our subscription to the Signs of the Times. We have taken our family paper for many years, and I always look forward to the next issue coming, for I do like to read them. While my husband lived, he liked the Signs very much also. I have always kept each number, and very often look over, and read some of the older ones. They are all good to read and think over.

Elder Wood, when you were at Southampton meeting on the fourth Sunday in November, I was very pleased to have had the opportunity to attend the meeting, and hear you preach. Your

text seems to be with me all the while, and at times it has been a real uplift to me. Your text was, "What shall we say to these things? If God be for us, who can be against us? (Romans 8:31) You read other portions of this chapter, but dwelled mostly on this verse.

The Old School Baptist preaching does mean so much to me, and very often when I read the letters from the different ones who have told of their experience, it seems they have spoken for me.

I hope you and Mrs. Wood are keeping well, and also all the Editors. I find much comfort in prayer, and very often I find myself asking our Heavenly Father to teach me how to pray.

In humble hope,
Mrs. Joseph A. Rook

"NEW EYES TO SEE"

McDowell, Ky.

Dear Brother Spangler:

I have been intending to write you for some time. I broke down in 1948, and have suffered much since then, but, Oh, what an infinite mercy to feel as the hymn writer puts it:

"Jesus, thou Prince of Life,
Thy chosen cannot die;

Like thee, they conquer in the strife,
To reign with thee on high.

Good when he gives, supremely good,
Nor less when he denies;

E'en crosses from his sovereign hand,
Are blessings in disguise.

Brother Spangler, I wish to confess my faults to you, and all the brethren who have read my writings concerning the "resurrection of the dead." I now see that I have been wrong on this point of doctrine. Last year, while I was in Florida visiting my brother, I was reading one day 1st Thessalonians 4:12-17, and God gave me new eyes to see the whole truth concerning the resurrection of the dead. I now believe that at Jesus' coming again personally, all of God's elect, whose souls have been "promoted to glory," shall be raised from their

graves (their bodies), putting on the "clothing of glory" and carried into heaven.

Since conversion I have never doubted the changing of these vile bodies of ours who shall be blessed to remain unto His coming again. I was misled in this point of doctrine by an old Bible reader in the days of my conversion and repentance. He was a kinsman, and I learned to love and "trust" him, as he seemed interested in my case, and he did comfort me many times. But now, since I have grown up some, I hope, I have learned that "man at his best estate is altogether vanity." Good advice to all is, "Beware of man; cease from our own wisdom."

After I was given this new insight into the Scriptures, I was troubled over my denial of the Resurrection of the Dead for some time, but, eventually, I tasted the Saviour's pardoning love, and now am happy, and feel most free. The following scriptures helped me immensely: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." (I John) "Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me." (Micah 7:8)

Paul spoke of the Christian being "cast down, but not destroyed." I considered Peter's fall, and also David's; yet God's infinite mercy and love restored their souls, and they never could praise him enough for his goodness and love. Now I know experimentally that God is full of compassion, and pardons upon our confession of our sins.

I read an article of Elder Leffert's sometime ago, which I liked very much. He wrote concerning the signs of the coming of Jesus, and of the end of the world. It all seemed so timely. For over a quarter of a century I have been convinced that I'll be living when Jesus comes again to gather his jewels home. As I see it, we are living in the days of

the fulfillment of the prophecy of Daniel, the 12th chapter. We see the great "increase of knowledge" spoken of, and many running "to and fro;" the power of the holy people has been scattered; distress of nations, and men's hearts failing them for fear.

If you think good, I would like for you to publish this letter, as many of the brethren readers have read my writings, and I wish to heal their feelings toward me. I am some better, yet not able to read or write much, but God will take care of me, I believe. Pray for me when at a throne of grace.

Milford Hall, Sr.

(As requested, we publish the above, that his readers may know of his further exercises in the most important doctrine of the resurrection of the dead. When the Lord gives us light and wisdom, which only he can do, how wonderful are those things which are opened up to us. It is good admonition to, "Beware of man, and to cease from our own wisdom." — J. D. W.)

Newton, Alabama

Dear Elder Spangler:

I regret that you have been unable to visit me this winter, as you planned; but I do hope that your health has greatly improved. I learned to love the principles you upheld seventeen years ago, and surely hope you are blessed to carry the banner of salvation by grace many, many more years.

I have been reading the Signs for some forty-four years, and know that it has had many able writers. I am sure that Elder Ruston will add much to the Editorial Staff, as he writes most entertainingly, and stands for the fundamental tenets held sacred by Primitive Baptists since the days of Paul and Silas. Your Staff is well distributed, and numbers those who dearly love the truth, in Texas, Alabama, Canada, and Virginia. Each of these are firm in the faith and are held in high esteem in Zion.

Elder John D. Wood is ably prepared to act as co-editor, and his articles are replete with spiritual facts so badly needed in the church today. He is dearly loved in Virginia, Maryland, Pennsylvania, and throughout Zion. He is a true soldier of the cross, well prepared to carry the banner, and speak firmly the cardinal principles. The writer has been blessed to visit him, and knows the things he firmly believes.

No one needs to defend the writings of our fellow Alabamian, who is loved far and wide, and contends earnestly for the faith that has remained unshaken since the morning of time. Elder Griffin lives a model life above reproach, and is most active in the cause of Primitive Baptists.

Elder Lambert, of the Lone Star State, a former teacher, and writer of sacred literature, is making his mark as an Associate Editor of the Signs. He is an able speaker, and travels extensively in the interest of peace and love.

The large number of contributions from far and wide, show the deep esteem that is held for the Signs, which has stood the test since 1832, for the cause of the dear Old Church. The outstanding mark for the Signs has been its unflinching fight for peace and order among its followers. It has constantly avoided controversial arguments, and endeavored to set forth purity, love and peace in Zion.

We trust that the able writers who support the Staff may continue their contributions for the believers in Christ, and ever press onward and upward towards noble ideals in the church. May the Editorial Staff work harmoniously and ever contend for the fundamental principles held sacred in all ages by the Bride of Christ.

(Elder) J. J. Collins

Weslaco, Texas
Mr. and Mrs. Matthew Culpepper
Stockdale, Texas

Dear Brother and Sister:

We arrived at home last night about 2:00 o'clock from the meeting at Hous-

ton. They had it this past Saturday and Sunday on account of Elder Beene's death. But it will be back on the first Sunday and Saturday before after this. They called Elder W. W. Fleet as their pastor. Appointed new trustees to look after the church property, etc. Wish you all could have come with Elder Ballard and family and have been with us at Houston. Saturday night we had meeting down at Brother Lindsay's home, at the close of the meeting just as Elder Fleet had finished, Sister Beene became over-joyed even in her sorrow and had to give vent to her feelings to her God. Oh, it was good to be there and see the manifestation of the spirit in his little ones.

Elder Beene received a letter from me November 27th, just two days before he passed away. They said he rejoiced over it and wanted them to phone some of the members about getting it and the good news that all of the churches in our Association were in peace once more. They had their plans made to come to Stockdale for the third Sunday meeting in December, then on to the Valley for the fourth Sunday meeting.

Sister Wright phoned me Thursday night about 2:00 o'clock, that Elder Beene had died about midnight. Next day received the telegram that he was to be buried at Teague, Texas, Sunday, December 2nd, at 3:00 o'clock.

It was one of the largest funerals I ever attended. Elder Rhodes said Elder Beene requested him to conduct his funeral some twenty-five years ago, and seven ministers were used in the service, all of the same faith and order. There were other ministers there besides the seven used.

Truly a great Father in Israel has passed on to eternity. I am enclosing a copy of a letter Sister Beene gave me to read, written by Elder E. J. Lambert, December 3rd. It was so good I copied it and am passing it on to you all.

This Christmas meeting will be saddened by not having Elder Beene with us, but we do have the sweet memory

of last Christmas, when we were all here in the Valley and we had the ordination of two ministers. As the older ones pass on the Lord raises up younger ones to take their place. We are so glad to have Brother Burkhalter who joined at our last meeting and is now exercising in public, truly the Lord's work will continue. He rules all things after the council of His own will.

Will close, hoping that you all can come and be with us again this Christmas meeting, and bring any of the others that will come with you.

Remember us poor sinners in your prayers.

Love to all,
E. B. Ault and Wife

IN MEMORY OF ELDER BEENE

Mrs. W. O. Beene
Houston, Texas

Dear Sister Beene and those who mourn the passing of Elder W. O. Beene:

I treasure very highly the sweet memory of the precious moments spent in the company of Elder W. O. Beene. The Lord highly favored him with an active body and mind throughout the entire span of his natural life of over ninety one years. Thousands of the Lord's little ones have been comforted and encouraged through his preaching from the pulpit as well as in private conversations. I have never known anyone who enjoyed the companionship of the Lord's people more than Elder Beene. The Lord favored him with great zeal, noble ambitions, firm convictions, and many spiritual revelations. He was blessed with courage to stand firm and valiantly fight for that which he was convinced to be right. His wise counsel and good advice will long be remembered by those who were near and dear to him. He was made to know the vanity of man and to experience his need of grace and the im-

puted righteousness of Jesus Christ. He was made to feel his dependence upon God for all things good, beautiful, and

Some time ago when he was visiting

in our home he submitted to my request to speak of some of the things that were so precious to him for the purpose of preserving a recording of his preaching until after he was gone. I recorded this sermon and filed it away with the intention of keeping this special recording of him because it was made for this purpose and he knew it.

You know how much the number seven meant to him in his spiritual meditations. I am glad that there were SEVEN ministers who took part in his funeral. The many flowers and the many people who were there from the different sections of the country gave evidence of deep appreciation and high esteem for him. I wish I knew how many miles were traveled by all who attended this funeral.

It was my sincere prayer that the Lord will be pleased to cause you to be content with your lot and reconciled to His will in separating from you this one whom you loved and served so dearly and well. Sister Beene, I feel that it was a high favor of God to bless you with such a noble position as being the companion of one so nobly favored as he was. I am convinced that you served well in the capacity of a minister's wife. I trust the Lord will be your close companion during the remainder of days allotted to you to spend upon this earth.

I trust it will be the Lord's will that we have the privilege of visiting you and the Church at Shepherd Fold soon. Pray for us when you are at the throne of grace. Write us and visit us when you can.

E. J. Lambert and Dessie Mae

DELAWARE RIVER ASSOCIATION

The Delaware River Association will be held with the Hopewell Old School Baptist Church, Hopewell, N. J., June 5, 6 and 7, 1957. All brethren of our faith and order are cordially invited to meet with us.

Those arriving in Hopewell on Tuesday will stop at the home of Mr. and Mrs. George Genther, on West Prospect Street, or Sister Letha Blackwell, Lafayette Street, Rosa Acres, Hopewell, and they will be cared for.

Letha A. Blackwell, C. C.

EDITORIALS

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EDITORIAL

PSALMS 19

"More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward."

King Midas and all of his religious kinglylets may enjoy the flow of gold through their fingers, but it will all pass away. God's people are not redeemed by such corruptible things as silver and gold. The world and its fulness has been shown to them as not profitable towards purchasing that inheritance that belongs to the heirs of the kingdom. As long as they were of the earth they went towards the things of the earth. They enjoyed them to the fullest extent; for certainly it can be said that they did not know anything else. But

there comes a time with the Lord's chosen vessels of mercy, that they do not trust in the earth any longer. They have travelled the earthly road as long as that road stretched out before them, and the flesh and the world was beckoning them on, but when that road came to an end, and at its end death, eternal, nightly death, they halted their pursuit down that road. This halting the headlong rush down this road was not because they had apprehended somebody. It was not because they had gone to Christ. That kind of spurious doctrine belongs to the gold and silver crowd. You may hear a child of God, who is blinded by the gods of this world, tell about having apprehended Christ, but you will not hear one who ascribes his salvation to the grace of God tell that. Paul had not, so he tells us, apprehended somebody, but that he was apprehended by somebody.

I have yet to find the scriptural lesson, (or to have an interpretation placed on any) that will verify the apostle openly and for joy walking in the old way. It may be, but I do not believe a word of it, that he could ever enjoy walking in the way he walked before the Damascus road. If there ever was a man this side the Man-Christ that enjoyed following in the way of peace and other things pertaining to the kingdom of heaven, it certainly was the apostle. And I do not have any hesitancy in saying that every true follower of the Lamb also enjoys running the race of the people of God. I have much hesitancy in saying that I do, and this is a source of sorrow and anguish to me, but every one surrounded and compassed by the cloud of witnesses are sure to run the race set before them. If any do not, it is sure and certain evidence that they are not blessed with faith, for the cloud of witnesses had faith, and every single solitary one of them accomplished some great act. Furthermore, after the apostle had listed the cloud of witnesses, he did not then say "there were many others that had faith but they did not make use of it." So, being compassed

about by these witnesses, **they having all run and all accomplished**, and the loving and tender admonition of one who have lived a life by this faith, bursts in upon our solemn reflections on the work of a covenant keeping God; and we, too, run the race. Running earthly races for gain of gold and fame we will do a lot of watching of our fellow runners, but all who are in this race keep their eyes on Jesus.

There is no way under heaven to preach too much about this lovely and adorable Redeemer. He is the one (and the only) object that a poor sinner will always enjoy gazing upon. Look to him, running in step with the cloud of witnesses. Ah, dear reader, this is the mighty church of the living God, marching in unison towards the goal and the aim of every witness. This looking to him is not to see what he can do, or what he will do, or what he wants us to do. That is the gold religion; that is the desire of those who follow fined gold. (Job 28:1) The looking to him is because of what he has already done. He is presently the author of our faith. That is the sole reason we are in the race. It is alone by faith. Looking to him as the author and the finisher of our faith. What enjoyment and what satisfaction is in the Christian's race. Presently supplied with an incentive to run, and looking to One who is going to give us that that is needed to finish. It must be remembered that He shall not fail, and he has already stood the test to show us that failure is not a quantity of Jesus Christ. He has already endured the cross; he has already despised the shame of it. It was joy to him to do this.

Oh, the love of God is such an inexhaustible subject. His Father appointed Him a place here in the flesh and begot him at the proper time. He delighted in all this before the world was (Pro. 8:30, 31); and coming in the flesh did not deter him from the enjoyment of doing His Father's will. The appointment by His Father of the cruel death on the cross did not turn him from go-

ing to Jerusalem (See Matt. 16:21; 20:18-19; 26:46). What was it that carried him on? What was it that caused him joy in the jaws of death? What was it that caused the apostle to say "we joy in tribulation?" (See Rom. 5:3; James 1:2; 1 Pet. 4:12-14). This is the desire of the followers of the Lamb. The providences of God, the purposes of God, the statutes of the Lord, the testimonies of the Lord, the judgments of the Lord, these all are more to be desired than gold, even than fine gold. Talk of gold as much as you will, the time will soon come to one and all that it will lose its attraction and power. Hoard it, cleave to it, strive to attain to its glory, have a key to its vaults, all this will pass away. But the love of God endures, and hell and the occupant of it turned loose in his fury, did not deter the Saviour in his straight forward march to Calvary. It was with joy that he drank the cup of sorrow; it was in perfect complacency in the merits of his blood that he marched to the cross. In deed and in truth this is an inexhaustible subject.

The things of God may lead through the flames and the floods. To follow in his steps; to joy in his commands; to be subject to the powers that be, knowing that there is no power but of God; to be reconciled to His providences, all this is more desirable than gold at its best. You might be so high in the Federal government that you could possess a key to the vaults of all the gold buried at Fort Knox, Kentucky; you may kneel down and pay homage to what gold will do for you in securing business and accounts; you may speak often of how many doors it has opened for you, but that will last only for this life. This gold may have given you a good degree of pleasure and security; it may have been the cause of your name having been flung to the public's ear, but how wonderful to have gone through flames and floods and even to have sunk in deep mire, knowing that Jesus has been with you. How wonderful to have been taught by the unfolding of the ways of God that this life where gold talks, is

soon to pass away, but that instead the things of God are more desirable than all the boasted pomp and splendor of gold.

The possession of gold is one thing, but the sweetness of that possession is still another. I think that I want to say just here that this gold is the strength and power of self-righteousness. I do not understand the Psalmist to have been condemning gold, as gold, but he is speaking of that desire towards the things that God does instead of things that the world does. Now to the ungodly it is sweet to have the works of the flesh; it is so much better to be relying upon what we can do, than it is to be like the poor dependent child of God who desires only that righteousness that is of the Lord (Luke 18:10, 14). The children of God possess the natural mind, and they use it to earn the livelihood of this life. They know the encumbrances of carrying a dead body; they that are sick know how dreadful it is to pick up our bed and walk, for it is hard and trying to have the sneers of 'gold' workers as they make fun of us for carrying around our beds. We have known people who were strong physically but they did not go around speaking about it and seeking glory because of it; we have known people who were rich in monetary affairs, but they were not pretentious about it for they knew that it was a gift of God, and often they felt the weight of their obligations in taking care of that that had been bequeathed to them. Now this kind of humbleness is manifested more clearly in the life of God's people. They are still carnal; they are still possessed with all of the earthly qualities that the ungodly have, but they are not talking about that. They have had a complete fill of that; they have seen and felt the utter futility of depending on any of that for eternal life; they have been wrought upon by One who has shown them the fallacy of all human merits; they have been shown that, while they still are of the earth, there is no sweetness anymore to be had in living after

the flesh.

A true believer in the Lord, one who has seen the beauty of the heavens; who has heard the declarative glory of God in the firmament; who has seen and felt the rising of the Sun in the universe; who has beheld the majesty of the King of Kings as he rides on the wings of the morning; who has seen and heard the giving of the law, his testimonies, his judgments as they were administered, will always be found desiring the ways of God and the following in paths of his choosing. He will love the purposes of God and they will be sweet to his taste and feeling. Not any the less will he love the commandments of God, and he will be found walking in them. This doctrine is not a half way kind of theory. You cannot love the purposes of God without loving the commandments of God. You can build a world like the one with which you are surrounded as easy as you can come in contact with the power of God as manifested in his providence and grace, and then fail to also love what he has said to you.

This enjoyment, this satisfaction and pleasure, that is found in these gifts of God do not end here. It is so wonderful when it seems that the servant of God soars so high into the beauties of the gospel that he becomes lost in admiration. Often they have fed our souls until it seems that our cup runs over: many times it seems that nothing more is needed or desired. But there is always something else. The channel of his love runs deep and long; it brings something for every hungry and naked lamb; it is inexhaustible, having completeness for the whole family of God. Oftimes we might be well fed but unaware of danger lurking close by; oftimes we might be resting in serenity when spies were seeking to slip in unawares. Did you notice that word 'moreover'? That is something more; that is a perfect token that the supplies of God's people do not end here. These things that are so desirable to the Lord's humble train of followers, often filling their souls to

the brim and then running over, does not make for indifference nor negligence. They do not incite us to carelessness in our conduct. They do not make us sit down and talk that since Jesus has died and redeemed us that there is not any use of warnings. No, no, that kind of doctrine is not true. These things that are so desirable and so much sweeter than honey and the honeycomb, also warn the servants of God. Warn them? Why warn them? Why give them warnings when everything is fixed: Why not just leave them be? How futile is such reasoning; how unbecoming it is to hear the workings of God questioned by mortals.

Are we to be afraid of the last part of the present text? Are we to shun the exposition of this portion because in the doing of it we will run into opposition? And if we do not run from it because of that, will we, by the using of it, be compelled to imbed a "do and live" system of deliverance in time? No, none of that; not evading because of a likelihood of offense; not imbibing in order to appease. Let us, by the grace of God, hew clearly to the line. A log hewn short of the line will look as ragged in the edge it presents as one hewn over the line. A workman would be called poor if he stopped short of the line; he would not be approved by going over.

There is great reward in keeping these things. These things are the same things that are desirable, the same things that are sweet. They are in harmony in desirability and sweetness. I must emphasize that the reward in keeping them is equal to the desirability and sweetness. At the expense of being trite I must also take notice that the reward is not **for** keeping these things. Suppose I said that? Suppose I had such a low estimation upon the enrichening of this Sun's rising as to substitute **for for in?** What would it show if I used an expression like that? It definitely would show that there was little to be desired by me in these precious things. It definitely would show that there was not any sweetness in them. It

definitely would show that there was more sweetness in doing **for** a blessing than there was in being blessed to do.

He who has felt the desirability and the sweetness that is in these things, is also aware of the blessing to that one when he is in these things. He knows that there would be no desirability and sweetness and warning without this Sun having mounted the heavens and shone into his soul. And this train of blessings is called reward in keeping them. "But be ye doers of the word, and not hearers only, deceiving yourselves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (James 1:22, 25). Just as long as a man or woman is looking in the glass (of fleshly perfection) they will go their way satisfied and soon forgetting what manner of person they are. This is the way of the hearers. All of them do this, and all of them desire what they see in this glass, and it is sweet to them. But with hearers, whose hearts have been made good at the time of being made hearers, they will be doers of the word. These doers will not be looking into the glass of natural perfection, for long since they have found none there, but they will be looking into the perfect law of liberty, and they will continue therein. In this continuity of looking into this perfection, which is Christ the Lord, there will be a remembrance of these precious things seen therein. If you are remembering these precious things you cannot be forgetful of them.

This man shall not be forgetful. Why? Because God has started a work in Him. He will continue that work until the day of Jesus Christ. He will work in him that that is well pleasing in his sight; he will work in them both the will and the do of his good pleasure;

he will supply their every need according to the riches of his grace; he will keep them and preserve them in Jesus Christ. And out of any one of these glorious works flows the keeping of the grand and glorious things in the text. And this is the reward and it is found in the keeping of them, but no grace taught and faith led child has ever labored for any reward. He lost all desire for that doctrine when the sweetness of it was taken away. And he lost that when he was weaned from the law breasts.

W. D. G.

BOOKS WANTED

Dear Editors:

Please publish that I would like to have the following books: "Two Worlds," "Fragments," and "Showers of Rain." Anyone having these and willing to sell, please write the undersigned.

D. L. Cunningham,
P. O. Box 64,
Calvert, Alabama

VOICES OF THE PAST

"He being dead yet speaketh"

REDEMPTION

Will brother Beebe please give his views through the Signs on Galatians iv. 4, 5, especially on verse five? Are not all the descendants of Adam under the law? Your compliance will oblige an

Inquirer After Truth

REPLY

"But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

In this text is very manifest the importance of observing the connection in which the words of inspiration are used; for there is as much perversion of the Scriptures by misapplying them as by changing their language. When the Lord speaks to his chosen nation of Israel, his word does not apply to the nations of heathen by whom Israel was surrounded. And what is said of his spiritual

people does not apply to those who have not the Spirit of Christ and are none of his.—Romans viii. 9.

It is only necessary to read the preceding context to see that the subjects of redemption are a specified people whom the apostle includes with himself as that seed of Abraham to whom the promises were made, "which is Christ." This is very definitely stated in the chapter preceding our text, especially in verses 9, 14 and 29. It is to be remembered that the whole epistle is one letter, the division into chapters and verses being the work of uninspired men. This division often obscures the true meaning of the original text, by seeming to begin a new paragraph sometimes in the midst of a sentence, and often breaking a continuous statement or argument.

A careful observance of the subject and general aim of the recorded word will show the literal meaning. The essential truth can only be known as the Comforter, the Spirit of truth, shall take of the things of Jesus and show it unto every individual saint. While even those who have the love of God shed abroad in their hearts by the Holy Ghost given to them, are dependent upon the immediate power of that Spirit for the manifestation of this testimony of Jesus in the Scriptures, there is a sweet enjoyment in familiarity with the written word when intelligently read. So the Bereans were commended for their noble conduct in searching the Scriptures daily.—Acts xvii. 11.

The first clause of the text submitted by our "Inquirer" is not reconcilable to any doctrine of chance; it necessarily implies the certainly fixed "purpose of him who worketh all things after the counsel of his own will." There must have been an appointed time which was fully come at the very instant here designated. All the powers of darkness could not delay the coming of the Son of God one moment beyond that time. All the efforts, prayers and earnest longings of the saints could not hasten his advent. Not until that time did God

send forth his Son; nor was anything left to chance with regard to his being sent forth. He took not the nature or form of angels, but came just where they were whom he came to redeem, was "made of a woman, made under the law."

To grasp this wonderful truth it must be considered that this glorious One who was thus sent forth is the Word which in the beginning was with God and in the beginning was God. In the statement that he was made under the law it is evident that he was not under that law previous to the time when he was thus "sent forth." Only in this sense is it true of our Lord that he was "made of a woman, made under the law," or "made flesh," or "made to be sin."—John i. 14; 2 Cor. v. 21.

Even in the depth of his suffering, and when he sunk under the burden of all the sins of his people which he bore in his own body on the tree, he did not cease to be the mighty God, though he displayed the infinity of his might by putting on all the weakness of mortality; and although being in the form of God, he thought it not robbery to be equal with God, yet he "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."—Phil. ii. 7, 8.

The inspired record nowhere says that he laid aside his eternal power and Godhead when he was made flesh. On the contrary, Paul in stating the great mystery of godliness expressly declares that "God was manifest in the flesh," and "God was in Christ, reconciling the world unto himself."—See 1 Tim. iii. 16; 2 Cor. v. 19. Devils and inanimate nature, even the winds and seas, confessed his divine authority and power. We have referred to this eternal truth of the sovereignty of our Lord to show to our "Inquirer" the manifest falsehood of any system which asserts that our Redeemer failed to save as many as were recorded in the election of his grace,

which includes all his own sheep, that is, "the church, which is his body, the fullness of him that filleth all in all."—Ephesians i. 23.

"To redeem them that were under the law." Whatever these words imply, there could have been no failure in its accomplishment, for it was declared in prophecy, "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."—Isa. liii. 10-12.

It must be evident to those who receive the testimony of the Scriptures that he did fulfill the work which he came to do, and he says that work was "to save that which was lost." That was both the will of the Redeemer and of him that sent him.—See Matt. xviii. 11, 14; John xvii. 24. Therefore to deny the complete salvation of one of those whom he came to save, is to say that the will of God is not done. But this will not be admitted by any of those who know God and have eternal life.

Therefore let us look for the real significance of the expression in this verse. First, it is important to consider the word **"redeem."** This word differs from the word **purchase**, in that it expresses the previous right of the redeemer to the property redeemed. One may purchase that in which he had no property before that purchase; but nothing can be redeemed without the right of possession in the redeemer.

A flock of sheep may be held for trespass, and their owner by paying the damages involved may redeem them; but another man might pay ten times the amount of the damages and yet ob-

tain no title to the sheep. They can be redeemed only by their rightful owner. So the gracious Son of God was sent forth, "made of a woman, made under the law;" not to purchase a people or sheep, but to "save his people from their sins," to "ransom them from the power of the grave, to redeem them from death."

Our "Inquirer" asks, "Were not all the descendants of Adam under the law?" Unquestionably all the unborn family of Adam in their father sinned, and death came justly upon all of them. They whom God hath chosen and blessed in our Lord Jesus Christ before the foundation of the world, "were by nature the children of wrath, EVEN AS OTHERS."—Eph. i. 4; ii. 3.

The rich mercy of God alone has made the heirs of salvation to differ from those who find in this world all the satisfaction for which they seek. This truth of the sovereignty of divine grace in the salvation of sinners is the stumbling-stone where the natural man always takes offense. All professed christians admit that salvation is by grace; but not even the natural reason and carnal mind of the saints can consent that grace is sovereign without the attraction of merit in the subjects of salvation.

Here the tempter finds an easy way to disturb the peace of the saints, calling to their mind their own unworthiness and sin, and urging this as evidence against their hope. But the answer of faith is that faithful saying, "That Christ Jesus came into the world to save sinners; of whom I am chief."—1 Tim. i. 15. Not only Paul, but every subject of that salvation can claim to be chief of sinners; and as such all are hopelessly lost under the law of sin and death. In this is revealed the glory of that grace which was in our Lord Jesus, that he came "in the likeness of sinful flesh, and for sin condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." This is the miracle of redemption, that

they who are "elect according to the foreknowledge of God the Father," who were lost in Adam, their natural head, are saved in Christ, their spiritual Head, in whom they have eternal life.

While this state of condemnation is the condition of all the redeemed people of God in their earthly relation, and they are only made by grace to differ from the vilest enemy to God, the law to which the text refers we understand to be the legal covenant as given exclusively to national Israel. Our Lord Jesus must fulfill all that was written in that law to redeem those of his people who were under that law; for he said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."—Matthew v. 18.

The chosen people who were under that law could never fulfill its rigorous demands; therefore their Redeemer must be made under that law to redeem those who were held under its heavy bondage. He did render all honor to that law, and then nailed it to his cross, with all the handwriting of ordinances that was against us, which was contrary to us.—Col. ii. 13-15. Some Jewish disciples were so entangled with that yoke of bondage that they supposed the Gentiles must be brought under the law of Moses in order that they might be saved; and all conditional systems of religion rest upon the same erroneous foundation, which is the denial of divine grace as the only way of salvation.

See the refutation of this theory in the whole of this epistle; especially notice the third to the fifth chapters. A correct understanding of the word "redeem" will obviate the difficulty which seems to perplex our "Inquirer." While all the family of Adam are alike under the law of sin and death, and under its curse, through the redemption that is in Christ Jesus they only are delivered from that bondage and curse who were given to him in the everlasting covenant before the world was created. Every one of them is included in the redemption wrought out by the Son of God. He saw

them as the purchase of his blood, and is satisfied with the perfect salvation of them for whom he died, as it was declared of him in the prophecy already quoted. None could be redeemed by him but those who were his own by the gift of God before they were involved in sin.

He was not sent to obtain a people who were not already his own; but the determinate counsel or predestination of God was declared by the angel who announced his name to Joseph, "Thou shalt call his name JESUS: for he shall save his people from their sins."—Matt. i. 21. If he failed to save one of his people, or if he saved one who was not his, this glorious name is not rightfully his. But his own testimony is left on record, saying, "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."—John xvii. 12. They whom he redeemed were his own sheep while they were wandering in sin; they were chosen in him before they were created in Adam, and it was by virtue of this eternal life which was given them in Christ that he justly could redeem them.

Neither in the law which Adam transgressed in the garden, nor in the Sinai law, was there any provision for the acceptance of any substitute in the place of the sinner. The essential requirement of all the law is, "The soul that sinneth it shall die." However willing an innocent angel might be to suffer in the place of the sinner, justice could not accept a substitute. In releasing the guilty and punishing the innocent a double crime would be committed. "He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord."—Prov. xvii. 15. Hence it is evident that the life which was laid down by our gracious Redeemer was the life of all whom he redeemed. This agrees with the record, for "this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of

God hath not life."—1 John v. 11, 12.

All those who received this eternal life in the Son were redeemed from the curse and dominion of the law when he satisfied the law in laying down his life for them. So Paul records the decision of the supreme court of heaven when he says, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead."—2 Cor. v. 14. Justice demands no more than the death of the sinner; therefore the law is satisfied on the part of all sinners whose life is in Christ. Now it is manifested that "Christ is the end of the law for righteousness to every one that believeth." He has not saved sinners from the curse of the law, and left them under its dominion; but he has redeemed his Israel from under the law, and his purpose in this is "that we might receive the adoption."

The worshipers of free-will salvation may distort this text to make it imply that the work of the Son of God only resulted in offering an opportunity to all sinners to choose to be adopted as sons of God, or to refuse to receive that adoption. If this were true, and the choice were indeed left to the sinner, the result would be the total failure of the whole work of the Lord Jesus; since the judgment of the infallible God is on record, "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one."—Psalm xiv. 2, 3.

But the sovereign grace of God secures the salvation of his people; for to them it is written, "It is God which worketh in you both to will and to do of his good pleasure."—Phil. ii. 13. The whole object of all the revealed work of God, from the creation of the heaven and the earth to the end of time is the fulfillment of that great purpose of his grace in which he chose his saints in Christ before the foundation of the world, "having predestinated us unto the adoption of children by Jesus Christ

to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved."—Eph. i. 5, 6.

Here those whom God has ordained to receive the adoption are clearly specified. There could be no failure of one of those included with Paul in this precious "us" to be manifested as a subject of this gracious "adoption of sons." Their just condemnation in their natural relation to Adam presented a barrier forbidding the possible fulfillment of this purpose by any way which finite wisdom could devise; but while with men it is impossible, with God all things are possible. In the experience of the saints this impossibility is revealed; and the miracle of its accomplishment in the manifestation of the salvation which is in Christ Jesus is the theme of that new song which fills eternity with the praise of God and the Lamb.

The evident object of the whole connection of the text under consideration is to present the difference between the condition of a servant, under legal bondage, and a free born son and heir of God, receiving by birthright all the righteousness of God in Christ Jesus, who is thus manifested as the end of the law for righteousness unto every one that believeth. In proof of this wonderful display of divine grace to the saints, the verse following our text refers to the abiding evidence of the Spirit of his Son which God has sent forth into their hearts, crying, *Abba, Father*. This crying never can arise from any heart unless that Spirit dwells therein.

It is not recorded in the inspired word that they who have received this Spirit are made free from the conflict of the flesh lusting against the Spirit, and the Spirit against the flesh; for in every subject of salvation "these are contrary the one to the other; so that ye cannot do the things that ye would."—Gal. v. 17. The seal of the Spirit is unerringly set upon every sinner in whose heart arises that cry, "*Abba, Father*." His tongue may not dare to speak that name; but it is not possible that the cry

by the indwelling Spirit in the heart shall ever cease.

It is the foundation of the hope of every saint; for it expresses their vital unity with Jesus the only Son of God, by which alone any sinner can call God his Father, or can be justified. The peculiar form of expression indicates the intense earnestness of the cry; as *Abba* is the Chaldaic word signifying **Father**, the same as the Greek word which is here translated **Father**, the repetition expressing the importance of this truth. Every subject of divine grace has this witness in himself, although the reason of the natural mind cannot receive its spiritual testimony.

Our Redeemer having blotted out the handwriting of ordinances and fulfilled the law in its utmost demand against his elect people, there is nothing to forbid our now receiving the adoption of sons. In Christ the relationship of all his members is a living unity with himself. In this sense no adoption is needed to constitute them heirs of God and joint heirs with Christ. The adoption is defined by Paul to be "the redemption of our body."—Rom. viii. 23. This we could not receive without being first delivered from condemnation under the holy law of God.

The church is his body, which he redeemed by the sacrifice of himself. Every member of that body is delivered by the Father from the power of darkness, and translated into the kingdom of his dear Son.—Col. i. 13. Although this deliverance is already accomplished in our Lord it is not revealed in the heirs of salvation while they are subject to vanity in the body of this death. Hence, now, "We that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."—2 Cor. v. 4. It is in this translation that they receive the Spirit of the Son of God, which marks them as elect vessels of mercy, "whereby they are sealed unto the day of redemption."

Those who have the seal of that Spirit are redeemed from under the law, and

there is no evidence that any others are so redeemed; though God is able to give that witness to them who may now be vile persecutors of the saints and blind opposers of the truth. The genuine work of the Spirit in the heart of a sinner never fails to show him his utterly lost condition, so that he is made to cry for the sovereign mercy of God, which is revealed only in Jesus Christ; therefore, the embodiment of the prayer of every sensible sinner is the cry, "ABBA, FATHER."

(Editorial by Elder Wm. L. Beebe, March 15, 1886).

ORDINATION OF
ELDER ARTHUR L. WARREN

Pursuant to the request of Indiantown Old School Baptist Church, Powellsville, Maryland, for Elders to meet at their meeting house on March 13, 1957, for the purpose of constituting a Presbytery to inquire into the qualifications of Brother Arthur L. Warren for the full work of the gospel ministry, and to ordain him if they deemed him qualified, the following Elders were present: Elder A. J. Slauson, Elder John D. Wood, and Elder H. M. Bennett.

The services were opened by Brother Warren with singing and prayer; after which he read the 62nd Psalm, and spoke feelingly of some of his exercises. Then Elder Wood preached the ordination sermon, using as a text, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." (I Timothy 1:13)

The Presbytery was organized by choosing Elder Bennett, Moderator, and Elder Slauson, Clerk. Deacon William S. Adkins acted as spokesman for the church; and Elder Wood led in questioning him as to the qualifications of Brother Warren as given by the Apostle Paul in his 1st Epistle to Timothy; and then led in questioning Brother Warren as to his understanding on several points of doctrine.

The Presbytery being satisfied with the answers given, they proceeded to ordain Brother Warren to the full work of the gospel ministry by the laying on of hands, with prayer by Elder Slauson. Then the charge was given by Elder Wood. The right hand of fellowship was extended Brother Warren by the Presbytery, and by the brethren present.

The services were closed with prayer by Elder Bennett.

Elder H. M. Bennett, Moderator
Elder A. J. Slauson, Clerk

RESOLUTIONS OF RESPECT

WHEREAS, It has pleased our Heavenly Father, in his infinite wisdom, to remove from our midst since the last session of the Tygert's Valley River Association, two of our beloved ministers: Elder James W. Linn, from the Amnon Church, and Elder Jerome J. Poling, from the Little Bethel Church; both of whom served us faithfully for many years, therefore

BE IT RESOLVED, That we express our thanks to God for having blessed us with their gifts and willing servitude, and

BE IT RESOLVED, That we express our deep felt sense of loss in their passing, and pray that God, who doeth all things well, reconcile us to his holy will, and

BE IT FURTHER RESOLVED, That we extend our sympathy to the bereaved families, and that a copy of this Resolution be spread upon our minutes, and a copy be sent to the SIGNS OF THE TIMES and OLD FAITH CONTENDER for publication.

Done by order of the Association now in session with the Little Bethel Church, August 24, 1956.

Elder J. C. Hammond, Moderator
Elder V. B. Linn, Clerk

OBITUARIES

ELDER ARNOLD HILL BELLOWS

It is with sorrow of heart that I attempt to write the obituary of my dearly-beloved brother and fellow-labourer Elder Arnold H. Bellows, who departed this life February 7th, 1957, aged seventy-three years. He was born in Halcott Center, New York, January 26th, 1884, the eldest of fourteen children of S. K. and Harriet D. Hill Bellows, who removed to Roxbury, New York in 1900.

He is survived by his wife; three brothers and five sisters: Merrick Bellows, Mrs. James Bradley, Casper Bellows, Mrs. Robert Daley, Charles Bellows, Mrs. Howard Lawrence, Mrs. Malcolm Wright and Mrs. Harvey Travis.

It was my privilege to baptize his mother, who proved a very worthy member, in the year 1916, and Brother Arnold on May 23rd, 1920, into the fellowship of the Second Roxbury Church; and Brother Arnold's membership was in that church until his death.

For some years he taught school in the district where I, with my family, then lived, and our valued friendship was much strengthened, as he was a frequent visitor in our home. He was much exercised in the Scripture and ready at all times to talk about better things. In covenant meetings our dear brother frequently expressed his mind, but it was not until the year 1929 that he was licensed to

speak. He was ordained to the full work of the ministry in September, 1930, and was called to the pastoral care of the churches comprising the Lexington-Roxbury Association. Elder Bellows was a welcome visiting minister to the various associations, and was frequently invited to the Covenanted Baptist Church of Canada, where his ministry was much enjoyed. His gift, in my humble opinion, seemed very profitable, in that it stirred up brethren to a careful searching of the Scripture. He was a very humble brother to me, yet he feared not to contend earnestly for the faith once delivered to the saints. His desire was to be right according to the Word.

On April 30th, 1935, he was married to Sister Florence Beebe Paxson, of Leesburg, Virginia, and they then settled in a home in West Hurley, New York. She lovingly cared for him in his last sickness.

Elder Bellows, for several years, was pastor of the Baltimore Old School Baptist Church, Baltimore, Maryland, where his ministry was proven to be of the Lord, and our sympathy goes out to that church, also to those in the Catskill Mountains.

He was gifted in writing poetry of a good quality, but his worth to those who loved him for Christ's sake seems uppermost in his mind. He knew his failings and was very conscious of his need and whence that which he needed could be supplied. He will be greatly missed by those whom he fed. There were times when I have heard him present the truth with great ability and it was food to my soul, yet he looked up to me as a son to his father. His last request to Elder Amasa Slauson, who so kindly visited and ministered unto him, was for him to pray for him for grace. He has gone to view the Lamb as it had been slain, and to join in that blessed song, "Thou art worthy, for thou hast redeemed us to God by thy blood." May God reconcile our dear Sister Bellows to His holy and blessed will and comfort her in her lonely hours.

May the people of God amongst whom he laboured and all who loved him, remember that God is a sovereign, and when He takes away, He takes but what He gave. He can if He will, raise others up who shall, as Brother Bellows, desire to declare the whole counsel of God.

His funeral service was held on Monday, February 11th at Woodstock, New York, where it was a precious sight to see so many from far and near gathered to show their love for him, and sympathy for his bereaved wife and brethren and relatives.

Elder Amasa J. Slauson was in charge of the service. He spoke in prayer and read a portion of I Corinthians 15, making very suitable comments. Elder John D. Wood spoke very feelingly on the work of the ministry

and the doctrine we profess, and his association in the ministry with our departed brother. Elder Harold Bennett spoke of the love of God to sustain us under every affliction He sends. Deacon Quincy Gladding expressed the love and devotion of the Baltimore Church, and their sorrow in the loss of their pastor. The writer made a few remarks on the sustaining power of grace through Jesus Christ our Lord.

Written by Elder George Ruston.

ROBERTA E. SPANGLER

Mrs. Roberta E. Spangler was born in Floyd County, Va. February 22, 1858, and our beloved sister in Christ, departed this life November 23, 1956, at the age of 98 years. She was the daughter of the late Isaac and Virginia Payne Howery, and the widow of Elder Jacob F. Spangler, who died August 25, 1939. She was the mother of our highly esteemed pastor, Elder D. V. Spangler, of Danville, Va. She died at the home of her oldest son, Arch F. Spangler, of Leaksville, N. C. She also leaves two sons other than the two mentioned above; I. H. Spangler of Norfolk, Va., and N. P. Spangler of Leaksville, N. C.; two daughters, Mrs. J. T. Phillips of Danville, Va. and Mrs. W. H. Cannady of Roanoke, Va.

Sister Spangler united with Pine Creek Primitive Baptist Church at Floyd, Va. in January, 1887; later moving her membership to the church her husband founded at Spray, N. C. After he passed away, she moved her membership to Dan River Church on February 26, 1944, where she remained a faithful member until death. It was remarkable how she attended her church services until she passed 96 years of age. The last two years of her life was spent mostly in bed.

She was a very likeable person and endeared herself to all who knew her. One could observe at the funeral the high esteem in which she was held. The beautiful floral tributes, the huge crowd, not only Baptists, but people of all denominations: Her neighbors, who at some time, (during her 98 years in this sinful world) had enjoyed having her as their neighbor, had come to pay her their last respect; proving she had made lasting and true friends wherever she lived. As God works in His children to will and to do of His good pleasure, so He wrought in her and maintained her in a long life and a walk of obedience to the faith of Jesus Christ.

Her funeral was held at Dan River Church by Elders W. R. Dodd, W. C. King and J. W. Gilliam, she was laid to rest in the church cemetery beside her husband.

I feel the church will long miss and never forget her virtues of loyalty, integrity and sweet fellowship.

Be It Therefore Resolved: That a copy of this be sent the family, a copy filed in our minutes, and a copy sent the Signs of the Times for publication, so all who read may know of our sincere appreciation for such a noble and illustrious sister.

Done by order of the church while in conference, January 26, 1957.

By: Mrs. Earl Brannon (as appointed)

SISTER DONIE COPELAND

Sister Donie (Mrs. C. E.) Copeland, was born April 24, 1893, and died in an El Dorado Hospital September 20, 1956, after about two weeks illness following a serious operation. Sister Copeland united with New Hope (Arkansas) Church of the Primitive Baptist Faith and Order in September 1931, and remained a faithful member until her death. She was a firm believer in salvation by grace and grace alone through the merits of Jesus Christ, and in the resurrection of the body. She manifested a love for her church and its members, and the Lord's humble poor wherever they were and wherever she came in contact with them. She rejoiced to hear the doctrine of God our Saviour preached. She will be greatly missed by the members of New Hope Church and all others that knew her every where, and by her many neighbors and friends. We feel that their loss is her Eternal gain.

She left surviving to mourn her passing her husband, Brother C. E. Copeland; two sisters: Mrs. J. A. Jones and Mrs. P. E. Owen; also one brother Smead Daniels, and several nephews and nieces.

Funeral services were conducted by the writer, her Pastor, at Shiloh Church, near Stamps, Arkansas, on Saturday, September 22, 1956, and her body was laid to rest in Shiloh Cemetery to await the glorious resurrection.

May the Lord bless and comfort and give reconciling grace to her bereaved companion, sisters and brother and all that mourn her passing.

Written at the request of Brother C. E. Copeland.

(Elder) W. A. Speer

DEACON JAMES BOYD JOHNSON

It has once more pleased our Heavenly Father to call one of his children home. James Boyd Johnson was born February 16, 1891, to William Franklin and Minerva Carpenter Johnson, in Putnam County, West Virginia. He passed away at his home in Huntington, W. Va. on January 14, 1957, making his stay on earth sixty-five years, ten months and twenty-

eight days. Both parents preceded him in death.

He was united in marriage to Miss Lucy Ann Bird in December, 1911; and to this union were born: one son, Bowman F. Johnson, of Huntington; three daughters, Mrs. Mildred Stanley and Mrs. Callie Higginbotham, of Huntington, and Mrs. Oma Kimbler, of Whitman, W. Va. His wife preceded him in death on June 11, 1949. The children are left to mourn their loss.

In December, 1949, he was united in marriage to Mrs. Mary Willis Eanes, who remains to mourn his passing. Also remaining are: two sisters, Mrs. Vera Bird, of Huntington, and Mrs. Sarah J. Smith, of Charleston, W. Va.; and five brothers: Noel C., Hugh C., John Floyd, and Asa Forest, of Huntington, and Lewis Mase Johnson of Hurricane, W. Va.; eleven grand-children, and one great grand-child; three step-daughters, Mrs. Virginia Jones, Mrs. Barbara Wingo, and Mrs. Hazel Shively, of near Roanoke, Virginia.

Brother Johnson united with the Providence Church, near Hurricane, W. Va. on June 26, 1938; moving his membership to the newly constituted Harmony Primitive Baptist Church, at Huntington, August 14, 1938. He was ordained a deacon on February 12, 1939, and served in this office as long as he lived. He was highly esteemed among his brethren, and was a very humble and good brother. His advice in church matters and doctrine was very sound. He will be greatly missed by the church. Oh, may we be reconciled to the will of God, and say, "Oh, Lord, thy will be done."

According to Brother Johnson's faith, we believe our loss is his eternal gain. He believed that God rules all things according to the council of His will, and asks not the council of men; that he guides, moves, and directs his people with his Spirit and love; and that He is the giver of every good and perfect gift. Brother Johnson traveled far and near to be with those of like faith, and he loved to entertain them in his home.

He suffered a cerebral hemorrhage August, 1956, which left him afflicted in body, and nearly blind. In his afflictions he was made reconciled to the will of God. He fell asleep to sleep that blessed sleep from which none ever wake to weep.

The funeral was preached, as he had requested, by Elders J. P. Helms, George L. Weaver, and J. R. Lane, at Harmony Church; and his body was laid to rest in the Carpenter Cemetery, in Putnam County, West Virginia. May we be guided by the Spirit of God to carry on until He shall call us on to our eternal home. Written by his daughter, who misses him.

Mrs. Mildred Stanley

BEATRICE ELORIT ROBEY

Sister Beatrice Elorit (Thompson) Robey was born December 21, 1874, in Fairfax County, Virginia; and died December 20, 1956, in the same county. She was the daughter of Arthur and Laura (Ferris) Thompson. Her first marriage was to John McCarty; and after his death she was married to Early Linwood Robey on April 18, 1900. Brother Robey died February 3, 1955. Surviving are the following children: Arthur McCarty, Silver Spring, Maryland; DeLano and Louis Robey, Washington, D. C.; Mrs. Charles E. Embrey and DeOrman Robey, Fairfax County, Virginia. Also surviving are seventeen grand-children and forty-one great grand-children.

Sister Robey united with the Frying Pan Old School Baptist Church at the same time Brother Robey did, on August 12, 1946; and they were baptized by the late Elder H. H. Lefferts. Both had been constant attendants of Frying Pan meetings for many years, and loved the doctrine and order of the Lord's people. It was often remarked that no two ever seemed to enjoy their church membership, and their association with the brethren more than they. Their home was a place where their brethren loved to visit.

Funeral service for Sister Robey was conducted at Frying Pan meeting house by the writer, where many neighbors and friends joined with her brethren in paying a tribute of love and respect for her. Burial was in the Chestnut Grove Cemetery, Herndon, Virginia.

May the Lord give reconciling grace to all who mourn the passing of their loved one.

John D. Wood

CYRUS RISLER

Brother Cyrus Risler passed away suddenly December 1, 1956, in New York City, where he resided since July, 1898. Son of the late Cyrus and Sarah Rittenhouse Risler, he was born August 1, 1876, near Locktown, New Jersey. He was married to Miss Edith Brattan, of Mardela Springs, Maryland, on June 6, 1900.

On November 13, 1898, he was baptized by the late Elder William L. Beebe into the Ebenezer Primitive Baptist Church, New York City. He remained an active member of this church until God called him home. Appointed a trustee in 1903, church clerk in 1906, deacon in 1907, and treasurer in 1939, he was serving in all these capacities at the time of his death. He was very efficient in all, and sincerely devoted to his church and congregation. During the years when the late Elder R. Lester Dodson was editor of the Signs of the Times, Brother Risler assumed much of the editorial and managerial responsibility. When the Signs

of the Times was incorporated he became a member of the Board of Trustees and served as Secretary-Treasurer of this group until he passed away.

Possessed of excellent judgement and willing to give freely of his time when called upon by his brethren, he will be greatly missed by his church and the Signs' trustees. Wherever he went he made friends and was held in high esteem by all. These friends, in great numbers, paid tribute at the time of his death.

He, being a firm believer in salvation by the grace of God and the predestination of all things, was very much loved by all the brethren of such faith for this truth.

Brother Risler is survived by his wife, son Clark, daughter-in-law Margaret, and two grand-children, John and James, of Pittsburgh. Also by nieces and nephews.

The funeral service was conducted in Flemington, New Jersey by the writer. Elder Slau-son, who is serving the New York church, would have assisted had he not been prevented by illness. Interment was in the Rosemont Cemetery near Stockton, New Jersey.

Written by (Elder) H. M. Bennett

DR. SAMUEL B. MILFORD

Samuel B. Milford, D. D. S., was born February 5, 1864, and died June 10, 1956, at the age of ninety-two years, four months and five days. He was the son of Thomas and Cleyland Milford, who died in 1884 and 1894, respectively.

Dr. Milford was born near Poolesville, Maryland, and resided in that community until his death. He took charge of his father's business as a miller upon the latter's death, and cared for his mother and three maiden sisters until their death. Later he graduated from the University of Maryland Dental School, and practiced his profession at Poolesville for more than fifty years.

He was also well taught in the school of grace, and loved the doctrine of God our Saviour. Many times we, with other brethren, stopped by to visit with him after he became unable to attend the meetings at Broad Run Church, near Poolesville. His theme always was the power and glory of God, and his love and mercy toward those whom he chose in Christ before the world began. Though he was weak in body for some years, yet he was strong in mind and in faith, and it was an inspiration to listen to him talk of the things he believed.

Funeral services were conducted by the writer in the presence of many friends and neighbors; and he was laid to rest in the cemetery at Bealsville, Maryland.

John D. Wood

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 125

DANVILLE, VA., JUNE, 1957

NO. 6

GOOD NEWS FROM A DISTANCE

977 Dominion Street,
Winnipeg 10, Canada

Dear Brethren:

Enclosed you will find \$10.00 in U. S. currency; \$5.00 for the good old Signs for 1957-58, and \$5.00 to be added to any fund you have open at the present time. We were very glad to see that your appeal for funds for a printing press, or an Endowment Fund, was so well accepted by your readers in every locality. It must be very gratifying to the Editors to know that their efforts in keeping the Signs in operation in its second century, and still declaring the same truths as when it was first started, are so well received and appreciated by the readers throughout Canada and the United States, who love the truth and have no faith in, or love for, the common doctrines and religions of today (where they believe that men must help God to accomplish his works), but who rather fear and love a God who is almighty, and who rules in Heaven and in earth, and commands and it stands fast, and none can change his mind, or say unto him, "What doest thou."

It is not in man that runneth to direct his steps, but all is of God who showeth mercy. "Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is nor variableness, neither the shadow of turning." (James 1:17) How good it is to read in 2nd Timothy, verse 19, "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his."

Surely these truths do not leave any opening for man's works, but declare the greatness of our God, who is Almighty, and doeth all things after the

counsel of his own will. Oh, to be given greater faith and deeper love, and more assurance of his mercy, and hope in a life to come, where his people will sing praises to God and the Lamb for evermore!

Before closing, may I tell you that I enjoy reading the Editorials from old numbers of the Signs, published now in "Voices of the Past." The one in the March number by Elder Gilbert Beebe on Predestination, was written six years before I was born; and the truth is still the same in the Signs today.

We appreciate receiving the Signs, and love to read its good messages. We have no preaching out here.

From one of the least of all,
J. W. Black

Memphis, Tenn.

Dear Brother Spangler:

My subscription to the Signs expired in January, 1957, and I am sending check to renew it, and a little help to help send it to someone else.

Although our blessings recently are so numerous — so much we have received for which our praise to God is due, yet our mind is shut up, and we cannot come forth with words to write. Oh, how we have to learn over and over, "Without me ye can do nothing!" There is so much contained in these words; and also in these: "And all thy children shall be taught of God;" and, "As thy days may demand, so shall thy strength be."

We feel, and humbly hope, we have experienced the living truth of these words. Sometimes the evidence, proof, or faith, seems so strong — so sure, it makes us weep, and wonder why such

grace and mercy is bestowed upon such as I. It seems the meetings and the preached word have been so wonderful to me of late. We are so blessed in having two such gifts as Elder Brown and Elder Prince. And we are also blessed with visiting ministers, and brothers and sisters; some near by, and some far away. Mr. and Mrs. Fegan, and Mrs. McGugan, from Canada, visited here Sunday, the seventeenth. Elder Barnes, from nearby Covington, Tenn., was with us the past Sunday; and we are hoping and looking forward to having Elder Griffin, from Alabama, the second Sunday in May.

How kind and gracious the Lord is! "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." And all according to the good pleasure of his will, and to the praise of the glory of his grace.

It made us sad to read of your health not being so good, Brother Spangler. Hope it is God's will to strengthen, heal, and uphold you for the work he has called you to do; and He will.

Have just read the Editorials in the April Signs, and most of the letters; and thought: "Another blessing from the Lord." Surely wisdom is poured out upon the ones who feed the flock. May it be God's will to give all grace to put on the whole armour of God, that we be able to stand against the wiles of Satan in our day.

Your weak and unworthy sister,
Mrs. James (Lucille) Young

BANNERS

Reidsville, N. C.

Dear Editors:

Here are some thoughts concerning the BANNERS spoken of in the Bible.

"We will rejoice in thy salvation, and in the name of our God we will set up our banners: the Lord fulfil all thy petitions." (Psalms 20:5) I believe this to be banners of prayer. Assurance was

given David after he had prayed to God for help from the enemy. David saw his ruined condition, and he craved God's defense (grace). He realized he was helpless, and that he was eternally lost if it were not the Father's good pleasure to redeem him from these terrible enemies (sins). David said, "There is none good, no, not one."

I petition, I hope, with David in this: "Oh God, keep me as the apple of the eye, hide me under the shadow of thy wings." At times we are lifted up, and can say also with him: "I will behold thy face in righteousness: I shall be satisfied when I awake in thy likeness." It was after some dark and terrible days that David could say, "We will rejoice in thy salvation." It was after some trying times that he felt sure that in the name of our God (notice he says "our"), "We will set up our BANNERS."

Aren't you glad, dear children of God, that all was embraced? The Lord fulfil ALL thy petitions. In this prayerful BANNER they rejoiced in heart, giving God all the praise, glory and honor: realizing God's power and dominion over death, hell and the grave; and begging for his marvelous loving kindness; for his eternal mercy; and for safety from the wicked that oppressed them. They were not BANNERS that boasted self-works. No; for if they had been, the promise would not read: "The Lord fulfil all thy petitions." It is with a contrite spirit that we pray — and prayer comes down from heaven; so "all" of our prayers are answered.

Can't you feel at times, dear saints, what those banners of prayer must have meant to David after those fearful and d o l e f u l seasons? The BANNERS of prayer are not ones to unfurl to the world. No, we keep them in the closet, as it were, hidden with Jesus, folded within our hearts.

"Thou are beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with BANNERS." (S of S 6:4) These banners shall we call BANNERS of beauty? They are compared to the

fortified unity, and the terrible strength of an army. This beauty that Christ sees in his Bride, the church, is not carried on one banner by one soldier, but by an army of soldiers, each with this terrible weapon: proclaiming the beauty by comparisons: She is as the fairest among ten-thousand, and one altogether lovely; and as of a dove; and as of a lily among thorns. She was blessed and she was praised. "How fair and how pleasant art thou, O love, for delights!"

Yes, it delights us to view the glorious church, filled with precious soldiers of the cross: each bearing a BANNER — a beautiful banner. Our hearts melt within us — we would join them if we could, but we feel too unworthy. We are clothed in sack cloth and ashes. In our miserable and sinful state, we can only feast on her beauty from afar. We dare not touch the banner, how ever much we desire. Finally, we become unbearable to ourselves, and we ask this question: "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with BANNERS." (S of S 6:10)

Alas, when we are shown it to be the church of the living God, we desire to join these soldiers; and our love is so great we can't hide it any longer. Our desire is so directed that we are made to go home to our friends, and tell them what great things the Lord has done for our poor, depraved souls; whereof we are glad. And so, dear friends, we (if I am embraced in this) are given this banner of beauty, and we march with pride and dignity, in love and humility, with the dear Soldiers in Christ. And when we are in the right spirit, our banners are really beautiful. Then we are made to "Cry out and shout, thou inhabitants of Zion, for great is the Holy One of Israel in the midst of thee. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people; make mention that his name is exalted. Sing unto the Lord, for he hath done excellent things." (Isaiah 12:6, 4-5)

But there is a burden to the bearer of the BANNER. Isaiah was commanded to, "Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles." (Isaiah 13:2) Babylon was threatened — a warning must go out. And so, shall we call this the BANNER of wrath? This banner was placed on a high mountain so it could be easily seen; the voice that was to give the warning was exalted — high and lifted up, so that all might hear. They were commanded to shake the hand that they might go into the gates of the nobles. The hand is a precious part of the body; it is used so much and so many times a day unconsciously, that we can in no wise realize how important, and useful, it is until it be bound, or cut off, or perhaps infected so as not to be in use. It is referred to in the Bible many times, both naturally and figuratively. We give the hand of fellowship — and I am persuaded that is what is meant in the above quotation.

Then we find, "We are as clay in the Potter's hand;" "His hand fashioned me;" "The hands have handled of the word of Life." And, "Saving strength of his right hand." (Psalm 20:6) The hand is strong — it is cunning; but on this day "All hands shall be faint." (Isaiah 13:7) On this day of the Lord he cometh, both with wrath and fierce anger (see Isaiah 13:9); but he will have mercy, and will yet choose Israel, and set them in their own land, and the house of Israel shall possess them in the land of the Lord. (see Isaiah 14:1) So, with the BANNER of wrath high upon the mountain, and a great voice proclaiming the destruction of Babylon, it was fitting and timely for Israel to give the warning, which was no mere insignificance, but the BANNER leading them to the gates of the nobles; the BANNER leading them to the Holy City of Jerusalem; the BANNER leading them to the Celestial City of God.

"He brought me to the banqueting house, and his BANNER over me was

love." (S of S 2:4) And so, dear friends, I shall call this the BANNER of love; this Love who "flies upon the wings of the wind;" this Love who "heeds and watches over the tiny sparrow;" this Love who says with power: Rise up and come away, for lo, the rain is over and gone; the voice of the turtle is again heard in the land; and the sweet Spring time is in the air. (See S of S 2:10-13) This Love that says, "The winter is past," is so precious to me. He brings us to the banqueting house: the BANNER is unfurled, and on it is inscribed LOVE.

Humbly and fearfully,
Mary Williams Somers

ANNIHILATION

Elder F. A. Chick—Dear Brother:—Is it your understanding that the Bible teaches that the non-elect, or those not redeemed, shall cease to exist when this time world shall end?

It is not our understanding that the Bible teaches this. The word "destruction" is used to describe their final state, but the word destruction does not signify annihilation, or cessation of existence. For instance, the world was destroyed by the flood, as it is said, yet the world did not cease to exist in another state. The conditions of its existence were changed, but the world still existed. To destroy means literally to loose away from. Anything destroyed has been cut away from its former state, but it has not ceased to be in a new state. We are here giving the literal force of the word. So also death has been pronounced upon the wicked; eternal death, but there is no place in all the Bible where death signifies annihilation, or cessation of being. One dead to God yet lives in enmity to him. One dead to sin yet lives unto God. One who is dead to this world yet lives in another world. Death simply means separation from the former state of existence to which that one has been alive, but never does it signify putting one out of existence. If not living in one state or world, that person is yet

living in another state of existence. The penitent thief was dead to this life, or world, after the crucifixion, yet he was living in paradise with the blessed Savior immediately, or "to-day." So the wicked die, but they yet live in the world of the lost, suffering the vengeance of eternal fire, and so the compassionate and merciful Savior declared that the righteous go away into everlasting life, but the wicked into everlasting punishment. It has been said that this word as used in the Bible (that is, the word everlasting or eternal) only means age-lasting. This is true, but how long is that age? Is it what the poet calls eternal ages, or but a thousand or two years of time? It seems sufficient to us to say that the same words, "everlasting" and "eternal," are in the Bible applied to the God of heaven. If the ages of Jehovah are never-ending, then also the ages of both the righteous and the wicked are never-ending. Just as long as the years of Jehovah shall endure, so long shall the happiness of the righteous and the punishment of the wicked endure, according to the meaning of the words everlasting and eternal. These two words are from the same Hebrew and Greek terms, and we do not know why the translators sometimes used one word and sometimes the other in the translation. According to the meaning of these words, if the happiness of the righteous and the punishment of the wicked have an end, then the existence of the God that we worship ends. If one is only age-lasting, so also is the other. Still further, if the wicked cease to exist, then their punishment has ceased. It is impossible by any known laws of language to say that one continues to be punished when that one has ceased to be. This doctrine has been denied and opposed, because it seems like a hard doctrine, but so has the doctrine of election been opposed upon the same ground. It is not ours to consider whether it is hard or not, whether it can be made to seem right to our reason or not. It is ours to ask, Is it taught

by the Lord in his word? Certainly no doctrine is more plainly set forth in the Bible than this.

We leave these few reflections to our brother, and to all who may read them.

C.

(Re-published by request)

Benton, Ky.

Dear Editors of the Signs:

For the past two months I have been confined to the home with a broken hip. Letters from the Old School Baptists from different parts of our country have been mine to enjoy. Elder Griffin has not missed long at the time in sending me good news. The one I am enclosing is very good: hope you have space to publish it.

Thanks, readers, for your kind remembrances of me. I hope to be made thankful for all things which come to pass.

Effie Bowden

THE LETTER FROM
ELDER GRIFFIN

Covin, Alabama

Mr. and Mrs. Gus Bowden,
Benton, Ky.

Dearly Beloved in the Lord:

Do you know the way of the Spirit? Do you know how the bones grow in the womb? If you do, then you **can** know the works of God. If you do not, then you **cannot** know the works of God. These are self evident facts. They cannot be disputed by any. To know the way of the Spirit, we would first be compelled to know the mind of God. Who hath known his mind? Who hath understood his ways?

I do not want to pry into what the mind of God is. I do not desire to pry into the ways of God. Since his ways are past finding out, I feel the folly of trying to find out. The thing that is a

joy to me, is this: He is in one mind. Whatsoever God does in heaven, in earth, in all deep places, he does it in conformity to this one-mindedness. What God does is done forever. Nothing can be added to it, nothing can be taken from it. God has declared the end from the beginning. What end? The end of himself? Or the end of time? Or the end of the creatures' efforts? Of himself there is no end. That that is eternal cannot and will not declare his end. There is none to declare. But of his natural creation, it was made to end. The end of it could be declared. God created it, only God could declare its end. God created all things. If a thing is a principality, a power, a kingdom, a thing, whether visible or invisible, he created it. All power is of God, and the powers that be are ordained of God. I hesitate to make explanations and interpretations of the plainness of speech of the Holy Ghost, and yet I think that that is what preaching, or declaring, or expounding, is for, in the administration of the affairs of his church. Thus we see many powers in our surroundings. From a human standpoint they are not related. We cannot connect the power of electricity and that of gas. In our home we have electric power for every operation except that of heating. When the electric power is off we cannot connect the gas to it and make things run. However, these powers are powers that God has ordered, and the second declaration of the apostle about the ordained powers of God does not make null and void the first part of it. There is no power but of God. How it makes me tremble in the presence of such a Sovereign Being. All of the different powers of this world, both those harnessed and unharnessed, those known and unknown, are ordained of God.

In the creation of all things there is no blindness at work; there is no fatalistic powers operating; there is no Stoic-minded Creator extending his tyrannical powers to his creatures in an indifferent attitude. What he made, he made it for himself. Let me say again

that he made all things, and without him there was not anything made. He did not make some things for himself, and some things for another weaker ruler who was not able to make things for himself. He made them for himself, and, unless his wisdom and power are unbalanced, the things made for himself have all wrought for him. If he made them for himself, they will be for him as long as they are a thing or power. If he made some of them for himself, and some created power or thing has appropriated those particular things or powers for itself, then the wisdom and power of God are not equal, and the omnipotence of God and the omniscience of God are empty sounding terms; and to the extent that either one is less than the other, then, also, his omnipresence becomes also empty.

This creation of all things is forever. The creating of them for himself is forever. Nothing can be added to it, nothing can be taken from it; it cannot be altered, it cannot be declared null and void. It is as much the truth today as it ever was. We all are amazed at times when the Lord reveals the truth in its different phases to us. I feel that the prophets and apostles, and children of God now, often have rejoiced at some divine revelation to them. The one that found him "in one mind;" the one that found him as "doing his will in the army of heaven and among the inhabitants of the earth;" the one that declared that he "declared the end from the beginning;" the one that had it shown him that "there was no power but of God," we do know that it was good news to one and all of them. Is it any less so when we have the same thing revealed to us? Is it?

Now is there any difference in the mind of God the Father and God the Son? In the economy of the kingdom of heaven, have we two or three gods, their minds often running counter to one another? No, in no wise. As the Father's will and purpose was delightful in the Son's contemplation of the domain of the Father, even so was the

Father delighted in the coming sacrifice of the life of Jesus in his redemptive work in the world. If there is any place in the Bible where a rift came in the will of God the Father and God the Son, I am not aware of it. In fact it is not there. How foolish for men to preach a Sovereign Father, and a wanting Christ. How foolish and absurd to preach an atoning Son, and a weak revelation by the Spirit. How inconsistent to preach that God was supreme in electing, that Christ's work was efficacious in redeeming, but that the Holy Ghost is weak in preservation in time. God chose them before they were. Christ redeemed them in the midst of all of their opposition to him and his work. They could not hinder nor help in this work. I wonder if anyone, anyone at all, can hinder the work of the keeping power of the Holy Ghost.

Do you suppose there has ever been a moment when God the Father and God the Son were not one? What is to be thought of the spirit that prompts a man or woman to say that they have not always been one. I have nothing to say, except to say that, Ephraim is joined to his idols: leave him alone (Hos. 4:17).

What would you give to be like Christ? Isn't he the most desirable Personage that has ever been declared to you? In fact, all of those mentioned to you, and tried by you, all failed, did they not? Today, at the present hour, all creation (the new creation) is bowing at the mention of his name. Just a word from him, how it effects us; just a look, how it will bring us into the dust of humility. How condescending was the mind of Christ to come to us in the form of a servant, and not in the form of One offended. What a lovely scene arises to my astonished sight as I write these words: He coming to us as a servant. Oh, do I have the mind of Christ? Have I a mind to come to you, and to all the mourners in Zion, as a servant? Let this mind be in you, which also was in Christ. You need not tell me that the Lord's dear people do not desire to

serve one another, for they cannot have his mind without desiring to serve.

Has the prayer of Christ been answered? Or is the answer being held up pending our behaviour? Will our righteousness be balanced after awhile to where the Father can make us as one with them? Is our oneness with God the Father and God the Son hinged on us? Will the merging of the church into that oneness be consummated at the end of, and by the means of, our walk here in the world? May God deliver us from such a doctrine. His prayer has been answered to those in the past as far as experience goes, for we have all felt and enjoyed that unity. It has been pleasant dwelling there; and you need not write me and tell me about what the Lord wants to give us, for I have seen, felt, tasted, and handled it. The glory that Christ had with the Father before he was manifested in the flesh, was prayed for us by Christ while here. To me, that prayer was answered in detail when Jesus arose from the grave. There was the answer of God to his Son, and there has never been a thing done in answer to the petition of the Son but what poor sinners will have that very thing exemplified in their life in the faith of the Son of God. The life they live is a manifestation of the answer to the Son. The answer is in us — in fact the prayer was for us — and we get the answer.

This answer is over a long stretch of time to us. We do not get the whole answer at once, for our need is extended over a long time. It keeps coming as we struggle along, just enough to keep us from starving; just enough to replenish our supplies when the oil seems about gone out of the cruse and the bottom of the barrel is being scraped as we reach for meal; just enough to feed and water us between the resting places of the flock.

No, we do not know the way of the Spirit, nor do we know how the bones grow in the womb. Neither do we know the works of God, but when he touches us (Mat. 17:7), then it is that we are not afraid of what is, for we know that

the waves are quieted by him; that the devil takes to the rear; that the sheaves of all the brethren pay obeisance to him, and that by his love for us, even to his endurance of what we consigned him to, that now we are indeed glad that through the providence of a covenant keeping God that what we intended for evil, that God intended it for good. Only **after** they had done all they could, did they see the hand of God in it all. And today, only **after** a sinner has exhausted his way and has been brought to the end of the earth, is he or she given the mind of Christ, and made to know that all things work together for good to them that love God.

In sweet fellowship,
W. D. G.

Ione, Calif.

Dear Brother Spangler:

I've received a lot of comfort from the Signs. The article in the March issue, "Predestination" by Gilbert Beebe, is what I believe, if I know anything about it. The April issue came today, and I have read a portion of it and have been comforted. At times tears flooded my eyes, the messages went so deep into my heart. Praise the Lord.

I haven't been able to attend meetings regularly since August 5th of last year. I was in a bus and car wreck on my way home from a wonderful meeting. I was in the hospital for thirty-nine days, and am not fully recovered yet. I was ill so much last year, and was not well when I was hurt. I was blessed to be calm and patient in all my severe suffering. We know not why the dear Lord suffered such to be, but the answer is solved by him, and all is well. "Faithful is he that calleth you, who will also do it." This is the God I believe in: who will do it, and needs no man's assistance. His "wills" and "shalls," will and shall be done.

Of late I have felt more like reading and meditating, which I love. My head was injured in the wreck, along with

many other injuries, so I was in a dazed condition. The dear Lord is merciful: in my weak way, I tried to pray for strength, courage, and endurance, and I feel they were all supplied. I was placed under most wonderful care, and that is a blessing. "Bless the Lord, Oh, my soul, and forget not his benefits."

I was sorry to read of your illness, and I do hope you are much improved now; and may God's richest blessings be with you, and enable you to endure, and fresh courage take.

Be merciful unto us, dear Lord. O, Lord of our Salvation, let our weak prayers come before thee; and incline thine ear, if not asking too much. Thou art our Father: the Rock of our Salvation.

Time rolls on, we know not how long, for each of us. My faith, hope and trust is an anchor of my soul. God is the great healer — though with the years the body does not heal quickly naturally. But the older I grow the more my mind dwells on Him, and the dear church; and the more, I hope, I grow in his grace, which is a gift from him. I'll soon be sixty-seven years old, and have been acquainted with the Signs since my childhood days. My grand-parents read it, and also my parents; and often I would read it in those days. I will have been a member forty-five years this coming May, through many trials, but with many blessings too. Miles separate me from the dear ones I love: my own people, I hope; so I have no one to talk with on the things I love to talk and hear — The wonderful Word of God.

A weak one in sweet hope. God bless you and all the editors.

Mrs. Mabel Lindsey

Ruffin, N. C.

Dear Editors:

It is such a blessing in these times of severe trials to have the privilege of such a paper in our home: one that is sound in doctrine; and I hope we shall be able to have it coming each month

as long as we live.

So many of the experiences we read in it are so rich in good things: we are often made to shed tears while reading some of them, and to feel God is indeed good. He will never cast off his people whom he foreknew. "I am the Lord and change not, therefore ye sons of Jacob are not consumed." This is a blessed promise to poor worms of the dust.

We surely are in agreement with the editorial written by Elder Gilbert Beebe on Predestination. It's God, first, last, and always. As it is written, there's no power but of God, and all the powers that be are ordained of him. What a firm foundation! His foreknowledge and determinate counsel are inseparable: not because he looked down through the ages and only saw what man would do, but he in counsel determined it thus. "As he thought, so shall it be." "Known to God are all his works from the beginning of the world."

"If he is mine, then from his love
He every trouble sends:
All things are working for my good;
And bliss the rod attends."

In hope,
Mrs. Fred Cobb

Newton, Alabama

Dear Elder Spangler:

It is with deep regret that we notice the passing of Elder Bellows, and of Elder Beene. We had read with much pleasure their able articles for many years, and shall sadly miss them. Elder Bellows recently composed one of the ablest articles we ever read on the **Trinity**. He was especially blessed in writing on **The Holy Spirit**.

The March issue of the Signs has able articles by Elder Ruston, our new editor; and by Elder Beebe on Predestination, in **Voices of the Past**. The latter series contains the best articles by Primitive Baptists during the past century, and are most edifying to those of us who do not have large libraries of sacred literature.

We had a most wonderful service at New Hope Church yesterday, when Elder Wm. H. Smith was deeply inspired to preach an able sermon on Matthew, 5th chapter; and the writer spoke on Revelation 14:1-12. At the close, W. F. Casey was received unto baptism. This church is located four miles South of Malvern, Alabama, in a beautiful vale adorned with many flowers: azalea, dogwood, pine and many other native trees.

The following communion meetings were announced, and all are invited to attend them: Hopeful, Ozark, Ala., 4th Sunday in April; New Hope, Malvern, Ala., 1st Sunday in May; Bethlehem, Malvern, Ala., 2nd Sunday in May; Ephesus, Slocomb, Ala., 3rd Sunday in May; Ramah Church, Cottonwood, Ala., 4th Sunday in May; Pilgrims Rest, Colquitt, Georgia, 2nd Sunday in June; Writes Creek, Graceville, Florida, 4th Sunday in June. These services will begin at 10 A. M.

Both Pilgrims Rest and Hopeful were organized about 1830; while Ramah, New Hope, and Bethlehem began as churches about 1870; and Ephesus and Wrights Creek were constituted about the dawn of the present century. Elders Wm. H. Smith, J. J. Collins, A. B. Chumney, and E. R. Sorrells, are ministers in this group of churches. These churches uphold the principle of church sovereignty, believing that God alone, in the Trinity, is sovereign, immutable, omniscient, and all-wise; that Jesus made the one atoning offering for every child; and that this action was all-sufficient in time and eternity. It is glorious to know that there is One who watches over each of his children at all times, and that his Bride, the church, is perfect, pure and undefiled, in His blood. He entered once for all into the true tabernacle, and made that perfect offering that was soul cleansing for all his flock. He terms them His Sheep, and says that they hear his voice, and will not follow the voice of a stranger.

It is wonderful to know that each constituent member of this flock is

taught by the same teacher, and follows whithersoever the Great King leadeth. Each of these Sheep believe in Jesus, and owe allegiance to no Synod, Council, Assembly, or Order but Christ and his Church. Thomas Jefferson received many ideas from his attendance at an Old Baptist church, which he recognized as a sovereign body. From its tenets he composed the Declaration of Independence; wrote the Statute for Religious Freedom, and solved many state problems in a glorious manner. Truly associations derive their power alone from the churches united in them while in session. The association has no power to lord it over churches, for each is sovereign in its own right, and shall ever remain so. God is the Creator; Christ, the Love; the Holy Spirit, the Comforter; and the Church is the Bride, made up of believers in all races, kindreds and tongues.

The writer would be glad to receive minutes from any associations.

Yours in bonds of love,
(Elder) J. J. Collins

Wilmington, Delaware

Dear and Beloved in Christ,

Your beautiful cards and letters received. Wife and I wish to extend our greetings and sincere thanks to all you Church folks and many friends who have remembered us so kindly this holiday season by cards, gifts, and lovely expressions of good will for us and our welfare. We enjoyed your letters and cards so much. It is not the words that mean so much to God's children as comforting, but the spirit in which they are spoken or written. Your letters were filled with the spirit of love, fellowship, and unity of God's dear children everywhere. Could this humble spirit be lived and manifested by all the family of Primitive Baptists with whom we have associated and known, even in our sister churches within our travels, much spiritual peace and happiness would be experienced.

As we have been favored by the love and mercy of God to remain here upon earth to see another holiday season, our hearts and minds are made to meditate upon the greatest of all gifts that God bestowed upon us in the gift of His son Jesus Christ — should so humble and remove from us every envious or selfish ill will we may hold against any, and instead have love, compassion, and forgiveness, as God did forgive us.

Who of us can boast of being more holy than another? Who of us are capable judges of others? Who was it that died to redeem us from sin? Who was it that conquered our last enemy, Death, and removed our sins, so that God remembers them against us no more? In whose name were we all baptized? "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercessions for us." "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"

As it is written, "for thy sakes we are killed all the day long: we are accounted as sheep for the slaughter. Nay in all these things we are more than conquerors through him that loved us." Dearly beloved, we have once more been favored to come to commemorate the birth of Jesus, through and by whom we are made more than conquerors over all the evils that may befall us, as above mentioned. Let us not forget the suffering he endured to thus deliver us, and set us free from the powers of sin, hell, and the grave. The poet has written:

"Hail the Lamb who came to save us,
Hail the love that made him die!
'Tis the gift that God hath given us,
We'll proclaim His honors high."

The word Hail, here means to greet, proclaim, and cry aloud. Yes, my beloved, we have great reason to be strong and loud in proclaiming the gift of Jesus that was born in Bethlehem as the Son of God, who came not to do his

own will, but to do the will of the Father, which was, "Of all the Father had given Him, He should lose none, but raise them up again at the last day." We note here it was the will of the Father that he (Jesus) was to suffer in bringing salvation to his people. In view of this suffering, we find Jesus in the garden of Gethsemane, and unto three of his disciples said, "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther and fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me, nevertheless not as I will, but as thou wilt. And he cometh and finds his disciples asleep, and said unto Peter, What, could ye not watch with me one hour? Watch, and pray, that ye enter not into temptation. The spirit is willing, but the flesh is weak."

How true this was then, and how much more so is it with us, these many hundred years since. In spirit we desire to obey and follow our blessed Lord and Saviour; but because of our weakness of the flesh, we like these most trusty three of the Disciples, fall asleep (unconsciously fail) to obey and keep his commands. How sad and heavy the burden that was laid upon Jesus at that time, and no one able to help or comfort him in this most trying hour of sorrow. Here was Jesus, the Son of God, pure, holy, sinless, having never done or thought one thing sinful; and even his nearest disciples forsaking him in sleep; seemingly not caring for him, or making any effort to defend and protect him from his enemies now at hand to seize and crucify him. Yes, can we not again say with the hymn writer:

"Hail the Lamb who came to save us,
Hail the love that made him die,
'Tis the gift that God hath given us,
We'll proclaim his honors high."

As we survey this great love, that made Jesus willing to suffer the death of the cross, and the evil forces that brought this suffering upon him, does it not arouse in us a feeling of greater love toward him in reverence and honor

for so loving us? In reference to this love, we read where John said: "Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God: Therefore the world knoweth us not, because it knew him not." (1st John 3:1)

Let us meditate the results of the suffering of Jesus upon the cruel cross. What did it mean to us? John says we are thereby called "the Sons of God." Paul said in 8th Romans: "If Sons, then heirs. Heirs of God and joint-heirs with Christ." If Christ is our joint-heir, then our salvation is secured. Of the wisdom of the world it is said: "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." (1st Cor. 1:21)

It was to the wisdom of the world that preaching of Jesus Christ was foolishness, for Paul continues to say: "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: But unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God stronger than men." (1st Cor. 1:22-25) It is fully set forth in these scriptures salvation is not in any way dependent upon the wisdom and power of men. By the power and wisdom of the world, no man knew God. The Jews were seeking signs, the Greeks seeking wisdom, and neither of these (signs or wisdom) revealed unto them God, as God. But unto them which were called, it was a revealing unto both Jews and Greeks: the power of God and the wisdom of God.

It was the power and wisdom of the world that seized Jesus and crucified him upon the cross, believing by it he would be destroyed forever. But here we see the fulfillment of Paul's testimony that the weakness of God was stronger than man; for on the third morning after Jesus was laid in the tomb, God raised him from the grave, and he came

forth conquering the power of death, hell and the grave, and setting his people (the called) free, so that they hold no more power or dominion over us. What a victory! What a deliverance! Here we can say with Paul again: "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 unto God who giveth us the victory through our Lord Jesus Christ." (1st Cor. 15:55-57)

As we survey and meditate these scriptures manifesting God's love and mercy to us, giving unto us his Son as a sacrifice for sin, whereby our sins were removed and God remembers them no more against us, we do rejoice and give thanks unto God for so blessing us. As he so loved us, might not we love one another? Yes, my beloved ones everywhere, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy spirit of God, whereby ye are sealed unto the day of your redemption. Let all bitterness and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice: And be ye kind one to another, even as God for Christ's sake hath forgiven you." (Eph. 4:29-32)

"Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." (Philippians 4:8) As the close of this year 1956 gives place to 1957, may it bring to light the true love of God in the gift of his son Jesus, and the love, that made him die as the Lamb who came to save us, for it was the gift God has given us, and we proclaim his honors high. "Brethren I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of

the high calling of God in Christ Jesus. Let us therefore, as many as be perfect be thus minded and if in anything ye be otherwise minded, God shall reveal even this unto you." (Phil. 3:13) Let us work while it is day, for night cometh when no man can work. The grace of God and the love of Jesus Christ be with all who seek peace.

Humbly yours,
C. E. Benson

Reidsville, N. C.

Dear Brother Spangler:

I am sending an article which I have written. The troubled waters have been on my mind for a long time, and I have been hoping to see an article on this subject by one of you good editors.

I am a feeble writer, and I cannot express what I hope I have been given to see, as to the purpose, and our need, of these waters of life everlasting. Also God's compassion and love for his children which is contained therein.

I trust you are feeling better. My love to you and your family.

Unworthily,
Annie Lea Nance

TROUBLED WATERS

Reidsville, N. C.

Dear Readers:

In the beginning, when God created the heaven and the earth, darkness was upon the face of the deep; and the Spirit **moved** upon the face of the waters, and God said, "Let there be light," and there was light.

In St. John 5:3-4, we read of the blind, halt, and withered, waiting for the moving of the water: "For an angel went down at a certain season into the pool, and **troubled** the water: whosoever then first after the troubling of the water stepped in was made whole of whatever disease he had."

As Elihu reasoned with Job, he said

to him, "I am young, and ye are very old; wherefore I was afraid, and durst not shew you mine opinion. I said, Days should speak, and multitude of years should teach wisdom. But there is a spirit in man: and the inspiration of the Almighty giveth them understanding." And concerning the waters of God, Elihu said, "He causeth it to come, whether for correction, or for his land, or for mercy," when he asked of him, "Dost thou know the balancing of the clouds, the wonderous works of Him which is perfect in knowledge." We also read, "Teach us what we shall say unto him; for we cannot order our speech by reason of darkness."

The Water of God is a living and not a stagnant stream; and more souls than can be numbered have found within them wells of water springing up unto everlasting life. "I will give you fountains in the midst of valleys. I will make the wilderness a pool of water, and the dry land springs of water." "I will even make a way in the wilderness, and rivers in the desert." If we read on, we will see why: "To give drink to my people, my chosen." David said, "They drop unto the pastures of the wilderness: and the little hills rejoice on every side."

God's people know the wilderness, the desert, and the valleys, and, as the little hills, rejoice when they know by faith: "His path is in the great waters, and his footsteps are not known." "But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God."

God's children rest when in the green pastures beside the still water. Their souls are restored. He leads them in paths of righteousness for His name's sake: paths which are by way of troubled waters. Jesus said, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." In 1st John 5:6-8, we read, "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit

is Truth. 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." When the soldier pierced the side of Jesus, "Forthwith came thereout blood and water." Jesus said, "I am that bread of life." He also said, "It is written, that man shall not live by bread alone, but by every word of God."

We are made to turn to Him for deliverance, crying with the psalm of David, "Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing: I am come into deep waters where the floods overflow me. I am weary of my crying: my throat is dried: mine eyes fail, while I wait for my God." Surely, we then are made to know, "God is our refuge and strength: a very present help in trouble, though the mountains shake with the swelling thereof. There is a river the streams whereof shall make glad the city of God."

Dear ones, the troubled waters flow with divine compassion, and the valley is truly a valley of love for all who trust in Him. May we be enabled to ask with Moses in the 90th Psalm, "So teach us to number our days, that we may apply our hearts unto wisdom." "O satisfy us early with thy mercy; that we may rejoice and be glad all our days."

To thy name be all the glory now and forever, our Lord, our God.

Submitted with love,
Annie Lea Nance

UNION MEETING

The next *Staunton River Union* meeting is appointed to be held with the Danville Primitive Baptist Church, located on Bradley Road, Danville, Virginia. Time of meeting is Saturday before, and the 5th Sunday in June.

Wyatt Oakes, Clerk

STAUNTON RIVER ASSOCIATION

The 1957 session of the Staunton River Primitive Baptist Association is appointed to be held with Cane Creek Church, Pittsylvania

County, Virginia, on Highway 726, near Ringgold, beginning on Friday before the second Sunday in July, and continuing three days (July 12, 13, 14).

All who love the truth are invited to attend.

Fannie D. Wiles, Church Clerk

BOOKS WANTED

If any one has either *Fragments*, by Elder Durand, or the bound volumes of the *Editorials* of Elder Beebe, which they would dispose of, please write Mrs. Pattie N. Dean, 3614 14th Avenue, Columbus, Ga.

CHANGE OF ADDRESS

Brother Henry H. Townsend desires us to announce that his address is changed from West Chester, Penna. to Camp Ellis, P. O. Box 79, Newton Square, Penna.

CONTRIBUTIONS TO THE
INDIGENT FUND

(To April 1, 1957)

J. C. Hardin, Ala., \$15.00; Mrs. A. F. Jones, Mich., \$2.00; T. E. Witty, N. C., \$5.00; Irene Senter, Wash., \$2.00; E. K. Morris, N. C., \$2.00; Cleone Tacey, N. J., \$5.00; Mrs. T. L. Rakes, Va., \$2.00; Elder E. B. Ault, Texas, \$3.00; Mrs. Harold Daniels, N. C., \$2.00; Mrs. J. B. Reid, Texas, \$2.00; Mrs. Carl Twilley, Md., \$1.00; Ebenezer Church, N. Y., \$100.00; Margaret McFarlane, Canada, \$3.00; Milton Tipton, Ala., \$2.00; Mrs. Will Gambrill, Ark., \$1.00; Mrs. Ethel Werner, N. J., \$7.00; Mrs. M. E. Pepper, Texas, \$1.00; Millum Smith, Calif., \$5.00; Mrs. George Ruston, Canada, \$1.00; Mr. and Mrs. James Truitt, Md., \$5.00; Mrs. M. L. Jucas, Ala., \$4.00; J. W. Martin, Va., \$2.00; Mrs. Edgar Mackley, Pa., \$2.00; Mrs. Catharine Reeves, Fla., \$5.00; J. R. Davie, Ky., \$5.00; Mattie J. Folmer, Ala., \$2.00; Mrs. Maggie Simmons, Texas, \$4.00; Mrs. James Young Tenn., \$1.00.

ADDITIONAL CONTRIBUTIONS TO
THE ENDOWMENT FUND

Elder E. B. Ault, Texas.....\$ 7.00
Mr. and Mrs. C. C. Dodd, Va..... 10.00
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EDITORIALS

Danville, Virginia June, 1957

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TO

SIGNS OF THE TIMES, INC.

Route 5, Box 332F Danville, Va.

EDITORIAL

*"Whosoever drinketh of the water
that I shall give him shall never thirst."
(John 4:14)**"Blessed are they which do hunger
and thirst after righteousness: for they
shall be filled." (Matthew 5:6)*

The question has been asked by one who loves the truth, how these two Scriptures can be reconciled and be brought to agree in one's experience?

James tells us, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not." The Samaritans were a mixture of Israelitish and Gentile blood and were hated and despised by the Jews, who had no dealings with them, yet the Samaritans called Jacob their father and had a mountain of their own, where they and their fathers worshipped and which they called holy, although God had never commanded them to worship

there.

The woman of Samaria seems, in a number of ways, to suggest the plight of the Gentiles as if she were a type of them. Our Lord was to be "a light to lighten the Gentiles." (Luke 2:52) "He must needs go through Samaria." Divine providence and divine love united in bringing this woman to the well where Jesus sat in the heat of the day. Jesus knew all about her, but she knew nothing of him. When he spoke to her, his word was spirit and life, she was as dead as those of whom Jesus spake. John 5:25. "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." His word to her revealed all that she had ever done. He declared that they worshipped they knew not what: that "God is a Spirit: and they that worship him must worship him in spirit and in truth. The woman saith unto him, I know that Messiah cometh, which is called Christ; when he is come he will tell us all things: Jesus saith unto her, I that speak unto thee am he: The woman left her water-pot, and went into the city and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ?"

She left her water-pot, for the water he had given her, sprang up as a well of water. She no more thirsted for what Jacob drank, the water that Jacob drew, nor for the worship of her fathers, for Jesus had established in her a spiritual worship, and the spiritual things which Jacob experienced were hers in Christ. She had had five husbands. The Gentiles were by nature children of wrath, even as others, and they too worshipped they knew not what. It could be said that they were married to their five senses, and would have continued that way, had not God had a purpose toward them. They would have continued in a sensual worship if God had not put the sentence of death in them, that they might not trust in themselves. Immediately death was seen and felt, they turned to the law of Moses and tried to do

better, and live and labour under it, but our Lord told the woman that the man she was living with was not her husband, and she confessed that what Jesus said was true. Moses gave not the law to the Gentiles but to Israel, God's chosen people. Gentiles, not knowing that the law was given that the offence might abound, would fain dwell in the same house with Moses, but when the living water of Christ's word comes from his mouth, they turn from Moses to see that Christ's work is perfect. With this water, or Spirit of God, in them, there is a welling-up of exercises and experiences which shows that they have been with Jesus and learned of him. These thirst no more for those things that they have left behind. They know that all that they could do was sin, they had no offering they could bring. They had no more desire to follow after types and shadows that did not make the comers thereunto perfect. The things that they once lusted after are no more desired. Their life now may be in the world but not of the world, the things that were once their glory and pride are now their shame, and they thirst no more for such things.

This water of life came from Jesus, and in John 7:39, it tells that Jesus spake of the Spirit which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified. Joel had prophesied of this day when our Lord would pour out his Spirit upon the Gentiles. Peter tells us in Acts 2:16, that Joel's prophecy was being fulfilled. Those of the Jews who received of the blessed words of Jesus, no more hungered for the types and shadows of the legal dispensation. Even Peter, seeing Moses and Elias in the mount talking with Jesus, said, "Let us make here three tabernacles; one for thee, and one for Moses, and one for Elias: NOT KNOWING WHAT HE SAID." Such was the glory of Jesus even there, that he eclipsed the glory of Moses and Elias by a glory that excelleth, and a voice out of the excellent glory said, "This is

my beloved Son, hear ye him." Jesus satisfies the mouth with good things, "changes the heart, renews the will, and turns the feet to Zion's hill." All this is a result of what the Lord has done for them and in them. Like Bunyan's pilgrim and like Abram of old, who by faith left his own house to walk with God, they sought a city fair and high built by the eternal God. "For they that say such things declare plainly that they seek a country, and truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned, but now they desire a better country, that is, an heavenly." These no more thirst for the mount that might be touched and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more, (For they could not endure that which was commanded, and if so much as a beast touched the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight that Moses said, I exceedingly fear and quake.) Who would not desire to turn away from that mount to Mount Zion, where they see the King in his beauty? When the mad Gadarene, whom no man could tame, was clothed and in his right mind, he no more thirsted for the company of the dead, nor desired to dwell among the tombs. He thirsted no more for such things but was found sitting at Jesus' feet, praying that he might be with him, but Jesus said, "Go home to thy friends and tell them how great things the Lord hath done for thee." The water welled up and he "began to publish in Decapolis how great things Jesus had done for him: and all men did marvel." Mark 5:19-20.

How many have been entangled with the snare of Satan, so that they have tried to overthrow the doctrine of justification by faith alone, counting it a foolish and dangerous doctrine, teaching that man can choose God, opening their

mouths against God's truth, when God has said that every mouth before him shall be stopped and all the world be brought in guilty before God. Read Romans 3:10-19. Such, when turned from their vain imaginations, no more hunger and thirst after them, proving that the water that Christ gives them is effectual, and some of them have confessed that there was, as in the Gadarene, enough sin in them to sink two thousand reprobates into the sea of perdition.

Now we must turn to Matthew 5:6. Our Lord, while under the law, set forth better things to come. Matthew 5. begins, "And seeing the multitudes he went up into a mountain: and when he was set, his disciples came unto him." This mountain and what proceeded from his mouth there, could not represent Mount Sinai with its darkness and blackness, but it was a type of Mount Zion, the goodly mountain that Moses desired to look upon, yet was only allowed to view it from Pisgah on the other side of Jordan. David, in Psalm 2, tells us that God has SET his king upon his holy hill. Those who had turned their backs upon the multitudes came to him. His Word, which he gave his apostles, communicated to us by the Holy Spirit, brings us also to sit at his feet and to receive of his words. (Deuteronomy 33:3) True, the Jews looked upon the Gentiles as dogs, but they were not dogs, yet when a Gentile who had received the living water in his heart came before Jesus, he would put himself in the lowest place. The woman of Canaan felt that way when Jesus said to her, "It is not meet to take the children's bread, and cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table." Her faith proved that she had received of his words. Mephibosheth, lame on both his feet, was brought to the king because of a love greater than the love of women, and bowing himself he said, "What is thy servant, that thou shouldest look upon such a dead dog as I am?" How very low this living water brings one to see

and feel himself to be. Truly this water is a testing place. Those of old that lapped like a dog were taken from the multitude to go with Gideon with their trumpets and lamps in their pitchers, crying as their earthen vessels were broken, "The sword of the Lord and of Gideon."

Speaking of those who feel themselves to be as dogs, Elder McConnell once gave this illustration, "If we could take the mind of a man and put into a dog, from that moment that dog would not be satisfied to live and mingle with dogs, but would want to rise to the level of the man whose mind he possessed." Might I go a little further with that, when he had gotten into the presence of man, he would be humbled and distressed because he had the likeness of a dog. He could not help hungering and thirsting for the likeness with which he would be satisfied. Here then is the condition of those who have been born again by this incorruptible seed, the Word of God, which liveth and abideth for ever. That which is born of the Spirit is spirit. The soul has been washed by the Word given, which is called the "washing of regeneration, and renewing of the Holy Ghost," but the body is still dead because of sin. Our body that did the sinning must know just as much of the saving as Jesus knew and felt of its sinning, for he bare our sins in his own body on the tree. Let us also remember that the indwelling of the Spirit of God is sure to bring us into the fellowship of his sufferings, which he endured in our room and stead. Here we see that there is a distinction between God's people and those who are reprobate, whom the word clearly states shall be cast into hell, both body and soul, and we are commanded to fear him, who is able to do these things. It is the Spirit who teaches us that Jesus endured the hell of his people in his own body on the tree. The spirit within us that enables us to call God our Father is called the spirit of adoption, yet not being in the likeness of Jesus, but of Adam, we still have the

sentence of death, that we should not trust in ourselves but in God who raiseth the dead. Here then comes the words of our Lord, "Blessed are they which do hunger and thirst after righteousness." We are already blessed to know and feel these things, and we are assured that "if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall ALSO quicken your mortal bodies by his Spirit that dwelleth in you." We know that this is an experience yet to come, because if the body were quickened into spiritual life here, it would never die, but would go on to heaven with the soul. The soul has already received the incorruptible word, but the body here is dead, corruptible. Paul says, "Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." This then is the hungering and thirsting after righteousness manifested in our desire that as we have received Christ Jesus the Lord, so to walk in him. Flesh must be denied, for we are not in the flesh if so be the Spirit of God dwell in us, and how painful it is to learn that the carnal mind is enmity toward God, and is not subject to the law of God, neither indeed can be. This surely is like the dog who might have a man's mind, going all his days with a dog's likeness, with a constraint and a restraint in exercise, lest he reproach the one whose mind he possesses. If Christ be in us the body is dead because of sin. How could one, carrying this body with him wherever he goes, with a knowledge of himself taught by Jesus, have any desire to take anything but the lowest place or look upon any of God's children in Christ without desiring and thirsting to be like them. We see our brethren in Christ clothed with his righteousness, and we feel ourselves poor and needy.

"Hungry and poor and lame and blind,
Hither the blood-sought children fly;
In thy dear wounds a balsam find,
And live while they behold thee die."

Walking in the Spirit is walking in Christ, not fulfilling the desires of the flesh, but curbing them. Our prayer is to be kept from ourselves as from our worst enemy.

We have said that Moses gave not the law to the Gentiles but to the Jews. Our lawgiver, Jesus Christ, has given us a perfect law, spoken of in Psalm 19:7. "The law of the Lord is perfect, converting the soul." It is the gospel of God's dear Son with its exhortations and admonitions. It divides between soul and spirit, joint and marrow and is a quick discerner between the thoughts and intents of the heart, and we are all opened and naked (as the woman at the well found) before him with whom we have to do.

David had been searched and known by our Lord. He was at times brought very low, let us remember that and love David's Psalms. In one place he said, "I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Then those who have hungered and thirsted after righteousness will be filled. Filled with all the fulness of God in our bodies, for our Lord Jesus whom we shall see and be like, has the fulness of the Godhead bodily.

G. R.

ARMENIANISM

As every reader may not have a clear determinate idea of what Armenianism precisely is, it may to such be satisfactory to know that it consists chiefly of five particulars:

1. The Armenian will not allow election to be an eternal, peculiar, unconditional and irreversible act of God.

2. They assert that Christ died equally and indiscriminately for every individual of mankind; for them that perish, no less for them that are saved.

3. That saving grace is tendered to the acceptance of every man; which he may, or may not receive, just as he pleases.

4. That the regenerating power of the Holy Ghost is not invincible, but is suspended for its efficacy on the will of man.

5. That saving grace is not an abiding principle; but that those who are loved of God, ransomed by Christ, and born again of the Spirit, may (let God wish and strive ever so

much to the contrary) throw all away, and perish eternally at last.

To these, many Armenians tack a variety of errors beside. But the above may be considered as a general skeleton of the leading mistakes which characterize the sect. — **Toplady**

We give above the summary of the doctrines of **Armenians**, as stated by **Toplady**. No doubt the sentiments expressed are familiar to all who give attention to such things, whether they know what an Armenian is, or not.

The appellation is derived from James Arminius, who was born in Holland in 1560; and the term Armenianism is used because he advocated, and gave impetus to the doctrines, as outlined above, in opposition to the Calvinistic doctrines of predestination, election, etc.

James Arminius, of course, was not the originator of the doctrines which he taught, any more than John Calvin was the originator of the doctrines which he taught. It seems, rather, that the period of the Reformation was a time of ardent advocacy both of error and truth; and often a mixture of both.

Those who are taught of the Lord, having been brought out from the things which seem right to every natural religionist, readily recognize that the above, as summarized by **Toplady**, are not things which the Spirit teaches.

We judge that there is no difference in Armenians today, and those of **Toplady's** day. Basically all forms of religion of unregenerated men depend upon the works of their own in order to find favor with God. Any other ground of acceptance of them by God, is wholly unknown to them — and wholly unreasonable to them.

The truth that all men are dead in trespasses and sins, lies beyond the comprehending ability of men. There is nothing in nature to convince them of this. And this is the reason that salvation, in the minds of such, is depending on the works of the creature — on their good thoughts, good works, or good intentions.

These same read the Bible, and pro-

fess to believe it and hold it in reverence, yet cannot comprehend that the whole theme of God's revelation given therein, is that salvation is unto those who are without strength; and that it is without works of righteousness of the creature.

They cannot comprehend that the Bible teaches that Christ came to save his people from their sins; not to conditionally offer them salvation. They cannot comprehend that Christ **finished** the work his Father gave him to do. They cannot comprehend that: "All the Father hath given me **shall** come unto me; and him that cometh to me I will in no wise cast out."

They cannot comprehend that the Father chose his people in Christ before the foundation of the world; that he sent his Son into the world to redeem them; and that he has his own way of bringing all these into the knowledge of the truth: and that without the natural wills of men to assist him.

To say that Christianity is just another religion among the other religions of the world, is not a statement of true facts. But to say that the doctrine preached by Christ and his Apostles is the truth which God has revealed, is a statement of facts. Also, to state that almost every conceivable error has been **advocated** under the appellation of Christian doctrines, is a statement of facts.

We are persuaded that they who profess to be Christians have no right to the name unless they believe and teach only such as Jesus and his Apostles taught, and are firm believers that He, and they, taught the whole truth. The teachings of Christ ought not to be considered merely as a foundation on which we are at liberty to build our own structure; and yet this has been done by professors in every age since the days of Christ and the Apostles. Every real Christian is rooted and grounded in the doctrine of Christ only.

We are persuaded that no matter how aged a departure from the teachings of Christ may be, its years can never give

it the sanction of truth; even if such may be accepted by millions.

Again, we are persuaded that no matter how many millions may disbelieve the truth as God has revealed it, this can never have the effect of annulment. God's word has been given by himself; and to deny his word, or to teach otherwise, is as useless as to try to break a stone with a handfull of feathers.

This is an age of great indifference in religious matters. Not that there is a lack of adherence to one denomination, or another, but an indifference in searching whether the dogmas of the different orders are tenable in the light of the teachings of the Scriptures. Many profess to hold the Scriptures in the highest regard, yet take no care that they hold to the things taught therein. Could it not be, "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be?"

Those who take the position that they leave their legal matters to their lawyers; their medical matters to their doctors; and their religious matters to their teachers and pastors, are in a bad way: Not from the legal or medical standpoint, but from the religious standpoint. Not many can know the intricacies of law or medicine, but religiously, we are told that the house of Israel, "Shall all be taught of God." (John 6:45) Religion is a matter so personal that it cannot be delegated to another — that is, real religion and worship cannot be. Yet there are multiplied millions who follow blindly and unthoughtedly whatever is handed out to them, without taking the care to inquire for themselves.

We like to think of the grace that was manifest in the Berean brethren, of whom it is said that they, "Searched the scriptures daily, whether those things were so." We have lately had an inquiry from a friend who is stirred up in mind and heart, and is seeking the truth. She says that what she has been hearing is, for the most part, "Moral Persuasion." We rejoice when

we find those who are being thus exercised.

Our experience opposes us to the many things which are embedded in the natural religious minds of men. And though we know that, "It is the work of God that ye believe on him whom he hath sent," yet to see the plain declarations of the Lord and his Apostles so openly flouted, and "explained away," causes us no little disturbance.

We hope that in publishing the above ideas of men, some may be given to compare these with the Apostolic doctrines: which should be the faith of all who claim the name of Christian.

J. D. W.

VOICES OF THE PAST
"He being dead yet speaketh"

STANDARD AUTHORS

While the popular religionists of our day may boast of and rely upon the doctrines taught and theories held by ancient and modern writers, which they have adopted as their standard authors, the church of God are not to regard any uninspired men, however learned they may be, however popular, pious, or even correct, their teachings may be, as standards to the people of God. The writings and teachings of those who are approved as the ministers of the gospel, whom God has called and qualified to proclaim his everlasting gospel, are at the best only standard-bearers, who, to the extent of the ability which they have received of God, exhibit the standard of our faith and rule of our conduct as given in the inspired scriptures of eternal truth; and all they proclaim and testify to us is to be carefully tested by the infallible scriptures. In this matter we are forbidden to call any man father, for one is our Father, even God. The inspired prophets and apostles may be properly regarded as standard writers to the primitive saints; for God himself spake to the Old Testament

saints by the prophets, and under the gospel dispensation God hath and still doth speak to us by his Son, who having in his Mediatorial triumph received and given gifts unto men, by them he still continues to speak to us the word, which at the first of the gospel dispensation began to be spoken by the Lord (Christ), and was confirmed unto us by them (the apostles) who heard him. God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his will.—Heb. ii. 3, 4. No minister of Christ at the present day, unless swayed by carnal ambition, would willingly be regarded as a standard writer or preacher; but would rather admonish the brethren to accept his views only so far as they are sustained by the testimony of God, as contained in his inspired word.

We would by no means encourage a morbid spirit of jealousy, suspicion or unreasonable criticism, for we are to cherish a confidence in those who labor among us in word and doctrine, and esteem them highly for their work's sake. Still we should regard them as men in the flesh, liable to err; and therefore the saints, who are to judge angels, are to carefully compare what they hear with their own experience, and both their experience and what they hear or read with the holy scriptures.

Ancient and modern writers have undoubtedly written many very excellent things on the subject of religion, and so far as their writings are sustained by the scriptures, they are useful for edification to the saints; but when they come to be regarded as standard writers, they are liable to be placed between us and the Bible, and so become a snare and a trap to mislead those who so adopt them into pernicious errors.

The popular religious denominations, whose religion is regarded as a science to be taught in the schools of men, have their standard expositors of the scriptures, whose decisions are by them regarded as orthodox, and all who do not so regard them are denounced as hetero-

dox. The uninspired commentators of the first three centuries of the Christian era, which were approved by the papal council of Nice, were called Ante Nicene fathers; and such as have been approved by Catholics and Protestants subsequently, are distinguished as Post Nicene fathers; and by the popular voice of the learned and prudent of this world, all are denounced as schismatic, unsound and heretical who prefer the plain teachings of the word and spirit of God to what men have laid down as orthodox. The creeds of papal and protestant councils have been, whenever the secular powers could be enlisted, enforced by pains and penalties, imprisonment, tortures and death. Nor is the spirit that now works in the children of disobedience at this late age any less intolerent; it only lacks the power to enforce its dogmas by such agencies, as prisons, flames and fagots.

A restless spirit is still painfully perceptible among the worldly religionists of the present time, even in our own beloved land of boasted light and liberty, to ignore the sacred rights of conscience in matters of religion, which is guaranteed to every class of our citizens in the constitution of our State and Federal Government. And we would to God that we could say in truth, that even those who claim to be Old School or Primitive Baptists were altogether free from a proscriptive and persecuting spirit. There was a time when our Lord said to some of his dear disciples, "Ye know not what manner of spirit ye are of." It certainly becomes the saints to try the spirits, whether they are of God, because many false prophets are gone out into the world. We are admonished to "Prove all things, and hold fast that which is good." All that has been written on the subject of religion should be tested by the word and spirit of God, and whatever will not bear that test should be rejected, and all that is sustained by the scriptures should be held fast; but nothing should be relied on as the infallible truth of God but the holy scriptures.

In all ages of the church men uninspired have written what they have believed to be the truth; but nothing that they have written should be allowed, however excellent, to occupy a place between us and the scriptures. The writing master gives his pupils a perfect lesson of penmanship to copy, and every line they write should be with an eye upon the original copy, which they should endeavor to imitate; but if instead of the copy written by the teacher, they take the lines written by themselves, they will not advance in the art. Even so, if in tracing the opinions written by good or bad men, we lose sight of what has been written by the inspired apostles of the Savior, we shall fail to be profited.

Some who are still living can remember the condition of the Baptist church fifty or sixty years ago, when, instead of a strict adherence to the Bible, the harmony of the church was interrupted by the conflicting teachings of Doctor John Gill and Doctor Andrew Fuller. By one party Dr. Gill was accepted as a standard commentator, and by the other Dr. Fuller was an oracle, and the scriptures were cast into the shade, only so far as interpreted by one or the other of these commentators. There were undoubtedly some good things written by both of them, but accepting either of them as standard men led to the final division and ultimate separation and disfellowship of their adherents.

The true and faithful ministers of the gospel should not be regarded as standards, but so far as they preach the gospel of Christ in its purity they are standard-bearers; and standard-bearers to the people of God only so far as they present in their ministry the inspired testimony of the scriptures as the infallible testimony of eternal truth. We would commend the noble example of the citizens of Berea, who received the word with readiness of mind, and searched the scriptures daily whether these things were so. We should bear in mind that the ministers of the gospel of the present times are men in the flesh, subject to the infirmities incidental

to us all: that they are not, nor do they claim to be, like the apostles of our Savior, immediately inspired by the Holy Ghost, as they were; hence while we are bound to receive the testimony of the inspired apostles as the standard of truth, we are to bring what the ministers of our times assert to that standard for trial. What the apostles have bound on earth is the testimony of the Holy Ghost, who spake by and through them, and is therefore bound also in heaven.

There is danger in relying implicitly on what a ny uninspired writer or preacher may give as their understanding of the things of the Spirit. Only so far as we are taught of God do any of us know the truth as it is in Jesus; and to that extent our instruction will be sustained by our divinely authorized authors, the holy apostles.

We do not know that there has been any period in the history of the church since the apostles were here in the flesh, in which the church of Christ in all her members were perfectly free from error in some form, or to some extent, either in doctrine or practice. The reproofs given to nearly all the seven churches of Asia should teach us of the unreliability of any as standards for the saints, except those inspired men of God who have spoken and written as they were moved by the Holy Ghost. The exultation and air of triumph assumed by those who contend for unscriptural doctrines or practices, when they bring from history some examples of their cherished errors, showing them to have existed or been tolerated a hundred or a thousand years ago in the church, shows a strong propensity on their part to stop short of the holy scriptures as the only standard by which to test the truth of what they wish to sustain as pleasing to God or profitable to his people.

Our object in this article is to impress upon the minds of our readers the importance of regarding only the divinely inspired writers of the holy scriptures as our standard writers.

However excellent may be the testimony of those who now proclaim the unsearchable riches of Jesus Christ unto us, we cannot follow them only so far as they follow Christ, or receive their doctrine only so far as it is set forth in the scriptures of truth, without rejecting the scriptures as our only rule of faith and practice. The scriptures are to us the sure word of prophecy, to which we do well to take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in our heart. And we are most solemnly admonished that "we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."—Heb. ii. 1. "Ye therefore, beloved, seeing ye know these things before, beware, lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen."—2 Peter iii. 17, 18.

(Editorial by Elder Gilbert Beebe, Jan. 1, 1880.)

ORDINATION OF
ELDER DAVID E. TURNER
AT UNION CHURCH

Union Parish, Louisiana
March 31, 1957

Pursuant to call by Union Church for a Presbytery to meet on the above date for the purpose of the Ordination of Brother David E. Turner, to the full work of the Gospel Ministry, the following Elders and Deacons met and organized themselves into a Presbytery: Elders R. W. Rhodes, J. L. Smith, W. D. Griffin, E. J. Lambert, W. W. Taylor, T. A. Wall, Loyd Wall, W. W. Fleet and W. A. Speer. Deacons: John Smith, L. S. Hill, H. S. Hill, Otis Hicks, A. O. McLeod, M. E. Musgrove, C. C. Barron, Ross Watson and Barney Evers.

The Presbytery organized itself by electing Elder R. W. Rhodes, Moderator, and Elder W. A. Speer, Clerk, and Brother John Smith was appointed as Spokesman for the church, who presented Brother David E. Turner, to the Presbytery. After due examination of said Brother David E. Turner, as to deportment, qualifications, on points of Doctrine, Faith and

Order, including the Sovereignty of God, Predestination, Total Depravity of man, Unconditional Election by Grace of God, Particular Redemption, Effectual Calling, Efficacious Grace, Preservation and perseverance of the Saints by the Grace of God, the Second Coming of Christ and the Resurrection of the bodies, and the state of God's gift and calling in him to the Gospel Ministry to the satisfaction of the Presbytery, the Presbytery proceeded with the ordination as follows:

The Presbytery selected Elder E. J. Lambert to word the prayer, and Elder W. D. Griffin to deliver the charge. The Ordination was then conducted by the laying on of hands of the members of the Presbytery, and with prayer by Elder E. J. Lambert; and then by charge delivered by Elder W. D. Griffin.

We the members of the Presbytery commend Elder David E. Turner, to all orderly orthodox Old School Predestinarian Primitive Baptist as being sound in doctrine, careful in deportment and humble in the display of God's gift to him as a Minister of the Gospel of Jesus Christ.

The right hand of fellowship was given Elder David E. Turner, by the members of the Presbytery, Union Church, and Brethren, Sisters and friends, and he was then delivered back to the church a duly ordained Minister of the Gospel by the Presbytery and received by the church.

Minutes of the proceedings read and approved; and the Presbytery was dissolved in order with prayer by Elder J. L. Smith.

Elder R. W. Rhodes, Moderator
Elder W. A. Speer, Clerk

OBITUARY

EDNA COULTER BAKER

Sister Edna Coulter Baker passed away February 14, 1957, at the age of 83.

She was living in Philadelphia at the time. She was the daughter of the late Elder and Mrs. B. F. Coulter and was married to John Burritt Baker, of Burdett, New York, on December 24, 1895. To them were born two children, Mrs. James H. McCrene of Claymont, Delaware, and Mrs. Iva B. Byers of Philadelphia, Pennsylvania, who survive her. There are also two grandchildren and two great grandchildren. On June 28, 1906, she was left a widow.

On September 6, 1891, sister Edna was baptized by Elder S. H. Durand at Welch Tract, New Castle County, Delaware, into the Salem Old School Baptist Church of Philadelphia, Pennsylvania, where she remained a faithful member until her departure from this life.

She was a dear lover of the truth and her

church, and seemed to get so much comfort at the times she was blessed to meet with her church for services, being a firm believer in an omnipotent, omniscient and omnipresent God in whom she trusted at all times, and in whose presence we feel confident she now is.

She is greatly missed by her family who were so much devoted to her, also by all who knew her, nevertheless, we hope to be reconciled to God's ways.

Her funeral service was held in the Welch Tract Meeting House, near Newark, Delaware, by the writer.

Interment was in the Welch Tract Burying Ground beside her husband.

(Elder) H. M. Bennett

LESTER HOLLEY

Brother Lester Holley was born May 25, 1877, and passed away October 7, 1956, at the age of seventy-nine years. He was married to Miss Susan Brumfield, February 20, 1901; and is survived by his wife and the following children: Posy, Russell, and Irvin Holley; Mrs. Inez Holley; Mrs. Viola Davis; Mrs. Mabel Thompson and Mrs. Gladys Stegall.

He united with Springfield Church (Virginia) on June 12, 1915, and was a firm believer in salvation by grace alone. To know Brother Holley was to love him. He attended his meetings as long as his health would permit.

His funeral was conducted by Elders W. R. Dood, O. K. Tench and Raymond Payne; and he was laid to rest in Highland Burial Park, to await the second coming of our Lord and Saviour Jesus Christ. We feel that our loss is his eternal gain. May his wife and children be comforted, and reconcile to the will of our God.

Resolved, That a copy be sent to the family, and a copy put on our church record, and a copy be sent for publication. Done by order of Springfield Church in conference.

Elder O. K. Tench, Moderator
R. C. Dalton, Clerk

JAMES TILDON PARCELL

James Tildon Parcell was born July 12, 1876, in Franklin County, Virginia; and passed away December 30, 1956, at his home near Martinsville, Va. He was the son of William N. and Fannie Wigington Parcell; and was married to Hattie Lemma Crane on November 15, 1889. To this union six children were born; five of which are living: Mrs. J. L. Butcher, Danville, Va.; Mrs. F. L. Draper, Mrs. C. H. Dodson, N. C. Parcell and H. T. Parcell, Martinsville, Va.

Mr. Parcell was an honest, truthful man. He farmed until his health failed many years ago. He was a strong believer in the Primitive Baptist doctrine, but never united with the church. He was highly respected by all who knew him, — a devoted husband and father, and a good neighbor. His prayer was that he might die in his sleep; and God granted his desire. His suffering is over, and I feel he is resting in the paradise of God, waiting the Saviour's coming to resurrect his body, and fashion it like His own glorious body. Then he will be satisfied with his home in heaven with his Saviour: to praise him forever in that world which has no end.

He leaves to mourn his departure, his wife, five children, eleven grand-children, and six great grand-children. Also three sisters: Mrs. Elsie Gregory, Roanoke, Va.; Mrs. J. J. Adams, and Miss Clarice Parcell, Martinsville, Va.; and one brother, Posey Parcell, Ridgeway, Va.

His funeral was held at McKee Funeral Home, conducted by Elders Cecil Turner, Randolph Perdue, and J. E. Burgess. Burial was in the Camp Branch Baptist Church cemetery, attended by a large gathering of sorrowful friends and relatives.

May the Lord reconcile the bereaved family to His will. Written by request.

(Elder) J. E. Burgess

SANFORD S. BARTLETT

Deacon Sanford S. Bartlett, of Jefferson, Maine, departed this life February 9, 1957. He was born February 27, 1888; making his stay on earth nearly sixty-nine years. He was the son of Charles H. and Mary E. Bartlett; and was united in marriage to Ida May Delano. To this union were born twelve children.

He is survived by his loving companion and nine children: Mrs. Milard Clark, Mrs. Sylvan Webb, Mrs. Anthony Petrillo, Mrs. Bertrum Knapp, Miss Ada Bartlett; and Howard, Sanford S., Jr., Paul, and Robert Bartlett. Also fifteen grand-children. We trust that our loss here below is his eternal gain: where he is free from sorrow, toil and pain. We are glad to note that Mrs. Bartlett and two daughters, Mrs. Milard Clark and Miss Ada Bartlett, are also members of the Old School Baptist Church.

Brother Bartlett united with the Old School Baptist Church in 1925, and was baptized by the late Elder R. Lester Dodson. He was set apart to the office of Deacon in 1944; which office he faithfully filled until his death. Brother Bartlett dropped dead while standing by the table talking with his family. He had held the office of First Selectman of his town for nine years. The many, many flowers, and the very large attendance at his funeral, gave

proof of the high esteem and respect in which our dear brother and deacon was held, both in the church and without.

May God's grace comfort, sustain, and give strength and consolation to dear Sister Bartlett, and to the children and grand-children, all who mourn his passing; and enable them to say, "Thy will, Oh God, be done; not ours." The funeral was conducted by the writer, who used the 1st verse of the 23rd Psalm.

(Elder) Amasa J. Slauson

ELDER CHARLES M. WEAVER

Charles Monroe Weaver was born February 15, 1867, in Jackson County, Illinois, and died at his home in Johnson City, Illinois, at the age of eighty-nine years and eleven months. He was the son of Jesse and Cynthia (Hunter) Weaver.

He was married to Alice Matthews in Scott County, Missouri, October 15, 1891, who survives; as do three daughters and one son: Mrs. Lola Eifert, Decatur, Ill.; Mrs. Viola Moore, Chicago, Ill.; Mrs. Grace Smith, Duquoin, Ill.; and Fred Weaver, of Illmo, Missouri. One son, Loren, died in infancy. He also leaves four grand-children and nine great grand-children.

In the year 1888, he professed faith in Jesus Christ as his Lord and Saviour, and united with the Old School Predestinarian Baptist Church (Primitive Baptist Church); and in 1892 was ordained to the ministry, and became pastor of Pleasant Hill Church the same year. After the first year, he moved to Missouri; and after two years returned, and had been their minister ever since: holding services there once each month, and at three other churches, Benton, Ozark, and Duquoin, the other three Sundays of the month. As he advanced in age, his health prevented him from continuing his ministry in the churches out of town, but as long as he was able he preached at the church in Johnson City.

He edited a paper, The Predestinarian Baptist, for a number of years; and wrote two books, *My God and My Salvation*, and *Two Vessels of Clay*. He lived and died a servant in the service of the Lord, and will be missed not only by his family and neighbors, but by the many friends he made during his long and useful life. As did the Psalmist David, he could truly say, "Lord I have loved the habitation of thy house, and the place where thine honor dwelleth."

Grace (Weaver) Smith

EARLY HUGHES

Funeral services were conducted at Malvern Baptist Church for Early Hughes, one of his

first students, by Elder J. J. Collins, January 7, 1957; with interment in Bethlehem Cemetery.

He is survived by his wife; two sons: Bur-nice and Reginold; one daughter: Mrs. Marion Trawick; two sisters: Mrs. Bama Brookins, and Mrs. John Brookins; and six grand-children.

He was a firm believer in the Primitive Baptist church.

S. M. DAVIS

Sidney Monroe Davis died January 6th at his home in Graceville, Florida, and is survived by his wife; a foster son, Doyle Williams; and three half-brothers: K. C., S. C., and C. C. Davis.

Funeral services were conducted at Bethlehem January 7th, by Elder J. J. Collins; with interment in the adjoining cemetery.

JERRY THOMAS PATE

J. T. Pate died at his home in Careyville, Florida, on January 19th, after an accident. Funeral services were conducted at Mt. Gilead Church (which his great grand-father founded), by Elder J. J. Collins.

He is survived by his wife and fourteen children, and many other relatives.

MRS. BUD HALL

Mrs. Bud Hall died February 7th at her home in Malvern, Alabama, after an extended illness. She is survived by her husband, several children, and numerous other relatives.

Funeral services were conducted at Malvern Baptist Church by Elders J. J. Collins and S. J. B. Dallas, on February 8th, with interment in the adjoining cemetery.

J. H. GOODSON

J. H. Goodson, of Elba, Alabama, died at his home February 17th. Funeral services were conducted by Elder J. J. Collins and Mr. Willie Rhodes at his beloved Pleasant Ridge Church, the next day.

He is survived by his wife, three sons, five daughters, four brothers and one sister; with forty-eight grandchildren, and twenty great-grandchildren.

For many years he was a member of the same church that Elder J. J. Shields, a true pillar among Primitive Baptists, was identified with.

(Elder) J. J. Collins

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 125

DANVILLE, VA., JULY, 1957

NO. 7

EXPERIENCE

Oh, Lord, pray bless me while I write
About thy love divine,
That I may my experience tell
Just through the Signs of the Times.

While I was roaming in the world
With all my music there,
I though nothing could bother me
Until the Lord appeared.

While I was plowing in the field
The truth should I behold;
Praying to God all I knew how
To save my weary soul.

I wandered down into the woods
And fell down on my knees,
Begging the Lord with all my power
Have mercy on me please.

For sometime here I strayed along,
Hoping that I could see
The place that Jesus Christ prepared
For sinners just like me.

In nineteen hundred and forty-seven,
Twas in the month of May,
He sent me to Bush Arbor Church
And to these people say:

I don't feel worthy to be in here
This all you people know;
I am just asking for a home —
There's no where else to go.

My Pastor took me by the hand —
My wife stood by my side —
I knew they both had prayed for me:
I was made satisfied.

They gave me right hand fellowship;
The Clerk wrote down my name;
While tears of joy all streaming down,
This was the song they sang:

There is a fountain filled with blood,
Drawn from Emmanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains.

God only knows what I've been through:
He knows the race I've run;
He made me fall on bended knees
And say, Thy will be done.

He took my banjo and guitar
And all the worldly things;
He led me down to be baptized
To praise his Holy Name.

I want you all to pray for me
While in this world I roam,
That I may live at by brethren's feet
Till Jesus calls me home.

Elmo F. Massey,
731 Tucker St.
Burlington, N. C.

BAPTIST

Brother Beebe:

This is a world of change, and its inhabitants are changeable. I sent you a notice lately, that my address was changed, by a change of my residence. I must now notify you of another change. I have sold my farm in Rush County, and located in Connersville, Fayette County, Ia. Yourself and other correspondents, therefore, will address me at the latter place.

Now, having given notice of my address, I believe I will blot over my sheet with something for your disposal, as you may think proper. Almost every subject of revealed truth has been touched on, more or less, by some of your able and numerous correspondents; but I do not recollect of having seen any one especially designed to set forth the claims of our denomination, above any other, to a divine origin. I will therefore, devote this little space to that point.

The name **Baptist**. The name **John** was given by an angel of the Lord to Zacharias, some nine months before he was born, and his mission fully described, as the fulfiller of Malachi's prophesy of the coming of Elias. See Luke ii, and Mal. iv. Hence, when the child was born and some dispute arose about his name, it was referred to his father, who wrote, "His name is John," for the angel had so named him. This John was to be, "The voice of one crying in the wilderness;

prepare ye the way of the Lord." And he was to make ready a people prepared for the Lord. Make them ready for what? Why, for the visible kingdom or church of the Lord. They were first prepared for the Lord, by the regeneration of the spirit, and then made ready for the visible church by John, whom God had sent to baptize them with water. Christ, as king and founder of the church, was made visible to Israel by water, in his baptism, for he who had sent John to baptize with water, had also said unto him, On whomsoever you shall see the Holy Ghost descend and abide, the same is he. When John baptized Jesus, the visible token was given, accompanied by the opening of the heavens, the visible form of a Dove, and the voice of God, saying, This is my beloved Son, in whom I am well pleased. John saw this demonstration and publicly testified that, "This is the Lamb of God," &c. John's baptism was from heaven, and not of men. God had sent him to baptize with water, and this being his divine mission, he faithfully prosecuted it, and so received officially, the name of **The Baptist**. This name and title, also bears a divine sanction. Christ, and the divinely inspired evangelists and apostles, so called him. The public ministry of the Gospel, commenced with the Baptism which John preached. "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it," or men of all the nations. The mission of John differed from that of any of the preceding prophets. They could speak of a king which was to come, but John could say that he now standeth among you, he has come, this is he. Behold the Lamb of God, which taketh away the sin of the world. John was also to prepare the way of the king, and make ready a people, by the visible ordinance of water baptism, as the materials of his visible kingdom; so that they were ready for a visible constitution or organization on the day of pentecost. This mission of John, gave him such a preference over the former

prophets, and yet he only made ready the materials for the visible kingdom, but died before its visible organization, so it is said. Of all that were born of women, there was not a greater prophet than John the Baptist; nevertheless, the least in the kingdom of heaven is greater than he. I suppose that John was the Elias that appeared with Moses, and talked with Christ, in the transfiguration on the mount. This John was a **Baptist**, and authorized from heaven to baptize with water, and was visibly patronized by Christ, who was himself baptized by him, also by the Holy Ghost, descending like a dove, by the opening heavens, and by the audible voice of the Father, saying, This is my beloved Son in whom I am well pleased. If this is not enough to establish the name **Baptist**, what would be sufficient? John was a Baptist, and as such, he baptized Christ, the king. Then Jesus was also a Baptist; and the materials for his visible church were baptized by John, and thereby were made ready to be constituted a Baptist church, for the Baptists will admit of no other, even to this day. Hence we see that the Baptists have the divinely sanctioned name. We also see that God sent John, the first Baptist, with divine authority to baptize with water. And still further, we see that the Son of God, being baptized by a Baptist, became visibly a Baptist; and still further, we see by the opening heavens, the descent of the Holy Ghost like a Dove, and abiding on him, and the approving voice of the Father, a three-fold sanction from heaven was given. And the baptized King of Zion, having all power — namely, all legal power — all authority in heaven and in earth, extended the commission to baptize, to his disciples, and finally connected it with, and embraced it in the great commission which he gave to his apostles which was to be perpetuated, even to the end of the world, and carried out in all nations.

Now, in the name, in the practice of water baptism, in the order and place assigned for this ordinance, in making

the materials ready for the visible church by water baptism, after the Lord, by his spirit had prepared them for himself, etc., in all these things the Baptists are identical with John the Baptist and with the primitive church. All these items give to the Baptists a claim above all other denominations.

The Presbyterians have their John (Calvin); The Methodists, also, have their John (Wesley). We all have our Johns, but, in all candor, let me ask, where or when did all of their Johns or any other man, or set of men, except the Baptists, receive authority from heaven to administer water baptism in any way, at any time, to any person or persons, old or young, believer or infidel? If no such authority has been given to any of their Johns, or any other person or people but the Baptists (and if there has, let it be proved by Scriptural testimony), then it follows of course, that, let the administrator be a good man or a bad man, and let him perform the action of baptism as he may, and as conscientiously as he may, he acts without divine authority, it therefore is based only on assumption, and cannot, therefore, be valid baptism.

Of all the sects which are called Baptists at this day, which, may it be asked, have the right to claim this preference? I answer, Only those who, in other respects, believe and practice according to the order and rules established by the King, for the faith and practice of his visible kingdom or church. The visible church is one body, have one spirit, and are all called in one hope of their calling, one Lord and law-giver, one faith and one baptism, one God and Father of all, who is above all, and in them all. They all, wherever they may be, or whatever may be the diversity of their gifts, are but different members of the same body, for there is one body and one spirit. This unit is the church, and the same spirit bestows all the diversity of gifts to qualify every member of the body for its respective office, so that no one member can say to another, I have no need of thee. Each

is a member in particular or a particular member. Of course, then, they all believe and preach the doctrine of union. The union of Head and body, the unity of the spirit, with all its divine gifts fitly set in the church for the edification of itself in love. The church continues steadfastly in the apostles doctrine, and, of course, in the apostles fellowship, and in the fellowship of each other, in breaking of bread and in prayer. And the Lord adds to her visible members, such as shall be saved. Her banner is, Christ and him crucified, and that to the exclusion of all means, instrumentalities, conditions, terms, works, or anything else of our will or power. The true church and her ministers, are determined to know nothing, save Christ and him crucified. Her proclamation is, Salvation by grace. She acknowledges Christ as her king and only law-giver, by her habitual observance of the order and discipline of his house, whose house are ye. These are the Old Primitive Regular Baptists. We often hear it said, One has as good a right to his opinion as another. This may be true in matters of mere opinion, where evidence is equal, or absent; but where evidence the most weighty and unequivocal is presented, no man has the right to believe the reverse of it. In this very imperfect sketch, I believe the evidence is abundant to sustain the claim of the old order of Baptists, that they are the visible church of Christ, of the primitive faith and order.

Yours in Christ Jesus,
Wilson Thompson

(The above was written by Elder Thompson in 1857, and is re-published by request).

COMFORTING LETTER

Wilmington, Delaware

My Dearly Beloved and Family:

Your sweet and comforting letter received. While it contained many things we consider as not pleasant, and cause

for worry and anxiety, yet as you state, must be embraced in the plan of all events that come to pass along the road of life. Because we do not understand, or can see the reason why, does not establish the fact they were not to be. We know only as future events come to pass in our daily lives. "God foreknew, and declared the end from the beginning, Saying my counsel shall stand, and I will do all my pleasure; Calling a ravenous bird (Herod) from the east. The man (Jesus) that executeth my counsel from a far country; Yea, I have spoken it, I will also do it, I have purposed it, I will also bring it to pass. (Isaiah 46:10-11)

Again this same Prophet said: "But now thus saith the Lord that created thee: O Jacob, and he that formed thee, O Israel, fear not: for I have redeemed thee, I have called thee by thy name; **Thou art mine.** When thou passeth through the waters, **I will** be with thee: and through the rivers they shall not overflow thee; When thou walketh through the fire thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour; I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou was precious in my sight, thou hast been honorable, and I have loved thee: Therefore will I give men for thee, and people for thy life. **Fear not:** for I am with thee. I will bring thy seed from the east, and gather them from the west. I 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; Even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him." (Isaiah 43:1 to 7)

Now my beloved, can any more comforting and assuring words be spoken than those above? Remember these are words of inspiration by the prophet, and as such are God's words, and therefore will not fail in any one of them. In your past experiences you have been through fire, deep waters and rivers with swift

currents, yet none of these things have destroyed you, nor lessened your faith and trust in God. But rather, life has become more real and strong; faith has been established upon the Rock, Jesus Christ, and fear of being destroyed is removed. The poet has well said: "Now to thy praise, eternal King, Be all my thoughts employed; While of this precious truth I sing; Cast down but not destroyed. Oft the united powers of hell, My soul have sore annoyed; And yet I live this truth to tell, Cast down but not destroyed. (Page 168 — Durand Lester's).

Is it not out of, and by the sore trials through which you have come, that these words by the poet is made sweet and precious to you to sing? What a peace and joy when the fullness of such blessings in our deliverances are made known to us; and then, only then, does it become a song of praise unto God from our very hearts. Often tears of joy accompany our singing such cheering words thus spoken unto us. We too often expect joy without sorrow. Let us note the teaching of Jesus to his disciples in the early part of his ministry, as he was separated from the multitudes of people and his disciples came to hear his words: "Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are they that mourn; for they shall be comforted."

Do we not see in all these Beatitudes here spoken by Jesus to his disciples, it was not joy, and comforts to them as individuals first: but rather the opposite. Poor, hungry, mourners, and persecuted, that were blessed out of and by those things. How could we know comfort, if never we first knew sorrow? How do we know deliverance from tribulations, except by first suffering tribulation?

We often mourn our lot in life, and look upon our reverses in life as being all against us, and evidences that God is thus punishing us for our unfaithfulness unto Him. Surely they are not times of happiness while thus burdened; but grievous. Nevertheless after-

wards it, "Yieldeth the peaceful fruits of righteousness unto them which are exercised thereby." (Heb. 12:11)

It seems clearly taught that every and all of God's elect, or chosen, are manifested by the trials, afflictions and persecutions they suffer while here in this present world. Who suffered more than Jesus? Yet he was without sin, and the Son of God. We note Paul to Timothy said: "It is a faithful saying: For if we be dead with him (Jesus) we shall also live with him: If we suffer, we shall also reign with him; If we deny him, he will also deny us; If we believe not, yet he abideth faithful; he cannot deny himself." (2 Timothy 2:11-13) Do we need more scripture than these to comfort and sustain us amid every trial that may befall us as we sojourn here upon the shores of time?

In conclusion, let us again hear Paul: "Wherefore let him that thinketh he standeth, take heed lest he fall. There hath no temptation taken you but such as is common to man: But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it. (1st Cor. 10:12-13)

This leaves wife and I generally well. We hope you are enjoying your general good health also. We are always glad to hear from you, and of the welfare of others you know and associate with.

It was very kind of Elder Bennett to take you folks up to Philadelphia for the funeral service of Sister Baker.

The God of love continue to bless you and all loved ones, we pray in Jesus name.

Devotedly and sincerely yours,
Elder and Mrs. C. E. Benson

2720 Cove Road, N. W.
Roanoke, Va.

Dear Elder Spangler:

I hope it is not amiss for me to make this attempt in trying to put into words

to you of my thoughts, for these things have dwelt disturbingly at times, and also at times comforting, with me.

First, I want to say that your preaching at Roanoke Church on Thursday night was calming and restful. I needed both yours and Elder Griffin's message. I had desire enough to hear you both, to ask off from work, and was made glad of the privilege of hearing. I enjoy reading the Signs of the Times very much; and I think I can witness with Sister Gooch's last expression to me in a letter a day or two before she passed away, when she said, "For I may be more needy that I think I am." I do not always know what I need, nor how needy I am.

Sometimes, when I listen to expressions, or read them, I am at a loss as to what is really meant. I am that dull of understanding. I think I am made mindful of my condition before God, and I hope my Father, sometimes. I am not able of myself to approach Him, nor understand anything of his kingdom, without his enabling presence. And at his appearing only, is when I am mindful of him and his kingdom.

Why do I say that? Because I hear the "crying aloud, and sparing not." And as far as I know it is needed; yet when I examine some of this crying aloud, I wonder at it: for the sound seems not always edifying; but tends rather to cause rumblings and destruction — that something needs destroying. Maybe so. To me, somehow I feel I need to remember the conviction, the deliverance, and above all the Deliverer. When that is forgotten, there springs up all these undermining things of evil: that which is not right, nor honest.

If we remember the conviction, the deliverance, and the Deliverer, we seek first his kingdom and his righteousness. And so may it be His will for us to remember these things; for in our confession of this conviction and deliverance we have made before God and man, we hated sin, and loved righteousness: and I believe we want to walk therein. Why? Because we hate sin and love

that which is right. We cannot find excuse for sin. While he forgave us our sins, yet as He hates sin, so do we hate it, if we love his righteousness.

Jesus said, "I return unto my God, and your God; to my Father and your Father." These words have been a comfort to me, even though I never feel I ought to, or can rightly claim such a kinship — feeling always it was too much for me, yet the words were applied once in such a way, and ever since they fill me with a rejoicing of that precious hope. There is a groaning that can only find utterance in two expressions: "O, precious Redeemer; O Heavenly Father." There is a rest in this which has overshadowed my life: A shadow, but there is rest in the shadow of the Great Rock in this weary land.

Humbly,
Catharine A. Houchins

Marlow, Okla.

Dear Editors:

It is time to send in my subscription for the best paper published. I may not be able to read it much longer, as my eyes are failing so fast. With strong glasses, I can read only large print.

I surely love to read the paper, as it is all the preaching I hear. Have not heard a Primitive Baptist preach in about four years; but I try to be reconciled to the Lord's will, whatever it may be for me. I am now past seventy-five, and don't expect to stay here too long.

May God bless the editors, and brethren and sisters who write for the paper. I get much consolation from reading their writings. Please pray for me and mine.

Your sister in grace,
Mrs. Forrest Jones

Anabel, Mo.

Dear Editors:

I am sending a letter I wrote to Sister Harriett Little Gray, and sent it to

Houston, Texas, but it was returned to me; so if you think it worthy a place in the Signs, you may publish it. I was so drawn to her, and also to Sister McNeal.

May the dear Lord bless you editors in sending the Signs to comfort and encourage God's little children. My race is nearly run, as I am almost eighty-two, but others after me will need the spiritual comfort it sends out.

In Christian love,
Mrs. J. R. McAfee

Mrs. Harriett Little Gray,
Houston, Texas

Dear sister in hope:

I feel that we have passed through some of the same things spiritually. Romans 8:16, says, "The Spirit itself bears witness with our spirit that we are the children of God."

I understand what you mean when you say you have a yearning to talk with some of the saints. I live by myself, depending on others for a way to go; yet am blessed that some of the brethren come by and take me to church for our regular monthly meetings. I feel so unworthy, yet I hope I know how to be thankful to my God: first for putting it into their hearts, and then to them; for we know all good come from our God.

I hope to be thankful to my dear Heavenly Father, as he has blessed us with all natural things; and he says, If ye have food and raiment, to be therewith content. I feel so sinful and rebellious at times, and get so low down in the valley. Yet I feel sure these reasons are necessary. Matthew 20:15, says, "Is it not lawful for me to do what I will with my own?" We travel in the dry and dusty land, and no green can be seen until the still small voice speaks, "I will never leave thee, nor forsake thee."

When the sun shines again, and green begins to appear, we can say with David in the 89 Psalm. "I will sing of the mercies of the Lord forever: with my mouth

will I make known thy faithfulness to all generations." O yes, it is sweet to know that God's hand is not shortened, and reaches from heaven to every part of the earth where he pleases; for he has all power in heaven and in earth. He is sovereign, and will do all his pleasure: "No man can stay his hand, or say what doest thou."

I enjoyed your good article so much in the Signs; and also Sister McNeal's. There are many gifted writers. I take three papers, and read and re-read many of the articles. Yet it is satisfying and enlightening to talk with others of like precious faith. My neighbors are Methodists: they are good and kind to me, yet I can't talk of spiritual things, as they don't understand the scriptures as I do.

Dear Sister, if we are what we hope, we are the children of God, and his sweet promises to us will never be broken; and though the dark seasons seem long, the sun will shine in our hearts again, and we can sing:

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

I just felt we had much in common, so wanted to write you. Please have charity when you read this. From a sinner who has carried a sweet hope for over fifty-five years. May God's sustaining grace be with you in all your afflictions.

In Christian love,
Mrs. J. R. McAfee

ROMANS 5:12-21

The all inclusive aspect of Christ's redemptive work on the cross is set forth in this passage. Adam and Christ are brought into contrast to show the effect of Adam's sin on the one hand, and Christ's atoning death on the other.

Verses 13 to 17 being parenthetical, verses 12 and 18 should be read together. The "Wherefore" introducing verse 12, is literally, "on this account."

This links the new paragraph beginning here with the one preceding it, and shows that the topic is unchanged. Verses 12 and 18 may be read together:

"Wherefore, (as through one man) as by one man sin entered the world, and death by sin; and so death passed upon all men, for that all have sinned: Therefore as by the offence of one (through one trespass) judgement came upon all men to condemnation; even so by the righteousness of one (through one act of righteousness) the free gift came upon all men unto justification of life."

The argument here is the same elaborated upon in the parenthetical passage: It is that when Adam sinned, all mankind sinned in him. This is proved from the fact that physical death was the common lot of all men from Adam to Moses; and as these could not have died as the result of sins of their own, and as death is the result of sin, it is argued that their deaths were the outgrowth of their sin when they were yet in Adam's loins. A similar argument is found in Hebrews 7:9-10, where it is said that Levi paid tithes to Melchizedek in Abram; for he was yet in the loins of his father when Melchizedek met him.

Before he had gotten a single child, Adam fell into sin, and, as a result, his nature became sinful and corrupt, and death-dealing. And his offspring, which of course includes the whole human family, has inherited from him sin of his fallen nature, and the seeds of death. It is on account of this that man dies. It is not a man's own sinful acts in his own person that cause death. He dies because he has inherited a dying nature; and he has inherited a dying nature because he sinned in his father, Adam.

This is the unfolding in the verses 13 to 17. Sin was in the world (now note) **before the law** was issued on Sinai; but in the absence of law, sin is not charged against men: nevertheless men die — "death reigned from Adam to Moses."

Now, why did they die, if death is the penalty for our sinful acts? There

was no law to transgress; and yet death reigned "even over them that had not sinned after the similitude (or likeness) of Adam's transgression." Adam transgressed a law when he sinned: God had said that he must not eat, and if he ate of it, he should die. When he ate, he transgressed this law and incurred its penalty. Therefore he died: On the day he ate of it, he died spiritually, being cut off for the time being from the life of God; and in due time, he died physically, and this because he had transgressed the law of God.

Adam's descendants lived and multiplied through the years from Adam to Moses, and, although they were not under the law, they died. This shows that they died because they all had sinned against law in the act of Adam while they were yet in his loins — "Who is a figure of Him that was to come."

The language in verses 15 to 17 is quite confusing: "But not as the offence, — so also is the free gift." It is hard to understand, but to understand that "offence" means "trespass," helps.

These passages clearly teach that over against the fact that men are "by nature the children of wrath," God has set the other fact, that, by his grace, the Lord Jesus on the cross "tasted death for every man." If in Adam's sin "the many were made sinners," it is also true that in Christ's death, "the many were made righteous."

All those who speak of such things, and feel them in their hearts, have the spiritual birth, over which the second death has no power; and they "have peace with God through our Lord Jesus Christ."

In studying the Bible, I always try to analyze the words, and I use an Analytical Indexed Bible. This will not create confusion; it rather helps to a better understanding. Take for example John 1:12, where we read, "... to them gave he power to become the sons of God." The word power, what does it mean?: authority, or right. Then we can use the word "right" without doing any violence to the scripture: "... to them

gave he power (the right) to become the sons of God. . ."

Yours in humble hope,
Charles S. Reynolds,
Gardiner, Maine

(Note: the above was addressed to Elder Amasa J. Slauson, Kingston, N. Y.)

"LOOKING FORWARD TO THE PRIZE"

Stockdale, Texas

Dear Editors and Brethren:

Enclosed is our renewal for two years. We hope we will never have to do without the dear old Signs. I started reading it some when a very young girl — just the poetry at first. Then my mother told me the other was just about like poetry, so I read more of it; but enjoyed the experiences best for a long time. Later, I hope, I was enabled to feast on all the writings. I like it especially because of the plain Bible doctrines set forth, and for the spirit of, "look forward to the prize of the high calling in Christ Jesus," manner in which the articles are written.

This is comfort, strength, and food to the pilgrims while journeying on our way through this vale of sin and sorrow. A traveler can do much better pressing on, than looking back at troubles that have been; or searching all around him for the faults of his fellow travelers — only if we can help one, then it is our pleasure to go ever so far to assist one in need.

Mt. Olive Church meets at our home in Stockdale, Texas, each third Sunday and Saturday night before; with Elder E. B. Ault and Elder H. L. Ballard, co-pastors. However, we are working on a church building near us, on the highway from San Antonio; and we hope to have it ready to hold services in some time this coming summer. If any read this who live, or are visiting in this part of the country, we would be very glad to have them come with us; and

also visit us in our home any time. Ask for M. J. Culpepper, in the West end of Stockdale.

Love to all the household of faith.

Mrs. Lela Culpepper

R. F. D. 2,
Ripley, Tenn.

Dear Editors and Brethren:

You will find enclosed a check for \$4.00 for my renewal, and \$1.00 to use as you see fit. I don't want to be without the Signs, for I have been a reader for many years.

My husband and I live on a hill that has been an Old Baptist home over seventy-five years. We love to see the Old Baptist's stand for the ways and doctrine that they always have, and not bring new things in; for the old way was what Paul wrote to the churches in his day, and it still stands in the true Old Baptist church. We have meeting every fourth Sunday in May here in our home, and have ever since we were baptized. My husband's father was an Old Baptist preacher: so you see we have been knowing the Baptist church for a long time, and we are both getting old.

We think it is very good for church members to read the 12th Chapter of First Corinthians. In it is written: "There should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular."

God teaches his children. When he is not teaching, they will go after the ways of men: then they are brought to see their faults. It is Christ that makes us see ourselves, and we very well know that we are nothing, and less than nothing. It is then that we can meet the brethren and sisters and there be no big I's, or little You's; but all rejoice and sing praises to God in the highest.

If the Lord sees fit to send any of you loved ones our way, we will be glad

to have you at any time. Our home is four miles North of Ripley, Tenn., just off 51 Highway. Our phone is 44W1.

I am now sixty-two years old, and been knowing the Old Baptists fifty years; and I still know their order, and I hope I never will forget, for I believe they have the only true doctrine. I hope I am a little sister — the least of all.

Mrs. Bessie Kerley

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

"Come unto me all ye that labor and are heavy laden, and I will give you rest." (Matthew 11:28)

Dearly Beloved Children of God:

For several days now my mind has been in tune with meditation concerning baptism: even the experience that was given me, which I feel stirred in me action to ask for a home with the militant church, the Old School Baptists. Some of you have read some of my experience as to my hope of Jesus being my Saviour, which appeared several years ago in the "Signs." Much have I had to leave out concerning the dealings of the Lord with me, lest it be too lengthy if it be published. I feel that I am such a vile sinner, and that I could not nearly express all that my Lord has done for me.

Dear ones, I have had to do business in deep waters. Oh, I was one so proud, and so arrogant; so, therefore, much hewing had to be done to make me, as I hope, fit for the building. Even now I am made to wonder about that fitness, and am brought to know there is none in self, or my flesh; all is in Jesus, or the inner man, if I but possess this Spirit. I am so ashamed of old me.

Whether it be of God that I am thus led, I surely cannot say that I know; hope only is my plea. Which hope, if it be the gift of God by grace, will some day safely carry me to that spiritual Jerusalem, not made with hands, eternal in the heavens. When I am left to self, I do err: which error is mine, for God is not the author of sin. This I have

learned by experience. God does not tempt his people to sin, but we are tempted when we are drawn away of our own lust, and enticed. Then when lust hath conceived, it brings forth sin; and sin, when it is finished, brings forth death. Now God does allow or suffer his people to sin after receiving the knowledge of the truth, though he is not well pleased in such acts of sin; yet it is often for our learning in the school of grace just who our keeper is, and how dependent we are on Him for all things needful. Thus sin is laid to MY charge; and only when I am enabled of the Lord can I do all things pertaining to godliness.

I desire to walk softly before Him, and to be found with a zeal of God according to knowledge. This also must be given me as a fruit of the Spirit: faith to believe that Jesus is the Corner Stone of the building. My only hope of heaven is in Him; also he is the head over the church.

I feel that I know such a little, if anything at all, concerning spiritual things; though that which has been given me, I would not exchange for all the riches the world could afford, or offer. I must confess honestly that I am guilty of trying to throw it away, or lay it aside, and I couldn't do even that. There was a time in my life that I felt I had been given a little hope that Jesus died for my sins; that even one as I am was included in that number which He came to seek and to save. I was brought to feel after given this hope that it was more than I deserved to be allowed to come among you to hear the name of my Lord exalted. Oh yes, I desired baptism but felt that was not mine to ask for at this time. This grieved me immensely, for I felt if it was a good hope that was given me; that if my Lord suffered open shame upon the cross, being to him a joy that he suffer thus, despising the shame of it; (for it was to the world shame when one must be hanged) and He was hanged as if he were a most awful criminal, when he had done no wrong. Yet it was to him

a great joy in the face of his suffering to die in my stead. Then, if I was one to cause such suffering, if He did this for my sins, then, Oh how I wanted to confess him before men. For He came into this world in a body of flesh, with sin excepted, and felt our infirmities that he might be a merciful High Priest, feeling pity in mercy when we are tempted in sin. Then we have to be brought low, begging forgiveness for the weakness of our flesh. The holy law had to be fulfilled, and man in weakness of the flesh could not do it; but our Lord fulfilled it to a jot and tittle. Now I wanted to follow Him in newness of life. I longed for baptism by immersion in water, which, to me, would not be putting away the filth of the flesh, but the answer of a good conscience toward God.

This baptism, I feel, typifies his death, burial and resurrection. I wanted to tell the children of God, and go home to my friends telling what great things I believed He had done for me, when I had done so much against him. Yet He loved me so much that he shed his precious blood, and died for me that I might have eternal life — to some day dwell with him in perfection. But I could not open my mouth to ask for this baptism. I had only to be kept away from the Old Baptists meetings for a period of about six months, then I felt so little and unimportant that it was a blessing to be allowed to be with them, whether I was baptized or not: Just let me come among them and hear this doctrine I now love, that's more than I deserved. I felt reconciled to it being thus for several years.

Then in September, 1951, while visiting in my mother's home, I was given an experience which made me feel I must ask the Old Baptists to baptize me, or I could not live. Most every meeting day when our pastor announced open door for the reception of members into the church militant, I began to feel he was addressing his language to me; and I felt that I couldn't go: they knew so much about the life I had lived in sin,

and surely they had no need for one as I felt to be, the greatest of all sinners, though a little hope burned in my breast that I was a repentant sinner.

Now in the day of God's power, as I hope, He made me willing, and to feel that though he slay me yet will I trust in him. So I must ask the people of God to baptize me — even though I may be denied the privilege, still I must ask. I had felt perfect love in the experience I had in my mother's home that beautiful day in September, 1951. While cleaning in my mother's living room, I heard a voice call my name. I thought my mother had called me; and as I would ask her if she had called me, she would say, No, she had not. After the third time I heard this voice call my name, though I was alone in the room, I felt a nearness of someone in the room with me. Then I felt these words spoken to me in a still small voice, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matthew 11:28-30)

Oh, what a joy I felt, and how sweetly did I feel this applied to my soul. How I loved this one that had spoken these words to me; and I felt He loved me too. "Come unto me." He knew my burden was heavy, and I had carried it so long. Did He not know all things! Now the promise was, "Come unto me, and I will give you rest." Did I believe now in the face of all opposition, seemingly so, he could clear the way that I ask for a home with the people I love, and that they baptize me? I felt I had to ask this of them — this was a commandment of Jesus, and now in a time appointed I must follow my Lord in the ordinance of baptism, openly confessing Him before men. My conscience was so stirred I could not rest.

Dreading in nature to go before the church, I made plans to ask them on some Saturday evening during meeting, when there would be but a few present

should I fail to be accepted for baptism. Now there were plans already made that I was not aware of, concerning the whole matter, and it came about that I had to lay aside my plans. In fact, I forgot them; when one beautiful Sunday morning in December, something said I would talk to the church that day. The thought came, Oh Lord, what will I say; give me something to say. We had a visiting preacher that day; and his text was taken from the first chapter of Jeremiah: "I am a child, I cannot speak" etc. I felt that the Lord had spoken to one years ago when he felt he could not speak, and promised to go before him; then surely this applies now to my comfort, and that He would be my strength and my shield. As He had bid me come unto him, and promised rest, so would he give me what to say, for He was my Lord and my God.

In our pastor's closing remarks, I could hardly sit on my seat, desiring to ask for a home. What a joy to be received! And when our beloved pastor led me into the liquid grave to baptize me, I came out of the water leaving there a burden I've never felt since. For the satisfaction and rest I felt in that ordinance only those who have felt it can tell. It is better felt than told. Dear children, do you not agree?

Now I often wonder if I was deceived, and have deceived you in the whole matter. Was it only a vain imagination? But today, my beloved of God, I cannot feel it was deception. My little hope feels renewed, and burns brightly in feeling again the nearness of that someone who said unto me, "Come unto me." I hope it is Christ in me the hope of glory. I feel you do not need me, but I need you all; and beg you, if you feel to do so, pray for me. I love you all for Jesus' sake, I humbly hope.

If you see anything in this that bears evidence it is the dealings of the Lord with a hell deserving sinner, making manifest that he is my Lord and my God, then you may publish it in our paper. . .

Mrs. Fred Cobb (Louise Newman)

643 Mt. Vernon Avenue,
Portsmouth, Va.

Dear Editors:

Enclosed you will find check for which please renew my subscription to the Signs of the Times. I want to thank you for keeping it coming after my subscription expired April 1st.

My only regret is that I did not subscribe years ago to the Signs. I am taking other Primitive Baptist periodicals, but since I have been taking the Signs I would not be without it willingly. From cover to cover it is filled with "good things from a far country."

May the dear Lord's richest blessings rest upon all of you that make it possible for us who hunger and thirst, to be fed this heavenly manna through your dear Signs of the Times. And also upon all his people scattered upon the face of the earth everywhere — even upon all those who call upon him, for they all shall be taught of the Lord. As many as are led by the Spirit, they are the sons of God. May He remember me, for surely I am chief among tens of thousands of sinners: when I would do good, evil is present with me. Woe is me! Who shall deliver me from this body of sin? I do that which I would not do, and do not that which I would. There is constant warfare in my members, and I am made to mourn over my short comings. Christ told Paul that, "My grace is sufficient for thee." I pray that he may enable me to say in spirit and in truth: "Saved by grace is my song."

From one who is hoping that I do have a hope.

Mrs. C. W. Adams

Mardella Springs, Md.

"For now we live, if ye stand fast in the Lord." (1 Thes. 3:8)

This saying of Paul to the church of the Thessalonians, which is in God the Father, and in the Lord Jesus Christ, having meant so much to me, I desire to write some of my thoughts, and pass them on to the dear readers of our

paper: that they may know how I feel toward them as a people in God the Father, and in the Lord Jesus Christ.

As Paul had realized the gift of God through Jesus Christ our Lord, which is eternal life, he knew what it meant, having had the sentence of condemnation, or death, passed upon him. Therefore he was given to say from the start: "Grace be unto you, and peace from God our Father, and the Lord Jesus Christ."

Eternal life, as you know, did not come by works, for the wages of sin is death; so when one comes to the end of the law, at that time he receives the wages of sin, which is death. Not that the law is sin, but the law entered that the offence might abound: but where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. Now this, having been 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, we stand as monuments of grace, and are made to rejoice in the work of the Lord.

If we are made to rejoice from the heart, I believe our labor is in the Lord, and not in vain. Paul in this letter says, "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; knowing, brethren beloved, your election of God."

It seems to me your election of God is outstanding by your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ; which, I hope, accounts for my love for you. If this is true, then we can refer to the subject, "For now we live, if ye stand fast in the Lord."

There is a verse in the 2nd Chapter, number 13, I would like to call your attention to. In this he thanks God for something, as he says, without ceasing:

and that something is the word of God which they received, and the manner in which they received it. First, you will notice, when they received the word of God by Paul, Silvanus and Timotheus, they received it not as the word of men. That is, to me, as Paul said, speaking of the gospel, "I received it not of man, neither was I taught it, but by the revelation of Jesus Christ. The word which we have under consideration, is the word which by the gospel is preached unto us. So then, the word and the gospel are very closely related; and when they received it, they received it as it is, the truth: the word of God which effectually worketh also in you that believe. That is to say, because they were believers, is the reason for it being effective. Therefore, if we find ourselves receiving the word of God, as those Thesolonians did, not as the word of men, but as the word of God, it is very evident that we know God, and believe on him whom he hath sent.

Paul said to Timothy, "Consider what I say, and the Lord give thee understanding in all things." We only desire to remind you of these things in this manner, that God may have the glory for the gospel, and for the understanding; which could be better said perhaps by saying, **for everything**.

Here again I am reminded of the subject: "For now we live, if ye stand fast in the Lord." The 19th and 20th verses of the 2nd chapter are the reminders: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." I certainly hope that is the reason for my desire to write this article, that you may know my feelings toward you as the people of God in Christ Jesus, having been delivered from the wrath to come; which is come upon the Jews, according to the 16th verse of the 2nd chapter.

"Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And, Let every one that nameth the name of

Christ depart from iniquity." (2 Timothy 2:19)

As we go into the third chapter, we find Paul referring to the afflictions of the church of the Thessalonians, which is in God the Father and in the Lord Jesus Christ as they were followers of God in Judea, which were in Christ Jesus. They suffered like things of their own countrymen, even as they did of the Jews in Judea. Now as such afflictions prevailed, they sent Timotheus their brother and minister of God and their fellow laborer in the gospel of Christ, to establish and comfort them concerning their faith: that no man should be moved by such afflictions.

It is true that we have many afflictions because of the doctrine we believe. So much of the time we suffer afflictions because of the old man: it being contrary to the new man; and we cannot do the things that we would, for when we would do good we find evil is present. By such an experience we are made to doubt ourselves so much as to whether we are in God the Father, and in the Lord Jesus Christ; yet we are found hoping: and Paul declares we are saved by hope. The scriptures declare that all things work together for good to them that love God; and I believe that our afflictions are included in the all things; and that by them we are made to continue in hope. Perhaps without them, we would become exalted above measure. Nevertheless, God's grace is sufficient for his people, and we are hoping and trusting in that, if we know ourselves.

Now, in closing, I want to remind you of the 6th and 7th verses of chapter three: "But now when Timotheus came from you to us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: Therefore, brethren, we were comforted over you in all our affliction and distress by your faith." And the 8th verse, "For now we live, if ye stand fast in the Lord." I am so thankful that I can fellowship Paul in

this saying, for I believe that ye can stand fast in no other. I believe you have put on the whole armour of God that you may be able to stand against the wiles of the devil. If not, then I don't know what the armour is.

Yours in hope of eternal life,
(Elder) H. M. Bennett

UPPER COUNTRY LINE ASSOCIATION

The fifty-first annual session of the Upper Country Line Association is appointed to be held with Harmony Church, Alamance County, N. C., beginning on Saturday July 20, 1957, and continuing three days.

The church is located near Prospect Hill, N. C., just off of Highway 86, leading from Danville, Va. to Durham, N. C. To locate church, go to Prospect Hill and inquire.

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

D. V. Spangler, Clerk

PIGG RIVER ASSOCIATION

The Pigg River Association will convene, the Lord willing, with Republican Church, Franklin County, Virginia, on Friday before the first Sunday in August, and continue three days. (August 2, 3, and 4)

Our correspondents, brethren and friends are cordially invited to meet with us.

John D. Wood, Clerk

THREE DAYS MEETING

The Lord willing, the Salem Predestinarian Baptist Church, Weiser, Idaho, will hold a three days meeting, beginning Friday before the 4th Sunday in August, at 2 o'clock P. M.

All lovers of the truth are welcome to come. The church is located at 5th and E. Park.

Elder John Hall
Elder Ernest Attebery,
Pastors
Mrs. A. L. Turnidge, C. C.

SLATE HILL MEETING

The yearly meeting of the Slate Hill Old School Baptist Church, Orange County, New York, will be held the 1st Saturday in August (August 3rd). The meeting will begin at 10:30 A. M. D. S. T.

Members and friends are invited to attend at this historic meeting place.

William D. Chapman, Clerk

EDITORIALS

Danville, Virginia

July, 1957

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EDITORIAL

ANGELS

There are volumes of scriptural quotations concerning angels beginning with Genesis and including Revelations. God used angels as His agents and messengers to convey spiritual revelations to His people. This fact is verified in the many experiences of the Lord's people as recorded in the Bible. It is very clearly taught in the Scriptures that God uses angels in the dispensations of His providence. His angels acted a visible part in the accomplishment of His

decrees in serving as special agents in guiding the destinies of men. They minister to those who shall be heirs of salvation. (Heb. 1:14) They do not act independently but as the instruments of God by His command. (Ps. 103:20) The term, angels, include prophets, priests, ministers of the New Testament and ordinary messengers. But the angels we want to especially notice in this treatise are the numerous super-human beings who have never possessed natural bodies.

The fact that Christ was made "lower than the angels" (Heb. 2:7) proves that these ministering servants were the higher order of beings than those of mankind. Jesus said, "For in the resurrection they neither marry, nor are given in marriage, but are AS THE ANGELS OF GOD IN HEAVEN." If the Lord's people are to be in the resurrection as the angels of God in Heaven; we must conclude, that angels now have spiritual bodies. (1 Cor. 15:44) These angels have super-intelligence but do not know all the will of God as proven by Jesus' language as recorded in Matt. 24:26 "But of that day and hour knoweth no man, NO, NOT THE ANGELS OF HEAVEN, but my Father only." Even though Jesus was made lower than the angels, He was made "so much better than the angels." (Heb. 1:4) He was made better as He hath by inheritance obtained a more excellent name than they. He was to be worshipped by the angels as it is written, "And let the angels of God worship Him." (Heb. 1:6)

We want the reader to thoroughly understand that the angels were not to be worshipped. They may be loved, respected and esteemed — but not worshipped. The angels refused to be worshipped and the apostle, Paul, condemned their worship. We quote Revelations 22:8-9: "I fell down to worship before the feet of the angel which showed me these things. Then said he unto me, 'See thou do it not.'" This angel was performing the direct commandment of God. God was to be worshipped — not

the angel. Paul said, "Let no man beguile you of your reward in a voluntary humility and worshipping of angels." (Col. 2:18) Sometimes the gift is so precious that we lose sight of the giver. These angelic messengers, who are the agents of God, have given us such glorious messages that we have been prone to worship them as John did. We are prone to worship the agent of God instead of God.

Man hath not seen God at any time. He is an Eternal Being. He is the only One who inhabiteth eternity. He uses His heavenly creatures to work directly with His earthly creatures. No one saw Jesus until there was a blending of God and man in that new Creature, Jesus Christ, the Son of God and the Son of man. God used His heavenly creatures as agents in this great epochal event. It was an angel of the Lord that appeared to Joseph in a dream that revealed to him that his betrothed one was with child of the Holy Ghost. This angel told Joseph what His name should be and the purpose which He should accomplish. It was an angel that told Mary, the mother of Jesus, "Blessed art thou among women." He also said, "Hail, thou art highly favored, the Lord is with thee." We read in Luke 2:9-15 that the shepherds were informed about the birth of Christ by angels. These angels gave minute details to these shepherds about where they would find Him as well as His clothing. Let us read Luke 2:13-15: "And suddenly there was with the angel a MULTITUDE OF THE HEAVENLY HOST praising God, and saying, 'Glory to God in the highest, and on earth peace, good will toward men.' And it came to pass as the ANGELS were gone away from them INTO HEAVEN, the shepherds said one to another, 'Let us now go even unto Bethlehem, and see this thing which is come to pass, which the LORD hath made known unto us.'"

Jesus proved to Peter that they could not take Him until the time came for Him to be delivered into their hands by asking, "Thinkest thou that I cannot

pray to my Father, and He shall presently give me MORE THAN TWELVE LEGIONS OF ANGELS?" Jesus was proving that His Father used the heavenly host of angels to carry out God's purpose to a jot and tittle. John saw "ten thousand times ten thousand, and thousands of thousands" of angels. All of these proclaimed the worthiness of Christ to receive power, riches, strength, honor, wisdom and blessing. This numerous host of Heaven is used by God to see that He receives it. May I ask, "Is it necessary that I should raise a sword against the enemy in the face of the fact that a multitude of guardian angels are assigned to this business?" Jesus told Peter to put up his sword. God uses His heavenly creatures to mete out vengeance. Vengeance belongs to Him and is not put into our hands. When we are smitten on one cheek we are to turn the other. We are to love our enemies and pray for them who despitefully use us. The sword which is given us is not to be used to fight as in carnal warfare.

Angels were used by God to reveal to Mary that Jesus had risen from the dead. As she stood at the sepulchre and wept even after His disciples had gone, she stooped down and looked in "And seeth TWO ANGELS in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. (St. John 20:12) God used these angels to comfort Mary and to prepare her for the presence of Jesus. God had used angels to roll away the stone from the door of the sepulchre, to frighten those who stood guard, and to give a special message of comfort to those women who sought Him. The angel gave specific instructions to the women to inform the disciples of Jesus. These women obeyed quickly these instructions. An angel informed Zacharias that John would be born to Elisabeth "To make ready a people prepared for the Lord." (Luke 1:11-17) Two angels said to the Galileans who were astonished when Jesus ascended, "Why stand ye gazing up into Heaven? This same Jesus, which is

taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven." (Luke 1:10-11)

Yes, God used angels many times in the great epochal events which took place almost two thousand years ago. Angels gave vital information concerning the conception, birth, resurrection, and ascension of Jesus. Jesus said to Nathanael, "Verily, verily, I say unto you, 'Hereafter ye shall see Heaven open, and the ANGELS OF GOD ascending and descending upon the Son of man.'" (St. John 1:51) Angels are now used to miraculously forewarn as well as to give comforting revelations to God's little children. They appear visible sometimes in dreams and visions. They are present and invisible all along as we walk in this vale of sorrow. They not only protect us but have charge over us by direct command of our Father and their creator. Sometimes they miraculously protect us from harm as they protected Daniel from being devoured by the lion. We read in Daniel 6:22, "My God hath sent His ANGEL, and hath shut the lion's mouth." Many miraculous deliverances from natural destruction come to pass so often even in this day to prove that, "He shall give His angels charge over thee, to keep thee in all thy ways." (Psalms 97:11) Unless you have experienced a miraculous deliverance from destruction you cannot understand the depth of this expression. Have you not been made to wonder why that a destructive tornado did not kill and wound more in its path? Haven't you seen wrecked cars and wondered how that any occupant of the car could have escaped death? Many times some inexplicable intuitions, or angels, have stopped me abruptly and turned me from unforeseen dangers. I have meditated upon my actions during a crisis — after it was over — and wondered why I acted so wisely. I am convinced that it was because God sent angels to guide me. It is consoling for me to think that the Lord has such a multitude of angels that He has assigned some especially for my protection,

guidance, and comfort. We have already cited scriptures to prove that there are multitudes of angels.

We have evidence of the Lord using angels to give specific messages to His ministers since the ascension of Christ into Heaven. "And the ANGEL of the Lord spake unto Philip, saying, 'Arise, and go toward the South unto the way that goeth down from Jerusalem unto Gaza, which is desert.'" (Acts 8:26) If angels were used after the ascension of Christ to especially direct the Lord's ministers among men as to where to go and what to do — is it any new thing to believe that He uses angels today for the same purpose? If I am not deceived, angels have appeared to me both in dreams and visions and given me specific instructions. I do not desire to worship these angels but my desire is to praise God for these angels which He has sent. We read in Acts 12, of the persecutions of the Lord's ministers by order of King Herod. Read this chapter and see how that an ANGEL of the Lord came into the prison where Peter was well chained and guarded, and broke the chains, opened the prison doors and gates, and led him to deliverance. This angel gave Peter specific directions, and Peter obeyed. He thought it was only a vision at first but was finally convinced that it was a real deliverance. He was delivered from this prison by an angel of the Lord. "And when Peter was come to himself, he said, 'Now I know of a surety, that THE LORD HATH SENT HIS ANGEL, and hath delivered me out of the hand of Herod, and from all the expectations of the people of the Jews.'" (Acts 12:11)

God used angels in the conversion of Cornelius. "He saw in a vision evidently about the ninth hour of the day AN ANGEL OF GOD coming to him, and saying unto him, 'Cornelius.'" (Acts 10:3) This angel gave minute directions and instructions to Cornelius. God used angels to send Cornelius to Peter and to prepare Peter for Cornelius. Angels were used first to prepare the preacher and the hearers. God used Peter to

preach the Gospel and baptize the believers. Sometimes we become greatly concerned about the many sections of this country where it seems there are no true ministers among men of the Gospel of our Lord and Saviour, Jesus Christ. It is comforting to think that where there is an absence of public preaching of this doctrine that the Lord is pleased to fill this vacancy with more numerous and specific messages through His heavenly angels. These angelic messages are given to each and every one of His people in the right proportion in every section of our nation as well as all the nations of the earth. We may become over-zealous and undertake to work that which God has assigned to His angels. Sometimes it need be that we be shown by His angels that we are trying to over-step our rights and authority. It is necessary that we learn that God had a purpose in the hosts of Heaven that He created. The "armies of Heaven" are contrasted from the "inhabitants of the earth." The "angels of Heaven" are used by the Lord to guide the destinies of men and to control all things, creatures and events, so that His decrees shall be carried out to a jot and tittle. God who is all-wise and all-powerful, having absolute control of this multitude of angels, surely executes to the minutest degree His will both in the armies of Heaven and among the inhabitants of the earth!!

We read in Psalms 34:7, "The angel of the Lord encampeth round about them that fear Him." Angels are not handicapped by physical bodies. They are not creatures of time that they should grow old. They are not subject to death that they should diminish in number. Space is no barrier for them, so that they ARE handicapped by distance or physical barriers. They are possessed with super-intelligent minds that they never become fatigued or tired. It is wonderful to think that they are designed to be our ministers by order and decree of the Lord. We need not fear for they are all around us and ever alert to our position, condition, and need.

They obey the voice of our Master and bring directly to us sufficient for our sustenance. Our Lord knows what we need and multitudes of His angels are everready and obedient to Him in dispensing to us the wonders of His grace and the gifts of His Holy Spirit. They are ever alert to stop the darts of Satan and all his angels because the Lord has given them the charge over us. God's Army is so numerous in number and so well organized by Him that no child of God can ever be robbed of one of His blessings that the Lord has decreed for him. No child shall ever want for a message that is needful for him. Enemies may appear so many in number as compared to the saints of God, that we become so discouraged that we feel that we will be soon cut off. We may fear being subdued by the enemy because they out-number us. This fear vanishes when we are shown that God, with all of His heavenly host of angels, are on our side!

It is a coincidence that a letter came into my hand as I was meditating upon the subject of angels in which the writer told her experience of angels coming to her and giving her specific information concerning the destiny of herself and husband. After giving the experience she expressed some doubt and asked me what I thought of it. This very letter was used as an inspiration for me to write this article. I want to say to Sister Glass and all who have had similar experiences, this is evidence of the Lord continuing to use His angels as true messengers to His saints, to bring to them special instructions that do not belong to any other person other than the one receiving them. I have only hinted at this great subject. Time will not permit me to GO INTO BUT ONE MORE PHASE of the subject at this time. God uses angels to attend the dying and to transmit the soul of His people into Heaven at death.

As angels carried the soul of Lazarus into Abraham's bosom so will angels be close to us in death to promptly transmit our souls into their proper

place. (Luke 16:22) I have hopes of angels hovering over me in my hour of death to sweetly caress and comfort me in that sad hour. As many of my friends have died happy with praises to God coming from their lips, I pray, I will also be attended by His angels. I trust His angels will drive away from me the distress and fear of death and waft my soul away from this dreary sphere at that time. What a mighty and glorious work will be performed by the angels of God in the resurrection! They shall gather the risen saints from every direction and from the remotest parts of the globe in that great day of the Lord's second coming. The host of angels will come with Christ when He comes again. They will instantaneously gather all of His people to Him and ascend with Him into the Holiest of Holies where we shall ever be with the Lord and His holy angels, to praise Him together in that endless eternity!

E. J. L.

VOICES OF THE PAST

"He being dead yet speaketh"

REMARKS ON 1 COR. 15:24-28

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy THAT shall be destroyed IS death. For he hath put all things under his feet. But when he saith, All things are put under HIM, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

This argument is used by the inspired apostle in proof of the doctrine of the final resurrection of the saints. Until the resurrection of the saints, death

holds dominion over their mortal bodies. Death reigned from Adam to Moses and continues to reign, and is the last enemy that shall be destroyed. When Adam followed his wife into the transgression, by his offence sin entered into the world and Death by sin. And Death passed, at that early period upon all men, for all had sinned, as all were in Adam, and all were Adam. For the Lord God called their name Adam, in the day when they were created—Gen. v. 2. Before Adam was multiplied; before Eve was revealed from his side; before son or daughter was born; in the day of creation God called their name Adam; and their name, so far as their earthly existence is concerned, is still Adam. Therefore Death still reigns by one Adam, and all things cannot be put under Christ, in the sense of this text, until Death is destroyed, subdued, and put under him by the resurrection.

Hence, Christ, by his spirit which inspired the prophets, said of his people, "I will ransom them from the power of the grave: I will redeem them from Death: O Death, I will be thy plague, O Grave, I will be thy destruction: repentance shall be hid from mine eyes."—Hos. xiii. 14. Again it is testified of him by the same spirit, "He will swallow up Death in victory; and the Lord God will wipe away tears from off all faces," &c.—Isa. xxv. 8. And this Mediatorial triumph of the Son of God cannot be fully consummated while Death holds dominion over the bodies of those whom he has ransomed from the power of the Grave. And as his Mediatorial reign, by the irrevocable decree of God, even the Father, is immutably extended, "Til he hath put all things under him;" so the final resurrection of all the saints is most conclusively demonstrated, and a denial of the resurrection of the bodies of the saints is regarded by the apostle as equivalent to a denial of the Mediatorial conquest and glory of our Lord Jesus Christ. He has already ransomed them from the power of the grave, having paid the ransom price, and he holds that power in his own

hands, as he said to John, "Fear not: I am the First and Last: I am he that liveth, and was dead: and, behold, I am alive forevermore, Amen; and have the keys of hell and death."—Rev. i. 17, 18. Having the keys of death and the grave, he has the power to open, and none can shut; to shut, and none can open.

Thus the apostle has shown that the resurrection of the saints, at the last day is indispensable to the complete triumph of the Son of God, and that his triumph shall be consummated and his Mediatorial work finished when Death, which is the last enemy, shall be subdued, by the resurrection of the bodies of his saints. "For whom he did foreknow, them he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren." He is the first born from the dead, the first fruits of them that slept; and, God hath begotten us, (the saints) again, to a lively, (or a vital) hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, &c.—1 Peter i. 3, 4. "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you."—Rom. viii. 11.

Then cometh the end. The end of what? The end which Jehovah declared from the beginning saying, "My counsel shall stand, and I will do all my pleasure."—Isa. lxvi. 10. The full and complete accomplishment of the Mediatorial work of our Redeemer. The design of God; for the word is used in scripture to signify God's purpose or design. "Ye have heard of the patience of Job and have seen the end of the Lord."—James v. 11. The end also of all the trials, tribulations and tears of the saints. The end of their sighing, sorrowing and sinning. The end of all their association with corruption, depravity and earth. But above all, in the immediate sense of this subject, the finishing stroke to

his Mediatorial work which was given him to do. He has himself declared, "All that the Father giveth me shall come to me; and him that cometh to me, I will in no wise cast out." "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."—John vi. 37 and 44. Then the resurrection of all that the Father hath drawn to him, shall be the consummation of his Mediatorial work.

When he shall have delivered up the kingdom to God, even the Father. His mediatorial commission embraced the redemption of his people out of all the families of the earth, unto God, and he has redeemed them unto God with his blood; but he was also commissioned to bring his **many sons unto glory**.—Heb. ii. 10. To wash, cleanse, sanctify and purify them, and raise them up, and present them in his own image before God, without spot or blemish, according as God had chosen them in him before the foundation of the world, that they should be holy and without blame before him in love. As a kingdom fully organized. The King of Righteousness upon the throne, reigning in righteousness, sitting upon his holy hill Zion, with all his subjects, regenerated, initiated and recognized as his subjects; his law written in their hearts, his image indelibly stamped on them, his spirit within them, and his glory bestowed upon them. In all the fulness of the measure of the stature of Christ, shall he deliver them up to God, even the Father.

When he shall have put down all rule and all authority and power. As Daniel described this kingdom, which the God of heaven has set up, as breaking in pieces all other kingdoms, and that it should survive them all, and stand forever, so all other governments must terminate with the elements of nature, all things must be subdued to him, and even the rule of sin and reign of death, as well as all humanly organized governments must be abolished, and pass before the kingdom shall be delivered to the Father. Even "The last enemy shall be destroyed which is death." How

perfect and complete will be his victory; not a single enemy left living in the field; not a single fort or piece of artillery remaining to be used against the King or his subjects; all things subdued and put under his feet! This is virtually done already. "For he hath put all things under his feet." The word has gone from the mouth of God in righteousness, and shall not return void of that whereunto he hath sent it. All things, whether they be principalities or powers, thrones or dominions, things visible or invisible, all, all are put under him. Hell is subdued, Death abolished, sin from all the saints annihilated, and Christ triumphant over all things, with all the trophies of his deathless victory, in full command of earth and heaven, shall ascend, and bear all his redeemed sons to the mansions of his Father's house prepared for them from the foundation of the world. And with divine authority shall he command the avenues of immortal glory. "Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, and the King of glory shall come in. Who is this King of glory? The Lord, strong and mighty. The Lord, mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors, and the King of glory shall come in. Who is the King of glory? The Lord of hosts, he is the King of glory. Selah." Psa. xxiv. 7-10

Ye everlasting doors open wide,
Lift up, ye gates, receive my bride;
While heavenly harps proclaim aloud,
Here comes the purchase of my blood.

We now approach, with much fear and trembling that part of our subject on which sister Brown, more especially desires to be enlightened; which she supposes may be very plain and simple to us, but dark to her. On this very subject great and wise men have differed widely; and we presume there is not a subject in the wide range of divine revelation on which theologians have been so sensitive. In their discussions, more angry passions have been stirred up than on any other point; and rivers of blood have been shed in the abominable

controversies, and all without producing one spark of light, or making the least approximation toward a settlement of the points in dispute.

We will not attempt to settle or review the positions occupied by Trinitarians, Unitarians, Arians, Socinocians, and Seballians, or others who have distinguished themselves by their masterly efforts to secure the mastery; but simply give sister Brown and our readers generally the limited views which we have, making no pretension to infallibility, or even desiring that our views shall be regarded with the least favor, any farther than they shall be found clearly sustained by the infallible record which God has given of his Son.

We view the subject thus—First: That all the fulness of the Godhead is embodied in our Lord Jesus Christ. That there is not an attribute or perfection belonging to the Father, or to the Holy Ghost that does not belong to Christ. That in the absence of one such attribute or perfection all the fulness of the Godhead would not so dwell in Christ.

If he were not absolutely, and to the fullest extent of the word, God, we could not scripturally rely on him as our Savior; for he has said, I am God, and beside me there is no Savior. Nor could we worship him without involving the sin of idolatry; for he has said, He will have no other God before him, and has forbidden us to worship any other God. We therefore believe he is the true God and eternal Life. The only wise God our Savior.

We believe that he is not only God in the most absolute sense of the word, but he also is The Man whose name is THE BRANCH, who shall be a priest upon his throne, &c., according to Zechariah vi. 12, 13; that he is the Man of God's right hand and the Son of Man, whom God has made strong for himself, according to Psa. lxxx. 17.

And we also firmly believe that he is "The Mediator between God and men; the Man Christ Jesus, who gave himself a ransom for all to be testified in due time according to 1 Tim. ii. 5, 6.

As God, he is one and identical with the Father, and embodies all the fulness of eternal Godhead. As the Man of God's right hand, and as he is called the Man Christ Jesus, and The Man that is my fellow, saith the Lord of hosts; he existed in this manhood with his Father from everlasting; not in a fleshly nature, until he came in the flesh, but in the perfect and complete manhood indicated in the declarations of scripture referred to; and which we clearly infer from the divine testimony that Man was created in his image and likeness, and that Adam is the figure of him that was to come. As the Man Christ Jesus, he embodied, and from everlasting did embody his church, which is his body and the fulness of him that filleth all in all, according to Eph. i. 23. "For as the body is one, and hath many members, and the members of that one body, being many, are one body; so also is Christ."—1 Cor. xii. 12. "For no man ever yet hated his own flesh; but nourished and cherished it, even as the Lord the church; for we are members of his body, of his flesh and of his bones." "This is a great mystery; but I speak concerning Christ and the church."—Eph. v. 29, 30, 32. "There is one body, and one spirit, even as ye are all called in one hope of your calling." "And he gave some apostles," &c. "For the perfecting of the saints, for the work of the ministry, for the edifying of the BODY OF CHRIST. Till we all come in the unity of the faith and of the knowledge of the Son of God, unto a PERFECT MAN, unto the measure of the stature of the fulness of Christ."—Eph. iv. 4, 11, 12, 13. This one body, this perfect man, this full stature of the measure of Christ, refers to what we call the mystical stature, man or body, and in its full measurement presents Christ as the Head, and the church as his body, flesh and bones, and all the saints as members in this body, in this Christ, in this perfect Man, in this measured stature of the fulness of Christ, as we have seen that the church is his body, and the fulness of him that filleth all in all;

that is, the church is the fulness of the stature, of the members, to set forth a perfect man.

That all these members which make up the fulness of the stature of Christ were in him before the foundation of the world, is proved.—Eph. i. 4. “According as he hath chosen us in him before the foundation of the world.” And that they were and are in him as the fulness of his body and members, is equally clear from the whole tenor of Paul’s arguments throughout his epistle to the Ephesians. This is what we call eternal vital union of Christ and the church; and upon this union rests the eternal salvation of all who are or ever can be saved.

Now as we have proved from 1 Tim. ii. 5, Christ is not only God and Man, but he is also the one and only Mediator between God and men. We do not controvert the testimony that Christ has come in the flesh; but we contend that he was Christ, or the Anointed One before he came in the flesh. That he was made of a woman, made flesh and dwelt among us, is clearly true, and that the fleshly body in which he came was made, of the seed of David after the flesh; in his flesh he took part of the same flesh that his members are partakers of is admitted; but that he was the Man Christ Jesus before he came in the flesh is what we contend earnestly for.

But as the One Mediator we are now to consider him. “Now a Mediator is not the Mediator of one, but God is One.” Gal. iii. 20. Where then is the other party? God is One. And the church is one. And Christ is the one only Mediator between them, equally representing both parties: identified alike with both. He is one with the Father, in the Godhead, and one with the church as his body, and fulness of him. The fulness of the Godhead is in Christ, and Christ in all his eternal fulness is in the church. He is one with his body the church, even as he and his Father are one. The head of the church is Christ, as the Head of Christ is God.

Therefore as a Days-Man, he can lay his hands on both, and is every way perfectly qualified to mediate between the parties. As one in identity with the church he could come in the flesh and be recognized by law and justice as the responsible Head over all things to his church, and in the body of his flesh which he took on him for the suffering of death, could bear their sins in his own body on the cross. For them he could fulfill the law, perfectly obey all its precepts, bear its weighty penalty, put away effectually and for ever all the sins of that body, wash and cleanse, and purify it in the fountain of his blood; and make peace by the blood of his cross, and thereby reconcile us unto God. While in his identity with his Father, he could sustain all the honors of the eternal throne, and had power to lay down his life and to take it up again. His official titles, as Prophet, Priest and King, all belong to his Mediatorial relation to God and to the church.

Having thus defined our views of Christ, as God, Man, and Mediator between God and men, we are better prepared to tell what is our understanding of the Son’s becoming subject to the Father. **“Then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.”** The Son in this place means the Mediator—the Head of the church, the body: and when all the saints shall be conformed to the image of this Son, he will be still identified with them, as the First Born among many brethren; but will no longer be required to mediate between them and God. No man can come unto God but by him; but when he shall have delivered up the kingdom unto God, even the Father, the whole body or church of the First Born will be prepared to see without a glass between the full-orbed glory of the eternal Deity. The eternal deity of Christ will not be eclipsed, restricted or abridged; for God will be all in all, while Christ as the First Born, will bring all his members to his own standard of glory: for the glory which God has given him,

he has given to them, and in his Godhead he will be glorified with the Father's own self, with the glory of uncreated and eternal deity, and all that Christ has assumed in his espousal of his church will continue to be identified with that church, to beautify and glorify her forevermore. The glorified humanity of the Son of God, though transcendently radiant, will be clearly distinguished from his own eternal Godhead. Now we approach and draw nigh unto God by the new and living way which he has consecrated through the veil, that is to say, his flesh; but the veil will then, no longer intervene. With Job, we shall then see God, and our eyes shall behold him in his supreme excellency, while the Son, that is, in his members, his body, shall be subject to Him who has exalted them, and God will be all in all.

To imagine for a moment that the eternal deity of Christ, abstractly considered, could be placed in subordination to any higher power, would be to doubt his absolute deity, or at least his equality with that higher power. But we know that Christ, in his Mediatorial identity, came into the world, not to do his own will, but the will of him that sent him. This subordination to the Godhead is only apparent in his form of a servant which he took on him. But having accomplished the work which his Father gave him to do, he has sat down with his Father on the eternal throne. That same glory he had with the Father before the world began, and that glory he shall still have with the Father when the world shall be no more. We cannot divide the glory of Christ and the glory of the Father. They are one in the Godhead, and it is one undivided glory beaming forever from that one God who is all in all. But we feel our utter incompetency to dwell upon a subject so sublime and infinite, and better prepared to unite with the humbled poet and confess,

"With feeble light, and half obscure,
We mortals thy arrangements view;

Not knowing that the least are sure,
And the mysterious just and true.

My favored soul shall meekly learn
To lay her reason at thy throne:
Too weak thy secrets to discern—
I'll trust thee for my guide alone."

(Editorial by Elder Gilbert Beebe,
May 1, 1862).

Levelland, Texas

Dear Editors of the Signs:

I enclose money to renew my subscription to the Signs.

I have been privileged to read the Signs for more than a half-century, as my husband was a subscriber when we were married in 1897, and it has been coming to our home ever since; and I hope to be able to continue as long as I can see to read.

Since my husband's decease, I do not have opportunity to attend meetings often, and the Signs, and others of our papers, are a great source of comfort and joy to me in my somewhat lonely life. I live alone, but some of my children live here in town, and are very attentive and sweet to me.

I would like to contribute something to the pages of the Signs by way of appreciation of the many good articles I have enjoyed, but I am not a gifted writer. I am just a poor sinner, dependent solely on an all wise God for sustenance of life here, as well as all blessings here or in the life beyond this vale of tears and sorrows. But, if not deceived, I can sometimes look back to the very time and place where a kind and heavenly Father spoke peace to my troubled soul, and gave me a sweet hope through his matchless grace. Which hope is an anchor of the soul, both sure and steadfast, and entereth into that within the veil, whither our forerunner is for us entered, even Jesus our High Priest. Is it not enough? Could we wish for more?

What troubles this poor heart of mine is, am I one of the "us." If so, I believe I am as sure of Heaven and immortal glory, as the sun is shining here this morning.

Dear Editors and readers of the Signs, may God's sustaining grace uphold you, and his unerring wisdom guide you in the way of truth and righteousness, is the prayer of one of the very least, if indeed I am one.

Ida Bowers

OBITUARIES

CHARLES R. MYERS

By request I attempt to write of the death of a highly esteemed friend, Mr. Charles R. Myers. He was born in Philadelphia February

10, 1878, and died in Philadelphia December 27, 1956; making his stay on earth nearly seventy-nine years. He was the husband of the late Amelia Myers (nee Dean), who died in 1934. They had one child, Charles Francis Myers, who lives with his wife and children in Churchville, Penna.

Charles Myers, while quite young, moved with his parents, Ephraim and Cornelia Myers, from Philadelphia to New Jersey, and settled in Locktown, where he grew up on the farm. His parents were Old School Baptist members of Kingwood Church, and his father a deacon of the church. His grand-parents also were Old School Baptists. His parents had five children, three of them pre-deceased him, leaving only one surviving, Martha Dean, the eldest of them, living in Trenton, N. J. She is ninety-three years old, and a member of Salem Baptist Church of Philadelphia.

I knew Charles Myers for over thirty years as a faithful follower of the Old Baptist belief. The last few years I had been more closely attached to him than previously. We both lived in Philadelphia, and we traveled much together to Baptist meetings in surrounding sections, and I learned more of the beauty of his life and character. He was a very pleasant man to meet, calm and quiet, meek and mild, and always the same whenever you met him. You could almost see in his ways his firm religious faith, though, humble as he was, he did not often express himself. He never missed attending meetings of Old Baptist churches when able to go. Appropriately of him, I quote as follows:

"I come to the garden alone, while the dew is still on the roses;

And the voice I hear, falling on my ear, the Son of God discloses.

And He walks with me, and He talks with me, and He tells me I am his own;

And the joy we share as we tarry there, none other has ever known."

I believe he was given a hope of eternal life in Christ; for whom he waited in bonds of afflictions. I firmly believe that God in his marvelous love and mercy, has taken him home, where there is peace that passeth our understanding.

T. C. Koch

LORENA BRYANT MORRIS

Sister Lorena Bryant Morris was born at Kentuck, Virginia, December 10, 1876, and died March 6, 1957. After her marriage to Mr. A. J. Morris, she spent the last 53 years of her life at Ringgold, Virginia.

Sister Morris united with Cane Creek Primitive Baptist Church in September, 1921; and was baptized by Elder William M. Monsees.

She was a faithful member until death. She leaves a number of children, grand-children, and other relatives to mourn her passing, but we feel that our loss is her eternal gain; and that she is at rest.

Her funeral was conducted by her pastor, Elder R. S. Payne, assisted by Elder W. R. Dodd. Interment was in Highland Burial Park, Danville, Va. She was laid to rest beneath many beautiful flowers, to await the second coming of her Saviour, Jesus Christ. May God bless and comfort her family, and all who mourn her passing.

Written by one who loved her.

Fannie D. Wiles

SISTER LAURA GOLDING

Sister Laura Golding, of Cobleskill, N. Y., was born April 6, 1880, and died March 28, 1957, of an heart attack. She was the daughter of Clinton Bellinger and Mary Zeeh Bellinger. On October 15, 1904, she was united in marriage to Frank Golding; and to this union one daughter was born: Maude Golding Hicks, Long Island, N. Y.; both of whom survive.

Sister Golding united with the Middleburg Old School Baptist Church on June 30, 1929, and was baptized by Elder George Ruston, who was pastor of the church at that time. Sister Golding's home was always a welcome place for the Baptists, and meetings had been held in her home for a number of years. Elder Bellows was their pastor after Elder Ruston moved to Canada; and Elder Bellows living some distance from Cobleskill, often spent the week end with Sister Golding and her husband.

She had the interest of the church at heart, and was always ready and willing to do all in her power for the welfare of the church. She was well conversant with the doctrine as the apostles set forth in their writings; and we feel that she bore much fruit of the Spirit, as her love for the brethren and the cause of Christ was greatly manifested in her upright walk and godly conversation. She had planned with the brethren for me to be with them on the 5th Sunday in March for meeting in her home, but instead her funeral was on that day. Shortly before she passed away, she said she was ready to go. We surely have to be shown over and over again that it is not in man that walketh to direct his steps. Only God can make us ready to go.

May God comfort all that mourn her loss: much sorrow and sadness has come to the Middleburg Church in only a few weeks, in the loss of a deacon, their pastor, and this sister. The funeral was conducted by the writer.

(Elder) Amasa J. Slauson

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 125

DANVILLE, VA., AUGUST, 1957

NO. 8

(The following was written by Elder I. R. Greathouse; as if it were his wife doing the writing, and dedicated to her as "the gift of God" to him.)

What is it causes you to leave your home
And travel so far, where no high towering
dome

Lifts its costly steeple up in the sky
Among the temples so grand and high?

Where no organ is used in the attempt to
praise

But a spiritual song is sung as in olden days.
Ah! I see you in the cold, slowly winding your
way

To an humble spot in the valley of Quay.

I think of you as you journey along,
Sometimes you sing an old gospel song,
But again your head is bowed and you groan,
As this long weary road you travel alone.

Why was it, dear one, you nearly froze
That awful night you tried to sleep in your
clothes?

As all the dark night you watched for the day
That you might go on to the valley of Quay

As chilled through and through by yourself
you lie,

Only the howling wolf, and the coyote nigh,
As the awful wind went sweeping by —
Still 'twas not in the purpose of God you should
die.

Like the milch kine of old who went up by
the coast

Bearing the ark of God to Israel's host,
So the heralds of the cross can never stay,
Though their field may be lonely as the valley
of Quay.

I watch for your coming, I mourn when you go,
While I turn the machine our clothes to sew.
But God commands and you must obey,
And visit his children in the valley of Quay.

Through the long weary years I have labored
with care

While my beloved has gone, the glorious news
to bear,

To many other places so far away,
Beside the "little Flock" in the valley of Quay.

I think of you sweetheart, I know each sigh,
Though far away beneath the wintry sky,
Your feeble frame on the wild prairie alone

shall stay

As you travel o'er the sand hills to the valley
of Quay.

Is it you go for filthy lucre's sake,
This long, long, weary journey you take
To an out of the way place so far away,
Where only a few meet in the valley of Quay.

Why is it, loved one, you so often go
So far from home through the rain and snow?
Is it that you may gain a great name,
Or for your loved ones to get glory and fame?

Is it that you may be loved of the world,
And in the newspapers your name unfurled?
Ah! there is a cause more sacred today
That moves you to visit the little ones at Quay.

There is a glorious name you wish to praise,
Who died for us in the by gone days;
A name more precious and sweet today
Than all the world to the Church in the valley
of Quay.

There must be something that makes you go
Through the rain, the wind, the sleet and the
snow.

Ah! love is the greatest cause that sent you
away

To the beloved saints in the valley of Quay.

I have stood in the door and shed many a tear
When I longed to be with you, that I might
hear

The glad tidings ring out so far away,
As you told of the Saviour in the valley of
Quay.

Yes, some day our glad voices surely shall
blend

In a sweet song that shall never end.

Far, far above trials, delivered from pain:
No more to travel through the cold, the sleet
and the rain.

Portales, New Mexico
October 9, 1909

CORRESPONDING LETTER FOR 1956

The Main Old School Baptist Association, in session with the Whitefield Church, Whitefield, Maine, September 7, 8, 9, 1956:

Dear Brethren:

Your correspondence and ministering brethren have been gladly received: both declaring the goodness and mercy of God.

The preaching by Elder Ruston and Brother Warren was a demonstration of the Holy Spirit giving utterance to the truths which are known only by divine revelation.

Our meeting was well attended by the Maine brethren; also by Brother Gilbert from Canada, and sisters from New Jersey and Maryland. Brother Charles Reynolds was received back into full fellowship in the South Gardiner Church. Following this, the South Gardiner Church united with the Whitefield Church: making our membership twelve.

Truly God blessed us, and we hope to dwell together in unity with God's help.

"Blest be the tie that binds
Our hearts in Christian love:
The fellowship of kindred minds
Is like to that above."

The babe in Christ feels this love for Christ and the brethren. He brings us to his banqueting house, and, like Mephibosheth, we sit at the King's table. He says to us, "Drink ye, drink abundantly, O beloved." And we find ourselves drinking from that fountain, the streams whereof make glad the city of our God. We know that the things of time and sense satisfy us no more, yet, if we are kept in the love of God's word, He keeps us.

The next meeting of the Maine Association will be providence permitting, Friday, Saturday and Sunday before the second Monday in September, 1957.

Elder George Ruston, Moderator
Sanford S. Bartlett, Clerk

CIRCULAR LETTER

(Written by Sister Minerva Dunlap)

The Main Old School Baptist Association convened at Whitefield, Maine, Sept. 7, 8 and 9, 1956, sends greetings to the Churches and Associations with which we correspond:

Of the many miracles wrought in ancient times through the power of God, the saving of three men, thrown by Nebuchadnezzar into a fiery furnace, seems outstanding. Nebuchadnezzar was a great King and had power over many people. In his pride and grandeur he erected a golden image which he worshipped and also ordered all his people to worship with him. He was informed that three of his subjects had some other god and would not worship with him. So he sent for them, found that they still refused to worship his idol, had his furnace heated to seven times its usual temperature and ordered the three men, Shadrach, Meshach and Abednego thrown into the midst of the flames. The heat was so intense that those who threw the three men into the furnace could not escape with their lives. As Nebuchadnezzar watched, to his astonishment he saw the three men walking unharmed in the midst of the flames and with them a fourth like unto the Son of God. At that moment, as to Saul in later years, came to Nebuchadnezzar the revelation that the God of Shadrach, Meshach and Abednego, whom he had persecuted, was the true and living God, powerful and able to save. How his heart must have burned within him as he recognized their Savior as his own and their God as the only one worthy of worship. The miracle that changed his heart of stone, that made him recognize the Son of God walking there in the flames, that turned his hate to love and his zeal for his golden image to a zeal for the God who has power to save; this miracle, which showed him his Savior, was no less great than the miracle which made possible the safe return of the three men from the flames. Now his heart was filled with rejoicing and he was able to say of his God and Savior: "How great are His signs! and how mighty are His wonders! His Kingdom is an everlasting Kingdom and His dominion is from generation to generation." And although Nebuchadnezzar was later removed from his high office and relieved of all power and position

so that he was forced to dwell with the beasts of the field and eat of the grass of the oxen, yet in his low estate also he remembered what he had been shown, lifted up his eyes to Heaven and blessed the Most High and praised and honored Him that liveth forever.

It was a common thing in Nebuchadnezzar's time to erect and worship idols. Made of gold and silver and adorned with precious stones, they were worshipped by many people. In our time idols are made of gold, of fame, of position and power, and we spend years of our lives worshipping at their feet. It is natural for us to worship false gods and as in Nebuchadnezzar's time, it takes a miracle to change our ways. Altho we may hear of the true God and know that there are those who worship Him, yet we cannot worship with them until the miracle comes to us. When the time comes for the child of God to be shown the truth, the mystery is as deep and the miracle as great as that which came to Nebuchadnezzar. We may not see men saved from a fiery furnace but we are brought to recognize our Lord and Savior and bless and honor Him who opened our eyes and wrote in our hearts. Instead of being absorbed with the gains and aims of this world of vanity, we are filled with loathing for the pomp and pride of life; things we once strove for and loved are despised and rejected, and, when we are in the Spirit, our pride is turned to humility, selfishness to hatred of self, and a desire for the plaudits and parades of this world to a wish to be found at His feet. It is by a miracle that we worship at His altar, knowing His love and kindness. Like Nebuchadnezzar we may yet spend much time among the beasts of the field and we may eat for a time the grass that belongs to the oxen, but the beasts of the field are not our friends and the oxen's grass is not our food and we still remember the miracle. Like the children of Israel who turned aside from the ordered path, to corrupt themselves and savor the abominations of

the heathen, so we may wander in the forbidden paths and seem to lose our way, yet we cannot forget that He is the truth and the light, that our salvation is of Him and He is able to save. However long and dreary the way, beset by doubts and discouragements, we are at times given again the joy of our belief, when we can lift our eyes to Heaven and, like Nebuchadnezzar, bless His name and praise and honor Him who liveth forever.

“LO, I AM WITH YOU ALWAYS . . .”

Newport, N. C.

Dear Editors, and All Lovers of the Truth:

Enclosed you will find cash for another year's subscription for myself and my sister.

. . . I used to think I could never enjoy my papers one time any more than I do at others, but since I have become older and more unable to work, it seems as if what I read from the printed page means more to me now: or it gives me a new light in the scriptures that are so beautifully unfolded in their own manner, as revealed by our dear God to the writers of all my much treasured papers. They are one of my greatest treasures, and I keep all for future reading.

I may not be able to read or write much longer, but I am sure I will as long as the dear Lord sees fit; so I try not to worry about such things 'till they come to me. I have been on the sick list since last September. Had a minor operation, and found I had cancer. In November I had a more serious one, and it affected my arm very much, and I couldn't use it for some time. Can use it some now, and do most of my work, but can't raise it very high. I am handicapped some, but not as much as my husband is, and has been for the past thirteen years.

Besides the two operations, I have had thirty-two treatments of radium (x-ray). All of it made me quite weak,

and God so wonderfully blessed me through it. I was made to realize I was in the hands of a just and living God: so why worry; and I went through it all without the shedding of a tear. The doctors and nurses were all good to me; and my children were so wonderful. It seems I have had a hard and rugged life and pathway to trod, yet, in the midst of it all, God has been with me all the way; and I feel sure He will go with me to the end. And when He calls me, I have that sweet hope and blessed assurance I will be one to be delivered where all pain and sorrow have passed away, and joy unspeakable and full of glory will be mine.

From one who loves you all in spirit and in truth.

A little sister,
Mrs. W. H. Cannon

Camden, Ark.

Dear Brethren, and Readers of the Signs:

I have read the April number of the Signs, and especially the request of Brother A. M. Campbell, of Alabama, in regard to Genesis 6:6: "And it repented the Lord that He had made man on the earth, and it grieved him at his heart." And the other references to "grieved" and "repent".

I agree with you, Brother Wood, in your remarks; and if I may be allowed to, I will just briefly state a few words and try to express in some measure something I hope I am given to see in these words uttered by an alwise and covenant keeping God, whose ways and thoughts are so high above the ways and thoughts of the finite minds of the children of men.

I can't say much about this deep mystery, but here are some of my thoughts on the words "repented" and "grieved". These are the words recorded in the scriptures as the words of God, or the feelings of God himself at a certain or specific time. Do we not read also in the Book of Inspiration that there

is a time and a season to every purpose under the sun? So, it occurs to my mind that God's infinite mind, wisdom, and purpose — yea, all His holy attributes do now and ever have, and ever will perfectly harmonize. Then when He declared the end from the beginning: the things that were not done, saying that his counsel should stand and that he would do all his pleasure, did he not see so clearly the need of repentance and grief? And did he not know so well just what it was, and what it would accomplish?

So He made — or said, Let us make man in our own image, and our likeness. So when all things were before His holy and eternal vision and observation, there must have been a set time with Him to take part in this grief and repentance; inasmuch as He, not without His darling Son, bore our griefs and carried our sorrows (If this poor mortal can say, our) all the days of old. Surely, dear little ones, this covenant keeping God of wisdom, love, and purpose, and sovereignty, saw the complete victory in the end; and He himself would have all the honor, glory and power in accomplishing it all; and that unto him every knee should bow, and every tongue should confess that He is Lord of all.

So there was no change in his purposes, for He surely did foreknow what sin and transgression would bring, and what would be the result of the same; and what would be necessary to bring deliverance. By him, and through him, and to him be all the glory forever. Amen.

(Elder) J. T. Everitt

New Boston, Texas

Dear Brethren:

The Signs is such a comfort to this poor, world-weary sinner. So many times I get so impatient for its arrival. What a blessing for God's humble poor to have access to so much Spiritual Food each month, which comes as man-

na from heaven, dropping as dew on a desert land.

The scripture, "Comfort ye, comfort ye, my people saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins," has been beautiful since it came to me with such force some months ago. Beautiful too, to the weary, condemned sinner who can only cry unto the Lord for mercy — having no where else to turn for help; and going through the fiery furnace, being tried as pure gold.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happeneth unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad with exceeding joy." (I Peter 4:12-13)

We were once in darkness, but are now called out into that marvelous light: the light that makes us want to say, Look and see the beauties of the Lord and Saviour Jesus Christ. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one what is born of the Spirit." (John 3:8) What a new world now! Beauties and joys on every hand; and even nature seems to be bowing and radiating God's wonderful love. The poor sinner has received double for his sins, and the terrible weight is lifted. He is made to rejoice and sing praises to His wonderful and blessed name. Arise my love, the rain is over: the storm has past. Oh, what peace that passeth understanding permeates your complete being, and you are able to say with gladness, "Thy will be done."

It is so easy then to forgive, and live in sweet unity. "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard:

that went down to the skirts of his garments." (Psalms 133:1-2) Dear ones, isn't it wonderful (and amazing too) to believe such a comforting doctrine; and to be made to sit together in heavenly places: as at the 5th Sunday meeting at Pleasant Hope, Bivens, Texas, where there was wonderful liberty manifested by all the ministers: and at the meeting at Prospect Church in January, when my dear, precious dad, J. H. Daniel, was ordained deacon, accompanied by my beloved mother, for both of whom we are so thankful. I must say, "My cup runneth over."

How comforting, too, to meet the dear ones from far and near, and seeing such love in evidence; and receiving those precious crumbs from the Master's table.

Dear brethren, I have no doubt that the doctrine maintained in the Signs is the true doctrine, but I have many doubts and fears concerning myself. Sometimes, I must say, I hope I am given a small glimpse of light, but so much of the time I am in such darkness and despair that it seems impossible for such one as I to be so blessed. Say, dear ones, is it thus with you?

If this isn't the truth, or worthy of mention, please cast it aside and all will be well. Yours in bonds of love, and in hope of eternal life.

Mrs. Leroy C. Jones

St. Charles, Ky.

Signs of the Times:

Seeing that my time has expired, I am renewing for two years.

I love the dear old paper. If I am not mistaken, it stands for the truth which is in Christ Jesus. It seems there are some terrible things taking place in this day; but not more perhaps than in Biblical days. However, in all things which each day brings, we acknowledge that God is still ruling in the armies of heaven and among the inhabitants of the earth. In Biblical times he kept his people, and led them, and brought them

out with a strong arm; and gave them hearts to praise him.

We cannot understand why He permits or suffers the rulers of one nation to overrun and terrorize another nation, yet we must acknowledge that He made all things for himself, even the wicked for the day of evil. Who knows but that God hides a smiling face behind the great clouds of trouble of this present time. I know God is merciful, because he has been merciful to a poor sinner like me.

Grace be with all them that love our Lord Jesus Christ in sincerity. (Phil. 6:24)

Mrs. Mona McGregor

Loris, S. C.

Dear Editors of the Signs, and All Lovers of the Truth:

I desire that the dear Lord remove my mind from the vain and perishable things of earth, and place it on heavenly and divine things; and bless me with the spirit of understanding that I may write a little which may be in accord with the following scriptures:

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound; That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." (Romans 5:19-21)

"The soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgression that he hath committed,

they shall not be mentioned unto him: in his righteousness that he hath done he shall live." (Ezekiel 18:20-22)

Dear Brethren, I realize there is more in the scriptures quoted above than I will be able to speak of; and yet I hope that what I may be blessed to say will be comforting not only to myself, but to the reader also.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But 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. And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him." "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof. And the rib, which the Lord God had taken from the man, made he a woman, and brought her unto the man." "And they were both naked, the man and his wife, and were not ashamed." "Now the serpents was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?" "And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." "... she took of the fruit thereof, and did eat, and gave also unto her husband with her and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons." (See 2nd and 3rd chapters of Genesis)

Adam knew that if he disobeyed God's law he would die; and yet he loved his bride so well, he was willing to go down

into death with her, with his eyes open. God knew that Adam would disobey, but did not cause or make him disobey. I do not believe that God makes a man sin, and then punishes him for it. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." (James 1:13-15) God is not the author of sin and confusion, but is the author of life, love and peace. "For all have sinned and come short of the glory of God." (Romans 3:23)

While living here in this life, we sometimes take upon ourselves hardships or troubles, to relieve our loved and dear ones the burden of them. But in the matter under consideration, each one has to bear his own burden. "The father shall not bear the iniquity of the son; neither shall the son bear the iniquity of the father." "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:21, 22)

When man is brought to the place he is made to see that he stands condemned and naked before God, he turns to the law for comfort; and tries to do as Adam and Eve did: cover their nakedness (not with fig leaves) with their good works and self-righteousness. As the fig leaves failed to cover the nakedness of Adam and Eve, so will the good works and self-righteousness of man fail to cover their nakedness today.

"Is the law then against the promises of God? God forbid: for if there had been given a law which could have given life, verily righteousness should have been by the law. But the scriptures hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." (Galatians 3:21-22) "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to re-

deem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, *A b b a*, Father." (Galatians 4:4-6)

Jesus 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 loose nothing, but should raise it up again at the last day." (John 6:38-39) One writer has said that they are as the stars of heaven, or the sands of the sea shore, which no man can number. And yet God knows where each and every one is; and at his own appointed time, he will make himself known to them. And they will all be housed in heaven without the loss of a single one. Jesus said in his prayer to his Father, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." (John 17:4)

"When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, he taketh from him all his armour wherein he trusted, and divideth his spoils." (Luke 11:21-22) When one is quickened from darkness into the marvelous light of God, he sees himself as never before: a guilty, lost and ruined, hell deserving wretch. This one becomes a stranger: the way he is taught is strange to the world; his understanding is strange to those who understand not. The knowledge of himself humbles him, and causes him to become a witness with the poet:

"I am a stranger here below,
And what I am 'tis hard to know.
I am so vile, so prone to sin,
I fear I am not born again."

This poor stranger is seeking the truth: he hungers for comfort in witnesses; and here a word fitly spoken is like apples of gold in pictures of silver. (Prov. 25:11) When this one has passed through the wilderness, and it has pleased God to deliver him from under the bondage of sin and death, and has given

him a sweet hope in Christ: made it known to him that his sins have been forgiven and his iniquities pardoned, he has to go a cripple the balance of his life: because of the sin that has been condemned in his flesh. He has learned that the only remedy for sin is the blood of Christ, the dear Son of God. And the only thing that will cover his nakedness before God, is the coat of righteousness which none can dress in until Jesus puts it on him.

If in deed and in truth we have been brought through the blood and through the fire, and have learned in our experience that the Lord he is God, and besides him there is none other; and that it is in, by, and through his great love and tender mercies (and nothing good that we have overdone) that we live, move and have a continual being, then we can witness with the poet:

"Dress uniform the soldiers are,
When duty calls abroad:
Not purchased by their cast or care,
But by their Prince bestowed.

'Tis wrought by Jesus' skillful hand
And tinged in His own blood:
It makes the Christian gazing stand
To view this robe of God.

No art of man can weave this robe,
'Tis of such texture fine;
Nor could the wealth of all this globe
By purchase make it mine.

This robe put on me Lord each day,
And it shall hide my shame;
Shall make me fight, and sing, and pray.
And bless my Captain's name."

Please cast a mantle of love over my imperfections; pardon all mistakes, and remember me in your prayers.

Yours in need of mercy,
Mack K. Alford

Laird Hill, Texas

Dear Editors:

Enclosed is a money order for my renewal of the Signs. I look forward for each copy: I keep them and read them over and over, and their contents never get old.

I was given sweet meditation a few nights ago on "Growing in grace," and the "Resurrection." In John 12:24, we read, "Verily, verily, I say unto you, Except a corn of wheat falls into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

It seems to me that we go through a daily dying, for it is like a plant when drouth and storms come upon them, they look like life is almost gone: but when the refreshing rains come, the life that is in it is revived and the dead look is overcome, because there was still a spark of life. This is the way it seems that we grow in grace: So much of my time I feel the drouth has caused me to wither, but when I am blessed to feel the refreshing rain of grace, then I rejoice in hope that there is still a spark of life. Those who are blessed with that life will come into the fullness of the fruit of the Resurrection.

In hope of a perfect life through Jesus Christ.

Mrs. C. L. Wilson

Portales, New Mexico

Dear Elder Wood:

I am enclosing you one of my father's articles; and also one of his poems. This article was written back in 1927, and was copied by my sister, who sent it to me a few days ago. The poem was written in 1909, when he was the pastor of the little church at Quay, New Mexico. At that time he drove a small pair of Spanish mules to an open hack; and it was sixty miles from our ranch home to Quay. Sometimes he would start early and drive through in one day; but most of the time he would stay all night with old Brother Scarbos, or old Brother Wyatt, who lived about half way. Rain or snow, sleet or wind, he never missed an appointment. Back in those days we had nothing but cow-trail roads; and sometimes he would just cut across a range of sand hills (which were five or six miles wide) to save a little time. I have seen him leave home in some of

the worst sand storms you ever saw, but in all the years he served that little band of God's chosen people, he never missed an appointment.

You may have met my father: he preached, and wrote for the Signs of the Times, for over sixty years. He passed away at Strausburg, Va., and Elder Lefferts preached his funeral. That was in January, 1935.

I enjoy reading the Signs more than you will ever know. I feel sure, if you print this article, many will read it who heard him preach.

Your brother in a precious hope,
C. H. Greathouse

Selma, North Carolina
Sept. 6, 1927

Dear Brethren:

This rainy day I have a desire to write on a text that has been as badly misunderstood as any part of the Bible. I know I have to face a proposition that has been rooted and grounded in most people's minds for ages, and a great many may think any one who would deny the erroneous idea that has been instilled into the minds of the people on this language is a presumptuous, silly person. The text is "Train up a child in the way he should go; and when he is old, he will not depart from it." — (Proverbs xxii: 6)

This has been written on by our people, and some have said, This is not to teach a child to be a Christian, nor to become a child of God, but to teach it to be a moral, truthful person, honest and upright. I beg leave to differ on this point. It is all right to try and teach your children to be truthful, honest, honorable, virtuous, &c., but this text is not on that subject. If it means you must teach your children honesty, morality, &c., and they will not depart from it when they are old, Solomon was mistaken, for a boy I went to school with was the model for all the boys in the town. His parents took him to Sun-

day-school and to preaching nearly every Sunday, and did their best to train him right; and after I began to try to proclaim salvation through a once crucified but now risen and exalted Savior, I met this boy, then a grown man, and he said with an oath, "I don't believe there is any such a thing as religion."

There are hundreds of thousands of cases where the parents did their best to train their children up in the way they should go, who did depart. Then the text must refer to something you have not seen. At that time Solomon was not writing to the Gentiles, but to the Jews, and telling them to train their children up according to the Mosaic teaching. Teach them to observe the law and keep it, to go once a year with their offering and give it to the high priest, and he offer it to God; and if it was accepted by the Lord their sins were forgiven for that year. But the Scripture says there was a remembrance of sin every year. (Hebrews x:3): "But in those sacrifices there is a remembrance again made of sins every year." Teach them they must be circumcised, they must be purified according to the custom of the law; train them up in the doctrine of the Jews and they will not depart from it. You never knew a Jew to depart from the teaching of the priests and the fathers unless God taught him Jesus was his Savior, and he learned the law was only a shadow of things to come. (Heb. x:1): "For the law having a shadow of things," &c. Again, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." — (Col. ii:16, 17)

When a child was born to Jew parents, if it was a boy, it was circumcised the eighth day; and all of them, both boys and girls, were taught the doctrine of the Jews just as soon as they could understand what their parents meant when they talked to them. Their parents never tried to teach them before they were born, like people do now, try-

ing to teach their children the things of the Spirit before they are born of the Spirit. Paul says, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." — (1 Cor. ii:14) Just as soon as a child of God is born of the Spirit he has an understanding and can hear and understand the gospel. (1 John iv:6): "We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us." What does he mean by this language? He means, if you are not born of God you cannot hear "us," the apostles. "He that knoweth God, heareth us." Now turn to John xvii:3: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hath sent." Then if they can hear they have eternal life, and can both hear and see. "He that hath an ear, let him hear what the Spirit saith unto the churches."

Then if he is born of an incorruptible seed he is ready to be taught, and trained up in the way he should go. God teaches all of his children they are sinners, lost, ruined and helpless, but evil men and seducers shall wax worse and worse, deceiving and being deceived. When the children of God are born of the Spirit and taught by a sound ministry they do not depart. I heard an Old School Baptist preacher say, "When God gives a church a sound preacher it is a sign he is going to establish that church in the doctrine." Paul says, Eph. iv:11-14, "And he gave some, apostles: and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait

to deceive." Then the true ministry trains them up in the way they should go, and when they are old they will not depart from it. Peter says, "As new born babes, desiring the sincere milk of the word, that ye may grow thereby." — (1 Peter ii:2) Paul says, (1 Cor. iii:2): "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." First verse, same chapter, Paul says, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes." So if we have babes among us we not set up bars, but feed with the sincere milk of the word. (1 Cor. xiii:11): "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." (Hebrews v:11-14: "Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the work of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.")

Many of our brethren have to be fed on milk; they cannot discern both good and evil, and so many are frightened by teachers who are beating the bush and crying, "Look out there, that doctrine is horrid, we teach the old doctrine," when a part of it is not fifty years old; and they themselves are as much afraid of the real old doctrine as I was when I first joined the Old Baptists. They would read the Minutes of the meeting, and read "The Regular Predestinarian Baptist Church of Jesus Christ at Sebre e e, called Salem." I thought of all the long, horrid words I ever heard, that word predestinarian was the longest and most terrible. It would make me shudder and cause my

flesh to almost crawl on my bones, but when I became a man, if I was ever anything, I put away childish things. "If the foundations be destroyed, what can the righteous do?"

I learned that God predestinated to build a world and built it; and that Jesus was delivered by the determinate counsel and foreknowledge of God, and you by wicked hands crucified and slew him. I learned God determined before the world this should be done, and that the wicked men who killed him were wicked before they crucified him, and it made them no worse to do this, the wickedest thing that ever has or ever will be done; that their hatred of him, with the devil to aid and influence them, caused them to do this awful thing. My Bible says they hated him without a cause. Isaiah says, "He is despised and rejected of men." And Jesus said, "This is your hour, and the power of darkness." "Of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done."

Herod and Pontius Pilate were enemies before this, but when the Savior was to be killed they were made friends. Just get into an argument with one Armenian, and if there are a dozen standing around who had been enemies, as soon as the battle begins the whole crowd will join in to try to overthrow the Old Baptist. They will all be made friends. And the Gentiles were there to help, when it was unlawful for the Jews to have anything to do with the Gentiles. "They are of the world; therefore speak they of the world, and the world heareth them."

Train up a child born of the Spirit in the way he should go, and when he is old he will not depart from it. So many little ones are like our little baby girl was. She went into our sitting-room, looked into the closet, ran out in the center of the room and began to scream. Her mother ran in, and said, "What is

the matter, Mary?" She said, "Oh, there is something in the closet; there is something in the closet." Her mother looked, and it was a striped kershaw, or squash, as some people call them. Her mother took her by the hand and led her up to where it was, saying, Mary, that is a kershaw, we make pies out of that. Mary took a step or two, and then pulled back, and said, "Yes, kershaw; yes, kershaw." She was a little baby girl then, but she grew up and her mother taught her how to make pies out of squash and kershaws. Then when she had learned there was no harm in squash, or kershaws, she could sit up to the table and eat the pies.

So it is with the children of God, when they find out how glorious and how wondrous the doctrine of predestination is they can feast upon it, for it is found on God's table he prepares for his people and for his little babies. If my wife had not known what a kershaw was no doubt she would have told Mary to run, and she would have come after me to get me to kill the thing, like a great many of our brethren do in regard to predestination. "Train them up in the way they should go." When some go too far, and say, The lust was in Adam, and he was a sinner before he ate the forbidden fruit, and the bad seed was in the dirt when God made Adam, and lust caused them to eat, they certainly need a little training. One thing sure, I am not going with them in that path, for God only knows where it will lead to. The first command given Adam was, "Be fruitful, and multiply, and replenish the earth." Marriage is honorable in all, but whoremongers and adulterers God will judge. — (Heb. xiii.:4) Lust is sin, and if Adam and Eve lusted after the forbidden fruit before they ate, God created sin in them, and I am sure our great preachers never taught any such thing. "For as by one man's disobedience many were made sinners." — (Rom. v:19) "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for they all have sinned." — (Rom. v:12) Here we

are told positively how sin came into the world. Elder Gilbert Beebe never said or wrote that God created a sinner when he created Adam, or rather that Adam was a sinner before he ate the forbidden fruit. I have his editorial published in Hassel's history before me. He says, on page 948, "Men act voluntarily when they commit sin." Page 949: "If sin has entered this world in opposition to his will, or because he had not the wisdom and power to prevent its entrance, what assurance have we that it will not also enter the world to come?" But he never taught God created lust. Lust is sin, for James says, "When lust hath conceived, it bringeth forth sin."

The first time I visited the Beebe Baptists, one of the first things they said to me was, Brother Greathouse, do not run predestination too far. James says, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin." Eating the forbidden fruit was not raising children, as many think, for God married Adam to Eve, for God said, "Because thou hast hearkened unto the voice of thy wife," &c. If Eve was Adam's wife and God did not join them together in holy bonds of matrimony, please tell me who did. Love is as high above lust as heaven is above earth; as God is purer than the devil; as light is brighter than darkness; as righteousness is better than sin. When God made Adam he was upright, for Solomon says, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." There is not an upright man on earth since the fall, except so far as the grace of God causes them to walk uprightly. Do not run predestination too far. If you do, you are the ones who are widening the breach. "Remove not the ancient landmark, which thy fathers have set." Long years ago Baptists wrote, "Man by reason of the fall hath lost all ability

of will." Again, "By the transgression of the law so that man has not only become dead in sin, and incapable to keep the law, or to restore himself to the same state of moral uprightness, but wholly unable to accept of salvation by Jesus Christ." Do not say, God created us like we are, for if you do, you had better ask wisdom of him who giveth to all liberally and upbraideth not. He can train you in the way you should go.

Your brother in hope of mercy
(Elder) Isaac R. Greathouse

(We think it is self evident what is meant above by the expression, "Do not run predestination too far" — J. D. W.)

"THEY ARE PRECIOUS TO ME"

Monticello, Ga.

Dear Editors of the Signs:

My subscription is almost out, so I enclose \$3.00 for another year. I feel that I can't do without it.

I live a good distance from my church, and can't get there as often as I desire — the time seems so long from one meeting to another. I am so happy in my church, and love it beyond words. Dear ones, I may not be one of them, but I truly believe I love everything just as our dear old forefathers taught and nobly stood for. I am in my seventy-fifth year, and have had a sweet home with the dear ones around fifty-nine years. They are precious to me.

I can't find words to express how much it means to me to have the Signs to read between our meetings. I receive much comfort from the articles written by God's little ones, who are so wonderfully taught of him. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" I rejoice in His works.

I have passed through many trials and sorrows, but I feel that the Lord has ever been near me, and brought me over the rugged and crooked path that

was laid for me to travel. He is our all and in all: there is none like Him, bless His holy name.

I trust the Lord will bless you to carry on the good work of publishing the Signs, and send it out to the scattered flock to read. Remember me when at the throne of grace. A little sister in hope of eternal life beyond this vale of tears.

Mrs. Ollie Callaway

New Bern, N. C.

Dear Brother Spangler:

I am enclosing check for two years' renewal to the Signs.

I regretted to learn of your illness, and my prayer is that God will bless you to return to health, and enable you to continue the work in the ministry, feeding the flock of God with the pure gospel of Jesus Christ our Lord; which means more to the children of God than anything else in the world.

I desire your prayers when at the throne of grace, that I may be kept from the evils of this world; and that I may be kept in the way of a servant of God. I am so weak and helpless that I cannot stand in this way alone. If I know my heart, I desire that the Lord will bless me to walk worthy of the way in which I have been called.

May the God of heaven keep you and your family in health; and in love and grace enabling you to stand firm in the faith that was once delivered to the saints. A brother in that blessed hope of eternal life.

(Elder) S. R. Boykin

Ft. Worth, Texas

Dear Brethren:

The Signs was coming to my father's home long before I was born, and I am seventy-three years old. My father and mother reared six children to be grown; and only one sister (the youngest of the

family who is now sixty-eight) and myself ever united with the old church. However, neither of us feel that the church made any gain in allowing us seats among them.

I am here alone, and things become very discomfoting at times. Still I am made to realize the Lord, in his goodness and mercy, is our Comforter in the hour of need, and that it is He alone that can bind up the broken hearted, and strengthen the feeble knees; and cheer the downcast by revealing himself to them as their all in all — in whom we hope to trust.

I have but six in this city of four hundred thousand people that I can look to as real companions. We meet on Saturday at 2 o'clock before the first Sunday in each month to worship God, we hope in spirit and in truth. We long for the day to come when the Lord in his goodness and mercy, will see fit to unite his people as one family, all living in the same house; for such is the unity.

You will find enclosed three dollars in payment for the Signs for another year.

(Elder) W. A. Little

1160 Halifax Road,
Danville, Va.

Dear Brother Spangler:

With a joyful heart, after reading some of the 1957 **Signs of the Times** which my sister, Mrs. Mattie B. Owen, gave me to read, I desire to subscribe for it. Enclosed you will find \$3.00.

O how much I did rejoice in reading the article on Prayer (Luke 11:1) in the April issue, which was written by Elder George L. Weaver! Every word is loved by me for the precious truth he set forth. I have heard ministers at different times quote this scripture: "Thy will be done on earth," instead of as it reads, "in earth."

I have wondered from time to time why they did it. Surely they did not understand the meaning of this "earth," as the scriptures teach. "The first man

is of the earth earthy; the second man is the Lord from heaven." (1 Cor. 15:-47)

So many times I have found myself trying to pray, and not a word could I utter — only groanings. This prayer the brother wrote about, takes my mind back to the year 1946, when I was in the hospital for surgery. I had many times dreamed of praying such beautiful prayers; and I had desired so much to pray like that when awake. Now, in the hospital after surgery was performed on me, I still not knowing anything in this world, my nurse, daughter and daughter-in-law, were standing by my bed when I awoke, and my daughter-in-law said, "You have been praying a beautiful prayer," and repeated what I said in the prayer. I answered, "That's my daily prayer." And she said, "I knew it from the way you were praying." This daily prayer was inward.

I had a wonderful experience while at the hospital. After I was taken to the operating room, my niece, a nurse, had another patient in another room whose surgery was to be performed the same time as mine. She came to my room, kissed me, and asked how I felt. I told her I was happy. For I had prayed, and left my case in God's hands, saying, "Thy will be done." He was so merciful to me: making me submissive to His will.

I think so often of Jesus praying the third time before he was crucified, saying the same words. I love the words that Jesus said to Martha in John 11:-25-26: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?" Now I remain trusting and believing in Jesus Christ: the promises of God; and can say, with Jonah, "Salvation is of the Lord."

My love to Sister Spangler and your family. I hope you will have a mind to visit with us very soon. I am still a begger. Pray for me and mine.

Mrs. Nettie A. Evans

Ruffin, N. C.

Dear Editors of the Signs:

It is time to renew our subscription, and you will find a check for same enclosed.

We were sorry to hear that Elder Nash isn't well, and had to give up his place as associate editor of our paper. But we are glad that our God is still at the helm, and is raising up those to fill vacancies. We were made thankful that God directed Elder and Sister Ruston to our association in 1955. We hope they will visit with us again. May it please God to fill him with an unction from on high to write for our paper, declaring the whole counsel of God, and in so doing, that God's little hungry lambs may be fed.

Dear ones, I am made to wonder: Is there anyone like me? How undone, and far from God I seem to lie; so void of life that I feel as a dead dog. Oh, how hurtful are these cold seasons to me. I am made to cry as one of old, "Restore unto me the joy of thy salvation."

Surely, surely, all our times are in His hands: there is no God beside him; above and over all is he. It is he who opens and none can shut; and when he shuts, none can open. How dependent are his creatures on him for all things. Though we dread our seasons in the valley, we are made to feel these are a part of the all things working together for good to them that love God; to them who are the called according to his purpose. He knows just what we stand in need of.

May I say that Elder Lambert's editorial in the February issue of the Signs was a very good article. May God bless all of you who bear a part, to continue to publish the kind of paper that praises God, and abases man. I hope I truly love the doctrine that is printed in the Signs.

Your unworthy sister in hope,

Mrs. Fred Cobb

Ballinger, Texas

Dear Elder Wood:

Enclosed find check for my renewal for two years, and for the new subscriber as shown for two years.

Am enclosing the experience of Sister Beuna Wright, of Houston, Texas, which is in poetry form. We deem her a precious sister, experimentally taught of God. We would like to see this come out in the Signs.

Yours in hope,
(Elder) C. M. Haygood

EXPERIENCE OF
SISTER BEUNA WRIGHT

When I was a little girl, seven or eight,
I felt my sins an awful weight;
For when from the Bible my mother read,
I knew God would punish me when I was dead:
And the awful fear that came in my heart
Made me want from evil to depart.
I would say to myself, "I will do it no more",
But the next time would be worse than before.
I would look at my playmates, and my elders
too,
And think, "They never seem worried like I do,
But always so happy, free and gay".
It made me feel sick, and wish I were they.
I thought it because they were good, and I bad,
That they never had the worries I had.
And when these thoughts on my mind would
stay,
I'd say to myself, "I'll be good some day —
I'll be so good God will see,
And for my wrongs He won't punish me."

So I on these promises to self did rely,
And went on my way as time passed by —
Not all the time easy for my conscience did
burn:

I'd promise again but never did turn.
This way I went on for the next few years,
And Satan began to calm me my fears.
He said, "How do you know there is a God, my
child?"

And with his insinuation I was beguiled:
He knew he was much stronger than I;
And when my conscience hurt me, he eased
me with lies.

Now the truth of the Bible I began to doubt;
For this to my soul the Devil did flout:
"If there is a God, and the Bible is true,
What has he ever done for you?
He took your daddy when you were a babe,
Leaving your mother to work and to slave."
And subtly my heart with bitterness filled,

But my conscience would hurt — would not be
stilled.

Ever so often I'd feel a small prick
That brought fears to my soul, and my heart
sick.

But the Devil was bent on sending me to Hell,
And wasted no effort to do the job well.

When about sixteen, I was at school in class,
And one of the pupils this the teacher did ask:
"Do you believe the Bible is true?" —

"No, it was written by man like me and you;
So all the Bible I cannot take."

I thought my teacher the truth did know
But the Devil used him this lie to sow,
And subtly he said to my heart, "It's true;
You may believe only the part that suits you."
Like mother Eve, I desired to be wise,
And the Devil was there to oblige with his
lies.

So he said, "Now soul, this is for you,
If part be false, can any be true?"
My heart this all did quickly grasp:
From fear and dread I was free at last;
For the book that said, "Thou shalt surely die",
I now believe to be only a lie.

And though at times I had a troubled heart,
The Devil was there to do his part:
My conscience he'd ease and smooth things
along,

Till I would forget there was anything wrong.
Thus with sin blinded eyes, and bent toward
Hell,

I was now a wicked infidel.
All religion I scorned, and believers despised,
And onward to Hell I traveled in pride.
With a husband and four children I was
blessed,
But with my evil temper there wasn't much
rest.

I was so selfish, wicked, and bad,
I said many things that made our home sad;
And for this I was often in sadness bent,
But my stubborn heart did not relent.
So when I'd say those things that would hurt,
I'd try to do better but would only do worse.
"There is no God," my wicked heart said,
But from my loved ones I kept this hid;
For this did seem so awful to me —
What was in my heart I wanted none to see.

Then things around me I began to see,
And my mind questioned, "From whence are
these?:"

Look at your self — why were you made;
Why were you put here — just for death and
the grave?"

This I kept asking myself, "Why, Oh, why?"
"If I'd never been born, I wouldn't have to die."
Then one night as I sat alone,
There appeared before me the gaping tomb,
And something said, "Here soon you must lie,
For as sure as you live you are going to die."
Now I was sick with a burden of woe —

I needed something, but where could I go?
The strength of pride that had stood me be-
stead,
And Satan's smooth answers, seemed to have
fled.

Thus like the restless sea casting up it's foam,
I found no peace abroad or at home.

Then a still voice spoke to me one day:
"You need to be humbled; why don't you pray."

Though I was alone and no one to see,
I hid behind the door, and fell to my knees.
I tried to pray, but the prayer wouldn't come.
When I arose, Satan was there,

Saying, "You fool, you don't believe in prayer."
So again I listened to his fiendish prod:

But now I was reckoned with by an angry God.
My baby was stricken with illness severe:
All hope of her life given up in despair.

I wanted to pray, but this I did feel,
If I prayed to be humbled, He'd take her from
me.

So I hardened my heart and refused to pray;
But these words I did chatter, and this I did
say:

"If there is a God, and he'll spare my child's
life,

I'll be a better woman, mother and wife."

For weeks my baby in sickness lay —
With grief we watched her waste away,
Till she was left only a little frame
Drawn and haggared with suffering and pain.
Yet again God's righteous judgment on me was
stayed,

And she began to mend, and again did play.
But, like the dog to it's vomit, I did return:
My sins became worse and God's anger did
burn.

I thought from the evil of my ways to depart,
But legions of devils ruled my heart.

Then the dear Bible I had despised,
I wanted to read, and this I did try:
I read, and read, but nothing did find
To ease my restless, unsound mind.

I sought my physician just to see
If he with medical advice could help me.
But he didn't prescribe medicine for me,
Just gave me a talk on philosophy.

Then a desire lit upon me to hear someone
preach:

I went here and there, but my case they didn't
reach;

But I thought it was me and not the church,
And if I would join them and get to work,
I would surely find some peace of mind,
Which seemed to be their's all the time.

Ere this came to pass, by God's providence
A change in our location was sent.

At this I rebelled, and in bitterness cried,
"If there is a God, He is not on my side".

I chided my dear husband day in and day out:
He was so patient, but suffered no doubt.
My dear old mother tried to comfort me,

Saying, "Dear daughter, don't you see,
All that happens is for the best, my dear."
But her words of comfort I would not hear,
So I fought like a wild bull caught in a net;
But in mercy God stayed his judgment yet.
We moved in '39, and I went to church close
by;

And what I heard preached brought tears to
my eye.

I said, "I'll go no more", but every preaching
day

I would go back: I couldn't stay away.

I was privileged to go to an Old Baptist church
back home,

Where I watched them wash feet; at the table
commune.

But a voice said, "It's not for you,
You are not like them: you are full of sin;
Into their joy you can never enter in."

(Concluded next issue)

PLEASE NOTE: While at Dan River
Church in April, two sisters requested that I
write on portions of scripture. I did not make
a note of it, and thus do not remember them.
Will they please write me and give the scrip-
ture quotation, or subject.

W. D. Griffin
Covin, Alabama

The Delaware Old School Baptist Association
is appointed to be held with the Welsh Tract
Church near Newark, Delaware the second
Sunday in September, 1957 and Saturday be-
fore.

The meeting to begin Saturday at 10 A. M.
D. V. Spangler, Pastor

IS IT TIME TO
RENEW YOUR SUBSCRIPTION?

THREE DAYS MEETING

The annual three days meeting of Bethel Church of Predestinarian Baptists, of Riffe, Washington, will begin, the Lord willing, on Friday before the third Sunday in August, 1957. For any information write the Clerk at Morton, Washington.

D. C. Davis, Pastor
 Vernie Schoonover, Clerk

MAINE ASSOCIATION

The Maine Old School Baptist Association will convene, the Lord willing, with the Whitefield Church, Whitefield, Maine, on September 6, 7, 8, 1957. An invitation is extended to those of our faith and order, and interested friends.

Mrs. Sanford Bartlett, Clerk pro tem.

WELSH TRACT CHURCH HISTORY

The demand for this history has been so great that our first edition is exhausted, and we are publishing another edition, which will be ready in about thirty days.

The *Welsh Tract Church*, located near Newark, Delaware, is the oldest Primitive or Old School Baptist church in the United States. The church was constituted in Wales in 1701, and as a body sailed for America in June of the same year. The present building was erected in 1746 with brick brought by boat from England.

This History has pictures of both the exterior and interior of the building. Every Primitive Baptist home should have one of these, to familiarize themselves with the early history of our people in America.

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Danville, Virginia

August, 1957

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EDITORIAL

PSALMS 19

"Who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

When the heavens have been lighted by the rising of the Sun, it is then that a poor sinner is made to see what an insignificant creature he really is. The greatness, the sublimity, the transcendency of the glorious kingdom of heaven so far outshines anything that we are able to see in ourselves that it causes inquiry. Even with all the brilliance thrown across the borders of Zion, we are still looking through a glass darkly.

We see in part but it is such a part that we know we have errors. But who can understand them? Who has understanding of this nature of ours? Who is it that can penetrate the inmost things that are in us? Who has the wisdom to know whether things are prompted by the Spirit of the Lord or by our flesh? **Can you understand your errors?** Have you figured out your ways? O what a cry is this; how miserable is that poor sinner that sees and feels and knows his errors but understands them not. It does seem could we know what it is that is motivating us, we would be happier, but we cannot know this. We have found out by sad and bitter experience that we still commit error.

The power that has brought the vaulted heavens to our astonished gaze and admiration; that that has carried us along in silent meditation on the grandeur and beauty of this spiritual kingdom as it is illustrated by natural things, also blesses us to know that there is an understanding Friend. O, what a precious name is Jesus! How this glory and majesty shines in this kingdom. It is only Jesus that can cleanse a poor sinner. Even the secret faults, the things that we cannot understand, the things that troubled us, that aggravate our poor soul to sorrow, are cleansed by the effectual washing of water by the word (Eph. 5:26).

A clean one will never come begging for cleansing. One without errors will never lack understanding. So we find a description of ourselves in our text. Isn't it a wonderful thing that we are mentioned in this sublime writing? We have been blessed to view the glory of God in the heavens; we have seen the Sun of righteousness and felt the warmth and comfort and joy that He spreads as He rises, and now here is a description of us. How lovely, what a good text. Here in the midst of this beautiful setting, a poor sinner is at a throne of grace. He is acknowledging his lack of understanding, confessing his need of cleansing, and begging the Saviour to do it for him.

I do not know where it started, but I strongly suspect that it was the work of our arch-enemy to sneakily suggest that there is no need for the Christian to pray. It is not a question of being no need; it is not a question that he does not desire to pray. The thing of the moment is, That the very breathing of his soul is that he might be permitted to come to the mercy seat and unbosom his soul's complaint; it is not that nothing is to be gained, that there is no need, but rather, How can the sinner keep from praying? how can he refuse to pray? If the world just knew the feeling of a poor sin-stricken sinner, they would never belittle their praying again.

Secret faults would certainly be known to none but God. A poor sinner into whose heart the arrows of conviction have found a mark (Gen. 49:23) will know something of secret sins. No one knows them but he or she, but ah, how hurtful it is to them. When the light is turned on them, how our soul draws back in horror. It did not hurt us as long as we had the matter to ourselves. We really did not know that God **knew**. But **now** he knows. And more than that, the fickleness of our makeup is being made known to us. We are made aware of our boldness and impertinence in the presumption of the flesh. We are made to know that we have been taking things for granted; that we have been unbecoming in taking our conduct to mean one thing openly, and slyly something else. Ah, how hateful has been our ways, how presuming we have been! Have you seen and felt these things? Have you been to a throne of grace begging the Lord to cleanse you? Have you sought help in the hour of need that you be kept? Why did David pray to be kept? Why did you pray to that end? Or have you done so? If you have been brought low, brought even to the foot of the cross, be of good cheer little reader, for this is the safest place in all the kingdom of heaven. If you have not been brought to see the sinfulness, and to feel the wretchedness, of your secret sins, your presumptuous sins, your sins

of every hue and color, and brought to a throne of grace begging for sustenance at his hands, you will not find any comfort here.

"Keep thy servant." Isn't that a precious plea, isn't that the cry of one that needs the keeping power that is vested in Jesus? Have you, precious reader, any fellowship for this beggar? Have you been so low? What have you found out about yourself? Have you kept yourself? Do you feel that you can keep yourself for one moment? Say, dear child of God, what will you do with this Christ? Is he everything to you? Do you need Him? Or do you feel that He needs you? Is your cry a plea to be kept by Him? Do you feel that he has all power to keep you? Do you feel that he has control over all things to the end that he will not "Let presumption have dominion over you?"

If we are kept by the power of Jesus Christ, we are upright. Upright in Jesus Christ. The man or woman that keeps themselves are upright, but not in Jesus Christ. Kept souls are upright in Him. Not leaning towards sinless perfection in the flesh, no not for a moment; not leaning towards God making us sin, no not for a second, but I am writing about sinners begging to be kept **upright**.

This is standing in grace. This is standing on holy ground. This is the rudiment and the climax of the pilgrim's journey. This is the beginning of the Christian's race and the ending of it. This is that that "has begotten us again to a lively hope and keeps us by the power of God unto salvation ready to be revealed in the last time."

Do you care what words escape your lips? Does it make any difference to you? Do you want a right desire in your heart? It made a difference to David, and it will make a difference to us when we have seen the heavens lighted up with the Sun and have beheld the firmament showing forth his handywork. A child of God will sin too much to suit himself, but you need not tell me that they enjoy sin; you need not tell me that they love sin. I do not have any

fellowship for the expression, "I love sin as well as I ever did." When we are blessed with an unction from above we do care what words flow from our lips. The virtuous woman openeth her mouth with wisdom, and in her tongue is the law of kindness (Prov. 31:26). The mouth of the just bringeth forth wisdom (Prov. 10:31), and the just shall live by faith (Rom. 1:17), and faith is the fruit of the Spirit, the gift of God (Gal. 5:22; Eph. 2:8). When grace is poured into our lips, we will speak of thy goodness forever (Psa. 45:-2; 71:15). Ah, what a power is the tongue, what flames of hell fire it sends forth! What destruction and what misery accompanies a froward mouth. We all have known the awful devastation that a few ill chosen, quickly said words can bring. We have felt the searing guilt that was ours from indulging in gossip and idle and vain conversation. We look around us among the Old School Baptist people and the blighting effects of too much lip service is apparent everywhere, and the most hurtful part in this is that part that we see at home, even in our own hearts. To know all this, and then to tell me that a poor sinner is not concerned, deeply concerned, about his tongue's work, is to be as foreign to the feelings of Bible characters as day from night. "Set a watch, O Lord, before my mouth; keep the door of my lips (Psa. 141:3)" becomes our cry unto the Lord.

But what about the heart? Suppose the lips speak the truth? Suppose we have a good manner of speaking the things of God? What does it profit when the heart is not inclined towards a good matter? The man after God's own heart does not attribute the words of his mouth to himself and the work in the heart to the Lord. He is begging for both gifts from the Lord. One is as much the gift of the Lord as the other (Prov. 16:1), and in either case we are not able to control the heart or the tongue (Gen. 6:5; Mat. 15:8, 19). It is only when we have dawning, the rising beams of the Sun of righteousness, that we know the

depravity of our own heart, and we are at poor business trying to convince people this truth of total depravity when they do not bear evidence of the work of grace in the heart. At one time we were satisfied with our heart, being persuaded that the things found there were as acceptable to God as were the things in anyone's heart. But when darkness fled at the approach of the dawning, we begin to see the low dismal swamp of sin and degradation that abided within. Tell us that we want any more of that; tell us that we still love that; tell us that we have as much delight in that as we ever did, and you blight our every hope of an experience of grace, and you rob us of every mark of a child of God. We do want to be right before him; we do desire that our words and our meditations be acceptable in his sight; we do yearn for our labor of love to be remembered (I Thes. 1:3); and every servant of the Lord is wanting to know whether his labor is in vain or productive of peace and goodwill among the saints.

This prayer is concluded by attributing to Jesus all strength and all redemptive work. Is the fruit of our lips acceptable to Jesus? Is the meditation of heart right in the eyes of our redeemer? It is in Jesus that we live. Are we living in him? If so, it is because that he lives in us; it is because that he has arisen in the spiritual heavens. Now, in conclusion, has the heavens declared the glory of God to you; have you seen his handywork as you looked out across the borders of Zion; have you seen the little stars twinkle as you scanned the far reaching illimitableness of the kingdom of heaven; have you desired the statutes, the commandments, the testimony, the fear, the judgments of the Lord; have you seen the fickleness of your heart, and have you been brought to the Lord in prayer? If so, the stirring of your pure minds to these things has not been in vain.

W. D. G.

VOICES OF THE PAST
"He being dead yet speaketh"

LUKE XVIII. 7.

Our aged brother, E. D. Varnes, of Farmington, Ill., has made a special request that we should present such thoughts as we have upon the words found in Luke xviii. 7, which read as follows: "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?"

In compliance with this request we desire to say, first of all, that it has seemed to us there is no portion of all the word of God which contains matter more consoling to the people of God, when they are oppressed and persecuted by enemies of God and truth, than do these words of the dear Redeemer. They are assured by them that the God whom they worship, and in whom they trust, and to whom they cry again and again, does regard them and hear them, and that he will finally deliver them and give them the victory over all their adversaries. This is the general truth taught in the text. In Revelation, sixth chapter, we read of those who had been slain for the word of God, and for the testimony which they held, crying and saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" In this last text we have the cry of the persecuted and oppressed saints in their distress, and in the Savior's words we have the assurance that when it is right and most for their good and for the glory of God, though the time seem long, he will appear for their relief and deliverance. In the cry of the souls under the altar, as recorded in Revelation, there is no spirit of revenge, for this indeed our God would neither hear nor answer, since he has forbidden revenge, and by his own example taught us to pray for our persecutors, but God has said, "Vengeance is mine; I will repay, saith the Lord." So the first martyr, Stephen, prayed in the hour of

his death by violent hands, Lord Jesus, lay not this sin to their charge. It is true, and these Scriptures declare this truth, that our God deals justly with all, and that he will in the end overcome all his foes and visit them with his just judgment for all that they have done against his name and his people; but still, as all his people have come to confess their transgressions, and to feel their need of pardon, and to confess that they are in nowise better than others, and have come to hope their sins are forgiven, they can but desire for others that same mercy which has been shown to them. Rightly understood, there is nothing in all these Scriptures contrary to the spirit of forgiveness, nor to the prayer for forgiveness of others who have sinned against God in wronging his dear children. But we desire to call attention to a few reflections that occur to us with regard to this text and its connection.

First. Let it be noticed that the word "avenge" in the text and in the Scripture quoted just before from Revelation, has the meaning of doing justice. It does not convey the thought which we in our time attach to it, of malice, or even of anger, seeking to inflict suffering upon one who has wronged us for the sake of seeing that one suffer, but rather of even-handed justice, without malice or anger. Those under the altar were not crying for more than deliverance and victory, which seemed to them to be long delayed, and in the text Jesus declares that God will in the end deliver and raise up his afflicted people above all their trials and persecutions. He will deal justly by them as between them and their oppressors. Their oppressors are his enemies, too, and sooner or later they shall rise and their foes shall fall. The dear Savior is here giving to his disciples a glimpse into the sanctuary of God. David, perplexed and oppressed by all he had seen of the prosperity of the wicked and the sorrows and distresses of the righteous, when he was brought into the sanctuary of God, saw the end of both. The wicked should

be cut off, and the righteous should be delivered. Here and now there is much to perplex our minds, because we cannot look steadfastly to the end, but now and then our Lord takes us into a sacred nearness to himself and shows us his covenant and some of its promises, and then we are strengthened in faith and hope to wait a little longer patiently until the full purpose of God toward his own beloved ones is shown.

Second. Perhaps it will be well to call attention to the expression, "Though he bear long with them." Upon the face of it it would appear that the Savior was speaking of the weaknesses and wanderings and disobediences of his own disciples, but we think that close attention to the text and all that is in its connection will show that this is not his meaning. The connection tells of wrongs against them, and not of wrongs that they had done. The word "bear" in the text, literally could rather be rendered suffer, while the word "with" has the force of on or upon, and it seems clear to our mind that the meaning is, God will deal justly with his elect, he will do them justice, though it be a long time before their deliverance shall come. Is there not a similar thought in the prophecy of Habakkuk: If the vision tarry, wait for it; because it will surely come, it will not tarry? In the purpose of God it does not tarry, but comes at the instant appointed, and if to us it seems to delay, still look for it, and believe that it shall come just as God has decreed it shall. To one sick and suffering the night seems long indeed, but yet it is really no longer than any other night, and at the appointed hour the blessed dawn shall come. God shall help his people, and that right early, and "right early" does not mean one moment before the time, any more than it means one moment after the time. "Right early" is just in the right time, yet how long it may seem to the soul filled with pain ere deliverance comes.

Third. In the last portion of the preceding chapter the Master had told them of the coming kingdom, and of many

trying things before it should come. Under these things disciples might well become discouraged; it might well seem to them that their prayers were not heard, and that it was as well not to pray at all. We have cried to God long and he has not heard us. Mocking enemies say, "Where is thy God?" and the unbelief within the flesh was crying out also, "Where is thy God?" and it seemed to them that there was no answer. But Jesus meets this condition of temptation because of these trials with the parable with which chapter eighteen begins. There was, he says, in a certain city a judge, unjust, having no fear of God and no regard for man; that is, he was godless, and possessed not even the ordinary sympathy of one man for another; his whole purpose was to get gain for himself; justice, as between man and man, was furthest from his thoughts; if a dispute was brought before him he who was willing to reward him most gained the decision. He was not even careful to conceal his corruption. He did not regard man. To him a poor widow came, asking justice; she said, Avenge me of my adversary. In some matter another stood opposed to her. She sought only justice, and came to the unjust judge with her plea. This woman was a widow, with none to plead her cause for her; she was poor, and could not bribe the judge, neither could she employ another to conduct her case. All this ought not to have been against her, and would not have been with a judge who regarded justice and right, but as it was, what chance had she to be heard? It would seem there was none at all. But she was persistent, again and again she came, and refused to be put off. Her need was great, for she was poor. No doubt it is the Savior's meaning that her need drove her forward to pursue her case before the judge. She, no doubt, knew that the judge was unjust, that he sought a bribe which she could not give, and could she have given it, did she possess honesty of heart, she would not. The people of God are poor and honest, they do not have any bribe

to give, and would not give it if they could. At last the unjust judge was wearied, and he said within himself (that is, it was his thought), I have no regard for justice or right, but she is continually coming and persisting and she wearies me, I am tired of her importunity, therefore I will hear and do her justice. In all this parable the dear Redeemer taught this one lesson: that men ought to always pray and not to faint; that is, not become discouraged. The woman's long continued importunity at length won its victory against all the indifference and self-seeking of the unjust judge. There was in her case no encouragement arising from justice and probity and love of right in the judge, yet she still continued to intercede before him, and gained her case because she wearied even one like him, until, to get rid of her, he granted her request.

Fourth. On the other hand, Jesus reminds his disciples that their case is brought before Him who is just and right, and who loves righteousness and hates iniquity; and not only so, but their cause is presented before him who holds an inheritance in those who come to him. "Shall not God avenge his own elect?" They are his own by election, by purchase with a great redemption price, by regeneration and in the everlasting covenant. He has loved them with an everlasting love. He has so loved them as to give his only begotten Son that they might live. By his justice and by his love they are secure. In every controversy with the adversaries of their way it is sure that they shall be victors. God will hear their cause, for he is their Father, their Redeemer and their God. Have they not every encouragement to continue to cry to him in all their distresses? Let us remember that the blessed Lord is not here speaking so much of inward temptations as of outward distresses from the hatred of their foes, his foes, and theirs for his sake. Wherefore do the wicked prosper? Wherefore are we distressed so much? These are their questionings, and when

God, for wise purposes, seems to delay his coming and his help, in their weakness of faith they often grow full of doubt. Does he regard us after all? Are his mercies clean gone forever? Will he be merciful no more? And with us, as with the psalmist, these are our infirmities. God is not forgetful, neither is his arm shortened, but we are full of infirmities. He is not straitened toward us, but we are straitened in our weakness of faith. The Scriptures are full of narratives of just such conflicts which went on in the hearts of holy men of old. We hear the questionings of Job, of David, of Jeremiah, of Jacob and of others under multiplied trials. How good it is that their conflicts were not hidden from us. They suffered and were full of fearful thoughts under their trials, but at length the day of triumph came to them; their Lord heard them. He had always heard them. Every cry of theirs went up into his ears. At last, in each case, the vision spoke, and then they saw that the vision had not really tarried.

Fifth. The question in verse eight: "Shall he find faith on the earth?" seems to belong right in with these experiences to which we have been calling attention. These conflicts tried the faith of the fathers. At times it must have seemed to one who might have heard their complainings that there was no faith in them. Read some of the things that Job said, some of the things that David gave utterance to, some of the lamentations of Jeremiah, and it would be hard to make it seem that they had any faith at all. Nevertheless faith had not departed from them, in the end the vision spoke, in the end faith was the victor. But even these saints of God themselves must often have felt like saying, Lord, increase our faith. Lord, help thou our unbelief. It was not so much the question with them, as it appears to us, whether they had ever known the Lord, or no, but, How can we understand his apparent disregard of us in our conflicts? Why do the wicked prosper? Why are we so distressed, if

indeed we be the favorites of the King? And that which tried them in their distresses would also try the disciples to whom Jesus was speaking, when these times of calamity should come upon them. The same doubts and questionings will also be our portion under similar trials, for we are not in anywise different from the fathers. How pertinent the question then, "When the Son of man cometh, shall he find faith on the earth?" It is this kind of faith (shall we say?) that he means. In the times of distresses which try his people, will their faith that he does regard his children, that he never forgets them, that he will at the right time appear for their deliverance, that he never is unmindful of them, that he has not ceased to love them, and that he will answer all their prayer, abide steadfast, or will it be found faltering? We must not for a moment think that the Master was doubtful about this matter. His question, as it seems to us, was intended to stir up our minds to self-searching, and to a remembrance of our weakness, and that there is need always for fear and trembling, and as true children of God must desire that faith which is of God above all other treasure, so by this question of the dear Redeemer would they be stirred up to more earnest prayer, that he would keep their faith alive and active under all the trials that might befall them and give them to confidently expect that the day of deliverance would come surely, even though the night should be long and dreadful.

(Editorial by Elder F. A. Chick, October 1, 1911.)

OBITUARIES

BROTHER C. H. HUDSON

In memory of Brother C. H. Hudson, who was born in the year 1874, and died May 24, 1957, at Conway Memorial Hospital, Monroe, La.

He was married to Mrs. Docie Ward Hudson, who preceded him in death several years. Brother and Sister Hudson were members of Liberty Hill Primitive Baptist Church. Although he did not unite until about six years ago, he had been a firm believer for many years,

and was a constant attender of the meetings. He was well read in the Bible, and loved the doctrine of God our Saviour; and manifested a sweet hope in God through Christ.

Brother Hudson is survived by three sons and five daughters: John, June, and Woodrow, of Farmerville, La., Mrs. George Miller, Mrs. Jim Carmack, Mrs. Herbert Miller, of Farmerville, La., Mrs. Velma Hall, Jackson, Miss., and Mrs. C. C. Harper, Spring Hill, La. He is survived also by one brother, J. W. Hudson; and twenty-four grand-children, and sixteen great grand-children.

Brother Hudson was a very active and highly respected citizen. At one time he was a Representative in the State Legislature, and served very effectively in that capacity. He was aggressively active in what he sincerely believed, and would, in a peaceful way, defend what he felt to be right. His health finally failed to the extent that he was down mentally and physically, and had to have constant nursing care at a Home in Monroe, until it developed that he needed surgery; from which he failed to recover.

The writer conducted his funeral at Liberty Hill Church in the presence of a large congregation of his family, relatives and brethren.

May the Lord bless, lead, and comfort the children, and the household of faith. Let us not weep as those who have no hope. "Blessed are the dead which die in the Lord from hence forth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." (Rev. 14:13)

(Elder) R. W. Rhodes

JAMES (JIM) WEYMOUTH BEACHAM

James Weymouth Beacham, son of Decader and Lelitia Beacham, was born March 26, 1879, and died on the 26th of April, 1957; at the age of 78 years. He was married to Vandelia F. Toler Beacham, daughter of Caleb H. Toler and Sidney Toler, who died Oct. 22, 1938. They were married on the 20th of November 1898, at C. H. Tolers by W. J. Tate, a Justice of the Peace.

He was known as Uncle Jim Beacham by all. He united with the Providence Church at Kitty Hawk in March, 1907; and was ordained a deacon in November, 1938. He was a faithful member and a sincere believer of salvation by the Grace of God, and the total depravity of man. He loved this doctrine with his whole heart. He loved to visit Primitive Baptist Churches both far and near, and was known throughout Virginia and Carolina. His home was ever open to the brethren, and he seemed the most happy when surrounded by them.

He is survived by three sons, William R. Beacham, of Kitty Hawk, Weymouth M. Beacham and Sylvester H. Beacham. Two daugh-

ters, Dora Jones, and Miss Lena B. Beacham of Norfolk.

May God in his tender mercy remember his loved ones and enable them to be submissive to His will. We feel that our earthly loss is his eternal gain.

The funeral services were conducted in the Providence Church at Kitty Hawk, by Elders A. B. Ayers, I. S. Conner, and G. G. Trava-than. The church was filled to capacity, interment was in the Austin Cemetery to await the resurrection of the dead bodies to be changed into the likeness of the Lord and forever be with Him. May our loss be his gain is our prayer. This was written by order of Church in conference.

Elder J. P. Tingle, Pastor
Milton L. Perry, Clerk

In memory of our dear brother, C. S. Carroll

"Even so, come quickly, Lord Jesus."

There are moments in our life now
When we long to leave this shore,
As it holds for us no longer
Beauties fair, or charms galore.

Daily dying, here we suffer
With our glorious heavenly head;
All things treasured are in Jesus:
He to us is daily bread.

Feeling crippled, on we travel;
Fast our eyesight is growing dim.
He who feels our every sorrow
Causes us to look to him.

Eyes now turned to thee, dear Jesus,
Place our head upon thy breast:
Even so, Oh Lord, come quickly,
Take us to that place of rest.

Tired of all this earthly ramble,
Fast the sun is sinking low,
Soon we leave the old horizon
For a new world white as snow.

Dearest Lord, Oh, now come quickly;
Even so, don't tarry long:
Carry us beyond the tempest
Where we'll sing the perfect song.

Precious hope hath never failed us:
Dearest Lord, I long for home.

There I'll rest to wait my loved ones
When they'll join the blood washed throng.

The evening shades of life appear now,
So I must bid you all farewell:

'Tis the sweetest thought, he'll bring you
also,
For our Lord does all things well.

Written to the Carroll family that our loss is but the gain of our beloved brother in Christ; and in precious hope of a better life beyond this vale of tears.

As little sister, Mrs. Fred Cobb

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 125

DANVILLE, VA., SEPTEMBER, 1957

No. 9

THANKSGIVING

I thank thee God, for all this world,
For every bird and flower.

I thank thee for thy written word,
And thy unlimited power.

I thank thee for the Springtime,
The daffodils so yellow.

I thank thee for the food and wine,
That's stored in my old cellar.

I thank thee for the Summer heat,
The lightning and the rain.

I thank thee for the right to live,
And walk on this terrain.

I thank thee God for chilling winds.
I know thou hast a reason.

A work of art to paint and blend
The colors of Autumn's season.

The hues of brown, green and gold,
I'm blessed to look thereon.

Oh let me in my memory hold
The joy of an Autumn dawn.

When Winter comes with snow and ice,
And strips the trees of foliage.

I think of it as adding spice,
To life by way of knowledge.

We take the good, we take the bad,
And blend them all together:

We are rejoiced and seldom sad,
No matter what the weather.

We know thou hast a purpose in
The seasons as they come.

I would not have them changed, O Lord—
I pray, Thy Will be done.

Mrs. W. W. Taylor
Dallas, Texas

Lawrenceville, Ga.

Dear Bro. Spangler:

I am sending in my renewal to the *Signs of the Times*. Most any editorial, current or old, is worth the price of the paper. I especially enjoy, "Voices of the Past."

I consider our church papers a great

blessing to those who can, by reason of good eyesight, enjoy the doctrine and good sentiments set forth each month by the ministry and other writers. So many of us are gifted to feel very deeply on religious subjects, but many of us are not gifted to put on paper what we would like to. It is heartwarming to me to read the letters from those aged who are brushing the dews on Jordan's bank with a full consciousness that the crossing is near; and who are approaching death without fear, and with a noticeable degree of joyful anticipation. They are finishing their course in the same faith by which they begun, and are serenely resting in the promises of an all wise and omnipotent God who has promised to never leave or forsake his children. Having become by faith heirs of God and joint heirs with Jesus Christ, why should we ever doubt that with this same Jesus God will freely give us all things for our good and his Glory? So let no one be backward because of their felt inabilities, if they have such a mind, to write their feelings. Who knows, your letter may be a great comfort to some poor pilgrim along our way. If this is not the sentiment of the editors, I am a poor judge of them.

Brother Spangler, it seems to me that of all times now we need to be strong in the Lord and the power of his might. In this evil day nothing can answer in deliverance and safety but the whole armor of God. Beset as we are from within and without with allurements of every nature God grant us the strength and the spiritual skill to wield the Shield of faith. Many seemingly impossible things are yet to be accomplished by faith. Israel's King is still in her midst. He is her Strength and her Deliverer.

As ever, a sinner saved by Grace, if

saved; and your unworthy brother, in hope of God's Mercy.

J. B. Dunagan

PREACHING ANOTHER JESUS

Dear Household of Faith —
Through the Signs of the Times:

I desire at this time to express my views upon some scripture which will be found in 2 Corinthians 11:4: "*For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.*"

The Apostle Paul in this scripture brings some very plain teaching, in the way of reasoning and emphasizing the doctrine of God our Saviour. First, you will notice that this language is hypothetical, because there has not been, nor will there ever be another true Jesus Christ, the Son of God. But there is a great variety of opinions among those who profess to preach Jesus — some preach one thing, some another. Consequently, Paul is, in my opinion, showing the vast difference between the true Jesus Christ, and a false, so-called Jesus Christ.

In this same verse, is mentioned another gospel, and another spirit, which is also hypothetical — distinguishing between the true Gospel and one which is false; and between the Holy Spirit of God, and one which purports to be, but is false, spurious, deceitful, and is of the devil.

In 1 Corinthians 8:5 and 6, is stated, Though there be Lords many and gods many, to us there is but one God — one true and living God; which is scriptural in every sense of the word. So we can see the technic of identifying the true God from those who are false; and the true gospel from that which is false; and the true Spirit from that which is false. And these are separated and identified by their teachings and practices

— as Jesus said, "Ye shall know them by their fruits." (Matthew 7:16) Whether they bear the fruits of the true Jesus, or the false, depends on the doctrine which is set forth. And the identity of the true Gospel is established by what is taught and said about the Jesus which they profess to know; and the same is true of the identity of the true Holy Spirit, contrasted with that deceitful, so-called holy spirit which is of the Devil, who has transformed himself into an angel of light.

Jesus said, "For many shall come in my name, saying, I am Christ; and shall deceive many." (Matthew 24:5) So I would like to point out in this article that Jesus introduces the idea of many false ones, and clearly shows that they appropriate the name Jesus to themselves, only to deceive; thereby manifesting, as in the text at the beginning, a false Jesus, a false gospel, and a false spirit, to deceive, and to waste and destroy, through the transformation of Satan himself into an angel of light; but which in reality is false and no kin to the true Jesus, nor to the true gospel, nor the true Holy Spirit. This makes it imperative to be at the throne of God's mercy and grace, that we might be blessed to know the truth; and that his precious truth may set us free, and keep us free from any other Jesus, and from any other gospel, and from any other spirit.

We have a very outstanding likeness of this teaching in an Old Testament scripture, Isaiah 4:1, "And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach." In this they only sought his name to deceive — they did not want his doctrine nor his righteousness. So it is in this day, the vast majority of professors of religion, even false professors, all use the name of Jesus to deceive. Consequently, it is a false Jesus, and another gospel, and a false spirit; and truly in this sense, another Jesus, another gospel, and instead of the true

spirit, it is that of Satan himself in his deceitful teachings, as he lies in wait to deceive and devour.

Paul also makes this same explanation in Galatians 1:6-8, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another (in reality); but there be some that trouble you and would pervert the gospel of Christ. 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." He then repeats it in the 9th verse. From all of this we are surely able to discern the Apostle's inspired teaching on the subject.

Paul did not convey the idea that there is more than one Jesus, but that through the perversion and deception of men, there are just as many false Jesuses, and false gospels, and false spirits, as there are different teachings. He said in 1 Corinthians 8:5, "For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many). But to us there is but one God . . .," making it clear that these gods many, and lords many, are only called such, and in reality are not gods or lords at all.

I think this is sufficient to get before the reader just what Paul meant by using the terms gods many, and lords many; and another Jesus, another gospel, another spirit. And that such gods, lords, etc. are identified by what they set forth in their own perversion of the true gospel of the only Lord Jesus Christ. So we are to judge by what is taught as to whether a man preaches the true God, the true Jesus Christ, the true gospel of God our Saviour, and the true Holy Spirit, or a falsehood of the whole God Head.

Now let us bring to notice some of their prominent false teachings, compared with the true; and thus identify the false Jesus from the true Jesus, the true God from the false God, the true gospel from the false gospel. For example, we hear and read many who say

that salvation comes to dead alien sinners as a result of something they do; or they are lost as a result of something they fail to do. I know that you have heard the like, if you listen much. Well the Bible is very plain on this: "For by grace are ye saved through faith and that not of yourself, it is the gift of God; not of works lest any man should boast." Then he mentions about us being His workmanship, created in Christ Jesus unto good works, which God before ordained that we should walk in them. Then the man who preaches Jesus, so-called, advocating that the creature can do something, as a dead alien sinner, in order to be saved, is preaching another Jesus, another gospel, another spirit, and not the true Jesus; of whom, before he was born of the virgin Mary, the Angel of God said, She shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins. (Matthew 1:21) This is the true Jesus, of whom the angel is speaking. A false Jesus is dependent on help from the dead alien sinner — they are dependant on all the help, money, and means that people can muster; and after all this, the dead alien sinner has to decide, and do the thing that makes his salvation possible. This is another Jesus.

The true Jesus came to this world to save His people from their sins. He was clothed with all power in heaven and in earth. (Matthew 28:18) So he needed no help. It is said of him in Isaiah 63:3-6, that there was none to help, and that his own arm brought salvation unto him. This is the true Jesus who needs no help, and who has all power in heaven and in earth. These that Paul refers to as gods many, and lords many, and as another Jesus, are always needing help from the sinner, from the preacher, and from money and means; but the true Jesus, who is all powerful, and owns the cattle of a thousand hills and the gold of Ophir, doesn't need help from any source.

The false Jesus is always trying to save — he is offering to save, and he wants to save, but people won't let him.

We see advertised on sign boards along the highways, streets, and on the church buildings, **GIVE GOD A CHANCE NOW.** This is another Jesus, another gospel, another spirit, and not the true and living God who spoke this world, together with all that is in it, into existence. He has ever been allpowerful, independent, self-existent, righteous, holy, and perfect from the very first; and He works all things after the council of his own will. (Ephesians 1:11)

Now the true Jesus, being co-equal with the Father, as the Word or Son of God, did exactly what He came to do; and that was to save his people from their sins. He fulfilled all the law, and kept it to a jot and a tittle; and bore all their sins in His own body on the tree. And, I believe, He has done and will do everything that is necessary to save His people from their sins; and that the last one of them will be housed in Heaven and immortal glory without the loss of a single one of them. There is no chance system about the things pertaining to our true Jesus Christ; and when anyone comes preaching to the contrary, he is just preaching another Jesus, another god, another gospel, another spirit, if Paul's language, in the text I am considering, means anything. And when any man comes preaching Jesus and His power to save, and His will and ability to save, and that he does save his people from their sins, he is preaching the true Jesus, the true gospel, the true Spirit; and the inspired writings of the Bible are in harmony with it. God's ministers are not perfect here: they see as through a glass darkly, but they are blessed and sustained to preach with the power, and light, in influence of the Spirit, inasfar as it is God's will and purpose to lead them to do so. Without this none of God's called and qualified ministers can preach in the true sense of the word. Those who commonly preach another Jesus, another gospel and another spirit in this day and time, go to the schools of men to learn from earthly institutions to preach. They are given their diplomas, and are sent out

to help save souls; and they almost invariably preach another Jesus, another gospel, and another spirit. Jesus says by their fruits ye shall know them — what they preach is the fruits that Jesus has under consideration, by which you are to know them.

If a man preaches, he either preaches the true Jesus, or another Jesus. Then, dear reader, it is incumbent upon those who preach to, as Paul says, "Take heed unto thyself and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." (1 Timothy 4:16) Save them from what? Erroneous doctrine; save them from the doctrine of another Jesus, another gospel, another spirit. But I would have you to know that he is not advocating that a dead alien sinner is saved by the preaching; because we are told by Paul in 1 Corinthians 1:18, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." So we see why the gospel is preached, and we detect that those who are already saved can and do hear it; but to those that perish it is only foolishness. There are those who preach a Jesus who can't save dead sinners without preachers; but the true Jesus saved the thief on the cross without preaching.

When one preaches the true Jesus, he preaches One who has not, and cannot fail to do what he came to do. It is said of Him, "He shall not fail nor be discouraged, . . ." (Isaiah 42:4); ". . . 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?" (Daniel 4:35) The preacher who preaches the true Jesus, preaches one that takes away the stony heart of His people, and gives them a new heart: a heart of flesh; one that is soft and can understand. (Ezekiel 11:19)

The true preacher preaches One who said, "I will make a new covenant with the house of Israel and the house of Judah, . . . I will write my laws in their hearts, and put them in their minds; and

I will be unto them a God, and they shall be unto me a people." Then continues to set forth that those whose hearts have the laws of God thus written in them, "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. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

But those who preach another Jesus, almost invariably preach a little, helpless Jesus, who must have men and women to teach their neighbors and their brothers to know God. Thus they are identified from those who preach the true God, and true Jesus Christ, who is independent of all the works and teachings of men. These also preach a little Jesus who wants to get into people's hearts — and they won't let him. This is but another Jesus, another gospel, another spirit, teaching the vain doctrines and commandments of men.

Those who preach another Jesus often set forth that dead sinners can be saved conditionally, by believing, repenting and accepting Christ; but those who preach the true Jesus, and true Gospel, set forth that it is by His divine power that all things pertaining to life and godliness are given to His people. (2 Peter 1:3) This would include belief, faith, repentance, and obedience.

We should also identify how Paul says that God's people believe: "And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead." (Ephesians 1:19) This shows by whose power God's people believe. There is also emphasized how God's people do anything in Philipians 2:13, "For it is God that worketh in you both to will and to do of his good pleasure." And in John 15:5, he says, "Without me ye can do nothing." And Paul says, "I can do all things through Christ which strengtheneth me."

So there is no comparison between the true Jesus Christ, who has all power

in heaven and in earth, and another Jesus, who can't even save a sinner unless the sinner will let him. The false Jesus wants to save everyone, but he is so weak, and so dependent that, with all the help he can get, he still may not be able to save, or to get them to repent and believe. But the true Jesus speaks very definitely about this matter, and says, "All that the Father giveth me shall come to me, and he that cometh to me I will in no wise cast out." The true Jesus saves his people, as the Angel says in Matthew 1:21. The true Jesus says, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hand."

So the true Jesus gives his people all things that pertain to life and godliness; and the other Jesus that Paul speaks of in the text, only offers it to them if they will do this, that, and the other. I would like for anyone to show me where Jesus Christ ever offered anyone eternal life, or salvation. He did not offer Lazarus life, and the resurrection from the tomb, but he cried with a loud voice, "Lazarus, come forth." And he that was dead, came forth. (John 11:43-44) Now we know how the true Jesus saves his people. He says to his people, "Other sheep I have which are not of this fold: them also I MUST BRING, and they shall hear my voice; and there shall be one fold, and one shepherd." The true Jesus does it all; and the other can't.

Then, dear children of God, let us rejoice and be glad, and give praise, honor, and glory to the only true and living God, and our Saviour Jesus Christ, and the blessed Holy Spirit; "Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." (2 Timothy 1:9) Thanks to his dear name that he did not just offer to save us by good works, because without him we can do nothing; but it is He, bless his precious and heavenly name, who has strengthened his poor,

sinful, and unworthy children, to believe, and given them repentance, faith, obedience, and all things that pertain to life and godliness; for it is not in man that walketh to direct his steps. (Jeremiah 10:23) So we see that the true Jesus gives his dear and precious little ones, strength, grace, and abundant mercy; and directs their steps in belief, faith, and repentance, and saves them with an everlasting salvation; and keeps them by his power unto salvation ready to be revealed in the last time. (1 Peter 1:5).

He also has so comfortingly promised that he would never leave nor forsake them, but would be with them alway even unto the end of the world. (Matthew 28:20) And Paul, who preached the true Jesus, and not another Jesus, comforts us very greatly in Romans 8:28, and to the end of the chapter: "And we know that all things work together for good to them who love God, to them who are the called according to his purpose." If everything, or all things, work for the good of God's people, what can do them any harm finally? "If God be for us, who can be against us?" "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Now this is all comforting and very marvelous. Do you, dear child of God, think for a moment that we need another Jesus that Paul says some preach? I certainly do not. He shed his precious blood to wash his dear little ones from all their sins; he died and was laid in Joseph's new tomb; and triumphantly arose the third day, and victoriously ascended to heaven, there to make intercession to the Father for our sins according to His will. And he has faithfully promised to come again at God's appointed time, to awake the Lord's sleeping children and change and fashion them in His glorious image; and carry them home to heaven, where there

will be no more pain, sorrow, sickness, trouble, nor death; but peace, love, joy, and everlasting praise and adoration.

All this is brought about through Jesus Christ, the Lamb of God: the victorious Saviour, and King of Kings, and Lord of Lords. So, dear ones, may He enable us to beware of another Jesus, another gospel, or another spirit. If the Lord has done all these glorious things for his people, then when one comes and preaches another who wants to save and can't; and tries to save and fails, there is no consolation in all the chance and works system.

May God enable us to earnestly contend for the faith which was once delivered to the saints, and not preach or receive another Jesus, neither another gospel, nor another spirit; and bless us to walk soberly, honestly, uprightly, and in all lowliness and true humility. May we be given to come boldly to the throne of God's rich and abundant grace, and there find grace to help in time of need. God bless you.

Your unworthy brother,
(Elder) R. W. Rhodes
Lillie, La.

ENJOYED HIS VISIT WITH THE BRETHREN

Woodward, Iowa

Dear Brethren and Friends:

It has been quite a while since I have tried to write anything to the household of faith. My weakness and unfitness to write anything that will be of any benefit to anyone, makes me hesitate to write.

God in his wisdom, and mercy, and purpose, gave me the privilege of attending a wonderful meeting of the Old School Baptists at Harmony Church, near Huntington, West Virginia, the 5th Sunday in June. It was a wonderful scene, if I ever saw one. The love and fellowship manifested there was something to long remember: they made me feel at home, and that I was one of them. They seemed to take me into their hearts and homes as one of their

own; which made me feel very humble with gratitude and adoration for their sincerity. I seemed to want to wash their feet with the tears that could have flowed from my eyes. I made my little stay with a very dear brother who was not a member of the church, but it did not take me long to find out where his heart and belief stood. My own father could not have treated me with more respect and love than he and his lovely daughter, who lived away back in those hills.

Words can never describe my feelings towards those lovely souls, who took me, a rank stranger, into their humble and lovely home, and treated me with all the respect that could have been accorded a king. And all the people I met at church, whom I had never met before, were just as lovely. Some were from Virginia. In fact, I seemed to have met some more of my people whom I had never met before: even the Old Baptists in these parts don't seem any closer to me than the ones I met on my Eastern trip.

I have often wanted to meet those people who call themselves Old Baptists in the Eastern parts; and they went far beyond my expectations in what I believe to be the truth, and what I believe the Bible teaches. All I heard in the preaching and the conversations I had with all the people I met, I can say we are of one mind, and are agreed 100 percent.

I am no writer, and don't consider myself able to carry on a conversation with anyone very intelligently, but I love the doctrine which the Old Baptists contend for. I want each and every one to know that I love one and all who's trust is in the Lord, and give Him all the praise and glory for the opportunity to meet and mingle together, and to let the love that is in their hearts flow from breast to breast. I have loved the doctrine they preach since my earliest recollection, and I hope it will remain with me to my dying breath.

I hope the Lord will spare my un-

profitable life awhile longer to come into your presence, and mingle with you lovely people again. So with all the good wishes and all the blessings the Lord sees fit to bestow upon you, I close with love to all the household of faith.

A brother, I hope, in the Lord,
W. J. Kimbro

Hillsboro, Texas,
March 4, 1920

DEAR EDITORS:—I am sending you under separate cover a letter that my son, Willis, who is just eighteen years old, wrote to a lady friend in defense of the Old School Baptist doctrine. When I found and read it my heart leaped for joy. If you see any good in it I ask you to publish it. His age, and the fact of his not having the opportunity of hearing a Baptist sermon once a year, make it the more precious to me. He is a student in the Tyler Commercial College.

His father,
JOHN C. GUNN

Hillsboro, Texas,
October 10, 1919.

DEAR FRIEND:—I am going to write you some of the Old School Baptist belief, as you do not know any of it. We both know that this is a very deep subject for a person well posted on the Bible. I am going to ask you to go with me into this important question and these thoughts, and closely study them. They are not man's works and sayings, but God's. Before I start I will tell you that I am getting much advice from writers from different parts of the United States. I do not expect you to agree with me very much. As I write this I hope that you will not become in the least angry at me, even though you do not agree with me. First, I will give the Primitive Baptists' belief about some things and the belief of other denominations. The Primitive or Old School Baptists are a peculiar people,

and their peculiarities are mentioned in the Bible.

1st. They are few in number. Strait and narrow is the way that leads to life, and few there be that find it. The Old Baptists do not boast of numbers. The Lord makes the increase. No big revival meetings to persuade the Lord to add many to his elect. The Lord had a prophet, Elijah, while Baal had four hundred prophets, but Elijah's sacrifice was accepted.

2nd. The Old School Baptists admit they are sinful, and are continually bemoaning their carnal nature, but not able to overcome it. They, like Paul, have the thorn in the flesh, feel their depravity, no inherent merit. Others claim complete ability to do as they please in spiritual things; self-righteous, no thorn in the flesh.

3rd. Another peculiarity: the Baptists are continually telling what the Lord has done for them; how that he found them deep in sin and folly and showed them the end thereof; how all human efforts to overcome sin are a failure; how God's Holy Spirit quickened them and enabled them to behold Jesus Christ as their Savior. Others are telling what they are doing for the Lord, what good Christians they are and how much they are helping in the great work of christianizing the world; how they have done this and that, and will do much more; how they expect to work out their salvation; asking all to pray for them, that they may hold out faithful and win a crown.

4th. Baptists depend upon God, wholly dependent. All they have is given to them by the Giver of all good gifts. Born of the Spirit, not of man. Thank the Lord for food, clothing, health and spiritual guidance, for the plan of salvation not dependent upon poor, weak, sinful man. Others depend upon man. When they want religion they go get it; when their preachers want them to be religious they tell them how they can get saved or save themselves; can put God under obligation to save. God is dependent on man; that is,

he stands ready to save, but cannot do it until man gets ready and puts God under obligations to save, according to his promise to save if man accepts Christ as his Savior.

5th. Baptist preachers are called of the Lord and preach God's word to his people. Christ said to Peter, "Feed my sheep; feed my lambs." This is what Baptist preachers try to do: preach to the church, pray for the comfort of those who have been quickened into life by the divine Spirit; to those who have eyes to see, ears to hear and hearts to understand. They do not wait nor work for a stipulated salary. Others are called by a conference of men, preach for a stipulated salary and watch for a place of larger pay. They preach to wicked sinners, telling them how to make God save them. If the salary should fail, many of them would not think enough of the sinner or the Lord to preach, and thereby show their calling.

6th. Old School Baptists become religious by being born again; spiritual birth of divine origin. Man has no more to do with his spiritual birth than with his natural birth of the flesh. Religion is God manifest in man. This work of the Spirit is like the wind, which bloweth where it listeth; you hear the sound thereof, but know not whence it cometh nor whither it goeth. Others become religious by accepting Christ as their Savior, which the preacher tells the sinner is his own work, the work of man. The one who got religion according to the preacher's instructions is now told that he can lose his religion, and is in great danger of losing it.

7th. Baptists believe that all the names of Christ's redeemed were written in the Lamb's book of life before the world was made—none added since and none erased. When one is quickened by the divine Spirit, and this Spirit reveals Christ to him as his Savior, he is saved by grace, and no power can separate him from God's love. Others believe that names are being added and erased to suit poor, weak, sinful man's whims. The recording angel will write

your name in the book of life when you go to Christ, and draw a line through your name when you backslide. John's name was entered and erased four times, and finally the poor fellow died at the wrong time. Mary had about the same experience, but was lucky, so they say.

8th. Baptists believe in only one Savior, Jesus Christ the righteous. Christ came to do his Father's will, and this is the Father's will, that of all the Father gave him he should lose nothing, but raise it up at the last day. He will do this without man's help or hindrance. Others believe in many saviours: the church, the preacher, the priest, the Sunday-school, the mission system. Parents save their children, children save their parents and church members save their friends. But, dear friend, God saved those who are saved.

9th. Baptists believe in one complete atonement, completed when Christ said, "It is finished." All the sins that Christ atoned for on the cross are blotted out of God's book of remembrance, and will be remembered no more forever. Christ's atonement is not a failure, it is sufficient. Others believe that the atonement does not save anybody, but that it was made, and, as it were, laid up for all who want it bad enough to accept it and live religiously until death; that Christ died, but you are not saved by his agony and death, burial and resurrection, yet you may be saved by your works, by accepting Christ, by living right until death.

10th. Baptists claim no righteousness of their own, but depend on the righteousness of Christ for justification before God. Christ's righteousness will be of use before the great Judge. Others believe in self-righteousness—that man must justify himself before God. You must work yourself into favor with God, put him under obligation to bless and justify you. Christ's righteousness is not enough.

11th. Baptists believe in salvation by grace, by divine power. This salvation, coming from God through Christ the Son, is sure and steadfast. No power

can hinder, there will be no failures; this salvation is sure. Others believe in salvation by chance. Christ died, but you may be saved and you may not. You have a chance to be saved, but all depends on what you do. Chance.

12th. Old School Baptists worship a God who is all-wise and all-powerful. He knows the end from the beginning, knows who are saved before they are born; no guesswork with God, no salvation laid up that will not be used, no chance. God is able to do his holy will without help or hindrance. I believe God to be an all-wise God, with all power both in heaven and on earth. "As I have thought, so shall it come to pass."—Isaiah xiv. 24. "I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." In creating heaven and earth he saw the end from the beginning. He not only viewed it, but purposed it, yet time and time things were not yet in existence. Wisdom, or foreknowledge, looking upon a creation that was not as though it were, and declaring the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure." I have purposed it, I will also do it. God created heaven and earth and all therein; he has all power to save. "No man can come to me, except the Father which hath sent me draw him."—John vi. 44. "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain."—Psalms cxxvii. 1. Now, unless the Lord saves you with his divine power (not of your power by asking him to and accepting him) you labor in vain, and except he keeps you, at the last day you will awake in vain. You cannot keep yourself for him by your works. I believe God knew before the world began who would be saved and who would not. "Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee."—Jer. xxxi. 3. He did not say, I love you now and will draw thee, but he said, "I have loved thee;" and as he is an all-wise God he knew who would be saved even before

the world began. The Bible tells us that God loves his people, therefore he says, I have loved thee, and in Paul's writing he said, It is not by works of righteousness which we have done, but by his mercy he saved us. "Saved" means of the past; hence God's children were saved in purpose before the world began, but on earth they have to be regenerated by the Spirit of Christ. You believe in regeneration, do you not, dear friend? "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates."—2 Cor. xiii. 5. So when you wrote me that you knew you were going to that great home above you were mistaken, were you not? You are only living in "hope" of it.

I have just finished supper, and father has been telling of some of the old times back in Alabama. He has had some times both good and rough. I am a little off of my subject since I ate supper, although I am going to try to put my thoughts together so you may get the meaning. To get started again I will say God chose his people, all the members of his body, which is his church, before the foundation of the world. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. i. 4. You may have doubts or do not believe that God's people were chosen in him before the world began, but the above verse says he hath chosen us, meaning his people, and there is no way out of it. Therefore, as he has already chosen his people, none can be added nor one taken away. In the world they are to be regenerated and born again, not of the flesh, but of the Spirit. So these big meetings, Sunday-schools, socials, a certain church member saving a certain friend, and so on, are all a fake; there is nothing to it when it comes to saving people or helping to save them. "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."—Rev. xxi. 27. We

have already been told that God has chosen his people, none added or erased, and the above verse says none shall enter except those whose names are written in the Lamb's book of life. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."—Eph. i. 5. Therefore it is according to the good pleasure of his will that we are saved.

I have been trying to show that it is only through God's will we are saved. Now I hope I have offered sufficient proof of the Bible. There are going to be many striving to enter through the strait gate and fail. "Then said one unto him, Lord, are there few that be saved? And he said unto him, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."—Luke xiii. 23, 24. "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matt. vii. 14. Now I am going to ask you to go with me to the second chapter of Ephesians, also read the first chapter. The second verse tells how they walked in sin. Third verse: "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. But God, who is rich in mercy, for his great love wherewith he loved us, (when?) even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." The fourth verse says he loved us. When did he love us? It was before the world began when he chose his people, and now he has quickened them together and made them sit in heavenly places in Christ Jesus. He did not ask them if they wanted to sit in heavenly places, it says he made them sit in heavenly places.

So it was not man asking God to save him that saves him, but it was God's great love wherewith he loved him. It

does not matter how many big meetings, how many Sunday-schools, socials or what, unless it is the will of God that a man shall be saved, all the teaching, preaching singing and praying absolutely will not lift him up and put him into heaven. If it is God's will that he shall be saved he will be saved, for God's will shall be fulfilled to a jot and tittle. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. ii. 8-10.

It is not by accepting Christ, not by having faith, not by the work of man, or a Sunday-school, or any religious meeting of any kind, that man is saved. He is saved by grace, through faith, and it is not of himself, it is the gift of God. One Lord, one faith, one baptism. But unto every one of God's people is given grace according to the measure of the gift of God. Your works on earth (as you say, trying to save souls) will not measure your grace, for it will be measured by the gift of God. Also asking, begging and praying for a person to be saved is all in vain; unless he was chosen before the world began he will not be saved, for none shall be added or erased. That is why I say I do not believe in any of your societies to save souls, for in the sight of God they are nothing. He does not need help in redeeming souls from their lost condition, for he has all power even over all who are claiming that they are trying to save souls.

I happen to think of one of Moses' commandments: Stand still and see the salvation of the Lord. Here is some Scripture telling of those who claim to do God's work. "And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness."—Ezekiel xxxiii. 31. "Ye

hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrine the commandments of men." God says they do worship him, but it is in vain, they are called hypocrites. Up here at Mayfield there are many who with their mouth draw nigh to God, and with their lips they honor him, but they are far from him. I could name some who act very religious, yet are far from him, but will not. The Old Baptists say there are black sheep even among them.

I started to write on this just after dinner to-day, and have written ever since, and it is now 11 o'clock. I did not think I would finish it for two or three weeks, but I had nothing else to do, so I have written a great deal, and I think enough for this time. If you do not see and understand this as I do I will not be angry, for I wrote it of my own accord, so you may know more of my belief and views. I hope you may receive much benefit from this, and if you have any friends you wish to let read this you have my permission.

My dear friend, I hope you more clearly understand why I do not believe in your socials, &c., although I do **not** blame those who do if they see and understand that way, but it is always better to be guided by the Scriptures than to go according to the way some people think. I enjoy reading the Bible and talking on it as far as I know it. If you wish to write me of your belief I will surely appreciate getting it. This is a world of hope, and I will close, hoping God will have mercy on me, a sinner.

J. WILLIS GUNN

(The above appeared in our columns in 1920, and it is republished at the request of Brother L. D. Smith, R. F. D. 3, Marion, La. Brother Smith desires to hear from the writer, J. Willis Gunn, if he is yet in the land of the living — Ed.)

"And He must needs go through Samaria." John (4:4.)

Who must go through Samaria? The

answer is Christ. Christ must go through Samaria.

Another question. Why must Christ go through Samaria? Because He was to meet a woman at Jacob's Well, and tell her all things that ever she did; that she might perceive that He was a prophet, and even Christ. But this was not the only reason. She was to make this truth known to her people, that they also might believe.

Did this meeting by Christ and the woman of Samaria just happen to take place, as the world might think? No indeed, it did not! This meeting was in accordance with the predeterminate counsel and foreknowledge of God.

This Samaritan woman, according to my understanding, was a child of God. Had she not been, we can hardly think Christ would have gone into Samaria to talk with her.

Now what about those five husbands Christ mentions? It seems to me that the five books of Moses, called the Pentateuch by the Greeks, have a prominent place here. Christ told this woman she had had five husbands, and the one she then had, was not her husband. Moses gave the law, but had no power to redeem them that were under it. So it is written, the law came by Moses, but grace and truth came by Jesus Christ.

Now the word "husband" comes into my mind for consideration, and the word is weighty. I believe that every husband who is worthy of the name would, if he could, take all the sufferings he sees his wife undergo, upon himself, and let her escape. This is exactly what Christ did for His bride (or wife), the Church, and I believe the woman of Samaria was, and is, a part of His Church.

The uniting of a man and a woman in marriage is a solemn scene, and is honorable, for Jesus honored it by His presence at the wedding in Cana of Galilee, when He performed His first miracle in turning water into wine. The second miracle was the healing of the son of a nobleman at Capernaum.

When a man and woman are married,

they know there must be separation, sometime, by death. But death cannot destroy the love that existed in the heart of either husband or wife; but intensifies it rather. The bond of love that exists in the heart of every true husband or wife is beyond words to explain. In like manner the love which Christ had for His Church is beyond our power to explain. We just cannot fathom that love.

When Jesus was put to death by wicked hands, the love of His disciples was not destroyed. So we find Joseph of Arimathae, and Nicodemus who came to Jesus by night, coming to the sepulchre, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

Then on the first day of the week we find Mary Magdalene coming to the sepulchre, and other women with her, bearing sweet spices to anoint the body of Jesus. But there was a question in their minds: "Who shall roll away the stone for us, from the door of the sepulchre?" This stone was very great; meaning it was very heavy. But on arriving at the sepulchre they saw that the stone had already been rolled away, and the sepulchre was empty. Jesus was not there, He had arisen! I cannot help quoting a verse of that wonderful hymn relating to this grand event:

"Our Lord is risen from the dead!
Our Jesus is gone up on high;
The powers of hell are captive led,
Dragged to the portals of the sky."

Yes, when Jesus ascended on high, "He led captivity captive, and gave gifts unto men." In First Corinthians, 12-28, we find the gifts mentioned: "And God hath set some in the Church: first, apostles; secondly, prophets; thirdly, teachers. After that, miracles; then gifts of healings, helps, governments, diversities of tongues." In Ephesians, Chapter 4 and Verses 12 and 13 the apostle says these gifts are for the perfecting of the saints, for the ministry, for the edifying of the body of Christ:

Till we all come in the unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

We now come to consider the water mentioned in the fourth chapter of John. Jesus had arrived at Sychar, a city of Samaria, and Jacob's well was there. And Jesus being weary with His journey, sat thus on the well: and it was about the sixth hour. (Notice how minutely this meeting is mentioned).

There cometh a woman of Samaria to draw water: Jesus saith unto her, give me to drink. Notice carefully that Jesus started the conversation, and did not wait for the woman to start it. And how wonderfully this applies to the calling of a sinner out of nature's darkness into the marvelous light of the gospel. Jesus never waits for a sinner to accept Him, but He accepts the sinner first. All who have a true Christian experience will certify to the truth of these words.

When Jesus asked the woman of Samaria to give Him to drink, she was surprised, because the Jews at that time had no dealings with the Samaritans. But the time had then arrived when Jesus was to make known the fact that He had a people among the gentiles. "Other sheep I have which are not of this fold," etc.

So the breaking down of the middle wall or partition between Jew and Gentile became an established fact, when Peter was sent to the home of Cornelius, mentioned in the tenth chapter of Acts.

And lest I forget, I want to notice that as it was about the sixth hour when Jesus arrived at Jacob's well, so also it was about the sixth hour when Peter went up upon the housetop to pray and fell into a trance. A set time, you will notice, in both instances.

Now back to the water previously mentioned. We will quote verses 10 to 15, in order, so as to make the subject plain. "Jesus answered and said unto her, if thou knewest the gift of God, and who it is that saith to thee, give me to drink; thou wouldest have asked of him, and he would have given thee liv-

ing water. The woman saith unto Him, Sir, thou hast nothing to draw with, and the well is deep. From whence then hast thou that living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself and his children and his cattle? Jesus answered and said unto her, whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto Him, Sir, give me this water that I thirst not, neither come hither to draw."

I now want to say that this well of water which springs up into everlasting life, shows that there is always an ample supply. This well never goes dry. This water according to my understanding, is figurative of the hope given to a sinner at the time of the new birth. I know there are times in the experience of the Lord's people when this water, or hope seems almost gone. But this is only seemingly and not real. The water is still in the well, (Christ) and it springs up, causing the sinner to rejoice with joy unspeakable and full of glory.

Now the time is drawing near when Jesus is going to reveal Himself to this woman, and tell her exactly who He was. He tells this woman of Samaria to go call her husband and come hither. The woman informs Jesus she has no husband. Jesus said unto her, thou hast well said I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband: In that saidst thou truly."

Now the woman perceived this man was a prophet. These five husbands takes our mind back to the five books of Moses. If these five books of Moses can rightly be compared to the five husbands which the woman of Samaria had been married to, we can readily see why Jesus said to this woman, the husband she then had was not her husband, that is in a spiritual sense, because

eternal salvation is not obtained by obeying the law of Moses as Paul learned in his experience.

This woman of Samaria, it seems to me, is symbolic of a true child of God. Because she said, "Come see a man which told me all things that ever I did; is not this the Christ?"

When the Holy Spirit descends upon a chosen one of God, what takes place? This chosen one's sins are brought to their mind, and they remember every sin they ever committed. But at the appointed time, Jesus appears to this sinner and makes known to him or her, that He has atoned for his sins, and now the sinner goes free, and all such persons are now separated from these five husbands represented in the five books of the law, and Jesus becomes the **true husband**.

This is the point I have been trying to come to. When Jesus had revealed to the woman of Samaria, that He was the Messiah that was to come, she left her water pot, and made her way into the city to spread the news that she had found the true Messiah. My opinion is that this woman was so enthused over this wonderful revelation, that she forgot all about her water pot and the water in it, because she had now drunk from that living water which sprang up in her soul, and would remain there forever; or, as Christ said, unto everlasting life.

A. T. Benson

Delmar, Delaware

(To be Continued Next Issue)

EXPERIENCE

(Continued from August)

With sorrow bowed down, my heart felt broke,
For me, I thought, there is no hope.
Preaching over, the preacher did speak,
Saying, "If you wish a home with us to seek,
Cast in your lot, we'll be glad to receive."
His words I heard but scarce could believe;
But a hope sprang up, as then we did part.
And I went home with a song in my heart:
I felt much better for a few days or so,
Then started to sink and get very low.
With a troubled heart and weary mind,
And shedding of tears I passed the time.
To the end of my strength, in soul agony

I said, "There's no hope — nothing for me."

In helpless despair, I fell to my knee,
Saying, "If there is a God, have mercy on me."
Weakly I arose, with a hopeless look;
Then my eye fell on mother's hymn book.
I picked it up, — at random turned a leaf,
And these words there my vision did greet:
"Little children do not fear,
For Jesus lives to answer prayer;
Doubting souls are in his hands,
And precious food for all his lambs."

As though they were spoken out of air —
Too weak to stand, I sank to a chair.
Then aloud these words I did speak:
"There is a God, and He is with me."
So I read the whole poem through
With singing in my heart — sadness too,
For seeing Jesus, God's only Son,
About his work, my tears did run.

I went about work, now all was bright;
I thought things now would be all right,
But in a few days Satan in different dress,
Came and said, "Now you the Lord doth bless,
So go your way and do what you will:
God will uphold you, and bless you still.
You can have this world — God's blessings
too."

So cunning was he, I thought it true:
The world and mammon my heart did seek.
But God's word is sure — his promises to keep.

And like Ananias and Sapphira,
I tried to keep back part of the price:
The price I kept back was greed and self-will,
But like the two above I must be killed.
On a bed of sickness He laid me low,
And it seemed my time had come to go.
I tried to lay hold on what I thought was hope,
And from it get strength to bear this stroke;
But search as I would, could find nothing to
hold:

I was sick in body, and weary in soul,
And felt so polluted, naked and bare,
I shrank from the touch of loved ones there.
In the shadow of death I now felt to lie,
Till a vision of Jesus filled my eye.

(To be Concluded Next Issue)

Beuna V. Wright

COPIES OF THE SIGNS NEEDED TO COMPLETE FILES

To complete my files of the Signs of the Times I need the following copies: All of Vol. 1 (1832); all from 1836 through 1849; Jan. 1 and 15, and Feb. 1, of 1850; March 15, of 1852; all of 1854; Dec. 15, of 1855; June 15 and Dec. 15, of 1856; all of 1857; July 1, of 1862; Jan. 1 and 15, Feb. 1 and 15, June 1, Aug. 15, Nov. 1 and 15, Dec. 1 and 15, of 1863; Jan. 1 and 15, Feb. 1 and 15, Mar. 1, April 15, May 15, July 1 and 15, August 1 and 15, Sept. 1 and 15, and Nov. 1 and 15, of 1864;

Jan. 1, of 1866; Nov. 1 and 15, Dec. 1 and 15, of 1867; May 1 and July 1, of 1868; May 1 and Dec. 1, of 1869.

If any of the brethren or friends have any of the above copies of the Signs which they will dispose of, I would be glad to hear from them.

John D. Wood
Manassas, Va.

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SMITH RIVER ASSOCIATION

The Smith River Association will convene, the Lord willing, with Mayo Church, Patrick County, Virginia, on Friday before the 1st Sunday in September, and continue three days. (August 30, 31 and September 1)

The church is located near Critz, on Highway 626. Those traveling from the North or South should follow Highway 58 to the Critz Road (No. 626).

Our correspondents, brethren and friends are cordially invited to meet with us.

(Elder) B. O. Thompson

STAUNTON RIVER UNION MEETING

The Staunton River Union Meeting will be held with Galilee Church the 5th Sunday and Saturday before, in September, 1957. The church is located on Highway 799, 5 miles West of Chatham, Virginia. Take No. 57 from Chatham to No. 799.

All lovers of truth are invited.

W. J. Oakes, Clerk

ORIGINAL FLINT RIVER ASSOCIATION

The next session of the Original Flint River Association will be held, the Lord willing, with Bethany Church, beginning on Friday before the 4th Sunday in September, 1957, and continuing three days.

The meeting place is about ten miles East of Hazel Green, Alabama. Brethren and lovers of the truth are cordially invited to meet with us.

Reaner Reece, Clerk

IS IT TIME TO RENEW YOUR SUBSCRIPTION?

LEXINGTON — ROXBURY ASSOCIATION

The Lexington-Roxbury Association will convene, the Lord willing, with the Olive and Hurley Church, at Shokan, N. Y., September 11, 12 and 13, 1957. This is on Route 28, 13 miles North of Kingston, N. Y.

Those coming on Tuesday will inquire at Deacon Adsit's home (the first house West of the meeting house) for place of entertainment. Those coming by bus will stop off at the Rossmann House, about one mile West of the Meeting House.

Friends, brethren, and ministers are invited. This is the 100th year of this church.

(Elder) A. J. Slauson, Pastor

PLEASANT VALLEY ASSOCIATION

The next session of the Pleasant Valley Association will convene with the Shepherd Fold Church, Houston, Texas, the 1st Sunday in September, and Friday and Saturday before, 1957. The church is located on Little York Highway, North part of Houston, between Highway 59 and 75.

(Elder) E. B. Ault, Clerk

SALISBURY ASSOCIATION

The Salisbury Old School Baptist Association will be held with the Indiantown Church, located on Route 374, at Powellsville, Maryland, October 23 and 24, 1957. All ministers, brethren and friends of our faith and order are cordially invited to meet with us.

Those arriving on Tuesday please get in touch with Deacon William S. Adkins, Route 50, Mardella, Maryland, phone Pioneer 2-2198; or Elder Arthur R. Warren, Berlin, Maryland, phone 130J3. Those arriving on Wednesday will go directly to the meeting house, and they will be cared for.

(Elder) H. M. Bennett, Pastor
William S. Adkins, Church Clerk

VIRGINIA CORRESPONDING MEETING

The Virginia Corresponding Meeting is appointed to be held with Frying Pan Church on October 16, 17, 18, 1957. The meeting house is located on Route 28, between Herndon and Chantilly, Virginia. All brethren and friends are invited to meet with us.

Those arriving on Tuesday will please get in touch with Deacon Walter Norman, Herndon, Virginia; or Elder Wood, Manassas, Virginia, and they will be taken care of.

Arthur L. Carter, Clerk
Grover C. Spindle, Asst. Clerk

Danville, Virginia September, 1957

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EDITORIAL

"A COAT OF MANY COLOURS."

(Genesis 37:3)

"Now Israel loved Joseph more than all his children, because he was a child of his old age, and he made him a coat of many colours."

Jacob served Laban fourteen years before he could say that his beloved Rachel was his own, and for some years it seemed that she was barren, and then Joseph was born to rejoice the heart of Jacob. This child, conceived in love, grew up before their eyes as "a tender plant." (Isaiah 53:2) but to his brethren who despised him, he was "as a root out of a dry ground" which in their eyes had "no form nor comeliness." As Joseph grew up he had dreams that he told to his brethren, and when his brethren heard them they hated him the more because of his dreams. Even under their hatred and scorn his behaviour must have been well-pleasing to his father, for he made a coat of many colours for him to wear. This act,

prompted by the father's distinguishing love, filled Joseph's brethren with enmity, yet such was Joseph's innocence, that to the unbiassed observer, they hated him "without a cause." (Psalm 35:19)

It will be seen as we proceed with our subject that we consider Joseph a type of Jesus, not as a high priest, but as a man who was born a king to rule, not only over his brethren, but over all men, both Jew and Gentile. This coat, designed and made by His Father for His Son, sets forth those things which God had planned and purposed in which His son Jesus should appear before all men. As in Joseph's case, it stirred up the hatred and enmity of his brethren, so it was with the Jews. Jesus said in John 15:25. "But this cometh to pass that the word might be fulfilled that is written in their law, They hated me without a cause." The whole of the Old Testament is the WORD concerning HIM. Joseph, as a type, was beloved of his father more than all his children, was hated by his brethren, was sold as a slave for twenty pieces of silver, (for he was only seventeen and not fully grown, Jesus, being a full-grown man, was sold for thirty pieces of silver,) was made a deliverer and a blessing to the Gentiles, and was given a wife from among them before he was made known unto his brethren. We mention this because we believe that Jesus has not yet made himself known to the Jews, who are His natural brethren.

Some speak of Time as a weaver, but we feel that in our subject we would respectfully refer to God as the GREAT WEAVER who has arranged each thread in the lives of men so as to produce a coat of many colours that would fit perfectly His own beloved Son.

Quoting from a much-loved hymn, I will give one verse:

"With mercy and with judgment my web of
time He wove
And aye the dew of sorrow was lusted by
His love.
I'll bless the hand that guided, I'll bless the
heart that planned
When throned with Him in glory in Immanuel's land."

Joseph went down among his brethren and his righteous soul was vexed by their ungodly deeds. (Genesis 37:2) God had said to Satan "I will put enmity between thee and the woman and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Genesis 3:15) Thus we see that from the beginning this coat was in the making. Joseph's brethren hated him, and his natural parents did not understand him. Jacob said, "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him but his father observed the saying." At twelve years of age we see Jesus mystifying Joseph and Mary His mother, when He said to them, "Wist ye not that I must be about my Father's business?" In Luke 2:51, it is told that "Mary kept all these sayings in her heart." Although Joseph knew the hatred of his brethren, like Jesus he willingly left his father's house to go down to see how his brethren fared and bring his father word again. Joseph willingly said to Jacob, "Here am I." Jesus, in Psalm 40:7-8, said "Then said I, Lo, I come: IN THE VOLUME OF THE BOOK IT IS WRITTEN OF ME, I delight to do thy will, O my God: yea, thy law is within my heart."

Might we here observe that from verse 13 to 28 of Genesis 37, we see a word picture of what the Jews would do to our Lord when He came. Afar off their hatred of Him slew the prophets and servants whom He had sent. Read Mark 12:1-9. In verses 6-7 it says "Having yet therefore one son, HIS WELL-BELOVED, he sent him also last unto them, saying, They will reverence my son. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours." Jacob sent Joseph out of the vale of Hebron, which means the vale of friendship and enchantment. Jesus was sent from heaven to visit His sinful brethren. A certain man found Joseph as he was wandering in the field and said, "What seekest

thou?" The man told him that his brethren had gone to Dothan, which means law or custom. Jesus came under the law, there He found His brethren. The certain man typifies Moses who personifies the law. He found Jesus in the field, for was it not Moses who smote the Rock and that Rock was Christ.

We have mentioned the scene from which our subject is taken, which sets forth Jesus, for Joseph is a lovely type of Jesus. Jacob, after he had seen Joseph's dreams fulfilled, could say, "Joseph is a fruitful bough, even a fruitful bough by a WELL; whose branches go over the WALL. The archers have sorely grieved him, and shot at him and hated him: But his bow abode in strength and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel.)" (Genesis 49:22-26)

Let us now look for other threads of this wonderful coat. David comes to our mind in Psalm 1. He speaks of this blessed man, who walked not in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the seat of the scornful, whose delight was in the law of the Lord, and in His law he meditated day and night. He was planted by the rivers of water on the North side of Jerusalem. Where the people of all nations came, He was planted on the tree of the cross. There He died, yet His leaf (His word) does not wither and whatsoever He doeth shall prosper.

Job gave us many sweet and lovely expressions which are threads in this coat, and we will quote two of them. "The righteous also shall hold on His way, and He that hath clean hands shall be stronger and stronger. (Job 17:9) "Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! For I know that my redeemer liveth and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall

I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." (Job 19:23-27)

David's testimony comes in the weaving many times, but the darkest colour was in Psalm 22, when he said "My God, my God, why hast thou forsaken me? — I am a worm and no man; a reproach of men and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted in the Lord, that He would deliver him, seeing He delighted in him: — They pierced my hands and my feet, I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture." All this from one Psalm of David. There was not a prophet but who gave us something in his testimony of Jesus that fitted in this coat. In Isaiah how many and varied are the colours of his testimony! Read chapter 53, and stand in awe with the many of your brethren who have read it before you, and have been amazed at the wisdom and knowledge of the GREAT WEAVER. How perfectly all these scriptures in their varying hues fit God's beloved Son. No wonder scorners have said that such a chapter must have been written since those scriptures were fulfilled in Him. Do not leave Isaiah without seeing some of the glorious and bright colours that are so conspicuously woven into this coat. How we love "Unto us a child is born, (born of the virgin Mary) unto us a Son is given, (God gave His only begotten son from heaven) and the government shall be upon his shoulder: and his name shall be called WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE." (Isaiah 9:6) In Isaiah Jesus appears just as it is written there. Of quick understanding in the fear of the Lord: never judging after the sight of his eyes, nor reproving after the hearing of the ear. He it is who makes the lion eat straw like the ox and the wolf to dwell with the lamb.

Time and space do not allow me to make more reference to the Word, but as we have quoted, "In the volume of the book it is written of me." We are thankful to read that they cast lots upon His vesture, for it could not be parted nor torn, not one word of God can be broken. The brethren took the coat dipped in blood to Jacob and said, "Know now whether it be thy son's coat or no." The coat was whole, but Joseph, to poor Jacob, had been torn by an evil beast. Jesus' body was torn and bathed in its own blood, but the coat could not be torn. The soldiers cast lots on His vesture. "The lot is cast into the lap: but the whole disposing thereof is of the Lord," for our God has determined that that which covers our Lord covers His body, the Church, also. In this coat there are many colours setting forth sorrow and suffering, for He learned obedience by the things which He suffered, yet He was satisfied as He saw of the travail of His soul. It behoved Him to be made like unto His brethren. He became obedient unto death, even the death of the cross. Pharaoh exalted Joseph, and God has exalted Jesus and given Him a name above every name, that at the name of Jesus every knee should bow, and every tongue confess Him Lord of all, to the glory of God the Father; and let us never forget that all power is in His hands. When Joseph was exalted, the command went forth for every knee to bow before him, and when the Egyptians were brought down by famine till they had nothing of their own, Pharaoh said unto them, "Go unto Joseph; what he saith to you, do." Jesus, our brother, is exalted to God's right hand, and the voice out of the cloud said, "This is my beloved Son, in whom I am well pleased; hear ye Him." (Matthew 17:5)

G. R.

OUR VISIT IN THE SOUTH

We recently returned home after an enjoyable visit with brethren in Tennessee, Texas, Louisiana, and Alabama.

Sister Wood and I were accompanied by Mr. and Mrs. Frank Simpkins, of our home town, who are lovers of the truth. We were warmly received by the brethren and friends everywhere we went; and since it would be impossible to write each of those whom we met, we would use this means of expressing our sincere thanks to each one of you.

Several appointments had been arranged, beginning at Nashville, Tennessee, on the 4th Sunday in June. Here we enjoyed the hospitality of Elder and Sister Biggs and family, and met many of the brethren. We were glad to renew acquaintance with Elder J. M. Perkins, and to meet Elder J. N. Darnell, and to hear these three brethren preach.

On Monday we drove to Memphis where we were entertained in the home of Elder and Mrs. R. G. Brown; and at the meeting that evening we met Elder H. R. Prince, and a goodly number of brethren and friends, and heard these Elders speak briefly.

On Tuesday we arrived at the home of Elder and Sister Lambert, at Winnsboro, Texas; and after enjoying an overnight visit with them, we went to Dallas, to the home of Elder and Sister W. W. Taylor. After meeting the brethren at the appointment in Dallas on Wednesday evening, where we met Elder Teague, we enjoyed the hospitality of Elder and Sister Taylor. On Thursday we had a nice visit and dinner with Brother and Sister T. H. Graham; and afterward were accompanied by Elder and Sister Taylor to the appointment at Cash, Texas. We had a pleasant overnight visit with Captain and Sister E. E. Smith, of Greenville.

On Friday we drove to the Spring Session of the Sulphur Fork Association, held at Cana Church. Here we were favored to meet many brethren, including the following Elders: S. C. Davenport, E. J. Lambert, W. W. Taylor, John T. Everett, W. W. Fleet, E. B. Ault, T. A. Wall, Lloyd Wall, C. M. Haygood, L. D. Rose and Licentiate H. L. Gardner. We were blessed to hear each of these preach, except Elder

Davenport, who is very feeble. The preaching was all of one accord, and the love and fellowship manifested was as is to be expected among the brethren. On Saturday evening during the meeting we filled an appointment at Hope-well Church, near Winnsboro. During the Cana meeting we enjoyed the hospitality of Brother and Sister Cecil Hamrick, and Mr. and Mrs. E. E. Evers, of Winnsboro.

On Monday and Tuesday we were with Elder and Sister Lambert in their home, and had dinner with Mr. and Mrs. Evers, and with Mr. and Sister Clive Elledge, which was very pleasant indeed. On Wednesday we drove to the home of Brother and Sister George McDuff, at Kilgore, Texas, spending the night with them, and filling the appointment at Fellowship Church. We enjoyed our visit with them, and had opportunity to visit the oil fields. On Thursday we drove to the home of Elders T. A. Wall and Lloyd Wall, having dinner with them, and filling the appointment at Pleasant Hope Church; and spent the night with Brother and Sister Leonard Hill.

On Friday we drove to the District Meeting of the South Ouachita Association at New Hope Church, near Lillie, Louisiana. Here we enjoyed three days with the brethren, and met the following Elders: R. W. Rhodes, J. L. Smith, D. E. Turner, W. D. Griffin, E. J. Lambert, and Saturday evening W. A. Speer. This was another enjoyable meeting for us; and we were entertained over night in the homes of Brother and Sister C. C. Barron, and Elder and Mrs. R. W. Rhodes. On Sunday afternoon we drove to the home of Brother and Sister A. W. Glass, of Haile, Louisiana, where we spent a pleasant night with them and Sister Martha Broughton.

On Monday we drove to the home of Mr. and Sister Hayes, at Vernon, Alabama, spending the night with them, and filling the appointment at Bethel Church in the evening. On Tuesday the appointment was at Harmony Church at 11 A. M., after which we went to

the home of Elder and Sister Griffin, spending the night with them; and had dinner with Elder and Sister H. M. Brock on Wednesday. After which we were accompanied by Elder and Sister Griffin and Sister Ella Shoemaker to Birmingham, Alabama, to the home of Brother and Sister E. C. Redman, and filled the appointment at Pratt City in the evening, spending the night with Brother and Sister Redman, where we ended our visit among the brethren.

We hope we are thankful to the Lord that we were permitted to make this visit with the brethren, meeting many of them for the first time, and finding among them the same faith, love and fellowship we have among our home brethren. In each of the homes we visited nothing was overlooked to make us welcome and comfortable, and we express our sincere thanks to each of them.

Many were the expressions by brethren and friends of their appreciation of the Signs of the Times, and that they look forward to its coming each month. May the dear Lord sustain both them and the Signs to continue to contend earnestly for the faith once delivered to the saints.

J. D. W.

VOICES OF THE PAST
"He being dead yet speaketh"

To make the "Signs of the Times" useful to the saints scattered abroad, it should contain such matter, and such only, as is calculated to secure that object. God's people being born of one Spirit, and members of one body, must have an identity of interest in all things that pertain to the kingdom of our Lord Jesus Christ; and as one cardinal precept of the law of Christ is that they shall love one another with a pure heart fervently, they must necessarily be social in their spiritual temperament, and if they cannot enjoy the personal presence of their kindred in Christ, they

will, like the holy apostle, desire to hear of their welfare, and be frequently informed that they are walking in the truth, in love and fellowship, as becomes the children of our God.

Scattered abroad in their respective localities, as the saints are, the "Signs of the Times" are designed as a medium through which their epistles of love and assurances of fellowship may be conveyed to each other, however far apart they may be located, or however isolated some may be from the privileges of the church, or personal society of the brethren, or the sound of the voice of those who preach the word. To subserve their best interest, the subject matter of the communications should be sound, experimental and scriptural. Wild speculations, endless genealogies and foolish questions about the law should be avoided, and all who write should, instead of setting forth themselves, endeavor to set forth Christ, and instead of making display of their talents, should desire rather to display the banner of the gospel of Christ.

We are favored with a host of the valiant ones of Israel, whose lucid communications for more than forty years have shed a brilliant lustre on our pages, and have ministered much instruction, edification and comfort to thousands of the Lord's hidden ones, whose faces they never have or will see in the flesh, and of whom the writers have not the slightest personal knowledge.

Is it not a pleasing thought that although we may feel poor, and fear that our writings will be like water spilt upon the ground, there are hundreds pouring forth praise and thanksgiving to God for the consolation they have received in the perusal of them? From all parts of our country we are constantly hearing from those who testify that the labors of our correspondents have not been in vain in the Lord. This is truly encouraging both to the readers and to the writers. But to secure this mutual comfort, those who write should confine themselves to such sub-

jects as are edifying. There are a diversity of gifts, which being all by one Spirit are all needful in their places, for God has bestowed no gifts on his church or on any of her members that are not essential to the perfecting of the body of Christ; and if we are confined to the gifts which God by his Spirit has bestowed, all our speaking and writing will minister to comfort and edification of those who have an ear to hear what the Spirit saith unto the churches.

Many through our columns declare to all who read our paper what God has done for them, in taking them up out of the horrible pit and miry clay, and in establishing their goings, and in putting a new song in their mouths. This affords opportunity to all our readers to compare notes, and to see how far they have been exercised alike in their deliverance from the power of darkness, and translation into the kingdom of God's dear Son. The bands of fellowship being based upon christian experience and the teachings and leading of the Spirit, much profit is gained by an acquaintance with each other's travels in the divine life. This class of communications is read with thrilling interest, especially by those who are anxiously inquiring whether their own is like the experience of those who are truly born of God.

Another very important feature of our paper is the expounding of the scriptures. Many passages of the sacred volume are dark and obscure to the minds of some of our readers, and sometimes they become greatly perplexed and troubled in regard to their true meaning, while some brother has light upon them, which should not be kept concealed under a bushel, but rather set on a candlestick, or where it may give light to all who are in the house. We have been favored for many years with the lucid explanations and illustrations of the word from the most gifted brethren, whose views have been made profitable to others so far remote that but for the medium of the press their light

would be restricted to their several localities. None but God can know how much his dear children have been instructed, refreshed, comforted and confirmed by reading the able expositions of dear brethren through the columns of the "Signs" in the forty-one years of its publication.

The exhortations and admonitions of faithful and loving brethren and sisters have found their way to thousands of the Lord's dear children through this medium. Exposed as the saints are to the corrupting influence of popular error, and so very liable to be misled by the cunning craftiness of those who lie in wait to deceive, they need the seasonable admonitions of their brethren to stir up their pure mind by way of remembrance, and we are commanded to exhort one another, and so much the more as we see the day approaching. This should be done in our assembling ourselves together; but where the saints are providentially hindered from assembling together, we might still obey the precept as did the primitive saints by writing, and by publishing our admonitions through the press. The apostle's solicitude for the welfare of the saints was truly commendable, that whether he came to see them, or else was absent from them, he might hear of their affairs, that they were standing fast in one spirit, with one mind striving together (not apart) for the faith of the gospel, and in nothing terrified by their adversaries.—Phil. i. 27, 28. And as we have the apostles for our example, as well as our official judges, let us listen to their faithful admonitions and look after the welfare of all the saints, whether far off or near at hand.

Jude says, when he gave all diligence to write to the scattered saints of the common salvation, it was needful for him to write to them, and to exhort them that they should contend earnestly for the faith which was once delivered to the saints. Is it any less needful now that the saints should contend earnestly for the faith, or that the

apostolic exhortation should be reiterated by the saints? Indeed we may infer from the predictions of the word that the importance of such exhortation increases as the last days approach, for in them, we are told **expressly** by the Spirit, there shall come perilous times, in which many shall depart from the faith, giving heed to seducing spirits and doctrines of devils. —1 Tim. i. 1. And Paul enjoins that the saints shall exhort one another much more as they see the day approaching. The days are now upon us in which every inch of the ground of truth is disputed, and every inducement to follow after popular errors and delusions is held out, to decoy, seduce, entrap, misguide and confuse the unstable, and we need to devote every page and every column of the "Signs" to the heralding forth of the exhortations and admonitions given in the sacred record.

The admonition and instruction given to the saints, Heb. xii. 12-15, is suggestive of what would be profitable to dwell upon in what we publish in the "Signs of the Times." "Wherefore life up the hands that hang down, and the feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord. Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."

Many of God's dear children are feeble, weak and trembling. These should be strengthened, encouraged and confirmed, and great care should be taken that such are not turned out of the way. Roots of bitterness among the saints produce trouble and defilement. A diligent watch is enjoined on all who belong to the household of faith, to detect and suppress the growth of such roots as mar the peace and interrupt the order of the house of God. May all our c o m m u n i c a t i o n s through the "Signs" be written you a single eye to

the glory of God and the good of his people.

To make our paper what we all desire it should be, much depends on our correspondents and the tone of their communications. It is very important that we should all be of one mind, and all speak the same things. It is said of the heralds of the gospel whose feet are beautiful upon the mountains, that they bring good tidings, and publish salvation, and say unto Zion, Thy God reigneth; that they shall lift up the voice, and with the voice together shall they sing; and they shall see eye to eye when the Lord shall bring again Zion. —Isa. lii. 8. It is very essential in good music that the singers should all sing together, lift up the voice together, all sing the same tune, and song, and that in time as well as tune there should be perfect harmony, no discordant notes or jarring sounds to mar or spoil the melody. There are many perplexing troubles incident to the saints while in the flesh, which ought not to be told in Gath nor published in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.—2 Sam. i. 20.

Local disorders in churches, and controversies among individuals, if paraded before the public, aid the scoffers and profane in stigmatizing our holy profession, and in speaking reproachfully of the cause which is most dear to all the saints. Local troubles cannot be settled by spreading them abroad, for the more widely they become known the more complicated and incurable they will prove. Tell thy brother his fault **between him and thee alone**. Make no appeal to the sympathy of others, for in making the thing public the offended becomes also an offender.

There are cases where heresies are detected, and seem to be spreading, and when the faithful watchmen are bound to warn those who are in any danger of being contaminated; but even then the trumpet should give a **certain sound**. Not the impetuous zeal of Jehu, but the faithful and temperate admonitions,

exhortations and prayerful labors of love will prove more effectual. By publishing any troubles, disaffections and disorders beyond the localities where they exist, has generally a greater tendency to spread the disaffection into regions where it does not exist, than to heal the disorder where it does exist.

The pernicious effects of publishing the difficulties that sometimes disturb the harmony of the saints, through our columns, has been painfully felt, not only by the Editor, but has become annoying to peace loving brethren and sisters.

Too often, we fear, our columns have been sought by parties in controversy, for the gratification of the flesh, in strife for the mastery. The true merits of the matter in dispute is seldom learned from a broadcast publication by the parties. Each party states his version, and looks for an endorsement of his position by the Editor, and if he does not receive it he is dissatisfied, and perhaps angry. The other party demands as a right to be heard in self-defense, and the paper and the publisher and all the peace loving readers are sadly annoyed and perplexed.

We wish not to be understood to object to an earnest contention for the faith once delivered to the saints, or that any of the soldiers of the cross should sheathe their sword, or that being armed and carrying bows, like Ephraim, should turn back in the day of battle. We have a common foe to face, but we are not to fight our brethren. "Put yourselves in array against Babylon round about; all ye that bend the bow, shoot at her, spare no arrow; for she hath sinned against the Lord." —Jer. 1. 14. But never forget that all the saints are brethren, and should not strive one against another.

(Editorial by Elder Gilbert Beebe, August 15, 1873.)

OBITUARIES

SISTER MARY MADDOCK

Sister Mary Maddock, beloved wife of Deacon Milton Maddock, entered into eternal rest on March 18th, 1957, in her sixty-ninth year.

She was a daughter of Alexander and Margaret McTavish, and was born in Mosa, Ontario.

She leaves to mourn their loss, her husband, three daughters, Monna, Bernice and Laura, one son Calvin and several grand-children.

Sister Maddock died in Strathroy Hospital after many weeks of painful illness, but the Lord was merciful in keeping her mind stayed upon Him. Sister Mary came to the Covenanted Baptist Church July 22nd, 1917, and was baptized by her pastor, Elder John Slauson. Five years ago her husband was set aside as deacon, and she took her place by his side. In spite of poor health, she lovingly entertained her brethren and friends, always desiring the comfort of all who came into their hospitable home. She had many discouragements but was sustained by that faith once delivered to the saints. More than once the writer of this obituary visited her with a desire to comfort her, yet the visit strengthened him in the faith that the religion of Jesus Christ bears us up and gives us courage in the hour of trial. She often said that some of her sweetest seasons were in the hospital alone, yet not alone. After she entered the hospital the last time she said to me:

"A child of Jehovah, a subject of grace,
I'm of the seed royal, a dignified race.
An heir of salvation, redeemed with blood,
I'll own my relation, my Father is God.
He gave me a will to accept what He gave,
Though I was averse to His purpose to save."

As she often repeated "The Lord is my Shepherd, I SHALL NOT WANT," the writer spoke at her funeral from that Scripture; also, "There remaineth therefore a rest to the people of God."

She was a good homemaker and will be greatly missed by her church and family. May the dear Lord comfort and sustain them, especially our sorrowing brother, in their loss.

(Elder) George Ruston

MRS. IONA C. TRUITT

Mrs. Iona C. Truitt, widow of John H. Truitt of Snow Hill, Maryland, was born August 12, 1870. She was the daughter of the late George and Annie Hancock, of Pocomoke City, Maryland. After an extended illness she died April 16, 1957.

Surviving are a son, George II; a granddaughter, Miss Norma D. Truitt of Snow Hill, Md.; and four step-children: Handy B. Truitt and Mrs. Charlie Littleton, of Snow Hill, Md. and Mrs. Bertha White and Miss Annie S. Truitt of Salisbury, Md.

Sister Truitt was baptized into the Old School Baptist church by Elder Thomas Poul-

son. At the time of her passing she was a member of the Snow Hill Old School Baptist church.

Many were the afflictions of our dear sister, but the God who called her out of darkness into his marvelous light gave her patience to bear them without complaining. For a number of years before her death she could not see, and hear but very little; yet she attended church services regularly. Though unable to hear the sermons, or see the people, she manifested where her heart was. She was blessed with a very active mind, and even after she was confined to the bed she continued to manifest a keen interest in all the affairs of the church.

The church has lost a very faithful one, but she has left evidence that she died in the triumph of a living Faith in her blessed Lord, and we could not wish her back again. She was blessed with the loving care of her family, yet for her it was far better to depart and be with the Lord.

Funeral services were conducted by Elder Harold Bennett, assisted by Elder Arthur Warren, in the Old School Baptist meeting house. Interment was in the church cemetery.

Elder D. V. Spangler, Pastor

SISTER MAURINE HUTCHENS FRANK

In humble obedience to the request of the church at High Point, I attempt to write a few lines in memory of our dear and much loved Sister Frank, whom God, in His Providence, has seen fit to call home. We miss her so much.

Sister Maurine Hutchens Frank was born January 3, 1913 and died February 28, 1957, making her stay on earth forty-four years, one month and twenty-five days.

She was blessed to unite with the High Point Primitive Baptist Church the third Sunday in December, 1949. She was sincerely devoted to the cause the whole of her short life with the church, and the good Lord blessed her to enjoy her meetings so much. Oh, what a wonderful display of His love and power was observed in the life of this dear, afflicted sister.

She leaves behind to mourn her departure her husband, one daughter, and her mother, together with several brothers and sisters and all of her church friends and brethren in deed. We miss her but would not ask to have her back. She has so faithfully filled her mission here in this world and has canceled the debt that we all will pay, sooner or later, and in her afflicted body did so wonderfully manifest that faith that gave her strength to fight the battle of life in which she was so often engaged. Oh, that the Lord would grant us

all the grace and strength with which to face the enemy. One says,

"Sure we must fight if we would reign,
Increase our courage, Lord.
We will bear the cross, endure the pain,
Supported by Thy word."

There is no doubt in our minds as to the Sister's eternal happiness. We certainly do not grieve after her as we would one that had no hope, but say "Rest on, for some day we hope to meet you in the Glory Land to help you sing the praises to our Blessed Savior."

Written by her little and humble pastor,
D. A. O'Bryant

SUSAN ELEANOR BALL DADE

Sister Susan Eleanor (Ball) Dade, wife of Brother Roger L. Dade, was born near Spring City, Tennessee, November 14, 1878; and died at her home at Jefferson, Maryland, May 23, 1957, making her stay on earth seventy-eight years, six months, and nine days. She was a daughter of John Lee and Mollie Cawood Ball.

Surviving are her husband and five sons: Maurice L., Jefferson, Maryland; John B., Walter C., and Roger L., Jr., Washington, D. C.; and Robert T., Takoma Park, Maryland; also surviving are one sister, Mrs. O. S. Brader, St. Petersburg, Fla.; and two brothers, John W. Ball, Buckeystown, Maryland, and Garnett C. Ball, Frederick, Maryland.

Sister Dade united with the New Valley Old School Baptist Church, at Lucketts, Virginia, at the age of fourteen, and was baptized by Elder E. V. White. She was a faithful member, and loved nothing better than to attend the meetings, and to entertain the brethren and friends; and this in spite of an affliction of many years standing in which she was barely able to walk. Her sufferings were severe, yet she had a ready and cheerful greeting to all. She will be greatly missed by the brethren of the Corresponding Meeting, and all who knew her; yet to know that she is released from suffering and is at rest, causes us to desire that we be reconciled to God's will.

Funeral services were conducted at the Etchison Funeral Home, Frederick, Maryland, by her pastor, Elder John D. Wood and Elder E. J. Lambert, of Winnsboro, Texas. Interment was in Mt. Olivet Cemetery, Frederick, Maryland.

May the Lord give reconciling grace to Brother Dade and family, and all who mourn her passing.

John D. Wood

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 125

DANVILLE, VA., OCTOBER, 1957

No. 10

ALL THINGS OBEY HIM

Of all the fish that were in the sea,
He could control the one
That bit the hook the disciple took,
And brought the needed coin.

The sea that held the mighty fish
That swallowed mortal man,
Did hear the Mighty God that spoke,
And cast him out on land.

Fish and birds, both alike
Obey His heavenly call;
And searched the hungry prophet out,
And fed the starving soul.

The beast that spoke in human voice,
Was led by power divine:
Rebuked the prophet of the king,
And taught him to be kind.

If birds, and beasts, and fish
Obey His sovereign call;
Then why not man of sordid dust,
Who did transgress and fall.

Elder Randolph Perdue
Rocky Mount, Va.

Snyder, Texas

Dear Editors:

I have received the March issue of the dear Signs, and have thoroughly enjoyed reading it. . .

To my mind, Elder Beebe's article was one of the clearest and most complete articles I have ever read on Predestination, and conforms to the teachings of the Apostles, to my way of understanding the Scriptures. The article was read at the proper time to give me the strength I needed.

I rejoiced to see another editorial written by Elder Ruston; he has kept silent much too long. I was made sad to learn of the passing of Brother Cyrus Risler and Elder Arnold Bellows. The Lord needed them to be with his other precious jewels He had called before

them. They will be missed, but I am happy that the Lord is preparing others to follow in their footsteps.

I wonder daily why the dear Lord is so merciful to this unworthy one. He grants so many of my desires that I am often made to say, "Praise the Lord, O my soul, praise his Holy Name." Then at other times evil wells up in me so big I am made to cry out, "O Lord, be merciful to me a poor sinner."

I trust the Lord will prosper the Signs that it may be published for many years. A poor sinner saved by grace, if at all.

Minnie Lee Williams

A COMFORTING LETTER

San Francisco, Calif.
January 20, 1952

Mr. J. H. Austin
Chantilly, Va.

My dear Friend in hope of His love and mercy:

I would extend to you a warm hand-clasp of brotherly love and sympathy and hold up your hand to point toward the Lord and Savior, if I could. I would direct your eyes unto the Heavens, if I were able; I would ask that the Lord, who is able, to cause you to look up, and through all the clouds that cover your skies to see through them and find the image of His Face. "Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence", that our eyes might be cleared to see Thee, our minds might be enabled to understand and our hearts to receive, the things that thou, in thy Wisdom and Mercy,

seeth fit to send in our paths. These clouds cover our skies because of our sins and our short-sightedness, our finiteness. We see only the present moment that is before us, and we can judge only by human reason. Our Lord and Master is omnipresent. He sees all things from the beginning to the end, and at one time; they are ever before Him and He knoweth His will and that which is best for those little ones that He loves. Jesus prayed for Peter, even as Peter denied Him three times, and this prayer was, "that thy faith fail not". In 17th of John, Jesus prayed the Father for every living soul that is His, and was His from before the foundation of the world: "I pray for them — Holy Father, keep, through thine own name, those whom thou hast given me, that they may be one as we are. — I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil".

Yes, His prayer was not that we be taken out of the world, but be kept from the evil; Not that all of our burdens and our troubles and trials be removed from us, but that we be strengthened and enabled to withstand every storm that is sent upon us to bear. What is this evil? Our Savior prayed the Father that we be kept from the evil. I guess the evil could never be fully defined, but our greatest enemy is this body of flesh, this carnal mind, this natural reasoning, the old tabernacle of clay in which we live, the old man of this flesh. This natural tabernacle with all of its infirmities and failures, is the world which we are to remain in for a little season. But the prayer of our Savior is that we be kept from the evil of this world; from our doubts and fears, from our natural reasonings, from our turnings to the right and to the left when we no longer can see His Face, from our backslidings and our denyings, even from all our turnings away from the fold. Now, dear friend, what is more powerful than the prayer of our Lord and Master? and His prayer is that every little one be saved from these evils and

in the last day be brought to sit with Him upon the Throne, to sing praises more perfectly in that everlasting day of Eternity.

About two days ago I had the letter from Carolyn telling me of the passing of your dear one, your earthly mate, and she with whom you have been thus far privileged to walk this path of life. Dear Friend, there is no man, able to remove your burden. A brother's comforting word might be spoken, an arm might be put about your shoulder, and a sympathizing tear may fall, but the Lord has spoken! And where is he that can question the Lord or ask, Why doeth Thou? Job said, "Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave and the Lord hath taken away; blessed be the name of the Lord". How do you think Job was able, in the presence of all of his bereavement, to make such a statement? It was not by the strength of the flesh, but by strength given from the Lord. Job also said, after he had suffered much and learned much in the valley of his troubles; "He knoweth the way that I take". Dear friend, do you know the way that you travel? Do you know what tomorrow will bring? Do you know what you will do in this situation and that? Have you sat down and determined your ways and your reactions and your goings and comings? Then, how do you know what abilities and strengths and what blessings you must have to make the journey set before you? Job said, He knoweth the way that I take; as if to say, I do not know my way, I do not know my troubles and trials, I cannot see the path before my feet, but there is one that does know my path, and every obstacle set in it, and every need of strength to bear each trial and each burden and each lesson to learn. How then, tell me, can I know how to pray or what to pray for; Lo, dear Lord, only Thou knoweth my path, do tell me; do put in my mouth the very words of prayer that I may again plead them unto Thee with hope that they shall be granted according to Thy prom-

ises. O Lord Thou knoweth what each of us must have; do enable us to fall at Thy feet, and to plead with Thee, or unto Thee, for those things which we must have to live, and to live spiritually. "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding".

Hezekiah came to the place that he could not go any further; he could not take one single other step forward; (Isaiah 38) he turned his face toward the wall, and prayed unto the Lord. Oh what a blessing that he had been shown that **there was a Lord**. So many people everywhere call the name Lord, Lord, and yet give no evidence that they have ever known Him or seen the image of His face at any time. But Hezekiah, had known the Lord, and he prayed unto Him: "— I reckoned until morning, that, as a lion, so will he break all my bones: from day even to night wilt thou make an end of me. Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O Lord, I am oppressed; undertake for me". Hezekiah saw his very end; he knew that he could go no further; no, not even another step. He turned his eyes heavenward even until they failed, as if to say, If I must die, let me die with my eyes upon Thee. Oh, but he prayed unto the Lord of Life, and it was by the power of the Spirit that he prayed, and what he said was prompted from on High, and it was heard and it was most assuredly answered. Hezekiah said, "What shall I say? He hath both spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul". The Lord of Mercy sent the sentence of conviction upon sinful man, but also sent the pardon when the cry was heard coming out of his very soul. "What shall I say?" He has sent both the conviction and the pardon. The pardon does not remove the sins or the guilt within me, but the pardon gives me a hope. What shall I do? Shall I rail out at my burdens? shall I complain at my sorrows? shall I question the judgments of my Lord? O Lord,

do Thou enable me, and you, and all of us, to do as Hezekiah said here: to "go softly all my years in the bitterness of my soul". Tread softly in the courts of the Lord and in the face of His judgments. Dear Friend, this flesh cannot do that; the flesh is wounded and hurt and sick and sore, but, Oh may the Lord of Mercy enable the new man of the Spirit, the living hope that burns within the soul, to rise up as the "stronger man" and take the reins and carry on. Lord, grant us reconciliation, grant us pure understanding; grant us, dear Savior, the fear of Thee, the Holy fear which is true wisdom and understanding.

Excuse me for rambling so much, but I think of the words of Jesus in Mark 6:50, spoken to His disciples "Be of good cheer, it is I; be not afraid". On this occasion Jesus had sent them out upon the sea; He had sent the contrary winds, and the storm; He had removed himself from them. In their weakness they were sore afraid and they doubted and feared, thinking surely they would perish. When He came to them in the midst of the storm walking upon the waters, they saw Him and were afraid and cried out. The storm was present, yes indeed, it was present; but Jesus came walking upon it. He had it under His feet. He was above it and over it, and every wind was in His hand. I want to emphasize the fact that **He** sent the disciples away upon the sea, that **He** loosed the winds, and that He caused the waves to rise high, and the ship to be tossed to and fro, that He removed Himself from them and allowed them to stand in their own weakness, and thus to fear and doubt and to have to cry out in despair. He knew the end from the beginning: He saw the finish before the beginning was sent. Now look again at His words: "Be of good cheer, it is I; be not afraid". It is I; all of it is I! Not just the coming to the ship in the midst of the storm, but the sea and the ship, and the winds and the storm, and the doubts and fears — all of it is sent by Jesus and for a purpose! All of

it was in His hands — and in His will, and a part of His salvation to those that are His.

“And when even was come, the ship was in the midst of the sea, and he alone on the land”. At the evening, comes darkness; the light of day departs and darkness covers the earth, and no man can see his way. And when even was come, the ship was in the midst of the sea: in darkness, the ship was in the midst of trouble and burdens and trials that would surely take our lives and bring us to an end. Oh, but every heaven born soul finds himself often, it seems, at evening in the midst of the sea of trouble; and at this time where is Jesus? The Scripture says that He was alone on the land. When we find ourselves in the depth of the valley in darkness and in trouble, we cannot find Him. But look at the next verse:

“And He saw them toiling in rowing—”. Oh what a blessed thought that He sees us in our toiling and rowings! What a comfort to feel that He sees and that He cares when we are under great trials and burdens! He knoweth the way that I take; He seeth me in toiling and rowing! Now, He speaks, “Be not afraid, it is I”; Be of good cheer, be at peace. I will not remove the storm, but I will make the storm a calm. I will speak “peace be still” in thine heart; I will cause thee to trust and cause thy faith to fail not. I will give thee understanding and wisdom and godly fear. I will enable thee to know that all these trials and sorrows are in my hands, and comfort also will come from Me; and that I am sufficient unto all of thy needs; indeed, a Savior from all of thy troubles! “I have prayed that thy faith fail not, be of good cheer, it is I! I am thy God and beside Me, there is none other!”

Excuse these scattering remarks, I am so very imperfect. May the Lord comfort your heart, give you strength and courage and direct your every step and cause you to persevere to the end and soon to inherit that which is prom-

ised. Your dear one has gone to a better shore; at peace in His Arms. May His Grace and comfort and love abide and keep you all who are bereaved of your wife and mother.

Yours in hope of His love and care,
A. D. Alston

(The above letter was sent to us by Mr. Charles Austin, son of the late Mr. John H. Austin. It was written by the late Brother Douglas Alston to Mr. Austin after the passing of Mrs. Austin. It is so interesting and comforting we thought our readers would enjoy it. (See obituary of Mr. Austin in this issue) — J. D. W.)

Naches, Wash.

Dear Editors of the Signs:

I am sending in my subscription which is due sometime this month; and with it I am sending some writing that you may use, if you see fit.

In October, 1946, I was on vacation with my husband and daughter. We spent a night with Elder and Sister Cameron in Seattle, Washington. In the A. M. after this, just before leaving for Naches, my husband asked me to go with him to the end of a floating walkway, which served as a street between two rows of “inhabited” boathouses. We did so; and at the end of the walkway we stood for a moment and viewed the calm, smooth water. I remarked, “If only the walk went on across, we could walk from here to greater Seattle.” He replied, “That’s true, but it doesn’t, and we cannot walk on water yet; so let’s go back.” Which we did; and went on our way across the mountains. At the summit of the pass, my husband was stricken with an heart attack, and after getting on into Naches, he died at 10:20 P. M. that night in the home of Sister Mitchell.

I slept none that night, nor the next day until late afternoon — then only for a short while, but while I slept, I dreamed a very brilliant dream, in which I

found much comfort then and many times since. A few days ago it was presented to me in the following verses:

He walked upon the water,
I struggled by his side;
I was still a living soul,
But yesterday he died.

Then he met his Saviour
And like Him he became.
So he walked upon the water,
While I struggled, full of shame.

To his arm I held most firmly,
As so sure he stepped ahead:
With each step I sank more deeply;
And not a single word was said.

At last I glanced up at his face,
And, Oh, the glory I saw there
No language could describe,
It was so wondrous bright and fair.

It was like the face of Jesus,
Full of truth, and light, and grace;
And I knew that in his sleeping,
He had found his Lord's embrace.

Effie Park

Tony, Alabama

Dear Elder Wood:

My mind has so many times been directed to you since we met at the wonderful service at Elder Bigg's church, in Nashville. Our Lord, it seems, is so good to his humble children, to gather them together in his dear Son's name: to honor, praise, and glorify an ever adorable risen saviour of sinners. Your way of preaching was edifying to his dear saints; and they were blessed to meet you in a church capacity, and you were blessed to deliver a nourishing message. All of the messages were the proclamation of the gospel at it is in our Lord and Saviour Jesus Christ. I feel that you spoke to a people in Nashville that can detect error from the truth; and, as it is a Bible statement that our Lord said, "I am the way, the truth and the life", truth detectors are just as important as the proclaiming of the gospel: and, "Woe is me if I preach not the gospel". (1 Cor. 9:16)

The Signs came recently, and Elder E. J. Lambert's article on ANGELS is so sweet. I had longed so long to see in

print, or hear it from a minister's lips, a discourse on angels. He was so enabled to write, and in writing, following scriptures on the subject, that it brought remembrance of angels visiting me; and I will here relate what I hope the Lord gave me in a dream.

You met Elder M. J. Towery's daughter and son-in-law in Nashville, Brother and Sister R. C. Stephens. Her father, Elder M. J. Towery baptized me. I held him, in my way of understanding preaching, highest among the ministers. Well, I was taught I hope a great lesson. In my natural views I felt to **know**; and when we are shown that we are mistaken, we realize we don't know anything. But to feel that all preaching was over all communion with the rest of the church, was an awful sorrow to carry around in one's bosom. Elder Towery's death occurred not long after he baptized me; and I would grieve and shed tears, and wasn't interested too much in going on to our little church. (We had a faithful pastor, well established in doctrine and practice; but I had to be taught precept upon precept: here a little, and there a little.) (Isaiah 28:13) So a stubborn child (if I am a child) must be shown that what God has done in just and right:

In a dream, our little church at old Kelly's Creek, in the Flint River Association, met and had divine services; and our pastor (Elder Towery, who had gone to his Father, and left us to mourn) met with us, and had wonderful liberty; (It seemed that no one was aware of his passing) and everyone fully enjoyed the discourse. But to my great astonishment, he stopped and looked over the congregation, and sweetly said, "Oh, I am dead, but I came to tell you I am at home — I'm resting and happy. I can't come to you, but you can come to me."

Well, I had to be turned around, to feel as a poor sinner feels when shown that God loved me so well that this sweet message was delivered to me in a congregation, to give me comfort and peace that has lasted until this day.

That was an Angel, a comforting Angel: one of the sweetest comforts, for all the ministers have been so sweetly called by our God to feed his sheep and feed his lambs. It is no wonder I said, "I'll never grieve. For our dear pastor is at rest in a home where our Saviour lives; and to grieve again would be selfish." I have been fed by God's humble ministers since that day. If our choosing were possible, I would have perished long before now; but I have been well fed. I love to say fed, because I have a sweet hope that I am a sheep, or a lamb: I feel to be a very weak little lamb — yet well fed. For our Heavenly Father forgets not the falling of a sparrow; and His children were bought with a price: The price consisted of the shedding of Jesus' blood on the cross; not spilt, Oh, no, Poured out. (Isaiah 53:12) God's humble poor are a wise people, for Proverbs 3:35, says, "The wise shall inherit glory." And an inheritance is a gift.

If all the household of faith in reading our family paper, endorsed its contents as much as we do, you editors would have plenty of compliments. We have been subscribers a good long time, and are both members. We would enjoy all our Baptist friends and ministers, and all that could come our way, to attend our association, the Flint River. We enjoyed your visit to our corresponding association, and want you to come to see us and also the friends who were with you. Would like for anyone having light on 1 Peter 4:6, to write on that subject. Farewell.

Yours in bonds of love,
Mr. and Mrs. J. J. Reece

CORRESPONDING LETTER

The Delaware River Old School Baptist Association now in session with the Hopewell Church, send greetings in the Lord.

Dear Brethren:

We are grateful for the privilege of having you all to meet with us and par-

take of the food which our Heavenly Father has blest us with and the love manifested among the brethren.

We are so glad to have you with us and hope it will be God's will for a continuance of our fellowship and love.

H. M. Bennett, Moderator
Casper G. Fetter, Clerk

CIRCULAR LETTER

(Written by Mary Louisa Hellings)

The Delaware River Old School Baptist Association in session with the Hopewell Church, Hopewell, New Jersey, Wednesday, Thursday and Friday, June 5, 6, 7, 1957, to the churches composing the same, and to the sister churches and associations with which we correspond, sendeth Christian greetings.

Dear Brethren:

Though we be few in number, we trust love fills the House, and it is good to once again meet in the name of the Lord.

We like to think the established custom of these church associations over the period of many years as being a tie that binds us together in Christian love. The custom, also, of reading the Circular Letter to the visiting brethren is good, for they can hear our views on that portion of doctrine taken as a subject. The churches of this association have been blessed to hear the infinite, all wise, sovereign power of God preached.

But for the greatness of His mercy we would grow faint when we stop to think how TIME passes, and the sun seemingly to be going down on the Gentiles, as we see the shadows lengthening in the falling away of the churches, and fewer men gifted for the ministry. We can see the great numbers of people laboring under the law that once was, and the thought arises; was there not a new law given? "I will write it in their minds and put in in their hearts." sayest the Lord. "And they shall be unto

me a people and I will be unto them a God."

It is well to go back and view the picture from the time the words were written in the first verse of the twelfth chapter of Ecclesiastes: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou wilt say, I have no pleasure in them." This advice is continued from the preceding chapter, enforced from the consideration of the trouble and inconveniences of old age in a natural sense. The wise man returns to his first experience that all is vanity in old age as in youth, and therefore one's thoughts and affections should be upon the Creator beginning with youth, that is the Youth of one's Gospel experience, for, as is written in verse fourteen, God will bring every work into judgement, with every secret thing, whether it be good or whether it be evil. The fear of God and the obedience of man to Him are emphasized in the whole chapter because of the future judgement that awaits him. "Wherefore the law was our schoolmaster (Gal. 3:24) to bring us unto Christ, that we might be justified by faith", and to a knowledge of ourselves, of our shortcomings and condemnation as we feel the judgement of God under it in being unable to keep this law. It enjoins obedience, therefore the injunction to remember Our Creator in youth. There is a hidden meaning in the word, Creator, for it implies God the Father, God the Son, and God the Holy Ghost, for these three make the one Godhead; the Father who created all things and predestinated all things; the Son who redeemed, and the Holy Ghost who quickens dead sinners into spiritual life. Salvation is then the work of the three persons of the Godhead.

While under the law we were enjoined to reverence God and remember His commandments and to do them. When we take the Scripture under consideration over into the Gospel dispensation to which it points, we find we are to be mindful of Him who created us unto

good works in Jesus Christ, who chose us in the person of His Son, and provided redemption for us through the work of the Son. Also, we are to be mindful of the need of the Holy Spirit to guide and instruct us, and to show us the things of Jesus, and to execute the will of God of which all of God's little ones are heirs with Jesus Christ. We are to remember how the spirit of God moved upon the face of the waters when darkness covered the deep, and God said, "Let there be light," Now in a gospel sense we are to remember God is bringing light into our hearts and showing us the face of Jesus Christ in a good hope through grace. We are to remember the great deliverance that is ours from the curse and penalty of sin. We as a church, through grace, have one continuous birthday, so to speak, for we are born but once into the kingdom of God and never grow old in that kingdom. So in the Youth of our gospel experience we are not to forget God, nor are we to despise the mercy and grace of Jesus Christ, the second person of this Creator, whom we are to remember.

We are enjoined daily to think upon spiritual things, and to desire the felt presence of the third person of the Trinity, the Spirit bearing witness with our spirit that we are the children of God. The scripture has a natural application under the law and a spiritual import under grace. To remember our Creator is to examine ourselves, to pray for the needful things of life, to invoke the blessing of God upon that which we do, and to desire to do it for the glory of Christ. As we are created in Christ Jesus, we are to remember our brethren, and to strive for peace among them, and to keep ourselves from reproach among men, and to desire the Lord to keep us, for we cannot of ourselves do this.

In remembering our Creator we are to be mindful of what He has saved us from, and what He has saved us to, and to consider the wonderful provisions of that grace by which we are saved. We

must remember the work of Jesus who was a Surety for all the election of grace, and whose work stands forever accomplished. We must remember our Lord as our great Melchizedek who abideth continually as our High Priest in Heaven.

We should remember with thankful hearts the gracious favors of God unto us, and to love Him devotedly, and to worship Him with reverence and godly fear. We should do all these things while the evil days come not, meaning old age with its sorrows and physical decline. This shows forth the difference between laboring under the law and having been given a new law.

A letter does not give space to take up every principle in this portion of scripture, but upon such points as are presented we earnestly contend for the same.

In closing we have enjoyed peace, and fellowship, and hope for the confidence of all the brethren in our correspondence.

May God bless and prosper His elect, and keep them in His loving care.

Elder H. M. Bennett, Moderator
Casper G. Fetter, Clerk

—————
Benton, Ky.

Editors of the Signs:

How could I believe you could be enabled to state truths as you do unless truth and understanding were given you. Why would you be engaged in the editing of a Primitive Baptist paper unless you had been called into the knowledge of the truth by experiences which you had to travel, and say, surely this is the work of God. This working in our hearts by the three-one God, makes us to say the same things; we say, "It's of Him we live, move and have our being." We all acknowledge faith is Jesus Christ the Lord, and that faith exercises us, and we cannot exercise faith.

Our travels may be different, but it is all of the same Spirit's work. We

get hungry and restless, and can't stay satisfied with the material things we have gathered around us, for comfort and ease. The home we have may be beautiful and comfortable; and the companions we have may be children of God, as we hope, but this is not the sufficiency we long for. We want to eat at the King's table; we desire to move on where the children are feeding, and earth can't hold us any more than it could keep Jesus here. Earthly things cannot hold our attention long at the time: our thoughts are carried away into the attractiveness of our God. He gives us of himself — and we start trying to work out if it is true with us or not: Do we love the Lord or no; am I his or am I not.

Work? yes! The old Primitive Baptist people, who are saved by grace, redeemed by the blood of the Son, are the only folks I hear saying anything about works this poor worm of the dust can believe in. They try to find out their standing in the truth; to find strong words, the right words, to set forth this wonderful doctrine of God. The ear trieth words — we listen so attentively when our ministers go before us to speak the truth as opened up to their understanding. Some seem to be teaching us what has been given them, in a mild, gentle manner. They speak with "tears in their voices", but with authority and power. Others speak with intensity, as if constrained to hurry before it leaves them; yet with no lack of words. Each one speaking in line with what God's written word contains, as the scriptures are opened to their understanding.

The fifth Sunday in June, and Friday and Saturday before, our Union meeting of the several churches of the Soldier Creek Association, convened at the Mt. Pleasant Church, Graves County, Kentucky. We had a lovely band of believers of truth, and travelers in truth, with us. Two ministers from South Alabama, Elders Gafford and Dean, of Ebenezer Association; Elder R. L. Biggs, of West Tennessee; Elder J. N.

Darnell, of Little River; and Elder R. L. Harrison, of Bethel Association in Kentucky and Tennessee, were with us. These ministers, together with our own elders, were lifted above earthly and material things, with their affections set on things above. Liberty was theirs to describe the righteousness of Jesus Christ as the adorning wherewith we hope to be clothed; and to behold Him as our Saviour. What a gracious time we had, even though the rain fell in torrents, and lightning flashed, and thunder roared. We were all protected and cared for, and housed and fed with the things our beloved friends furnished according as God had given them. He, our God and Saviour, is before all things — all things are his; and he supplies all our need. Our need is Him.

Dear ones, He is love, and love is the cause of our restlessness, our hunger, and our being gathered together in heavenly places in Christ; and our sitting down together and rest in peace and love.

In hope of God's eternal love,
Effie Bowden

EXPERIENCE

(Concluded from last issue)

And while in this conflict I did bend the knee
And said, "Take all, dear Jesus, but give me
Thee".

Thus the prayer indited four years before
And remained unprayed, now came forth.
His promised judgement on me must come,
And He took from me my darling son:
We laid our cherished one in the grave.
This stroke must come my soul to save:
"He sanctified to me my deepest distress"
Heartbroken with grief, yet my soul did He
bless.

The stroke was grievous — more than I could
bear,
But God in mercy kept me from despair.

I saw Him all righteous, holy, and just;
And I a sinful worm of the dust:
The chief of sinners, deserving of Hell,
And His righteous law approved it well.
I was condemned by His righteous decree,
And cried "O Lord have mercy on me."
He said, "This stroke in mercy is sent,
Now depart from evil — your sins repent."

Thus was I killed to the love of sin:
A desire for righteousness planted within.
A white stone He showed me in a dream;
Inside it these words of fire did gleam:
"Repent and be baptized in my name."
These words to me were a burning flame;
I said, "Not until more worthy I am", —
Not knowing worthiness is in Him.
The conflict in my heart did excite
"Til I found no rest by day or night.
To everyone I felt to exclaim:
"I want to be baptized in His name;
Be buried in the liquid grave,
And live in Jesus who's mercy saves."

But my proud flesh did put up a fight
"Til subdued by God's power one night;
He showed two ways, one to death, one to
life:
I tried to speak but tongue was paralyzed.
My heart was made willing though couldn't
speak:
My soul did assent His way to seek.

Eagerly I waited the day to come,
To meet with the saints and ask for a home.
They received me in the dear Master's name,
And I felt within to witness the same.
Then into the baptismal water led:
I felt it a burial and my body dead.

As God's name — Father, Son, Holy Ghost,
fell on my ear,
I was immersed in water, and a burden left
there.

As I came out of the water sweet peace o'er
me stole
And they sang the sweet song, "Jesus lover of
my soul."
I went home rejoicing, and my Saviour did
praise,

And I thought I would be happy the rest of
my days.

But Satan was very busy and his lies he con-
ceived,
Saying, "You are a deceiver and have been
deceived".

And to the black list of all of my sins,
I had now added the sin of all sins.
I wrote to the preacher that baptized me:
I didn't feel sins were pardoned full and free:
I was still bowed down by the weight of my
sin,
And no place to turn now without or within.

I watered my couch with a torrent of tears,
And in retrospection looked over the years;
Not one thing good could I find in all my
ways,

But sin and evil had I done all my days.
Now the good Lord did bring me down to this
place

To teach me that salvation is of His grace.
He showed me the two paths that laid side by
side;

One of them good and the other one defiled.
 "Why could I have not walked the one path
 marked good
 And in this place of suffering not have stood?
 Or else why not have died in my mother's
 womb,
 And not have lived to commit all of these
 wrongs?"

Then appeared before me a great Holy Hill:
 And a voice bade me to keep silent and still:
 "There is only one who the good path has
 trod,
 That is Christ Jesus, Son of the living God."
 And there between me and that great Holy
 Hill,

I saw a cross, to it the dear Jesus nailed.
 "To Him you must look for all your holiness;
 'Tis he alone who clothes you in righteous-
 ness:

Not the work of your own hand do thou look,
 But the Holy One who your sins undertook."
 I felt from bondage of sin to be free
 When by faith I saw Jesus nailed to the tree.

Is not this a brand plucked from the fire,
 Cleansed and clothed in blood bought attire?
 Nine years have gone, and trials I have seen:
 Yet a crucified One is still my theme.

'Tis He has saved and kept me by grace:
 'Tis He must keep and sustain with faith;
 And when He comes his jewels to claim,
 I hope with Him forever to reign.

This in much weakness do I record
 That salvation is all of the Lord:
 By nature and practice I loved sin
 'Til his blood wrought the great change with-
 in.

Beuna V. Wright,
 Houston, Texas
 March 9, 1949

COPIES OF SIGNS WANTED

Elder W. W. Taylor, of Dallas, Texas, de-
 sires to hear from anyone who has the follow-
 ing copies of the Signs which they will dis-
 pose of. If you have them, please write him
 at the address below:

April 15, 1916; Feb. 1, and March 1, 1914;
 April 15, and August 15, 1913; March 1, 1911;
 Jan. 15, and Feb. 1, 1910; all of 1909 and
 1908; July 1, and Oct. 15, 1907; all of 1905;
 Jan. 1 and 15, April 1 and 15, July 1, and De-
 cember 15, 1904; April 1 and 15, May 1, July
 15, Aug. 1, Oct. 1, Nov. 15, and Dec. 15, 1903;
 all of 1901 and 1900. Also any copies older
 than 1900, and other periodicals, minutes,
 books, etc.

(Elder) W. W. Taylor
 1216 S. Brighton Ave.,
 Dallas 8, Texas

BLACK CREEK ASSOCIATION

The eighty-first session of the **Black Creek Primitive Baptist Association** will be held with the church at Wilson, N. C., beginning on Friday before the fourth Sunday in October, 1957, and continuing through Sunday. The church is located in the 300 block of West Green St. The Saturday and Sunday session will perhaps be held at more spacious quarters, but direction will be given at the church as to location.

A special invitation is given to all lovers of truth and to the ministers of our faith and order.

(Elder) W. E. Turner, Clerk

CHANGE IN PLACE OF MEETING

As a result of a change approved at the District Meeting, attended by all churches of the Association, the next session of the **Conecuh River Primitive Baptist Association** will convene at Valley Grove Church, 12 miles North of Opp, Alabama, on the Opp-Brantley Highway, on October 11, 12, 13, 1957. Elder J. R. Gibson is Moderator.

STAUNTON RIVER UNION

The next session of the **Staunton River Union** will be held the 5th Sunday and Saturday before in September, with Galilee Church; which is about 5 miles West of Chatham, Va.

All of like faith and order are invited to meet with us.

J. W. Towles, Clerk

MEETING AT NEW VERNON

The Yearly Meeting of the **Old School Baptist Church of New Vernon**, Sullivan County, New York, will be held on the first Saturday in October. (October 5th)

All members and friends are invited. Elders Bennett and Slauson are expected to be at the meeting.

PLEASE NOTE: Through error the conclusion of the article by A. T. Benson, Delmar, Del., is omitted in this issue. It will be in the next. — Ed.

WELSH TRACT CHURCH HISTORY

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Danville, Virginia October, 1957

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EDITORIAL

MOUNTAINS MOVED BY FAITH

Jesus said to his disciples as recorded in Matthew 17:20, "*Verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain; Remove hence to yonder place; and it shall remove: and nothing shall be impossible to you.*" We want to consider these wonderful words of Jesus phrase after phrase in the order in which they were spoken. We will consider the subjects spoken to, the kind of faith, mountains removed as result of this faith, this place and the yonder place of these mountains, and the possibility of the impossible. You, the reader, must be convinced that these are living words directed especially to YOU and for YOU before you can feel the proper effect of them. Therefore, it is necessary that we examine carefully the condition of these to whom this was addressed.

"Verily I say unto you." We cannot properly consider Jesus' words as be-

ing broadcasted but spoken to certain ones. The words of Jesus did not mean much to me until I considered and felt that I was the one addressed. Read the context and you will find that there was an earnest inquiry made of Jesus by these disciples, "Why could not we cast him out?" If you have never earnestly inquired of the Lord for an answer as to why that you cannot do the things you would, you just as well lay this aside and read no further, for it will do you no good. Jesus told the disciples that it was because of their unbelief. If you have never been convinced of your unbelief, which caused you to fast and pray, "Help Thou mine unbelief", you have never been shown the source from which true faith comes. Be comforted, dear despairing child of God, even to feel the want of faith is an argument of faith. You say your faith is so little and insignificant. You say it is the least of all faiths. Be encouraged. You are the one to whom Jesus is talking. His words of comfort and edification are always addressed to the poor, the needy, and the meek and humble ones. He speaks salvation to those who feel to be lost. He gives sight to those who consider themselves blind. He proves to us who feel to have such a little faith that even this is sufficient to move mountains.

"If ye HAVE faith as a grain of mustard seed". He did not proposition them with, If ye WILL have faith". I do not understand that He ridiculed them for not having sufficient faith. It required this incident that had just been experienced by these disciples to make them ready for these wonderful words of encouragement. Paul said, "When I am weak then am I strong in the Lord." Jesus said, "My strength is made perfect in weakness". The faith Jesus had under consideration was faith in God — not in self. Lively exercise of this supernatural faith destroys the works of the flesh and brings to nought the attempts of the flesh. These disciples had just learned the vanity of their own bidding and their faith was so little and insignificant. When a poor man finds no

faith in himself, he is glad to go to the door of charity and beg for faith.

Jesus said that a mustard seed was the least of all seeds but when it was grown that it became the greatest of all herbs so that it becomes a tree; so that the birds of the air come and lodge in the branches. (Matt. 13:32) The felt sense of the littleness of your faith proves that you have the kind of faith necessary to remove mountains. If some one should show you a mustard seed and say, "This shall become a tree sufficient to lodge many birds in its branches"; you would say, "Impossible". The mustard seed has the substance in it of a tree hoped for. It is not yet a tree. It will not become a tree overnight. The mustard seed must go through many changes requiring days, yea, months and years of time before it becomes in reality a grown mustard tree. We walk by faith, not by sight. God had the power to speak the Word which would bring all of His creation into instantaneous being at once — but it was not His pleasure. The record says that God used six days in creation and finished His work on the seventh. According to God's laws of nature many years are required for an infant baby to become a full-grown man or woman. Many thousands of years have transpired since the creation and now there are yet people being born both naturally and spiritually. Jobs and projects are being begun today which will require many years of time to finish. If man did not have faith in the future these projects would not be started. Patience and forbearance are qualities of the faith Jesus talked about. We are sometimes impatient. We want things to materialize NOW. We are not content to wait upon God until His appointed time. If it pleases God to use thousands of years to perfect the body of Christ, which is His church, should not we be satisfied? If it pleases Him to use years to answer our prayers, we should both patiently wait and hope — relying upon His sure promises. He will not fail His people. He has promised to be with them even unto the end.

The mustard tree is a native of the hot and dry parts of India, of Persia, and of Arabia. The mustard seed thrives in places and under conditions that much larger seed would not even germinate. This faith germinates in the hot desert-land of a famished heart. It grows where there is not much outward manifestation of favorable conditions. The faith Jesus talked about is deeply rooted in the hearts of the people who compose the least and most insignificant organization. This faith is not fast in its growth. The organization is not as fast in its growth and progress as other organizations. Our enemies said hundreds of years ago, "They are all about dead. It will not be long until they will all be gone". The prophet, Elias, said, "Lord, they have killed thy prophets and digged down thine altars; and I am left alone, and they seek my life". God answered Elias by saying, "I have reserved to myself seven thousand who have not bowed the knee to the image of Baal". (See Romans 11:2-5).

As the mustard seed experiences both day and night in its long experience of becoming a tree; and for periods of time, no sign of growth: so, is your faith. Faith is also like the daisy (days eye). If that Sun of Righteousness goes beneath the earth, faith hangs its head, contracts its leaves; but after the night the sun rises in the morning with His beams of shining and warming mercy, faith dilates itself, sprouts, and sends forth a pleasant odor. This dilated faith draws in the sweet air of God's precious promises which breeds cheerful spirits. This God-given faith is never withdrawn but it becomes so contracted and closed up that even its size is as a grain of mustard seed. When God gives the Word, Faith springs into action.

We shall next consider the mountains removed as a result of this faith. Jesus said, "Ye SHALL say to this mountain, Remove". He did not intend to convey the idea that the religious world has, that this faith is in their hands to use or not use upon their volition. He meant to comfort them with the certain powerful

effect of this energizing faith. This faith would be the cause of them saying to the mountain, "Remove to yonder place". We have no record of literal mountains being removed as a result of the faith of God's elect. When Jesus was talking to the woman at Jacob's well about water, He was not talking about the water that could be drawn from this natural well. Neither was He talking about natural mountains being removed in this text. The natural mountains were in some way typical of the things He had under consideration.

Have you ever been driving along the highways of our country and found yourself so hedged in by high and rugged mountains that you wondered how you could go through them? It looked as though you would have to stop very soon because you could see no possible way through them. Your sins have towered about you and appeared so great and rugged that you had no hope of ever saving yourselves from the evil to come. The law was another very high and rugged mountain that you found to be over you, with the cap-stone, Justice, ready to fall upon you, crushing you beneath its tremendous weight. Mountains of doubts and fears have so often come before you in your walk that you have hesitated to take the next step. The Mount of Corruption has caused you to stagger many times. The mountain of the flesh has obscured your hope from view of the time. Mount Zion has been too high for you to ascend unto: considering the depth of the horrible pit in which you were in, and the miry clay in which you tried to walk. The mountain of pride and self confidence must be moved. The mount of persecution must be moved from the range of destruction to the range of blessings. The mountains of enemies must be moved from the range of mountains that are against us to the range that is ordained to be for our good. By faith we learn in the wrong of an enemy, to see the hand of God. Impossible things must be moved to the range of the possible.

"Remove hence to yonder place." We

shall next consider this place and the yonder place of these mountains. Sin is hereditary — not faith. Faith is a gift — not hereditary. It required our regeneration to cause us to see and feel the terribleness of the mountain of sin with all its ruggedness and punishment. This caused our souls to faint in us. A little degree of faith was given us which caused us to cry out in anguish, with little hope of deliverance. "Guilt of sin, move from me to yonder place"! What a wonderful sight when we saw it move from us to the body of Jesus! We were amazed and astonished when we saw our sins cause Jesus to suffer and die in our stead. We were made to look upon Him as our sin-bearer. We saw our sins bring Him even unto death. We saw the mountain of sin moved even further than that. We saw them moved into the land of forgetfulness, because He suffered the punishment for them and came up victorious over it.

When we found by sad experience that we could not scan the rugged mountain of the requirements of the law, we again cried out with little faith, "Requirements of the law, remove hence to yonder place." We experimentally saw it move to our Redeemer. We were made to know that He was not only our sin-bearer but also our law-accomplisher. We were freed from the clutches of the law and were brought by His grace above it, so that as Jesus put the law under His feet, the mountain of the law was put under our feet also. What a great mountain removed! The "Mount of Corruption" (2 Kings 23:13) is moved from the left to the right. Instead of Mount Corruption it becomes Mt. Olive. As we die daily the life of Jesus is made more manifest. The mountain of flesh is moved also. We naturally live "to the flesh". This faith causes us to live IN the flesh. It is one thing to live IN the flesh, and another thing to live TO the flesh. To live IN the flesh is a dying life: to live to the flesh is a living death. The many mountains that obstruct our pathway are moved out of the way by the mighty working of God's

providence and grace, so that all these mountains become blessings in disguise. We are made to know that all things work together for good to them who love God, to them who are the called according to His purpose.

We next want to meditate upon the possibility of the impossible. Jesus said, "And nothing shall be impossible TO you". He did not say WITH you but TO you. We learn by faith that the worlds were framed. If God could speak the earth into existence out of nothing; if He could form a man from the dust of the earth; if He could give life unto man, surely all things are possible WITH Him. When we are given the faith to believe that all things are possible with Him, then, all things are possible TO us. Jesus was asked by His disciples, "Who then can be saved?" His answer was, "With man it is impossible, but with God all things are possible." All things pertaining to life and godliness are impossible with man, but with God they are possible. It is possible for God to reach to the lowest depths and pick puny, helpless man from the mire of sin, wash him whiter than snow with the blood of Jesus, raise him high enough to put his feet upon the Rock, establish his goings, and put a new song in his mouth. It is possible for God to direct every step of every one of His creatures here. It is possible for Him to take the stony heart from depraved man, insert instead the heart of flesh, write His laws in their hearts; yea, prepare the hearts and give the answer to the tongues. It is possible for the Lord to walk in His people here and give them a taste of the beauties of Mt. Zion. It is possible for Him to give us all things we need while we are here sojourning in this weary land. It is possible for him to raise our bodies from the sleeping dust and clothe us with immortality, and make us fit to occupy Heaven with all its wonders in that endless eternity!

He is able to do for us more than we are able to think. The thief on the cross with Jesus could only think of Jesus

remembering him when He came into His kingdom. Jesus did not wait until then to remember him but remembered him at that moment and said, "TODAY shalt thou be with me in paradise." It was indeed a paradise to be remembered by Jesus as you have experienced this same paradise every time He has remembered you with His presence and consoling messages.

His thoughts for us are innumerable. I reckon if all the earth and all the sea were paper and ink, and every plant a pen — with continuous writing could not write but a very small portion of His thoughts for us. If all the heavens were parchment; the air, ink; and every star a pen, and every creature a ready-writer, yet a very little part of the thoughts of God concerning His people could be set down. When man makes a covenant he often forgets some necessary item, but God's everlasting and sure covenant is perfect in the minutest detail. When we are given this faith sufficient to move us, doubting nothing, we can agree with Paul in asking, "If God be for us who can be against us"? This kind of faith causes the Lord's people to press on, regardless of seeming difficulties, toward the prize of the high calling in Christ Jesus.

We hope some day to surmount the last mountain of death, which, instead of being the wages of sin, will prove to be the portal into Heaven. We look at that horrible mountain, death, sometimes with terrible unpleasant apprehensions. It appears so dark and dreary that we shudder at its consequence. The presence of the Lord will cause us to welcome it as the necessary change into immortality. We will have conquered the mount of death when we shall have been raised into Mount Zion, the everlasting city, the city of our God. The mountains that we encounter here shall never bother us there. There will be no sin, no darkness, no sickness, no dying, no growing old and feeble.

Take courage, dear ones, and do not complain. Do we complain of want for that which the world has, when we have

more than the world can ever have? Take courage with the thought that there is no changeableness in our Father. If we are His children now, we shall ever be His children. He has watched over us this far — He will lead us home to glory.

E. J. L.

THE FULNESS OF THE GENTILES

July 30, 1957

My Dear Brother:

Though we are strangers, as you said, in the flesh, yet I hope that we are not strangers in the Lord: that we have both been taught the same things, and of the same Spirit; therefore I do not feel that you are a stranger at all. This is confirmed by the tone of your letter, and by the many expressions you made which are experimental with me; and which are the substance of the faith of all God's people.

I am glad that you enjoy the Signs of the Times, and are in agreement with the doctrine which is maintained therein, which is the doctrine of God our Saviour, if I know anything at all about the matter. It is our greatest desire that the Lord may be pleased to enable the paper to continue to be of comfort and edification to His people, and to contend earnestly only for those things which He and his Apostles delivered to them. It is indeed a finished work which he wrought for them in fulfilling the law, and satisfying divine justice, which they, in their state of condemnation and death, could not do for themselves. How plainly it is taught that He did this for all that the Father gave him — all that were chosen in Him before the foundation of the world; and that they shall all come unto Him. He draws them with irresistible power, by bringing them to know their lost condition, and by leading them in paths they have not known. How wonderful is this experience! yet how terrible it is to be brought under the sentence of death, knowing that we

are guilty and deserving of the execution.

None can ever know Jesus as their Saviour until they know full well that they cannot save themselves — until they have spent all their living, and tried all the remedies of men, and yet are not healed. How well we know that we cannot of ourselves come to this knowledge. No wonder Newton wrote:

“Twas grace that taught my heart to fear,
And grace my fears relieved:

How precious did that grace appear,
The hour I first believed.”

Neither can any know Jesus as their Saviour until He himself appears, speaking peace, and revealing that He has saved us from the execution by his own death: wherein He did his Father's will in reconciling us unto God. “And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given unto us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them, . . .” etc. (2 Cor. 5:18-19)

Those who have experienced these things are drawn close together, for they are children of the same family; and they cannot but love one another, for the love of God is shed abroad in their hearts.

You asked in your letter about the “perilous times”, and “the fulness of the Gentiles”. I have not been exercised to any great extent on these things, but will give you some thoughts about them, as they occur to me.

The Apostle, in writing of the “casting away” of Israel, makes it plain (in the 11th chapter of Romans) that they shall be “grafted in” again; and that blindness in part is happened to Israel until the fulness of the Gentiles be come in. Jesus had said, “Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.” (John 10:16) And Peter said on the day of Pentecost, “The promise is unto you, and to your chil-

dren, and to all that are afar off, even as many as the Lord our God shall call." Paul, writing to the Ephesian brethren, said, "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

We cannot but stand in awe at these things, as did the Apostle in the conclusion of his writing these things to the Romans: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor?" etc. It is evident that the Jews, in the wisdom and purpose of God, were "given the spirit of slumber, eyes that they should not see, and ears that they should not hear," as is stated by Isaiah and quoted by Paul, so that they received not Jesus as the promised Messiah. There were a few, as we know, who believed on his name (which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God), and were his disciples and witnesses that he was the Christ, and that he was resurrected from the dead. But in general Israel was cut off because of unbelief; yet Paul said, ". . . God is able to graff them in again." (Romans 11:23)

But this "blindness" is happened unto Israel until the fulness of the Gentiles be come in. This cannot but mean that the time (God's time) will come when all the elect among the Gentiles will have been brought in. That is, the manifestation of the Spirit to the elect among the Gentiles will have been completed: Which is the fulness of the Gentiles. Then it is evident by divine testimony that the elect among the Israelites will be brought in the same manner (by being born not of the will of man, nor of the will of the flesh, nor of blood, but of God) to the knowledge that Jesus is the Messiah; and they shall have the same hope of eternal life that God promised before the world began, which the elect among the Gentiles have when they are brought to the knowledge of the same truth. This, of course, will be

through the work of the Spirit in each of the elect among the Jews, in the same manner as among the elect of the Gentiles; and not through the movement that now prevails in which men are attempting to convert the Jews to Christianity. As in all other cases, this can produce only nominal Christians; but the work of the Spirit shall be as effective in all the elect among the Jews as it is among the Gentiles. I have no idea the grafting in of the Jews will be suddenly, but gradually, much as the Gentiles were made manifest as of the elect of God.

The notion that some hold that the whole nation of the Jews are of the election of grace, is not sustained in the Scriptures: "For they are not all Israel, which are of Israel. Neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God: but the children of promise are counted for the seed." (Romans 9:6-8) And further by, "What if God, willing to show 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, even us, whom he hath called, not of the Jews only, but also of the Gentiles." (Romans 9:22-24) So it is evident that the "all Israel" that shall be saved, is composed of the elect both of the Jews and the Gentiles.

As to when the fulness of the Gentiles shall be, is not manifest as yet; but many things seem to point to the fact that it is approaching:

We know that the Jews have come together as a political nation again; but the expectation of many that the Messiah will come to reign as a literal king on the throne of David, is not borne out, to my understanding, by the Scriptures. (What the elect among the Jews will learn, is that Jesus Christ, whom the Jews rejected, is verily the Messiah; and that he has already come, and has

already set up his kingdom) Jesus said, "My kingdom is not of this world", when he stood before Pilate. That he is coming again, is a fact that cannot be denied, since we are plainly told that he will. He has now entered into heaven itself, to appear in the presence of God for us: "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."

Many hold that Christ is coming again to reign in what is called the Millennium, or 1,000 years, during which there will be peace and tranquility among the peoples of the earth. But in the fact that "perilous times" shall come, and that all that will live godly in Christ shall suffer persecution, and that evil men and seducers shall wax worse and worse, deceiving and being deceived, I do not understand that a Millennium is to be expected of this nature; but rather that the kingdom which Christ set up when he was here, is the kingdom of grace, in which is "peace on earth", and (his) "good will towards men", and is a spiritual kingdom in the hearts of his people, and manifestly as they are drawn out of the world by the working of the Spirit of God.

The Lord said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." I do not find that he ever promised the church a Millennium of peace in the generally accepted sense; but rather, that the gates of hell shall not PREVAIL against it. He said, "I leave in your midst an afflicted and poor people, who shall trust in the name of the Lord." And Peter wrote the brethren in his second Epistle that there should be false teachers among them, who should bring in damnable heresies, by reason of whom the way of truth should be evilly spoken of. And John warned them to believe not every spirit, but to try the spirits whether they were of God. Many and severe have been the persecutions from without, and many their trials from within, during 1,900 years, but the gates

of hell have not prevailed; neither will they as long as time lasts. For the Lord promised, ". . . lo, I am with you alway, even unto the end of the world." So the church will continue through persecutions, declensions, and every thing else that may be brought against her.

We are told of Jesus: ". . . after he had offered one sacrifice for sins forever, sat down at the right hand of God; from henceforth expecting till his enemies be made his footstool." (Hebrews 10:12-13) In the 15th chapter of 1 Corinthians we are told, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet." He was declared to be the Son of God with power by the resurrection from the dead; and he said, "All power is given me in heaven and in earth." So let us not forget that he is ruling now, not only in the church but in all things, and that nothing is outside of the immediate purpose of God; and that all things are working together for good to them that love God, to them who are the called according to his purpose.

When is he coming again? When all enemies of his people are subdued, and all the purpose of God in all things are accomplished, and the last one of his people, both among the Jews and the Gentiles, have been born into this world, and have been called by grace into the knowledge of the truth of their salvation.

For what purpose is he coming again? To bring them into the reality of their inheritance. They have now a lively hope by the resurrection of Jesus, and are sealed with the holy Spirit of promise, which is the earnest of their inheritance until the redemption of the purchased possession. But they are to be brought into their inheritance as possessors; into their "inheritance which is incorruptible, and undefiled, and fadeth not away, reserved in heaven for those who are kept by the power of God through

faith unto salvation ready to be revealed in the last time."

So the coming of Jesus again will be when he is to destroy the last enemy, which is death. This shall be when he brings them forth from the dead: "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."

It is evident that there shall be some living at the coming of the Lord, and Paul tells us how it shall be with them: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 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."

So the coming of the Lord, and the resurrection, and the being conformed to the image of Christ, will make complete the mediatorial work of Christ, and as such he shall be subject to the Father. His people are presented a glorious church, not having spot, or wrinkle, or any such thing. John said, "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)

What I have written may not answer the questions you have in mind, but I have written some of the thoughts and impressions that I have.

Yours in hope,
John D. Wood

(As may be observed, the above was written originally as a private letter — J. D. W.)

VOICES OF THE PAST

"He being dead yet speaketh"

SANCTIFICATION

Catskill, N. Y., Jan. 19, 1859.

DEAR BROTHER BEEBE:—Will you be so kind as to give your views, through the *Signs of the Times*, on Thess. v. 23? The doctrine of Sanctification, or Holiness, is being a subject of much discussion here, and often by opponents I am thrown into perplexity for want of a more full understanding of the subject, and I ask for your aid. Likewise, please tell me what is to be understood by the veil which the keepers of the walls took from the spouse. (Song v. 7)

In christian love,
L. HUESTIS

REPLY—It would afford us much pleasure, were we competent to relieve the minds of all the dear children of God from their perplexities in regard to the doctrine of God our Savior, and to expound all mysteries, so far as the clear understanding of the truth as it is in Jesus would promote their happiness, and reflect honor and glory on the name of the Lord. The scriptures of divine truth, however, can only be correctly opened and explained to the edification of the saints, by that holy Spirit by which the Prophets and Apostles were inspired to write them. And God has wisely ordered it so, to teach our dependence on him for a knowledge of divine things, that no flesh should glory in his presence. If the religion of Jesus Christ were a **science**, to be taught and learned by men, as the arts and sciences of this world are, then might the wise men glory in their wisdom, &c. But,

Where is the wise? Where is the scribe? Where is the disputer of this world? It is written, I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent.

The first text proposed for consideration, by sister Huestis, reads: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."—1 Thes. v. 23.

The New School Baptists of Catskill and elsewhere, with nearly all the other religious organizations of the present age, have incorporated the idea of **progression** in their creed. They all point at the old-fashioned order of Baptists as being many centuries behind the age, and tauntingly tell us that our doctrine and order would do for the intelligence of the people of a thousand years ago; but now they have brought the light of science to shine on the sacred pages, and by the aid of Bible Classes, Sabbath and Theological schools, &c., they have taken the sacred Book, and opened the seals thereof, and as their progression has outstripped the sacred volume, they are now invoking "the talent of the nineteenth century" to revise the Scriptures, and bring them up to a level with their inventions.

In their blind zeal for progression the poor deluded dupes of priestcraft are now claiming in many instances what was once only pretended by the more fanatical portion of the Wesleyan Methodists, the attainment of perfect holiness in soul, body and spirit, which they call sanctification. None but the most deluded fanatics, or the most consummate hypocrites ever have, or ever will make such pretensions; for the inspired Apostle of the Lord has positively declared, "If we say that if we have no sin, we deceive ourselves, and the truth is not in us."—1 John i. 8. Yet these enthusiasts say they have no sin, and the Apostle says they have not the truth in them—that they are deceived.

The text on which our views are requested is often brought forward as

evidence that such a state of immaculate purity is attainable by the efforts of men; but to an enlightened, heaven-taught child of grace, this text conveys no such doctrine. It is the prayer of the Apostle, in behalf of the saints, that God would sanctify them wholly, that is, as we understand the language, that God would wholly consecrate and set them apart for his glory. To sanctify, in a scriptural sense, is to set apart for a holy purpose or work—to consecrate, dedicate or devote.

Under the law the priests, the altar, the victims offered, &c., were sanctified, or set apart, for the purpose to which they were devoted. The whole family of Israel was sanctified in being set apart from the rest of mankind, as the people of God, in a legal or ceremonial sense. And they were commanded to sanctify the Lord God by reverencing him as their only God, in distinction from all other gods. The temples in Jerusalem were sanctified, or set apart to a religious purpose, so wives and husbands are set apart by the ordinance of marriage. Else were their children unclean, or illegitimate; but by the legal sanctification, or setting apart in marriage, their off-spring are holy, or lawful children.

In a gospel sense sanctification is used to signify first the grace of God, in the predestination and election of his people, separating them from all other of his creatures in Christ Jesus before the foundation of the world. In this sense it is used—Jude 1: "Sanctified by God the Father and preserved in Christ Jesus, and called." This people, saith the Lord, have I formed for myself, they shall show forth my praise. This separation being in Christ, it is said of him, "Who of God is made unto us wisdom, righteousness, sanctification and redemption." In him they are set apart 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.

SECONDLY.—It is used in reference to the Mediatorial work of Christ. "For

both he that sanctifieth and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee."—Heb. ii. 11. 12. The Mediatorial sanctification, embracing their being redeemed unto God out of every kindred, tongue and people, under heaven, and set apart by the sprinkling of the blood of Jesus Christ, and presented perfect and complete in him, before the throne in glory. Set apart as the bride, the Lamb's wife in marriage nuptials—and one with Christ, as Christ is one with the Father.

T H I R D L Y—Sanctification, as the work of the Spirit, is also taught in the gospel as an important and indispensable work, in bringing the chosen people of God experimentally from the power of darkness into the light and liberty of the sons of God, separating them from the world, and setting them apart as a chosen generation, a royal priesthood, a peculiar people. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ," &c.—1 Peter i. 2. Indeed all the work of the Spirit has the effect to sanctify, or set apart, as a consecrated people, devoted to God. All the instructions given, all the exercises and emotions produced in the people of God by the Holy Spirit, distinguishes them from the children of this world, and makes them manifest as members of a spiritual family.

Thus we see the children of God are sanctified by God the Father, by our Lord Jesus Christ, and by the Holy Spirit; but we have no account of their being sanctified by themselves. But if we mistake not there is another family, or fraternity, described in the word as being their own sanctifiers, and the epistle of Jude is devoted principally to a description of them. He says they have crept into the church unawares, who were of old ordained to this condemnation—ungodly men, turning the grace of God into lasciviousness, and

denying the only Lord God, and our Lord Jesus Christ.

"These," says Jude, "be they WHO SEPARATE THEMSELVES, sensual, having not the Spirit." These speak evil of those things which they know not; but what they know naturally as brute beasts, having no experimental knowledge of divine things by revelation of the Spirit; for they have not the Spirit, and all they know, or can ever learn **naturally** by searching, studying, or by any operation short of divine revelation, they only know as natural brute beasts—"Ever learning, but never able to come to the knowledge of the truth." "Woe unto them, for they have gone in the way of Cain;" in setting up a system of religion unauthorized by the Lord, and like Cain, they are at war with the religion which God has revealed. "And ran greedily after the error of Balaam," in his missionary zeal to curse Israel for a pecuniary reward, and in teaching Balak to cast stumbling blocks to cause the children of Israel to commit wickedness, and who have perished in the gainsayings of Core, who with his troop, in usurping the priesthood unbidden of the Lord, was swallowed up of the earth.

"**These are they.**" Can we doubt it? Do they not make themselves all that they profess to be? Do they not, like Cain, produce their offerings from the earth by their own industry? And like him would they not stain their guilty hands in the blood of God's children, who oppose their abominations? Are they not walking after their own lusts? Do not their mouths speak great swelling words of vanity, having mens' persons in admiration because of advantage? "These are spots in your feasts of charity, when they feast with the children of God—feeding themselves without fear." But by whom are these spots, these raging waves of the sea—these wandering stars—these wells without water—these clouds without rain—by whom are they set apart? Not by the Spirit, for Jude says, "These have not the Spirit;" but they separate,

or dedicate, or consecrate themselves.

The church of God is faithfully warned in the word to beware of these filthy dreamers—to give place to them by subjection not for an hour. Protesting, in the name of the Lord, against this whole system of self-sanctification, self-righteousness, and all humanly invented appendages to the gospel of God our Savior, the Apostle prays the very God of peace. Not the imaginary of God of worshippers, who is at the best but a god of war and confusion; the Christian's God is the God of peace, of order, of salvation; and to him Paul's ardent prayer in the Spirit ascended, that he would wholly consecrate or sanctify the saints; for he alone can do it effectually, wholly and perfectly.

The language of the Apostle's prayer implies his conviction that they were already set apart by the foreknowledge and predestination of God the Father, by their redemption in our Lord Jesus Christ, by their calling and regeneration by the Holy Ghost; but in regard to their body, spirit, and soul, there was a lack of devotedness to his cause, and a lack which none but God can supply, and he prayed in faith, too, believing that God was not only able, but willing and determined to accomplish it; for he adds, "Faithful is he that calleth you, who also will do it." Do what? Sanctify the saints wholly, in body, spirit and soul.

Not only by separating them from these filthy dreamers, cleansing them from all the filthiness of the flesh and spirit, purifying their souls in believing the truth, giving them grace sufficient for their day, to keep their body under, and enabling them to present their bodies and spirits a living sacrifice, which is their reasonable service, but eventually he will change their vile body, and fashion it like the glorified body of their glorious Redeemer; for he has predestinated them to be conformed to the image of his Son, that he may be the first-born among many brethren.

The work of sanctification in all its vital bearings, is of the Lord; he has

written his law in the hearts of his children, and he has commanded them to come out and be separate from anti-Christ; and I will receive you, saith the Lord, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

The text from the Song v. 8, presents a beautiful figurative illustration of the deliverance of the church from the veil of Moses, which Paul says remains to this day untaken away from the hearts of them that read Moses, when redeemed and delivered from the law dispensation and brought into the light of the gospel, where she with open face, beholding as in a glass, or mirror, the glory of the Lord is changed to the same image, from glory to glory, even as by the Spirit of the Lord. The watchmen, or ministers of the law, smote the spouse with a heavy hand, when requiring everything at her hand, and furnishing her with nothing wherewith to meet its stern demands.

The eye of Moses was not dim, as a watchman over those who read him; he detected their short comings, nor was his natural force abated to the day of his death, to smite with killing effect. But Paul says, when it shall turn to the Lord, the veil shall be taken away. Thus under the New Covenant dispensation, the Apostles whom Christ stationed to keep the walls, all see eye to eye, and their charge is **to take away her veil from her**. Their principal work was to show the law by Christ fulfilled, and the veil of the Old Testament temple rent in twain, from the top to the bottom, exposing the glories of the gospel kingdom, as typified by the inner court, or the most holy place, the ark, the mercy seat, the cherubim of glory, and showing the way opened into the immediate presence of God by a consecrated way, through the veil, that is his flesh. As when Jesus called Lazarus from the tomb, he that was dead came forth, bound hand and foot; and a napkin was about his face. Jesus said, Loose him and let him go. Thus having redeemed his people from the curse and dominion

of the law, he has commissioned the keepers of the walls to loose them, and to "make all men see what is the fellowship of the mystery," &c.

The individual experience of every child of God is in perfect harmony with this figure. They cease not to be smitten by the demands of the law, from the time they are quickened until the unveiled glory of the Lord in its transforming power is revealed to them in the face of Jesus Christ.

And Christians, when aroused from a sleeping state, often go forth to seek their Lord by night, and fare roughly from the hands of the watchman.

For example, how long did our highly esteemed sister Huestis sleep at Catskill, with the New School; having made every preparation for a refreshing slumber; and when the voice of her beloved Redeemer knocked, and she recognized his voice, saying unto her, Rise up my love, my Dove, my fair one, and come away! Was there not a murmuring, I have arranged matters to rest here—to enjoy pleasant dreams; I have put off my coat, ceased to be as tight-laced as I once was. How shall I put it on? I have washed my feet, how shall I defile them? Was there not a lingering delay between sleep and awake? But at length when constrained to rise up, and being fully awake did you not go forth in search of the Beloved, asking for the old paths; and while thus enquiring of those who were regarded as watchmen, did they not smite you sorely, until the veil was completely removed, and then after having at length passed the watchmen, you found him whom your soul loveth?

We have mistaken your case, dear sister in Christ, if there is not a striking analogy in this beautiful figure, and the reality of your own case.

(Editorial by Elder Gilbert Beebe, February 1, 1859).

RESOLUTIONS OF RESPECT

WHEREAS, It has pleased our Heavenly Father, in his infinite wisdom, to take from our midst since the last session of the Delaware River Old School Baptist Association, our beloved brother Elder Arnold H. Bellows, who visited us for many years, therefore

BE IT RESOLVED, That we express our humble thanks to God for having blessed us with the privilege to have him minister unto us his great gift, and

BE IT RESOLVED, That we express our profound loss in his passing, and pray to our Heavenly Father, who only can know our great loss, to reconcile us to his Holy will, and

BE IT FURTHER RESOLVED, That we extend our sympathy to Sister Florence Beebe Bellows, and that a copy of this resolution be spread upon our minutes, and a copy be sent to the Signs of The Times and Old Faith Contender for publication.

Done by order of this Association now in session with Hopewell Church, June 5, 6, & 7, 1957.

Elder H. M. Bennett, Moderator
Deacon Casper G. Fetter, Clerk

Written by Sister Mary L. Hellings

ORDINATION OF DEACONS

June 29, 1957

We the Presbytery met at the request of Harmony Church for the purpose of ordaining Brothers H. C. Johnson and L. M. Johnson for the office of Deacons. First, Prayer by Elder William Holland. Second, Chose Elder George L. Weaver to act as moderator, and Elder J. G. L. Hash as clerk; with Elders J. P. Helms, J. R. Lane and William Holland and Deacons W. H. Simmons, J. I. Terry, John A. Plunkett, J. W. Prillman and Licentate Rufus Brown.

Elder J. R. Lane acted as spokesman for the church. Elder J. P. Helms was chosen to lead in the examination of the brethren. After satisfactory answers from Elder Lane, Elder Helms proceeded to examine the brethren as to Faith, Doctrine, Practice and Order among our people, The Primitive or Old School Baptist Church. The Brethren were found qualified. Elder J. P. Helms spoke in prayer, with the laying on of hands by the Elders and Deacons. The charge was delivered by Elder J. R. Lane. Then upon motion and second the brethren were delivered back to the church as Deacons, and the Presbytery was discharged.

Elder George L. Weaver, Moderator
Elder J. G. L. Hash, Clerk

MARRIAGE

WEEKS-WILLIAMS

James Lamar Williams and Miss Glenda Faye Weeks, of Newton, Alabama, were married by Elder J. J. Collins at the home of the bride, July 4, 1957; using the double ring service. Kenneth Williams, brother of the groom, served as best man; and Miss Sue Ellen Weeks, sister of the bride, served as maid of honor.

Miss Weeks is the daughter of Mr. and Mrs. S. R. Weeks, and Mr. Williams is the son of Mr. and Mrs. L. C. Williams. Elder Collins performed the services for the three couples at their weddings.

THE ONE SOURCE OF COMFORT

When sorrows come, as come they must,
In GOD we can but place our trust;
There is no power in mortal's speech
The anguish of our soul to reach;
No voice however sweet and low
Can comfort one, or ease the blow.

We cannot from our fellowman
Take strength that will sustain us then;
With all that kind hands can do
And all that love can offer too;
We must believe throughout the test
That GOD has willed it for the best.

We realize how helpless then
Are all the gifts of mortal man;
No words which they have power to say
Can take the sting of grief away;
That power that marks the sparrow's fall,
Must comfort, keep, and sustain us all.

Mrs. Lena Davenport
809 Sycamore St.
Mineola, Texas

The author of the above work is not aware that it is being sent for publication, as it was not written for that purpose. However, it is the expression of the heart and soul of one who, to my own knowledge, has experienced many of life's trials and much natural grief; and who is qualified to say, therefore, from whence must come lasting comfort and consolation in the hour of grief and heartache.

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

OBITUARIES

NATHANIEL JACKSON GHEEN

Nathaniel Jackson Gheen, son of George H. and Rosa Alexander Gheen, was born in Lou-

doun County, Virginia, March 19, 1875; and died May 11, 1956, at the age of eighty-one. He spent his entire life in Loudoun County as a farmer.

He was united in marriage to Ida T. Franklin on October 28, 1896. To this union were born five sons: George F.; Rufus N.; William R.; Reginald K.; and Ralph H. Gheen, all surviving, together with his widow, Sister Ida Gheen, and ten grandchildren, and three great grandchildren.

For many years Mr. Gheen was a constant attendant at the Old School Baptist meetings at Frying Pan, New Valley, and Mt. Zion. He was a highly respected citizen, and loved for his humble walk and the evidences of grace in his heart.

Funeral services were held at the Muse-Reed Funeral Home, Leesburg, Virginia, by Elder John D. Wood; and he was laid to rest in the family lot in the Sterling Cemetery.

John D. Wood

WILLIAM C. ZORN

William C. Zorn died at his home in Clio, Alabama, July 13, 1957, after an extended illness. He was seventy-nine years of age, and is survived by his wife, and the following children: Mrs. Elbert Hall, Dothan, Ala.; Mrs. L. L. Gilmore, Eufaula, Alabama; Mrs. Wilson Dykes, Clio, Alabama; Hubert, Slocomb, Alabama; John and Carmi, Dothan, Alabama; also by one brother, Jim Zorn, of South Florida; and two sisters; twenty-four grandchildren; thirty great grandchildren; and one great grandchild.

He was a native of Florida, but had lived near Malvern, Alabama, for many years. He was a firm believer in salvation by grace, and loved Sacred Harp singing. Funeral arrangements were in charge of Ward-Wilson Funeral Home, Dothan, Alabama, with Elder J. J. Collins and Mr. Jim Farmer officiating at Bethlehem Church, July 14, 1957.

also

MRS. SARAH BARBER SMITH

Mrs. Sarah Barber Smith, age 87, died July 9, 1957, at Ashford, Alabama, after an extended illness.

Funeral services were conducted by Elder J. J. Collins at Ward-Wilson Funeral Home, Dothan, Alabama, July 10, 1957, with interment in Bethlehem Cemetery, Malvern, Alabama. Mrs. Smith was a sister to M. A. Barber, late deacon of Bethlehem Church. Her husband died many years ago. She was a firm believer in salvation by grace.

(Elder) J. J. Collins

JOHN HOUSTON AUSTIN

John Houston Austin, of Chantilly, Virginia, was born at Baywood, Virginia, February 25, 1882, and died at the Alexandria Hospital on July 13, 1957. He was the son of the late William and Nancy Norman Austin, of Baywood, Virginia. His wife preceded him in death on January 9, 1952.

He is survived by the following children: Charles W. Austin, Alexandria, Virginia; Mrs. Vera Vailati, Chantilly, Virginia; and Mrs. Verda Brown, Arlington, Virginia. Also surviving are three grandchildren, and the following brothers and sisters: Mrs. Virginia Keller, Lewistown, Montana; Mrs. Mattie Wilson, Lewistown, Montana; Mrs. Mallie Murry, Fries, Virginia; Will Austin, Baywood, Virginia; and Frank Austin, Three Forks, Montana.

Mr. Austin was a lover of the truth, and attended the Old School Baptist meetings as often as he could. His was an humble walk, and his conversation godly, which gave evidence of his hope in the mercy of the Lord. He has finished his course in the world, and is now at rest to await the resurrection.

Funeral services were conducted at the Green Funeral Home, Herndon, Virginia, by the writer; and interment was in the National Memorial Park Cemetery, Falls Church, Virginia, by the side of his wife.

May the Lord give reconciling grace to all who mourn his passing.

John D. Wood

LILLIE P. WILLIAMS

Mrs. Lillie P. Williams was born in Rockingham County, near Ruffin, N. C. on July 30, 1876, and passed away April 21, 1957, making her stay on earth almost 81 years. She was the daughter of the late R. H. and Isabella Ferrell Pruitt.

On September 8, 1893, she was married to R. N. Williams, who preceded her to the grave. She leaves to mourn her passing the following brothers: G. F. Pruitt, Ruffin, N. C.; W. A. Pruitt, Burlington, N. C.; and W. F. Pruitt, Reidsville, N. C. Also one sister, Mrs. Mary Ward, Pelham, N. C. and a host of nieces and nephews, and many friends and other relatives.

This beloved sister united with the Primitive Baptist Church at Wolf Island, August 30, 1913, but moved her membership to Danville, Va., September 9, 1916. She enjoyed the sweet love and fellowship of this church for nearly forty years. Then she again moved her membership, this time to Dan River Church, where she remained a faithful and loyal member and a regular attendant until death. Sister Williams was a firm believer in the doc-

trine of salvation by the grace of God, and adorned her profession by an orderly walk and Godly conversation. The church has lost a lovely sister, but we trust that our loss is her eternal gain. "Precious in the sight of the Lord is the death of His saints." We would not mourn for her as for one without hope, for we feel like her sweet hope is now turned into possession and that she is sweetly and safely sleeping in the arms of the dear Savior, whom she loved and trusted, the one who doeth all things well, too supremely good to be unkind, too wise to make mistakes.

Funeral services were held at Dan River Church by Elder D. V. Spangler assisted by Elder W. R. Dodd. Her body was laid to rest in the church cemetery beside that of her husband to await that glorious resurrection when the Lord will come again and the bodies of all the saints will be raised and glorified. Then we will be like Him and be satisfied.

Mrs. Lelia Blacwell
(as appointed)

NETTIE ALLEN WILLIAMS

Sister Nettie Allen Williams was born March 25, 1872, at Keeling, Virginia, and died at her home at Chestnut Level, Virginia, April 21, 1957, at the age of eighty-five years. She was united in marriage to Robert Stokes Williams December 19, 1894; to this union were born four daughters and one son, who survive.

She united with Cane Creek Primitive Baptist Church, and later moved her membership to Malmaison Church, where she remained a faithful member, and attended until her health failed. We feel that she was indeed a mother in Israel, and was loved by all who knew her.

Her funeral was conducted at Wrenn-Yeates Funeral Home in Danville, Virginia, by her pastor, Elder O. K. Tench, assisted by Elder D. V. Spangler; and she was laid to rest in Highland Burial Park to await the resurrection morn.

BE IT RESOLVED, That the church at Malmaison bow in humble submission to the will of God: believing that our loss is her eternal gain, and

That we extend our sympathy to her family. May God comfort and heal every wound and

That a copy of these Resolutions be sent to the family; a copy be published in the Signs of the Times; and a copy be recorded on our church book.

Mattie B. Williams,
for Malmaison Church

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 125

DANVILLE, VA., NOVEMBER, 1957

No. 11

MIXTURES OF JOYS AND SORROWS

Some days, to me, are bright and cheerful,
Even though there are clouds and rain;

Other days are sad, gloomy, and fearful,
Filled with anxious thoughts and pain.

O, why is it thus with me, dear Lord,
That I can't feel the leading of thy hand,
Guiding my mind to understand thy word?
O, help me this day in this dark land.

Thou hast given thy word to comfort and
cheer
On the days of gloom and sore distress:
May my poor eyes read with thy presence
near,
For thou knowest my weakness, which I confess.

Prone to err, thou knowest I am clay;
O, Lord, I need thy guiding every day.
Give me such wisdom as pleases thee,
For I am ignorant: give me light to see.

No one can guide me on this road
But thee, Lord; and though the load
Be heavy here, I hope to rest.
With thee in Heaven with all the blest.

Mary Lancaster,
Cuba, Alabama

NO OTHER DOCTRINE SATISFIES

Coeur D'Alene, Idaho

Dear Editors of the Signs:

Please accept my check for two years' subscription for your good publication, which has been coming into my home the past year as a gift from my brother, Elder John Hall, Weiser, Idaho.

If I'm not mistaken, the Signs has been more or less near me for a long, long time. I know my father, a devout Old School Baptist, who in his last years of activity in the church, was an ordained elder, read many articles to us at home from the Gospel Trumpet and the Signs, beginning back before the turn of the century in Kentucky,

and later after we moved West to Oregon and Idaho. I can recall of him writing letters to both for publication; and I do wish that we had retained some of the copies in which they were published.

While still living in Southern Idaho in later years, my brother had me read some of the fine articles in the Signs, which were too deep for me to understand. As time passed, and as I began to weigh up the preaching I hear from the pulpits of the churches where I attend at times; . . . and the various "dime a dozen" radio and T.V. sermons or lectures, I find these more and more lacking in every way. They do not fill that yearning within me for the Truth and the Light. It comes only to me from the pages of the Signs of the Times.

There are no Old School Baptist churches in the Northern Idaho and Northern Washington sections to my knowledge. I do hope to be able later to sit in and hear some more good Old Baptist preaching in some of the churches nearest me to the South. Although I'm not a member of the Old School Baptist church, yet they are the ones I believe in, as the one teaching the Scriptures as they should be, and as I understand them after having read considerably through the Old Testament, and many times through the New Testament.

I know the future issues of the Signs will be just as full of those inspiring and welcome articles. I cannot tell you how much good they have been to me. I get several publications, . . . but the Signs is the one that finds it's way into my heart, and is the one that is read over and over again; and is laid away for future reading. I'm sure the writers

are blessed with Divine guidance and inspiration in order to be able to so clearly lay out and properly divide the Scriptures.

Sincerely,
Wm. O. Hall

Marion, La.

Dear Brother Wood:

I received my first copy of the Signs, and enjoyed it very much. I have often thought of you since I met you, for I enjoyed your visit with us; and hope it will be the Lord's will for you to come our way again.

Dear brother, if it be the Lord's will, I desire to write some something of what I hope has been given to me in the 23rd Psalm.

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

THE LORD. To me, this proves that there is but one Lord; the one that was born of the virgin Mary; the one that came to save his people from their sins. He is the one that said, "Besides me there is none other". Though the Scriptures say there are lords many, and gods many, they also say, there is but one true and living God.

What is a shepherd? He is one that goes before, and with his sheep. He sees after their welfare; he protects them from harm that might come to them; he looks after them day and night. So does Christ look after his flock day

and night. A good shepherd will give his life for his sheep: so did Christ give his life for his sheep — his people. "I am the good shepherd: the good shepherd giveth his life for the sheep." (John 10:11) Then the Lord provides everything that the child of God needs. 2 Peter 1:3, says, "According as his divine power hath given unto us all things that pertain unto life and godliness . . ." If he gives them all things that pertain to life and godliness, then his children shall not want for anything: they will not be short of anything that God has done for them, for He has done everything that is necessary for them; there is nothing left for them to do, nor anything they can do.

When a poor sinner sees this, and understands that He has done everything for him, then he is made to lie down in green pastures and feast on the things the Lord has done for him. There is no feasting in a barren pasture. Haven't we been in pastures where there was no food? The "green pastures" tells me that there is plenty of food: there is plenty in the gospel for all the children of God to feast upon, and His abundant mercies make them rest in sweet hope. There comes a calmness you have never felt before when we are brought to the place that we feel we are lost world without end, and He lifts us up. How often He restores our souls, and puts our affections on the things of God and godliness, and we desire to walk in the paths of righteousness. We can't walk in this path of our own selves: we have to be led; and if we are not led, we cannot walk therein. "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." (Jeremiah 10:23)

Though we walk through the valley of the shadow of death, we fear no evil. Christ died on the tree of the cross for the redemption of his people. He died in their stead. And though we must die a natural death, we shall fear no evil, for the fear is taken away; and we often long for the time when we

shall be free from all sorrow, pain, heartaches, and temptations of this life.

When we feel that Christ is with us in all these things, though we have to suffer with him; and when we know that all things work together for good to them that love God, and are the called according to his purpose, then we are comforted, and rejoice in the sweet hope that we are one of his. Then we are able to say, "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

I realize that I have only touched on this great subject, and I hope I have done no violence to the truth. May the Lord be given the praise, honor and glory, for I know that in my flesh dwells no good thing. If you think this will be of any comfort to anyone, you may put it in the Signs; if not, put it with the waste paper.

I beg an interest in the prayers of all who may read this. Farewell in the Lord. A sinner saved by grace if saved at all.

L. D. Smith

Dunbar, W. Va.

Dear Elder Spangler:

I am enclosing the obituary of Mr. Tinsley, who was a good and faithful friend of our church. If you have space available, we would be pleased to have it inserted in the Signs.

If I know my mind, I am still enjoying "The Signs" as I have for many years. I hope I am thankful to the gracious Lord, who has given editors who continue to publish the paper in the same traditional manner, and maintain the original standards of setting forth the scriptures as taught by the blessed Saviour and his Apostles.

If it is the Lord's will, may the Signs continue as they have in the past to comfort God's chosen.

A sister in hope,
Mrs. Nanna M. Carney

Lambertville, N. J.

The Signs of the Times
Dear Brethren:

I regret that I have delayed forwarding my donation to the Endowment Fund; yet I had hoped to be given to set forth some of my experience, but have not been strengthened to do so.

So much and so many things I desire to write when I have been blessed in many ways; still I feel so unworthy in myself that perhaps I am deceived in feeling I have been much blessed. Great peace is mine in the Lord; but as with Job of old, that which I feel I am given is not of man, for man cannot understand except as it is given him of the Father.

I have written many times, only to cast it aside. Sometimes I find the works and gifts of God are too great for one to set forth to another: and this also was Job's case. Thus I am given to know that we must wait upon the Lord, who will bring forth in his appointed time, to his will and good pleasure. Then again, in ourself we could be deceived, as was Jonah in trying to escape the directing of the Lord, when he turned toward Gaza.

Even so, the Lord's shall and wills stand firm to bring to manifestation all things at his appointed time; for as He spake, it came to pass; and as it came to pass, so shall it stand. May we ever look to our Lord Jesus, and his mercy, truth, and love, to undertake and establish our goings, both individually and in the good cause for which I am sending this donation. May He ever guard, guide and protect this cause, is my prayer for Christ's sake.

Marion H. Mulholland

Cumberland, Md.

Dear Elder Wood:

Thank you so much for taking of your valuable time to answer my recent inquiry. Your advice meant much to

me, the least, if one at all. I have hesitated to answer, knowing my shortcomings, and inability to write anything of spiritual interest, but I trust that God will direct my mind.

The little hope I have, if not deceived, is more precious than rubies or gold; and I can never find words to sufficiently express the wonderful glimpses of divine radiance I feel at times, which lift the hope in this wayward heart of mine above all the great trials I have in my travels here. As the poet said:

"A friend and helper so divine,
Doth my weak courage raise;
He makes the glorious victory ours,
And his shall be the praise."

The natural man receives not the things of the Spirit of God, for they are foolishness unto him; neither can he know them for they are spiritually discerned. Isaiah tells us to look upon Zion, the city of our solemnities, a quiet habitation, a tabernacle that shall not be taken down: not one of its stakes shall ever be removed; for the Lord's portion is his people. The Lord is the keeper of his vinyard, he will water it, and keep it night and day lest any should hurt it. He has purified unto himself a peculiar people, zealous of good works. His people are lively stones, built up, being born again, not of corruptible seed but of incorruptible: and elect according to the foreknowledge of God the Father to an inheritance that fades not away, reserved in heaven for them who are kept by the power of God.

I find myself ever marveling about the great salvation God has perfected for his children. Even before the world began he prepared the glorious sacrifice, and wrote their names in the Lamb's book of life. God's children are his workmanship, created in Christ Jesus unto good works, which he hath before ordained that they should walk in them. (Thes. 2:10) From the teaching of the Scriptures, I am convinced that there is no power on earth that can separate one of his children from him: they are bought with a great price; and their sins atoned for by the

shedding of that innocent blood on the cross of Calvary, and hid away with Christ in God, and remembered no more against them.

No wonder the poet exclaimed that, "No drops of grief could e'er repay, the debt of love we owe." Without the shedding of that innocent blood, our sins — our ten thousand talent debt, would yet remain unpaid. Our great Captain accomplished the warfare, and gave us the victory. He needed no help from puny man, whose works are only as filthy rags in his sight. No wonder when Paul saw things spiritually, it was as though great scales fell from his eyes. If our own works could merit God's favor, that would rob him of his glory, and refute the truth of his free gift of salvation by grace, when we were dead in sin.

How marvelous that where sin abounded grace did much more abound. "By grace are ye saved through faith and that not of yourself, it is the gift of God: not of works lest any man should boast." Paul said, If any man glory, let him glory in the Lord.

"If I must sing, I'll sing of grace,
Which raised me from the fall,
And led me to a hiding place:
Jesus, my Lord, my all."

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Romans 6:6) God's redeemed sheep and lambs have been taught to know their shepherd's voice, and they will not follow the voice of strangers. They are well aware of Satan's devices, and are taught to know the difference between sounding brass or tinkling symbols.

From the rejected works of Cain to the end of Revelation, self works are plainly excluded; yet the workers of iniquity would deceive the very elect. How glad I am that God has everything foreordained and predestinated: he opens and none can shut; he shuts and none can open. and none can stay his mighty hand.

Jesus warned to beware of false

prophets and teachers, and believe them not. We are to try the spirits whether they be of God. We are told in 2 Timothy that perilous times shall come, and that some have a form of godliness, but deny the power thereof; from such we are to turn away. Also, that evil men and seducers shall wax worse and worse, deceiving and being deceived; but we are to continue in the things we have learned and have been assured of, knowing of whom we have learned them. God's people cannot be partakers of the Lord's table, and the tables of devils. In this world they shall suffer persecutions, as the poet says:

"The soul that would to Jesus press
Must fix this firm and sure,
That tribulations more or less,
The must and shall endure."

Yet, Jeremiah the prophet says, ". . . For I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow."

"He gently leads us on,
Protects from fatal harm;
And when we faint and cannot walk,
He bears us in his arms."

So there remains a rest to the children of God, even life everlasting.

A fellow traveler in tribulations, and hope of better things beyond this vale of tears.

Hester B. Thompson

"BE OF GOOD CHEER, THOU ART
HEALED"

Roanoke, Virginia

Elder and Sister C. E. Turner
Bassett, Va.

Dear Brother and Sister Turner,

All morning as I was about my work, I would find myself thinking of you, and the desire is so great to tell you a little more of the sweet mercy and experience that was mine last Tuesday. I cannot express myself in talking as I would like to, so feel I must write you. I do hope this will not prove burden-

some to you, but rather that you both can rejoice with me. O, The Lord is so gracious, so merciful to be so mindful of a worm such as I.

As you both know of the affliction of the fainting I have had for 13 years, but which continued to grow worse especially since the birth of David; sometimes as many as 6 a day since he was about 2 weeks old. I was almost continually going about trying to pray, but seemingly to me I never touched the throne with any of the pleadings. Always, "O Lord undertake for me." "O Father give me grace to accept thy will." "O Lord have mercy upon me," was my continued pleadings. But never once did I feel the Lord heard my cries. When about 2 weeks ago my doctor decided that I must return to Charlottesville Hospital, I was almost beside myself with grief that I would have to leave David and Harding for an unknown period of time. Day and night my cry unto God that he would give me faith and acceptance of his will. When after about 3 sleepless days and nights of continued pleading, (not much of that time were words spoken but the very breathing of my soul was unto Him who is able,) the Lord came down in all His glory and mercy. Yes, last Tuesday morning (Aug. 13th) I was standing by my little one's bed feeding him his breakfast and the Heavenly Father spoke to me, "Be of good cheer, thou art healed." O, precious ones, it was Heaven on earth. He did not say, "Thou will be or shall be, but Thou art healed." And I knew from that very moment that I would not have another fainting spell of the same kind.

If the whole world has stood up in my face and told me I was mistaken I would not have believed them. Why, O, Why, would He bless such a wretch as I, who has never done one good thing in this life, with such a miracle of healing? Certainly then it is all by the grace and mercy of God. We read where in the days of old He healed the sick, led the blind; where He commanded the afflicted one to take up his bed and walk, and

he went forth leaping and praising God. O, He does have the same power today as in that day. O, that I could proclaim to the world the mercy and wonderful works of our God, but words are inadequate to describe, but can only hint at this wonderful mercy.

Today as I look back to the many, many times I have been disturbed and depressed, and pressed to my knees to beg for help, I find deliverance always came, not always in the way I expected, but it always came just when my foot was well nigh slipped. Midst all the doubts and fears, He came to me when I couldn't go to Him. He has bound up my wounds, paid my bills, poured in the wine and oil, put me on His own beast and brought me to "The Inn." Yes, just now I can say with Solomon, "He brought me to His banqueting house and his banner over me was love."

I do not know what lies before me, I may become more afflicted with a more dreaded disease, my baby may be torn to bits, but I am certain of one thing that the fainting will not re-occur because the Lord does not make a promise then break it. "Thou art healed." "O Lord our Lord, how excellent is thy name in all the earth."

Dear ones, I have not been able to describe, but only hint at the loving kindness and great mercy as bestowed upon a wretch as I am, but feel surely you do understand what I have tried to tell you.

Brother Turner, as you spoke to me last night about bringing my letter to Roanoke Church, I didn't answer you, but would like to say now, that I am not bringing it because I feel I will be any benefit to Roanoke Church. Oh, no, that is not it at all, but it has been a heavy burden for a few years now that I do not get to attend Salem Church as regularly as I feel a member should. I do love you precious people at Roanoke and feel it would be more convenient for me since our home is here. I talked with Brother Moran before I asked the church for the letter and wanted to talk with you also, but I didn't get to. I want

to say also, that this move is my own choice and no one has persuaded me. I only told Brother Poff of my desire after talking to Brother Moran. I hope Roanoke Church will accept me, but if they could see me as I see myself they certainly would not. I do need you dear people so much, and if I have any worthiness it is alone in Christ Jesus, not in myself.

Dear ones, I have not meant to worry you, I didn't mean to write so much, but somehow I can find no place to stop. So may our kind Heavenly Father continue to watch over and keep us in praises to His holy name.

A little unworthy Sister,
Rlee Houchins

"And He must needs go through Samaria." (John 4:4)

(Concluded from September issue)

When the men of the city heard the words of this woman, they came unto Him. I will now quote verses 39 to 42, inclusive, of this fourth chapter of John: "And many (not all) of the Samaritans of that city believed on Him for the saying of the woman, which testified, He told me all things that ever I did. So when the Samaritans were come unto Him, they besought Him that He would tarry with them: and He abode with them two days. And many more believed because of His own word; and said unto the woman, now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world. After spending two days with the Samaritans He returned to Galilee, having finished His work in Samaria."

You will notice that even though the Samaritans believed what the woman had told them about Christ, yet that did not satisfy them; they must see and hear for themselves. They could not be a true witness for Christ by hearing about Him, but must see Him.

Job heard of the Lord by the hearing of the ear, but there came a time when

He saw, and felt His presence in His mighty word and works. Job did not see the Lord in His person, because no human being could look upon the face of the Lord and live. Even Moses could only see His hinder parts.

Now a few thoughts about this living water. My mind is now directed to Revelation, Chapter 22. But when I come to this book, I stand aghast, and almost stupified because of the wonderful things recorded in this book. This Twenty-second chapter is the end of the wonderful vision which John saw while on the Isle of Patmos.

Beginning at Chapter 18 and reading on to Chapter 21, we read of the destruction of Babylon, and the binding of Satan a thousand years in a bottomless pit. Then in Chapter 21 we read of a new heaven and a new earth, and of the holy city, New Jerusalem coming down from God out of heaven prepared as a bride adorned for her husband. We read also that in the new heaven and earth, the tabernacle of God will be with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God.

Now we come to Chapter 22, and I will quote the two first verses: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." Notice from whence this water came.

Before trying to explain the meaning of the two verses previously quoted, I believe it will be profitable to quote Hymn 172 in *Durand and Lester's* hymnal:

"Beneath the sacred throne of God
I saw a river rise;
The streams were peace and pardoning blood
Descending from the skies.

Angelic minds cannot explore
This deep unfathomed sea;
'Tis void of bottom, brim or shore,
And lost in Deity.

I stood amazed, and wondered when,
Or why this ocean rose,
That wafts salvation down to men,
His traitors and His foes.

That sacred flood, from Jesus veins
Was free to take way.
A Mary's or Manassah's stains,
Or sins more vile than they.

Free to the sinner dead to God,
Who sought the road to hell
That trampled on a Saviour's blood
And on His buckler fell.

Triumphant grace and man's free will
Shall not divide the throne;
For man's a fallen sinner still,
And Christ shall reign alone.

Now back to Revelation Twenty-two. "And He showed me a pure river of water of life clear as crystal. In nature, crystal is pure transparent quartz, and quartz is a pure variety of silica. What a beautiful figure this is of Christ. As He is the bread of life which came down from heaven, so also is He the water of life. The water mentioned in this first verse of Chapter 22 of Revelation is the same as that mentioned to the woman of Samaria. This water proceeded out of the throne of God, and of the lamb.

Now we come to consider the Holy City, the new Jerusalem mentioned in Chapter 21. "In the midst of the street of it, (The Holy City) and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month. We notice that in this Holy City only **one street** is mentioned; and I think it is safe to say it is a one-way street. In our cities we have one-way streets, and no traffic is allowed to enter into this street from the opposite end. There may be something more to say about this street later on, but right now I want to notice the word "Her" as mentioned in this second verse of Chapter 22. Her fruit seems to me to represent a different kind of fruit, and also the fruit grown on this tree is continuous. There is always an ample supply. But what does the word "Her" have reference to? This is the question before us.

Since we are dealing upon the subject of the Holy City, the new Jerusalem,

the word "Her" must refer to this Holy City. It seems to me that the Holy City mentioned here is the Church in her triumphant state, because of what follows in the third verse of this chapter: "And there shall be no more curse, but the throne of God and of the Lamb shall be in it; and His servants shall serve Him."

Now let us go back to the Thirty-fifth Chapter of Isaiah for the connection to Revelation 21 and 22. "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Notice the words "ransomed" and "return." Those ransomed from the power of the grave return, showing they were in the militant Church once, but now in the triumphant; and no more sorrow nor crying for the former things are passed away.

The book of Revelation is a book highly figurative, or symbolic. But a symbol is something which points to the real. So the tree mentioned in verse 2 of Revelation 22, is symbolic. The tree must exist before it can bear fruit. And the fruit grows on the limbs or branches of the tree. "I am the vine, and ye are the branches," said Christ to His disciples. This tree bore twelve manner of fruits, we read. These twelve are the apostles, or this is the way I see it.

Each one had a different way of expression. It is written somewhere (I don't recall the place) where two were called "Sons of thunder," which seems to convey the thought that they talked very loud, and probably made gestures, while others were more calm. This latter gift suits most people better. But

there are others who don't mind seeing a preacher step around a little in the pulpit and make a few gestures, and talk loud, because they see power manifested.

"And the leaves of the tree were for the healing of the nations." The leaves of a tree grow on the tip end of the limbs or branches. I am using plain, everyday language, so that the little child can understand. These leaves are green, indicating life. And this life they receive from the moisture in the body of the tree which we call sap. These leaves grow in abundance.

Now the question arises, what do these leaves signify? It appears to me they mean the words of praise and adoration to Him who sits upon the throne; even the Lord Jesus Christ. Even during the present gospel dispensation millions of words have been written and spoken by faithful witnesses called to be such, and this writing and speaking has had a healing effect on the conscience of every sinner in every nation under heaven, or in every nation where the pure gospel has been preached. So the leaves of the tree were for the healing of the nations.

There is no doubt in my mind that the Holy City, the new Jerusalem, is the Church in her glorified or triumphant state. What follows in this twenty-second chapter seems to me to prove this. I will quote a few verses: "And there shall be no more curse: but the throne of God and of the lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads, and there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever." These words mean throughout the vast eternity.

"And He said unto me, these sayings are faithful and true; and the Lord God of the holy prophets sent His angels to show unto His servants the things which must shortly be done." Let us remember we are now in the last chap-

ter of Revelation; and also the last book of the Bible. Let us remember, also, that we are living in the year 1957 A. D.

The prophecy of this book is nearing completion. The words, "I come quickly," is mentioned three times in this last chapter of Revelation.

In the beginning of the book, the apostle is to write the things he had seen, and the things which are, and the things which shall be hereafter. The things which were to be hereafter were the things which were to take place during the following two thousand years. At the expiration of these two thousand years Satan will be bound, and cannot deceive the nations no more, until the thousand years are fulfilled.

So readeth the Scriptures. I have written lengthily, but feel I have only scratched the surface, even if I have done that.

"And He (Christ) must needs go through Samaria."

A. T. Benson
Delmar, Delaware

Coleman, Texas

Editors, Signs of the Times,
Dear Brethren:

Under separate cover I am sending you an article by Elder J. L. Sanders on the New Birth. It was written to Brother and Sister V. A. Dodson, of Dustin, Oklahoma, and a copy given to me by them. If you deem it worthy of space in the Signs of the Times, we would like to see it in print.

. . . To me this letter is written in the spirit of love, telling what he believes concerning the New Birth; declaring it to be the work of the Holy Spirit, even the Comforter which our Saviour promised before he ascended upon high, according to the purpose of an alwise, sovereign, immutable God.

I enjoyed the August Signs, and especially the late Elder Greathouse's article. When a brother speaks or writes in the spirit of love, and it is received in the same spirit of love, even though they might differ, they will not try

to destroy one another because of that difference. "Charity never faileth", and without charity we are nothing. Do we appreciate the brethren bearing with us? Who is the strong man among us? The strong should bear the infirmities of the weak. "Charity is not puffed up." When Christ sits at the head of the body, each esteems his brother better than himself.

We believe that God purposed every act of every creature, and believe as it is written, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Christ said, "There is none good but God." And we believe the Jacobites are made to realize this when they are "born again". I believe they are made to realize that a Sovereign, All-powerful, Immutable God separated the sons of Adam according to his eternal purpose, and set the bounds according to the number of the children of Israel; that, "The purpose of God according to election might stand."

He loved one nation and hated the other nation: the nation of the righteous, and the nation of the wicked — the nation of the righteous according to the imputed righteousness of Christ Jesus our Saviour. Isn't that our hope?

When one is born again, he sees himself just as wicked as the devil, and is made to cry, "Lord be merciful to me a sinner." And declares if saved, it is by the grace of God: the gift of God. But he hates sin — is killed to the love of sin. The things he once loved he now hates, and the things he once hated he now loves: even God, his mercy, his power, his doctrine, his people; and is made to realize that God has a purpose in sin, and the wicked being here: no sin, no sinner to save: no need of a Saviour. Sin entered according to His purpose, hence the need of a Saviour, "That he might make known the riches of his glory on the vessels of mercy afore prepared unto glory". To me, God did, (and is now) "Endure with much

long suffering the vessels of wrath fitted to destruction", that he might at his appointed time make known the riches of his glory on the vessels of mercy. That is our hope; and it seems good to me to think that God (my God, I hope) has all power in heaven and in earth, and that no power but of Him promised this "life" to his beloved nation in Christ before the world began; and has made known some things in this life, even a hope of a life beyond this life, where they shall see Him, be like Him, and be satisfied.

But Cain still kills, Ishmael still mocks: "The wicked shall do wickedly, and none of the wicked shall understand." "But the wise shall understand." The wisdom that is from above (a gift of God) is first pure, then peaceable, without partiality, and without hypocrisy. This wisdom in all ages has separated God's people from worldly people, and will continue to do so until the end of time; and they are made willing to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season. They are made to remember that, "The trial of your faith is more precious than gold", and that they are "Kept by the power of God through faith unto salvation ready to be revealed in the last time."

These are a few thoughts about the God we hope we worship in spirit and in truth. Do with them as seems good to you. In hope of life with our Lord and Saviour Jesus Christ beyond this life.

An unworthy servant, if anything,
(Elder) C. U. Landers

THE NEW BIRTH

Brother and Sister V. A. Dodson
Dustin, Oklahoma

I have little outside news at present and will try to pen a few remarks on Scripture for your consideration.

Jesus said, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit."

It seems that some old Baptists can not discern between the two births and

the two natures thereof, as described by our Lord. And at some places they have run into controversy, and even divisions, over the subject. We are forbidden to strive about words to no profit, but to preach the "WORD".

I have not the slightest idea as to the understanding of either of you on this subject — the subject of the New Birth — but I'm confident if I be given to write spiritually, then you will be benefited spiritually. However, I at the most could only hint of the deep mystery; and time forbids a lengthy letter at present.

I do love to read and hear sermons preached on subjects, holding Christ and truth foremost in all things. Still whether I can either write or preach in such manner, God and the people are to be the judge.

As I see it, when Jesus said, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit," He was describing the true nature of each birth. The person which receives and is the beneficiary of each birth, is man. By man, we mean a person who was first born of the flesh, having his first manifest standing in the Adam nature. But, not with standing, such man has a standing in Christ, not yet manifest, but in the mind and purpose of God before the world was; and which is **not** manifest until the new birth in time. Therefore Jesus said, "Except a man be born again, he cannot see the kingdom of God." Except a man be born again, means he must be born again; means he must be born another time, and that man is the beneficiary of each birth. And, that which is born of the flesh, is flesh, and that which is born of the Spirit, is spirit, gives the nature of each birth. One of the flesh and is flesh, the other of the Spirit and is Spirit. One is of the flesh and is fleshly in all its nature, the other is of the Spirit and is spiritual in all its nature.

When Jesus said, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." He im-

mediately followed it in saying to Nicodemus, "Marvel not that I said unto thee, ye must be born again." Which proves positively that Nicodemus was the one and same person that must receive and be the beneficiary of each birth. By using the word — "Marvel not that I said unto thee," He meant, I have already said it to you once, when I said, "Verily, Verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."

After one is born again he then has a complexity of being. That is, he or she, if I should so use the term, she, has two natures. And it is between these two natures a warfare is set up and hence a cross appears. If the New Birth changed the old nature which was received by the first birth, then there would be no cross, warfare or complexity of being. Therefore the poor child of grace would never know what a poor wretched being he is by earthly nature.

He would never experience such as Paul did when he said, "For to will is present with me but how to perform that which is good I find not." And, "When I would do good, evil is present with me." Yes, often he feels his infirmities so great, until he is made to say with Paul, "Oh, wretched man, that I am." Hence feeling from the very depth of his heart that he is a poor wretched sinner, with not the least soundness, righteousness, or perfection in him (that is in his flesh) he knows mercy is all that can reach his case. Hence he cries, "God be merciful to me a sinner." Thus, he is brought experimentally into the state of those Christ came into the world to save.

All those experiences didn't make him one that Christ came to save; but it made manifest that he was one of them. He has been taught experimentally something that all the Pharisees of the world could not teach him. And not only so, but no one that knows by experience such to be true, can possibly teach another to know it. God only by His divine Spirit can teach His children to know Him. He is and must be the Teach-

er, Leader, and Keeper of His children.

But back to the subject of the New Birth, or rather the two births and the two Natures.

The New Birth does not change any part nor whole of the old nature, but it will be changed in the resurrection. When Jesus said, "THAT WHICH IS BORN OF THE FLESH IS FLESH," He meant the entire person of the earthly nature is flesh, and will remain flesh until the glorious resurrection. Then, as Paul said, "WE SHALL NOT ALL SLEEP, (DIE) BUT WE SHALL ALL BE CHANGED." Paul means that all His people would not die, (or sleep in mortality) for some will be alive, or remaining upon earth, when Christ shall descend from Heaven with a shout and with the voice of an archangel and the trump of God. The dead shall be raised first, then we which are alive and remain, shall be caught up together with them to meet the Lord in the air, and so shall we ever be with Him.

The body, no part of it, is changed by the new birth. But the inner man has power over the old man or nature, and exercises such power according to the will of God. The body is a temple of the Holy Ghost, which dwells in the child of Grace. By the word "Body", being the temple, means every living facilities of the human being, such as the soul, life, mind, heart, knowledge, understanding, etc. But by saying that the Holy Ghost dwells in these facilities, we do not mean that it changes them into spiritual facilities, but rather it exercises power over them, crucifies and mortifies, the old by new and spiritual facilities produced by the Holy Ghost. Thus, that which is of the flesh is called the old man, and that of the spirit the new man. The new man searches every thought and intent of the old man. That is, the word of God is quick and powerful and sharper than any two edge sword piercing even to the dividing asunder of soul and spirit and the joints and marrow, and is a discerner of the thoughts and intents of the heart; neither is there any creature that is

not manifest in His sight. But all things are naked and open before the eyes of Him with whom we have to do. The word of God searches every living faculty of the person, and reveals the very intents, or the secret parts, of thoughts, mind, will, purposes or intentions, even though it mortifies or condemns them; and will not suffer such to be put in outward action, it fully reveals to the poor creature what he is by earthly nature. It makes him know that the Lord knows every word that is in his mouth, even his thoughts from afar off. Thus, the poor creature is stripped of all self righteousness, and made to say, "In me, that is in my flesh, dwelleth no good things." He is leprous from head to foot. Thus, such is a vessel of mercy. His sins are opened to him, being therein chastened of the Lord as a true son of the Almighty. The Lord does this chastening, correcting and instructing through the new man. He doesn't change the old, but constrains, mortifies, crucifies, the old, and causes the old to die daily. But the inner man is renewed day by day.

There is a difference in the expression "Ye must be born again" to that "He that is born of God." When Jesus said, "That which is born of the flesh is flesh," He was describing the nature of the fleshly birth. Likewise, in his saying, "That which is born of the spirit, is spirit," He was describing the nature of the spiritual birth. The first is earthly, the second is spiritual. When John said, "He that is born of God doeth not committ sin," etc., He was speaking directly of the new birth and its nature, and meant the same as the Saviour did when He said, "That which is born of the spirit, is spirit." In other words, the term, "Ye must be born again," refers to a person that has been born once, and is the subject of another birth. But, "He that is born of God" and "That which is born of the spirit," both are referring directly of, or to, the New Birth.

It is the same person that is the beneficiary of each birth. But each birth has

its own nature. In the old nature by the first birth man is a sinner, and sins continually. In the new nature which is received by the new birth, the person cannot sin, for in that nature he is born of God. That means, that nature is a divine nature, and in it the person cannot sin. But still in the old he is a sinner and will be as long as he dwells in mortality. In this, there are not two persons, but one person in two natures. It is in the same sense that we can be in Christ or in the Spirit, and at the same time be in Adam, or Adam nature. It is one and the same person in two natures. Just as, or in the same sense, Christ in our nature was verily God and verily man.

In our nature, or rather the earth nature, He was a man of sorrow and acquainted with grief; and went a mourner all the days of His life. He wept in the flesh, He rejoiced in the Spirit. He hungered, thirsted, and was weary. Yea, He suffered, bled and died, being put to death in the flesh. Yet, He healed the sick, opened the eyes of the blind, cast out devils, walked the waters, calmed the troubled sea, and raised the dead. He had power to lay his life down and power to take it again. He had power to give eternal life to all the Father gave Him.

Dear ones there is no end to the blessed truth, but time fails me.

Will you please send this (even though it is poor) to Sister Snyder to read — and she may send it to any of the dear brethren and sisters.

I send my greetings of love and sweet fellowship to the dear and precious Sister Snyder and to each of you and to all the dear and precious people. God bless you all. Remember me to dear Sister and Mr. Guest. May the dear Lord be with the precious saints.

The Grace of our Lord Jesus Christ, the love of God, and the Communion of the Holy Ghost be with you all.

Your poor and unworthy brother in hope of mercy,

(Elder) J. L. Sanders
Tuscaloosa, Ala.

Danville, Virginia November, 1957

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SIGNS OF THE TIMES, INC.

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EDITORIAL

2 Peter, Chapter 1

“Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.”

Of all the Bible characters Peter holds an unique place. Surely we have all felt his stubbornness, rebellion, disobedience, meddling, together with other besetting sins. It is our hope that we have also felt the power of the Holy Ghost, as he felt it, when witnessing to the work of

grace in the hearts and lives of the Lord's humble people. There has never been a stronger demonstration of the power of God than in Peter. At the betrayal and crucifixion of the Saviour, a more cowardly disciple could not be found; and yet, later in the same year, he stood in the face of the Jews and Gentiles and their leaders, and gave the most clear denunciation of their wickedness, and also the most wonderful testimony to the power of God in bringing to naught their wicked schemes.

Peter denied the Lord; he went fishing; he meddled in the Lord's affairs; argued with Paul; he would have divided the honor between Jesus and Moses and Elijah; he was rebellious about having his feet washed; he took up the sword to protect the King and kingdom, and this world certainly would have thrown him out of the kingdom. If the doctrine of the orders of the day was true, he would have been kicked out — in fact, if the ways of this world had been in vogue, he, nor none of the other disciples, would have ever gotten into the kingdom, and I fear that were their ways in vogue now, that none of us would have gotten in, or, having gotten in, would have been permitted to stay. If there is such a thing as a man getting into the kingdom by the grace of God, then, by all admissible evidence, Paul was the man. I want to urge that Paul's getting into the kingdom was a pattern for the coming in of all others, and that Peter was found and called into the kingdom in that manner. But I want even more than that. I want to present Peter's case as often as I present Paul's. If Peter had of been thrown out, I would not have any solace in reading about him, for I can easily find my counterpart in him. In every way that he was condemned for his carnality, there is plenty of room for more rebuke and condemnation to me. As I find that he was not cast away, I am blessed with a bright and shining hope that I, too, though a poor, weak, sinful worm of the dust, shall find mercy at the hands of the Lord.

I want to call your attention to the word "through" and "by" as used in the quoted text. That that a thing comes "through" is the channel of its coming. The apostle is writing a letter to those that have obtained like precious faith. How did they obtain it? Did they obtain this faith by something they accomplished? No, not that! For if so, I have not obtained it, and I have struggled for twenty years preaching a lie, and some of that time with the greatest joy a poor sinner ever felt. It is not obtained in that way. It is obtained "through" the righteousness of God and our Saviour Jesus Christ. Now that is the entrance into the kingdom. I beg you to follow closely. That is the way, the sole way, the only way, into the kingdom. It is by obtaining the precious faith, which is **through** (not our righteousness, but) the righteousness of Jesus.

It is good to get into the kingdom. We were in before we knew we were aware of it, for no one is anxious about having a thing until we know something of the thing sought. How often, how often, did we cast anxious eyes towards the saints of God, and long to be in among them; how many times, how many times, did we seek the mercy seat, begging that we might be blessed to participate in the privileges of those that sat at the communion table of the Lord. There is no tongue nor pen that can describe the joy we had as we were blessed to sit down, after having ceased from our labors to enter into this rest. What a rest, what a satisfaction. What peace and joy is not known to any save those to whom I write, and I am writing to you that have ceased from your own laboring to get in. What were you enjoying? Go backwards, go backwards, dear child of God, in retrospection to that memorable hour, when, exhausted from toiling and struggling, you were blessed to rest. Rest in Jesus, or rest in your works? Which to you? To those that look back on that day as a day of rest in Jesus, I write.

If this peace was in Jesus, the text is applicable to all those concerned. This

that you first got, is to be multiplied to you. If you got this peace and rest and grace by efforts of your own, then you must multiply it for the future days. Whoever, or whatever, started this work must multiply it. If you started it, you have got to keep it coming and going. But if the Lord started the work; if he gave you the first grace and the first peace and the first rest, it is through him, and only through him, that it is to be multiplied to you. It being **through** the knowledge of God, and of Jesus Christ our Lord, will it fail to be multiplied? If it is through us, it is already a failure. We **know** this much. We know, that if it is through us, that it is a failure already. You can build another world like this one we live in, as easy as you can preach such trashy, whimsical, doctrine to this kind of a character. It is easy to preach it if you are not already a failure, and it is easy to believe if you are not already a failure. How repulsive it is to those that have experienced their failings at every turn to have this spurious gospel hurled at them; how unprofitable and unpalatable such tantalizing, goading, mocking, gospel traditionalizing, is to the poor failing children of God. How listless the Old order of Baptists are when such is preached to them.

How can a man, who has experienced his failures, be comforted by preaching to him that the race is to the swift, that the battle is to the strong? How could you ever expect to interest a person in what you had to say, when all you had to say was about something that had to be done, and that the hearer had found out before you got there that he could not do it? Never, no never, as long as the world stands; certainly not. But when the Lord sends somebody to preach, as he sent Peter to write, that it is through the knowledge of God, and of Jesus Christ, that same character will instantly perk up to attention. His listlessness will vanish and his countenance will change. And I want to say something else just here. I say it as my own views of the teachings of Holy

Writ and according to my personal experience. This kind of preaching being the gospel, and the gospel being the power of God, it will not only cause the poor hungering child of God to feast on the crumbs as they fall from the rich table of gospel food, but it will also cause babies to be still and children from crying; it will stop the anxiety of the restless, non-interested hearer to get away on some mission paying better dividends. It is to be understood, however, that the power of God is not made known to the non-interested spectator. It does not reveal anything to him, as that is reserved for those in possession of faith.

This grace and peace is multiplied to us "through" the knowledge of God, and Jesus Christ our Lord. This knowledge is ours according to the working of divine power. All this knowledge of God and of Jesus our Lord, is given us according to a set pattern of arrangement. It is given us by grace or by works. It must be noted and remembered that we are **not** dealing with our birth; we are **not** dealing with our entrance into the kingdom of heaven; we are **not** dealing with starting the good work in the children of God. We are dealing **with** the multiplication of something to them **after** they are in the kingdom of heaven. This multiplication is by grace or works, even our works. If by works, we started the works, because we are dealing with multiplication, which must always be an increase of that that we had to begin with. If by grace, **or if through the knowledge of God and Jesus Christ our Lord**, it is according to the set pattern. This pattern is specifically arranged to suit the need of a poor bankrupt sinner. It has given him everything that pertains to life and godliness. God has given us everything pertaining to natural life, having given it to us, and having blessed us until our present reading and writing, but Peter is not talking about that life. He is talking about eternal life. God has given us everything that pertains to it (Rom. 8:32; Eph. 1:-3).

Now notice again the "through" that this comes to us. It is through the knowledge of him that hath called us to glory and virtue. He has **not** called at us to come to glory and virtue. He has called us to that, both glory and virtue, one as much as the other. This being called is the same call found in the following Scriptures, Matthew 1:21; Romans 8:30; 2 Timothy 1:9. If the call found in these specific Scriptures is of God, then this call is of God. If this call is resistible by the child of God, then the calls of God in the other places are likewise resistible. There is no escape from this conclusion. This is twice, in the same text, that we have something coming to us "through" the knowledge of God. Will it fail? Is it the truth? Will it do to believe? Will it do to preach? Will it do to live by and on? Will it do to die by? Will it raise us from the dead? Does it feed the hungry? Is it drink to the thirsty? Is it clothing to the naked? Is it shelter to the outcast?

Now if this knowledge has failed anywhere, if it has left a single building with a foundation and nothing built thereon, if it has failed one of the elect according to the foreknowledge of God, then, to the extent of that failure God has given us exceeding great and precious promises. You can look for the promises to be kept according to the ability of God to give them and keep them. If he has failed anywhere in giving us the all things necessary to having these promises, then, as he has failed, so will our sojourn in this world be. These promises being carried out in us, is our living and our welfare while in this world. It is "by" these great and precious promises that we are made partakers of the divine nature. It is not "by" our works that we are partakers of divine nature, for all of our works are as filthy rags; it is not "by" our goods that we purchase this divine nature, for all of our goods are spoiled; it is not "by" the buying power of our money, for our money is to perish with all that attempts to use it.

We have all of these grand things

done for us, and to us, and in us. All is of God. It is all by grace; it is all "through" the Lord; it is all "by" the work of God. Not only do we have all of these blessings, but we have escaped something. The power that gave us the positive blessings, also gives us the negative blessings. That that is escaped may not seem as important as that we are given to enjoy. Let us remember what a great blessing it is to have escaped the corruption that is in the world. It is **only** "by" this work of God that we are not as corrupt in doctrine as any of the harlots in the world. Our adherence to the truth is not a product of ours. We are incorruptible in our worship according to the escape of corruption. We have escaped that corruption "by" being partakers of divine nature. Our life differs from the ungodly because of the escape from corrupt living; our godliness is one of the things given us, and every conceivable angle of it is of God, whether the walking in godliness or the walking away from corruption.

This corruption that is in the world, and which we have escaped from, is "through" lust. It is **not** that the corruption is in the world by the grace of God and the fruit of the Spirit, and then we are blessed to escape such a good thing, no, no, not such an abominable doctrine as that, but the corruption is in the world through our lusts, and we have escaped walking in it "by" and "through" grace.

I have told you the truth.

W. D. G.

(Two other articles by Elder Griffin on the first chapter of 2 Peter will appear later in their order — J. D. W.)

VOICES OF THE PAST
"He being dead yet speaketh"

Evansville, W. Va., Jan. 25, 1865.

Dear Sir:—Will you, or some of your correspondents, be so kind as to give your views on the proposition; whether the creature can or does have any thing to do with the creation or operation of his faith; or whether it be the exclusive gift of God? If your time and space

will permit, your answer in the "Signs of the Times," will be very welcome.

Very truly yours,
R. W. MONROE

By **faith**, we presume our correspondent means evangelical or gospel faith; —that faith without it is impossible to please God. According to Webster, and other standard lexicographers, the term may be variously applied; and the scriptures speak of the faith of God, "the faith of Christ," "the faith of God's elect," and also of the faith of men, of devils, of living faith, and of dead faith. The Spirit of inspiration has through the apostles, particularly described the origin, nature, power and vitality of the faith of the gospel, as faith that works by love and purifies the heart, which subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness made strong, waxed valient in fight, and turned to flight the armies of the aliens; &c. From all that is said in the scriptures of true, living and triumphing faith, we may infer that there is in the world, a spurious, false, lifeless and deceptive faith, or what is called faith and so received and regarded by the religious world.

In the creation and operation of the faith of men and of devils, men and devils have much to do; and we need only to sum up their own testimony to show that it is a creation of their own; indeed it bears their image, and their superscription. So indeed they seem to understand it; and to speak of it as something which is required of, and to be produced by ungodly sinners, as a price, or condition of salvation. As in their appeals to the unregenerate, they represent that however destitute sinners may be of faith, they can originate it if they will; and that too without much cost or labor. It has often been asserted by their preachers, that it is as easily produced, as for a man to turn his hand over. The very presentation of the appeal of our correspondent for our views, affords evidence that the

power of the creature to create faith, and when created to put it in motion and control its operation, is contended for by many; and it is well known to be a cardinal doctrine in every arminian workmongral creed. Of that kind of faith, it would be folly for us to deny the power of creatures to create and manage. The machinery of anti-Christ is apparent to every intelligent observer. History points us to ecclesiastical councils; in solemn convocation from time to time, under the protection of human powers organized expressly for the purpose of making creeds, to be enforced, by pains and penalties, flames and faggets, rocks and tortures, upon the children of this world; and their humanly devised creeds are received by millions as saving faith. In modern times, and in our own country the machinery for the manufacturing of faith and piety, embrace infant schools, Sabbath Schools, Bible classes, catechisms, Scientific lectures, Theological Semenaries; and even our public district schools are almost universally used for the same deceptive purposes. All these, beside the drilling, forging, and blowing so common at excitement meetings, anxious benches, and other means using appliances, are in requisition.

The kind of faith engendered by the power and ingenuity of men, by whatever means, mode of machinery, like the idols of the ancients of which we read, is destitute of vitality. "There is no breath in the midst of it," unless it be the inspiration of delusion, fanaticism and will-worship, breathing slaughter against the cause and people of the living God.

According to the solemn predictions of inspired wisdom, the faith of anti-Christ in the last days, should be greatly facilitated by **signs and lying wonders, and by all deceivableness of unrighteousness in them that perish**, because they receive not the love of the truth, that they might be saved; "And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned

who believe not the truth, but had pleasure in unrighteousness." (2 Thes. ii. 10, 11; See also, Rev. xiii. 12-14.)

But the faith of which we understand our friend to enquire is as distinct, and opposite to the faith of men and devils, as holiness is opposite to, and distinct from sin, as heaven is from hell. No creature can have anything to do, or in other words, can do anything in its creation or its operation.

First. No creature can have anything to do in creating it; because we are expressly told in the sacred record, that Christ is the Author and the finisher of it. (Heb. xii. 2) This declaration leaves no room for creatures to operate in its creation. He who is the author, is also the finisher. As in the creation of the world, God began, and God finished the work, leaving no other beings room to claim that they had participated in its creation, so creatures are equally excluded from participation in the creation, or production of the faith of the Son of God. He did not merely begin, and leave creatures to finish the work; for all his works are perfect, and that which is perfect cannot be improved.

1. Creatures, or created beings are natural, all their powers and perceptions are natural, and must fail to comprehend or perform spiritual things; and faith is a spiritual and vital principle; it is therefore beyond the sphere of creature agency. All the faith that men can create is like themselves natural. As a spider can not spin a web from any material that it does not possess in its own filthy bowels; so the faith produced by creatures is not in whole nor in part, the faith of the Son of God.

2. The faith of the gospel, is spiritual, for it is the fruit of the spirit. (Gal. v. 22) All fruits of the Spirit must be spiritual. That which is born of the spirit, is spirit. (John iii. 6) And the faith of the saints is born of God. (1 John v. 4) And it must therefore be spiritual, for being born of God, it must possess the life, power, and immortality of God, and therefore is able to, and does overcome the world.

3. Creatures can have no part in the creation of the faith of Christ, nor can they even bring themselves into possession of it, or under its power; for the apostle positively declares, that it is not of themselves, that it is the gift of God. Not of works, lest any man should boast. (Eph. ii. 8, 9)

4. If it were the creature or production of men, it would be the property of men; whereas the scriptures declare that it is the faith of the Son of God. (Gal. ii. 20) "And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Paul had not therefore had any thing to do in its creation. Again, it is called the faith of God, (Rom. iii. 3) as it could not be called if it were of the creature.

Second. The second enquiry submitted is, **whether the creature can or does have any thing to do with the operation of his faith?** The answer to this as well as the other inquiry, must depend on what is intended by, **his faith.** If the creature is a member of Christ, and like Paul, living by the faith of the Son of God; then, as a member of the body of Christ, the faith of the Son of God is **his** faith, for of Christ's fullness has he received and grace for grace; because Christ in all his fullness is given to be the Head over all things to the church, which is his body and the fullness of him that filleth all in all. In this relation, the faith of the Son of God, as the life, righteousness, sanctification and redemption of Christ, is his; and he is the author and finisher of **your** faith. As there is but one Lord, so to the Head and body of the church, there is but one faith, and one baptism; and the redeemed of the Lord shall all come in the unity of the faith, and knowledge of the Son of God, unto a perfect man, unto the measure of the stature, of the fullness of Christ. (Eph. iv. 5 & 13) Having already shown that the faith, of human origin, must be operated by the power which gave it being, we shall now consider the inquiry to be concerning the operation of the faith of the Son of

God, as existing in the children of God. To answer the question then requires that we consider What is faith? And what are its operations? And by what power are they controlled?

1. The faith of which we now speak, is the substance of things hoped for, the evidence of things not seen." Heb. xi. 1. It is that living principle, in the quickened family of God, which realizes and actualizes to them those spiritual things which no human power or discernment can comprehend. By which the saints "look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." (2 Cor. iv. 18) Even as Moses by faith "endured as seeing him who is invisible." (Heb. xi. 27) It is to the child of God, what the eye is to our natural body. As our natural eye beholds natural objects which we could not see without the eye, so faith looks within the veil, beholds the light of the knowledge of the glory of God in the face of Jesus Christ; and makes real to us that which without vital faith would only be at the best a vain speculation. It is through faith that the Spirit reveals all spiritual things to the saints while here we live by faith, we walk by faith and we are kept by the power of God through faith unto salvation; hence it is the evidence of things not seen; things which the eye hath not seen; things which the vulture's eye hath not seen, which God hath hidden from the wise and prudent, but hath revealed to the faith of his children.

2. The operations of faith are: confidence in God, reliance on his counsel, wisdom, goodness and grace; perceptions of his power, and glory, confident trust in his gracious promises, discoveries of his dealings; the revelation of Christ in all his Mediatorial fullness and glory, a clear apprehension of his truth, and of all things pertaining to his purpose and grace in the salvation of his people. Faith also in its operation suppresses fear, triumphs over doubts and infidelity; strengthens and confirms the

Christian's hope. Overcomes the world, and all worldly powers and influences which war against the soul. It glories in the cross of Christ. It discovers and points out the pathway of holiness, directs to the throne of grace, inclines those who possess it to follow Christ in his ordinances, to obey him in all his precepts, and make them dearly love his service. It inspires courage to face the enemy, to endure hardness as good soldiers, to suffer the loss of all things, and to count not their own lives dear unto themselves, so that they may finish their course with joy. The operations of faith are most gloriously exemplified in the cloud of witnesses presented in the eleventh chapter of Hebrews; in the patriarchs, prophets and men of God, from the days of Abel until the apostolic age. And from that period the subjects of this holy faith have known and testified of the power and triumphs of faith over all the opposing powers of darkness in their lives and in their deaths. How often have some of us witnessed the powerful operation of faith making the dying bed of the saints feel softer than the downy pillow, in disarming death of all terror, and the grave of victory. Lighting up the otherwise dark, dreary and gloomy passage, with immortal radiance, and refulgent glory. These are what we understand to be some of the operations of the faith of the Son of God, as it operates in and upon the saints until they shall need to walk by faith no longer; until

"They shall see and hear and know,
All they desired or wish'd below,
And every power find sweet employ,
In the eternal world of joy."

3. The power which conducts the operations of faith must be at least as great as the faith and its operations are. As we have seen that this faith of the Son of God, which is born of God, overcomes the world; if we believe the testimony, we cannot admit that the world has any power to control its operations. As there is a divine power in faith, as it is the faith of the Son of God, the faith of God, as well as the

faith of God's elect, it cannot be governed or controlled by any power out of itself. Even the Christian who has often felt its power, labors in vain to control its operations. God, its author, has ordained that it shall be tried; for the trial of it is precious, and shall result in its final victory and his declarative glory. The Christian would naturally desire to be always exulting in its victories, or rejoicing in its discoveries, dreads, but cannot prevent the fiery ordeal by which it is to be tried. The Christian to whom God has given the precious faith of his dear Son, although he has no power to create or control it, yet has much to do with its operations; but let us understand. Although he can not govern its operations, he can and must be governed by it. He cannot exercise faith, but faith can exercise him. This much he has to do with the operation of faith: he has to feel it, to love it, to cherish it, to testify of it, to be led by it, to walk by it, and to live by it. Yea, the children of God are called to contend earnestly for the faith which was once delivered to the saints, and labor to suppress all their carnal corruptions of the flesh which are at war with it, by crucifying the old man with its affections and lusts. And when the powers of the flesh seem to prevail, and doubts, and fears, and darkness, and temptations make them tremble and faint, they then have something to do; they are constrained to cry out, in the full conviction of their own weakness and inability to exercise faith, "Lord, increase my faith." "Lord, I believe; help thou my unbelief." Thus acknowledging that God's power in keeping them, is through faith unto salvation.

In conclusion, we will give some discriminating marks by which the honest inquirer after truth, if God has given him an ear to hear, and a heart to understand the truth, may distinguish between the faith of the Son of God, and that which can be produced by men. The true is born of God, and lives and abides with hope and charity in the hearts of God's quickened children. The

false is a bastard, and shall dwell in Ashdod. (Zec. ix. 6) The true is a living or vital faith. The false is dead, or totally destitute of spiritual life. The true conquers the sinner, and prostrates him as a willing and joyful captive at the feet of Jesus. The false is conquered by the sinner and wholly under his control and management. The true humbles its possessor before the majesty of the Lord. The false inflates with pride and self importance. The true is immediately from God; the false is from the devil. The true leads the child of God through great tribulations up to the paradise of God. The false leads down to the chambers of death. The true makes the penitent publican stand smiting on his breast. The false inclines the pharisee to boast of his own works. True faith inclines the heart to listen to what God, the Lord hath said, to believe what God has said, and to rely alone on what God has done for life and immortality. False faith leads men to reject the testimony of God, to trust to their own vain imaginations, and rely upon their own works for acceptance with God. True faith works by love, and purifies the heart. False faith works by the carnal depraved impulses of the mind, which is enmity against God, not subject to the law of God, neither indeed can be. True faith stands not in the wisdom of men, but in the power of God. False faith stands in the wisdom of men, and in the power of darkness, of free will and human agency. True faith relies on what God has done; false faith on what men intend to do. True faith looks for redemption, justification and acceptance with God, through the blood and righteousness of our Lord Jesus Christ, while false faith confides in human merit, self-righteousness and will-worship. True faith feeds on every word which proceedeth out of the mouth of God, while false faith thrives upon false doctrine, false philanthropy, false worship, and feeds and fattens on its own flesh. The faith of the Son of God leads those, to whom it is given, to his church, his people, his ordinances, his precepts and

his examples. But false faith leads men to seek the society which is more suited to their depraved taste, and which they find in the various branches or departments of Babylon. True faith purifies the heart; but false faith viciates the heart, and fills it with envy, wrath, hatred, malice, revenge, murder, seditions, heresies, and all that is vile and abominable.

(Editorial by Elder Gilbert Beebe, May 15, 1865.)

RESOLUTIONS OF RESPECT

WHEREAS, Our Heavenly Father, in his infinite wisdom and mercy, saw fit to call our dearly beloved brother, W. G. Lindsey, to his eternal home on June 15, 1957. He was a faithful Christian, strong in belief, and sound in the doctrine of God our Saviour, through Jesus Christ our Lord and Saviour. Therefore

BE IT RESOLVED, That we the church of Shepherd Fold bow in humble submission to the will of God who does all things well, and desiring that He reconcile us to his divine will. And

RESOLVED, That the church extend its sympathy to the bereaved family. May God give them grace to comfort them in their sorrow. And

RESOLVED, That we send a copy of these resolutions to the Signs of the Times for publication; a copy sent to the family; and a copy recorded in our church book.

Done by order of the church while in conference August 3, 1957.

By Clerk, as requested,
Irene Wisenbaker

RESOLUTIONS OF RESPECT

WHEREAS, It has pleased Almighty God, our Heavenly Father to remove from our midst and take unto Himself our dearly beloved Deacon, Cyrus Risler, and

WHEREAS, We desire to place on record an expression of our great love for him, and our high esteem of him as a faithful member of this church, therefore be it

RESOLVED, That we desire to bow in humble submission to the will of Him who is too wise to err and too good to be unkind, and

RESOLVED, That our prayer is that each and everyone of us, that mourn our great loss, may try to live in the church as our brother did. He was an example for us to follow. The welfare of Zion was always uppermost

in his thoughts. He served the church so ably for many, many years as deacon, church clerk, treasurer, and trustee. And, be it

RESOLVED, That a copy of these resolutions be furnished our bereft Sister Risler, and a copy be published in the Signs of the Times.

By the Ebenezer Baptist Church, New York City.

Gertrude E. Secor
Church Clerk

OBITUARIES

DEACON CHARLES P. GILMORE

Brother Gilmore was born February 10, 1879, and died at his home near Minden, Louisiana, August 9, 1957, after several years illness. He was reared near Okland, Louisiana, and became a farmer; and was married to Miss Annie Crave, who survives, together with three sons and three daughters, and fourteen grandchildren and ten great grandchildren.

He joined Good Hope Primitive Baptist Church, near Okland, about forty years ago, together with his surviving widow. He clearly manifested a sweet and precious hope in the Lord and his saving grace; and the gift of a deacon was recognized by the brethren, and he was ordained to that office early in his life among the brethren. He was faithful and meek in his duties, and was diligently exercised for the good, and peace and fellowship of the brethren; and was sound in the doctrine. It was the writer's privilege to visit him during his long and serious illness: he was looking to the Lord and hoping in him both for time and eternity.

To his dear bereaved wife and family his loss is great, but his gain is great in the Lord. His suffering, sorrows and afflictions are all over; and at the coming of the Lord, he, together with all for whom our Lord suffered and died, will be raised to ever be with the Lord.

The writer was called to conduct his funeral at Good Hope Church before a very large congregation of relatives and friends. May the Lord bless and comfort all of you, is my prayer.

(Elder) R. W. Rhodes

MRS. PERMELIS ANN SANDERS AWTRY

Mrs. Permelis Ann Sanders Awtry was born September 21, 1867, and passed away March 16, 1956. She was united in marriage to J. A. Awtry January 17, 1884; and to this union were born twelve children. Her husband preceded her in death about sixteen years. She is survived by nine children, twenty-eight grandchildren, and a host of great grandchildren, and six great great grandchildren. The

surviving children are: Jack, Dallas, Texas; Mrs. Florence Pate, Mrs. Ella Shoemaker, Mrs. Effie Cowart, Robert and Hubert, of Birmingham, Alabama; Mrs. Myrtie Foster, Hattiesburg, Miss.; Henry, Cleveland, Alabama; and George, Istanbul, Turkey.

She was a great lover of the truth as it is in Christ Jesus, and spent her time untiringly in service to the Primitive Baptists, entertaining and caring for a great number of people in her home during the associations when they were near her home. Her husband was a member of the Primitive Baptists, but Mrs. Awtry was never privileged to be listed among those of the militant church here, but we feel sure she filled the place predestinated for her before the foundation of the world.

She was an inspiration to those around her, and ever preferred to take the lowest seat rather than the high, as Elder W. D. Griffin so beautifully set forth in his words of comfort to the bereaved family and many friends present at her funeral. He spoke from St. Luke 14:7 etc.

May God in the richness of his abundant grace and mercy, be with and comfort each of the bereaved. She lived a full and rich life, one the children and loved ones can look back on with pride. To the children I would say, May God be with and comfort you, and ever make you submissive to His will. Written at the request of the family, in love and sweet fellowship.

Mrs. R. A. Hocutt

A TRIBUTE TO MRS. PERMELIS AWTRY

We all now bow with lonely heart,
To from this noble character part.
But why in sorrow should we go,
For her station is not low?

She was a wonderful shining light,
In all that's good she took delight.
She believed in Salvation fixed and done
By the Trinity, Three-in-One.

We felt to us she was a guide
And in her council we did confide.
She was a woman of great renown,
Dressed in her royal wedding gown.

And now we bow in humble awe
To God who fulfilled the law.
And once decreed that we should die,
To reign with Jesus up on high.

For many years racked with pain,
Yet in this she scarcely did complain.
But always had a smiling face:
She lived her life by Amazing Grace.

We should not weep, should not sigh,
For Jesus bade her spirit fly

To meet her Savior, and be blest
There with Him to ever rest.

Maggie Lee Hayes
Vernon, Ala.

ELDER H. H. PHILLIPS

It is with a sad heart that I write the obituary of my beloved father, Elder H. H. Phillips, who passed away in August, 1956. He always stood firm in the doctrine of salvation by grace; and no word, written or spoken, could sway him. Oh, how he hated to hear the doctrine of the Primitive Baptists belittled! He felt they were belittling our Lord and Saviour Jesus Christ. He was a true called minister, sent as a mouth-piece to feed many of His little sheep. As one of old, he could say, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the Righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing." (2 Timothy 4:7-8)

Elder Phillips was born July 16, 1878, in Fannin County, Georgia; and died August 21, 1956, at his home near Monticello, Arkansas, after a long illness, making his stay on earth seventy-eight years. In 1901, he was married to Elizabeth Patterson, also of Fannin County, Georgia, by the late J. W. Parker. To this union were born twelve children. He was preceded in death by his beloved wife "Lizzie", who passed away July 13, 1954; thus ending fifty-three years of a harmonious union. Also preceding him in death was a son, who died in infancy; and a beloved daughter, Mrs. Bessie Shook, who died March 24, 1956. Surviving are: Mrs. Grace Crawford, Atlanta, Ga.; Mrs. Dola Moore, Mrs. Nannie Cruse, Posey and Thomas Phillips, Monticello, Arkansas; Elroy Phillips, Mrs. Oais Jeter, Pine Bluff, Arkansas; Howard and Lester Phillips, Attalla, Alabama; and Mrs. Ella Cunningham, St. Louis, Mo. Also surviving are thirty-four grandchildren, and eighteen great grandchildren.

Elder Phillips professed a hope in Christ, and joined Pleasant Hill Primitive Baptist Church, in Fannin County, Georgia. He moved to Monticello, Arkansas, in 1919, and in 1921 joined Mt. Pisgah Church by letter. He was ordained to the ministry on Saturday before the 2nd Sunday in September, 1922, and was called to moderate for same in October, 1922; which he remained until death. He was also Moderator of the New Hope Association since September, 1924.

He was laid to rest in Camp Ground Cemetery near Monticello, under a lovely blanket of flowers sent by many friends and neighbors, who held him in high esteem. Funeral

services were conducted by Elders J. T. Everitt, of Camden, Ark., and J. L. Sanders, Tuscaloosa, Ala., two old friends whom father had loved for many years. It was a simple and unpretentious service as he had requested.

Though sadly missed by all, we realize that our loss is his gain. Written by two of his bereaved children,

Ella Cunningham
Lester Phillips

MRS. LILLIE M. AUSTIN

Mrs. Lillie M. Austin, a life long resident of Route 2, Newton, Alabama, died after an extended illness July 23, 1957, age eighty-two. Her husband preceded her in death about twenty-five years.

She was the daughter of Ben Thomley, and was a pioneer member of Mt. Gilead Primitive Baptist Church, and an active citizen of her community. She is survived by several nieces and nephews.

Funeral services were conducted by Elder J. J. Collins at her beloved Mt. Gilead Church; with interment in the adjoining cemetery.

(Elder) J. J. Collins

T. S. CHESTER

T. S. Chester, of the Brewer vicinity near Benton, Kentucky, passed away at his home of an heart attack August 15, 1957. Brother Chester professed a hope in Christ early in life and joined the Soldier Creek Church in August, 1893. He was chosen Clerk of the church in May, 1920; and ordained a deacon at the June meeting in 1939.

While in good health, Brother Chester filled his seat each meeting; and represented our church as a messenger to Union Meetings and our association each year. He usually attended the associations with whom we correspond, and took with him all that he could carry in his car, or whatever conveyance he was blessed to have. Before the day of automobiles the hard and slow way did not keep him away from the meetings and associations.

Brother Chester requested me to write this obituary several years ago. The lovely things I would like to write would take a lot of space, but it is sufficient to say that in all he was called to pass through — the enjoyments of truth, and the rough places of life, he remained loyal to the doctrine of God that Salvation is by Grace.

His funeral was preached by Elders R. L. Biggs, Paul Poyner and J. T. Henson at the Soldier Creek Church, Marshall County, Kentucky; and burial was in the church cemetery.

The abundance of beautiful flowers and hundreds of friends who passed his bier bespoke the esteem which his friends had for him and his lovely family.

His home was a home for the Baptists all these years. The church and brethren in general will miss him; but our loss is his eternal gain. Now that he has gone on, we hope to remember his loyalty to the cause of Christ, and bow our heads in submission to the will of God.

He is survived by a son, Homer Chester, and three daughters: Mrs. Elizabeth Rhea, Mrs. Martha Lyles, and Mrs. Mary Hume; also by grandchildren and great grandchildren, and a sister, Mrs. Dora Washam, and nieces and nephews.

A sister in the church, I hope,

Effie Bowden,
Benton, Ky.

STANLEY B. TINSLEY

Stanley B. Tinsley, of Tyler Mt. Road, Charleston, W. Va., was born Oct. 14, 1889. He was the son of the late James and Margaret Tinsley. He departed this life on May 26, 1957.

On Nov. 7, 1909 he was married to Goldie Martin, who survives him, together with two daughters: Mrs. Frances Rollins, Dunbar, W. Va.; Mrs. Violet Stalnaker, Columbus, Ohio; a foster son, Joseph E. Johnson, Charleston, one brother, Criffee Tinsley, Tyler Mt. Road, Charleston; thirteen grandchildren, and three great grandchildren.

Mr. Tinsley spent his entire life on the farm where he was born. The profusion of beautiful floral offerings was silent evidence of the high esteem in which he was held by his many friends and neighbors.

Though Mr. Tinsley never united with the church he was faithful in attending meetings and associations of the Old School Baptist faith, especially Hopewell Primitive Baptist Church, of Tyler Mt. Road, where his wife and daughters are members. The many Primitive Baptist, who visited in his home always received a warm welcome. By his interest physically, financially, and conversationally he proved his belief and faith in the doctrine as set forth by the Old School Primitive Baptist.

His funeral was conducted in the home on May 28, by Elders J. C. Hammond and Harvey Bird. He was then laid to rest in the family plot there to await the coming of the blessed Lord when it is my hope and firm conviction he will arise to praise his Savior evermore.

Written by request of the family.

A friend,
Nanna M. Carney

MACIE HOLLEY DALTON

I write in memory of our dear sister Macie Holley Dalton, daughter of Samuel W. and Ella Marie Holley; born in Dry Fork, Pittsylvania County, Va. March 27, 1887, and died June 17, 1957.

Sister Macie united in marriage to Robert L. Dalton Sept. 8, 1909; to them were born six children, Harry and Dempsy Dalton of Danville, Va.; Mrs. Beulah Washburn, Draper N. C.; Marvin Dalton, Ohio; Mrs. Dorothy Davidson, Danville, Va.; and Wade Dalton, Reidsville, N. C. Sister Macie and husband united with Strawberry Church in Pittsylvania County, Va. second Sunday in August, 1922. Some years later they moved to North Carolina, their membership was moved by letter to Dan River Church, April 24, 1937. She was a strong believer in revealed doctrine of grace as taught only by our Lord and Savior Jesus Christ, and had no confidence in the work of man; but trusted in one who is able to perform that which He begins. She loved her church and went far and near to hear the truth as long as her health permitted. Her health began to fail several years before she died, and two or more years ago she had a stroke from which she never fully recovered. On June 15, 1957, she had another stroke and died in the hospital at Reidsville, N. C.

Her husband was so faithful and kind to her in all her sickness. He sat near and did everything that could be done for her comfort. The children were so sweet and kind, they too did all that loving hands could, and some of them were with her most of the time to minister to her every need. We would say to the family weep not for her as one without hope, for she did profess that hope which is an anchor to the soul both sure and steadfast. It is hard to give her up, but she is only asleep for a little while until Jesus our Savior comes to call His loved ones from this dust. Then they will see Him and be like Him; there to sing and praise Him in that glorified state, where there will be no sad parting, no tears to shed, but all joy for ever and ever.

Her funeral was conducted at Dan River Church by her pastor, Elder D. V. Spangler, and interment was in the church cemetery. Written by one that loved her,

Elizabeth S. Holley

ELDER GILBERT BEEBE BIRD

In sorrow I attempt to write the passing of my fleshly brother, and yoke-bearer in the ministry of God, Elder Gilbert Beebe Bird. The son of the late Deacon Creed M. Bird and Sarah A. Bird, he was born February 7, 1882, in Lincoln County, W. Va.; and departed this

life January 8, 1957, at the age of nearly seventy-five.

He came under conviction at an early age, and at the age of twelve he was given a vision of the blessed Saviour suspended in heaven with varied colors of light emanating from him until they filled the whole heavens. He was made to know that this was the Saviour of others, but felt left out as too sinful and vile for a just and holy God to save; yet the Lord heard his cries from the belly of hell, and gave him a sweet hope in the blood and righteousness of Jesus. In May, 1901, he united with Providence Old School Baptist Church, Lincoln County, W. Va. (Pocatalico Association), and was baptized by the later Elder J. H. Terry. In June he was licensed to preach; and was chosen Clerk of the church in 1904; and in May, 1907, was ordained to the full work of the gospel ministry, by a Presbytery consisting of Elders J. W. McClanahan, and J. H. Terry, and Deacons A. L. Thornton and J. D. Lake; and was soon called to the pastoral care of Bethel and Sycamore Ridge Churches.

He served as Justice of the Peace for a period, and as Postmaster of Burnside for a number of years. He also served as Clerk of the Pocatalico Association for a number of years. He believed and preached salvation by grace alone; the election of grace; particular atonement; personal calling; the perseverance of the saints; the sovereignty of God over all things; the calling, keeping, justification and final glorification of the saints. He was an eloquent speaker, and his spiritual vision and understanding was often a marvel to me. It was my pleasant lot to converse with him through the years on subjects pertaining to the kingdom of God's dear Son.

On November 2, 1913, he was united in marriage to Mary Ellen Stanley, daughter of the late Elder Wm. M. Stanley and Delilah (Staton) Stanley, of Canada, Pike County, Ky. To this union were born three daughters, and one son. He spent the remainder of his life as a resident of Pike County, where his labors in the ministry were confined largely to the bounds of the Mates Creek Assn. and her correspondents. He served Mates Creek as Clerk for a number of years; and served as deputy County Clerk and Notary Public. He was engaged in the merchantile business; plant and flower business; and was honest, conscientious, and fair in his dealings with his fellow man.

His funeral was preached in the Big Creek Church, Pike County, Kentucky, near where he lived, by Elders Alphonso Justice, Joe Thacker, and Hibbard Thacker. They were blessed to speak words of comfort to the bereaved family, and a large concourse of relatives and friends. The beautiful flowers offered by his friends, attested to the high esteem

in which he was held in the neighborhood in which he lived. He was laid to rest on the brow of the mountain on the home place.

He died in the full triumph of a living faith in Christ. He leaves to mourn, his widow, Mrs. Mary E. Bird; one son, Creed William Bird; three daughters, Mrs. Fred Trent, Mrs. Walter Baldwin, and Violet Queene Bird, all of Canada, Kentucky; three sons by a former marriage, J. J., K. O., and Cecil Bird, all of St. Albans, W. Va.; several grandchildren, and one great grandchild. Also three sisters, Mrs. Harriet Thornton, Mrs. A. O. Edwards, and Mrs. Thomas H. Booth, of Hurricane, W. Va.; and two brothers, B. B. Bird, Huntington, W. Va., and the writer of this notice.

May God in his tender mercy comfort the mourning ones.

Submitted in love,
H. J. Bird,
Charleston 2, W. Va.

JOHN H. ANDERSON

John H. Anderson was born September 25, 1887, near Tuckerdale, N. C., and died at his home near Bel Air, Maryland, April 18, 1956, at the age of sixty-eight. He was the youngest son of the late Mr. and Mrs. Riley Anderson.

He was united in marriage to Effie Blevins November 15, 1910; and to this union six children were born. Two preceded him in death; and he is survived by his widow, at the home address, and the following: Mrs. Beulah Stuart, Northbrook, Pa.; Mrs. Blanche Jones, Wilmington, Del.; Thomas W. Anderson, North Wilkesboro, N. C.; and Elmer R. Anderson, Bel Air, Maryland; also by twenty-two grandchildren, and two great grandchildren.

Mr. Anderson moved from North Carolina to Pennsylvania, and lived there ten years; then moved to Maryland. His occupation was farming until his health failed. He underwent an operation in February, 1956, and two or three weeks later had a stroke which paralyzed his right side; another stroke caused his death in April.

He professed a hope in Christ several years before his death, and attended Rock Springs Old School Baptist church when he was able. He had numerous friends where ever he lived, and was always ready to help those who needed him.

Funeral services were held at Rock Springs Church, conducted by Elder John D. Wood; and he was laid to rest in the adjoining cemetery. The numerous flowers and the congregation of neighbors and friends attested the esteem in which he was held.

John D. Wood

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 125

DANVILLE, VA., DECEMBER, 1957

NO. 12

"And he cometh unto the disciples, and findeth them asleep." (Matthew 26:40)

See Zion's Warrior bathed in blood,
Which agonized from every pore,
Enduring all the wrath of God,
While Zion's sins oppress him sore.
His sacred face is marked with weeping,
And now where are his friends?
Ah, sleeping.

The scribes and elders are awake,
The traitor, Judas, too, is there;
Their darkest councils now they take,
The spotless victim to ensnare.
Jesus his solemn watch is keeping,
But, ah, his chosen ones
Are sleeping.

The hosts of darkness cannot sleep,
This is their dark and dreadful hour;
To smite the Shepherd, scare his sheep,
See they exert their hellish power.
Behold, they come like torrents sweeping,
But Peter, James and John
Are sleeping.

The heavenly host are all awake,
And wondering the scene survey,
While one his flight from heaven must take,
To strengthen Jesus as he lay.
Angels and friends their watch are keeping,
But Jesus' blood-bought sons
Are sleeping.

Ah, Lord, I have no stones to throw
At these who left thee in thy need;
My wicked heart would often go,
And from thy gentle yoke be freed.
For sloth my senses oft are steeping,
And I am found like Peter,
Sleeping.

Lord, draw my fickle heart to thee,
Nor let me from thee further stray;
From sloth and bondage set me free,
And keep me near thee day by day;
Let me to thy dear feet be creeping,
To keep my sluggish heart
From sleeping.

And when the world with jealous eye
Is watching, hoping I may halt,
O draw my feeble spirit nigh,
And cleanse me from each secret fault.
When at my sins they would be peeping,
Then keep, O keep my mind from
Sleeping.

When Satan like a subtle foe
Would seek to overcome my heart,
And plunge my soul in bitter woe,
O bid the enemy depart;
When like a serpent he is creeping,
O let me not be then found
Sleeping.

The glorious day will soon appear
When every saint with joy shall stand
Around the throne of glory there,
Arrayed in light at God's right hand,
His chosen sheaves when Christ is reaping;
O let me not be then found
Sleeping.

C. SPIRE.

*(Selected by S. McDonald, Duart, Ontario.
Re-publication requested by Sister McPhail,
Dutton, Ont.)*

SOME EVIDENCES OF A GOD CALLED MINISTER

Lawrenceville, Ga.

The test of any man who holds himself out as preacher of righteousness, a shepherd of the flock, a guide to the blind, a shedder of light, a comforter of God's people, is first of all, whether he is called of God to do so. A contemporary secular magazine which carries in it a so called column on religion, says that owing to the tremendous growth of the population in the Southeast, eighteen hundred ministers must be recruited, trained, educated and placed to take care of the religious needs of the people. To this method the Primitive Baptists have never subscribed, because it is not the Scriptural way of bringing men into the ministry. The true church has no faith in a prophet who sends himself, or is sent by man, for the scriptures are replete with just this kind of doings. God's woe is upon them as much today as it was in the days of the prophets, but the word of

God shall prosper in the hand of every one whom He sends to his people.

The putting on of the ministerial robe, the assuming of a pious mein, the mastery of abstract doctrine, skill in the art of gracious and mannerly social contacts, does not constitute and can not create a preacher of righteousness. It is as much an independent act of God to call his ministers and prophets, as when he first said, "Let there be light." No man was then there to assist God in the response to his command. The recorder makes no attempt to explain the process, but merely states, "And there was Light". So it is in the calling of his ministry, they are called long before the presbytery ever gets an opportunity to lay hands upon them, being separated from their mother's womb to declare whatsoever things God shall bid them. Jeremiah and Paul are striking examples of this truth. Jesus himself was known of God and revealed to the prophets hundreds of years before his birth. Jesus declared his purpose as young as twelve years that he should be about his Father's business. He was the Word of God, (not an expounder of it, a declarer of it) but the Word itself. God who in times past spoke to his people by the prophets, and in other divers manners, in the last days spoke to them from Heaven by his Son. Do not look for another prophet, none shall come; Perfection has reached us. This Word has given to us all things pertaining to God and godliness.

The difference in the old prophets, and the present day true ministry is that of relative time, certainly not a difference of content; for the old prophets declared what **should** come — the new what **is** come: "The Kingdom of heaven is at hand," Christ said. And in another place when he was reading from the book of the old prophets, he declared that this day was the prophecy of His mission fulfilled before their very eyes. The life of Christ upon earth, from his holy conception to his ascension on high, embodies all knowledge, all instruction, all light, all clarifying of dark

sayings, all philosophy, and all theology necessary to be known by a Child of his Grace in his brief sojourn here below. Christ's power is a transforming one, never reforming. His disciples are called of him: his ministers the more so.

In as much as Christ is the authority that a tree is known by the fruit it bears, let us consider some of the fruits which that great apostle to the Gentiles bore, after that he was so miraculously brought into the ministry of Jesus Christ. Any ministry that bears the **kind** and **quality** of fruit which Paul's ministry bore is bound to be a called ministry. We shall not undertake to make a full review of this ministry, but shall mention, as our memory and mind is led, some of the distinguishing qualities or fruits we should expect of the God-called ministry.

First to mind is, Unselfishness and self-denial in service to the Church of God. A minister who will not serve the church of God as promptly and as willingly without pay, when it is in his ability to do so, as he will with pay is not bearing the fruit of Paul nor his Saviour. This they both did. The song of the Lone Pilgrim runs thus, "The cause of my Saviour impells me to go." No punctuality, no faithfulness, no care: then no Godly fruit.

Next to mind is humility, and that more especially in the presence and service of the saints. Jesus humbled himself to wash his disciples feet, Paul felt to be the least among the apostles, yet was one of the greatest. No constant, true and unfeigned humility: again no Godly ministry.

Next to mind, Zeal. God forbid a cold, heartless, un-enthusiastic ministry, content to do his assigned duty and no more. No zeal, no burden: no Godly ministry.

Next, Dependence upon God for utterance. Self confidence, scholarism, man's wisdom — no manifest dependence upon God: no Godly ministry.

Next, Boldness to speak the truth as it is in Christ Jesus. Discreetness, yes,

but never evasion nor purposeful watering down of the truth to keep the favor or gain the praise of men. A fearful heart: no Godly ministry.

Faith: Quoting Paul, "None of these things move to me"; and quoting Christ, "I have a baptism to be baptized with, and now am I straightened 'til it be accomplished". No willingness to suffer if needs be — no Godly ministry.

This does not contain all the fruits expected to be manifested by a God-called minister, as this poor sinner, and sojourner is given to see them. If all, or any, or some as mentioned are in error, I am open to correction and persuasion on the matter. But surely we all recognize the need of some kind of a guide to lead us and keep us in contact and respect for the True ones to whom God has given the oversight of his people.

Respectfully submitted,
J. B. Dunagan

NOW UNABLE TO READ THE SIGNS

Sept. 4, 1957
Marlow, Okla.

Dear Editors and Writers of the Signs:

I have enjoyed the Signs of the Times for the past nine years; and have looked forward to its coming so that I could read the good letters from the brothers and sisters. But for the past two years my eyes have failed me until I can't read anything any more, not even with a magnifying glass; and my husband's eyes are getting the same way. So I will have to quit trying to read.

I have a sister in California who is a Primitive Baptist, and I wish you would send the remainder of my subscription to her; she will enjoy reading it. I regret to give it up but it can't do us any good now.

I wish all the dear ones God speed. Long may the paper continue to give others joy on their pathway in life, as it has me. Pray that I may be reconciled to His will: I don't hear any preaching

and can't read my Bible. All I desire of my dear Father is that he will continue to give me sight to get around and do my work as long as I live here in this world; and I desire the same for my dear husband. I will soon be seventy-six, and he is past seventy; so it won't be too long with us here at best. But there is a happy meeting place which we hope to come to, on the other side. Thank God for this sweet hope, for without it, I am ruined forever. We live by hope, for if we hope for that we see not, then do we with patience wait for it.

Farewell in the Lord to all the dear Editors and writers of the Signs 'till we all meet at Jesus' feet. Pray for us that we may live faithful to our Lord. My husband joins me in this farewell. Your humble brother and sister in hope of life eternal.

Forrest and Etta Jones

East Durham, N. C.
Sept. 16, 1957

Dear Elder Spangler:

I will try in my weak way to tell you some of my experiences. My father was James R. Young, and my mother was Martha Jane Peacock. Father was reared in Wake County, N. C., near a Primitive Baptist meeting house called Middle Creek, where he joined the church; as did my oldest sister Ann, who married Elder Y. Y. Monk. My sister Rebecca was blind. She attended a school for the blind until she was sixteen years old; then stayed at home. She was the first to unite with the church at Middle Creek where father and Ann afterwards united. The church was twenty-five miles from where we lived; and father, desiring to have a better farm, moved to between Raleigh and Durham.

There were eleven children in our family, and I was the middle one. There were no Primitives near us, so the preachers often made appointments from one church to another, and had to

be conveyed from one appointment to the other; and father would often come to Durham and get the preacher, and take him home and have him preach at night in the presence of the neighbors who were assembled. He would then take him to his next appointment. We got to hear preaching more often that way, since mother was afflicted both mentally and physically, and some of us had to be there all the time.

After awhile a meeting house was built nearby, called Oak Grove; and Father and Ann and Rebecca, and others from other churches, organized a church and called a pastor. I united with the church one day before I was twenty years old. Patrick Wilson and I were married when I was twenty.

When I was about ten years old, there was to be preaching at home; and I had a dream that I and the other children were in the yard playing while the service was going on. The devil came after us for not being in the house. All the others got to the house, but he headed me off in every way. He was very ferocious, and I was afraid of him, yet I finally got away.

I was always very full of life, and father did not deny us from going to parties in the neighborhood. I knew I was a sinner, but I never had felt so condemned until I went to a dance one night. While on the floor dancing, I viewed the devil I had seen, after me. He was over in the corner where the fiddlers were; and I was made to see and feel that I was serving that devil myself. I became very miserable, and I asked the gentleman who was dancing with me, to excuse me; and I asked my brother who had accompanied me, to take me home. We were about three miles from home; and as we rode in the buggy, I do not think I spoke: all I could think of was that I was a sinner, and I was serving the devil. I had no desire after that to go to parties. The young folks would ask me why I did not come like I once did, and I would just say that I did not want to.

I continued to weep over my condi-

tion, feeling I surely would be lost if I died. My cry was, "Lord be merciful to me a sinner." I really felt that I had not a friend on earth; yet all were good to me. One day I went to gather some turnip salad to cook. While there I felt so sinful and forsaken that I tried one more time to pray to the Lord to have mercy on me; and all at once, it seemed these words were spoken to me, "When father and mother forsake thee, I will take thee up." I felt calm, and did not feel as I had felt; and I had a great desire to be baptized. So one day during the week, we went to meeting, and after preaching the door of the church was announced open; and before I knew it I was up there telling them my experience. As I looked around I could see them shedding tears; and I thought, "Now what have I done." I was happy to be one of them, and was baptized that afternoon; and I have never regretted it, although I feel so unworthy of their fellowship, which is the sweetest thing to me.

I once thought that as I grew older I would be able to live a better life, but it seems I cannot. When I would do good, evil is present; and that which I would not do, I do. So it seems I am never to be able to live any better. I try in my weak way to ask God to keep me, and never let me do anything to hurt the cause which is so dear to me. I am now eighty-eight years old, and a sinner still; and without the mercy of an alwise God, I would fall by the way.

When I was baptized, they sang, "'Tis religion that can give sweetest pleasures while we live." I want it sung by the congregation when I am in my casket and carried to the church; and if you are living and physically able, I want you to say what is said. I do not want much said; and nothing in my praise, but in praise of the dear Lord who died on the cross for poor sinners, of which I feel to be the chief. You can never know how much I enjoy listening to you preach; it is manna to my hungry soul. I have not written this for publication; I just want you to be frank with me,

and tell me, after reading this, do you think it is sufficient for me to have a hope beyond the grave.

With Christian love to you and Sister Spangler.

A little sister in hope,
Mrs. Mary E. Wilson

“ESTABLISHED IN THE TOP OF
THE MOUNTAINS”

Denton, Kentucky

“The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow to it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of God from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.” (Isaiah 2:1-4)

I venture into this subject with much fear and feeling of weakness, and except the Lord gives me strength and understanding, I cannot write anything that would be of interest to the household of faith: it would be only a mass of confusion and ignorance. We think the prophet here was, as he was inspired of God, speaking of the ending of the Mosiacal law dispensation, and the coming of Christ and the setting up of the Gospel dispensation — the church here in the world.

The prophet says, “And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills: and all

nations shall flow unto it.” The Mosiac law was given only to national Israel: no other people were under that law. National Israel was figurative of spiritual Israel under the gospel dispensation. Israel under the law was continually at war with other nations of the world, and among themselves, with sword and spears: with carnal or material weapons. But Paul says, under the gospel dispensation, “For though we walk in the flesh we do not war after the flesh (for the weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds.)” (2 Cor. 10:34)

Let’s keep in mind what the prophet says: that it shall come to pass in the last days, **“That the mountain of the Lord’s house shall be established above the hills: and all nations shall flow unto it.”** “The last days,” as I think, was the last days of the law dispensation, and this house shall be established in the top of the mountains: above the low valleys of the earth; above all institutions of men, and is the highest ecclesiastical authority on earth. Out of her shall go forth the law, and the word of God from heaven. No authority on earth, nor institution of men, has any right to formulate any law or make rules for her. Her laws and regulations go forth out of her, and her preached word does not come from seminaries nor theological schools of training; nor by man’s wisdom. But, as Paul says, “For I neither received it of man neither was I taught it, but by revelation of Jesus Christ.” (Galatians 1:12)

“And all nations shall flow unto it.” This house which shall be exalted above the hills: the church, this spiritual house or spiritual Israel, is composed of every kindred, tongue and people of the earth. “And many people shall go and say, Come ye, and let us go up to the mountains of the Lord, to the house of the God of Jacob, and he will teach us of his ways and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem”; because Christ Jesus hath come

in the last days of the law, and broken down the middle wall partition between the Jew and the Gentile, and made both one in a spiritual house. Paul says, "Wherefore remember that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; 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." (Ephesians 2:11-22)

"And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." A plowshare is the steel blade of the plow which breaks the soil and prepares the seed bed; and also cultivates the young plants. It is used by the husbandman for preparing and cultivating the growing vegetation: as God

breaks up the stony heart, and prepares it for receiving of the seed as it comes down from heaven by the word of God. "For as the rain cometh down, and the snow from heaven, and returneth not thither but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it." (Isaiah 55:10-11)

Again he says, "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: Because I will publish the name of the Lord: Ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he." (Deuteronomy 32:2-4)

"And their spears into pruning hooks." A pruning hook is used in pruning out the dead and unfruitful branches. John says, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." (John 15:1-2) So God uses the pruning hook himself: he doesn't leave that to man. If it were left to fallible man, he might prune out some of the fruitful branches.

"Nation shall not lift up sword against nation, neither shall they learn war anymore." So spiritual Israel has never warred with the sword and spear since the ending of the Mosaical law. All the law that they are under is the law which is written in their hearts and minds. Christ came in the end of the law — in the last days of it; in fact, his coming was the end of the law to his elect people. He came to establish a new covenant, a new and living way established on better promises; which covenant was spoken of by Jeremiah. He says, "Behold the days come, saith the

Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, (after those days of the law) I will put my law in their inward parts, and write it in their hearts (in the old covenant that law was written outwardly on tables of stone, but in this new covenant, it is written in their very lives). And I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquities, and I will remember their sin no more. (Please notice the words here spoken by God, and compare them with the teaching of the religion that is being taught over the whole world by men of carnal minds: they teach in their sunday schools (in their spiritual ignorance) children to know God, as though God was not able to make himself known to whomsoever He will, without any of man's work or help in any way. They seem to have much pity of what they call heathen nations: so afraid that they will not find out there is a God, and consequently will all go to hell, if they do not send preachers to tell them there is a God, and how to prepare themselves to meet him. They do not believe what God says about it, but say we must teach every man his neighbor, and every man his brother to know God. "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name: If those ordinances depart from before me, saith the Lord,

then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord: If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." (Jeremiah 31:31-37)

Maybe I have written too much, but have written as I have felt and thought to relieve my mind.

H. L. Rogers

MEDIATOR OF THE NEW TESTAMENT

"And for this cause He is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator." (Hebrews 9:15-16)

To bring out the beauty and comfort that is contained in this subject, our minds must be directed upon Jesus Christ and Him crucified; by whom, and by which way, the people of God are given to know there is a Mediator between God and men, the Man Christ Jesus. (Paul's word to **Timothy**, 2nd Chapter, 5th verse; "For there is one God, and one Mediator between God and men, the Man Christ Jesus.") The first good thought is that we believe, and it stands true with our doctrine, that there is none other way to obtain the promise that was promised to our father Abraham, (**Genesis** 22nd Chapter, verse 18. "And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice"), but through this one Mediator Christ Jesus. And without controversy, great is the mystery of Godliness: "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, Believed on in the world, received up into Glory." Without controversy

seems to mean to me, as Webster has it, without dispute or debate. Paul was sure of it; that great was the mystery of Godliness. Luke, in his gospel (Chapter 8, verse 10), says Christ's words to his disciples are, "And He said, Unto you it is given to know the mysteries of the Kingdom of God; but to others in parables; that seeing they might not see, and hearing they might not understand." To me, the mystery of Godliness, or the understanding of eternal life, (As to how it is made 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"), is through the One Mediator, the Man Christ Jesus. The understanding of Godliness, or the mystery of Godliness, is certainly from God by a revelation. As the scripture says, "But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God."

Now we take under consideration the work of this Mediator, the Man Christ Jesus. First of all is that 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 His people. As it is written, "God was in Christ reconciling the world unto Himself." By means of death was this done because of our transgressions under the first covenant or testament. As we now think of those that were, and now are, as we see it, under the law of Moses in which there is no mercy, nothing but condemnation because of guilt, then is it not good to think of the Mediator, or the Spirit, as we might say with Paul in Romans, "And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God"? Again, as we consider the work of the Holy Ghost, Comforter, or the Mediator, in the execution of the Father's will, or testament, that they which are called might receive the promise of eternal life, (for it was willed

to them because of the love He had for them before they ever came into this material world) through election or adoption, for ye have not received the Spirit of bondage again to fear; but ye have received the Spirit of adoption whereby we cry Abba, Father.

How glad are we to know our salvation is in this way, and not of works under the law! Also it is good to know we have an High Priest which can be touched with the feeling of our infirmities, and was tempted in all points like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. It seems to set forth in the last part of the first verse of our subject, that there would be a calling, and that through this calling they might receive the promise of eternal inheritance, by which their conscience should be purged from dead works to serve the living God.

I would like to call your attention to one thing very important, as is written in the last verse in the subject, "For where a testament is, there must also of necessity be the death of the testator." The question is, do we believe that Jesus died and rose again. If so, it is very evident that the calling has come and was effective. Therefore, we do not sorrow as others which have no hope, but are confident of this very thing that he who has begun a good work in his people will perform unto the day of Jesus. Now we see that which we expected to receive by our works, was only the way (our school master) unto Jesus. As He said, "I am the end of the law for righteousness to everyone that believeth." At the end of the law is first death, or condemnation, because of our sins, but, "There is therefore now no condemnation, to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." So as Jesus appears being the end of the law to them which believe, having made them free from the law of

sin and death, there can be no condemnation, for He hath appeared unto them without sin unto salvation, which is by the grace of God, having been made known today by the death of the testator to you that believe.

Another scripture comes to mind. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." Again Jesus says, "Search the scripture for in them ye think ye have eternal life, and they are they that testify of me."

These thoughts I have presented on the above subject I hope may be of some comfort to those that believe on the Lord, Jesus Christ as the testator or executor of God's will for his heirs. His heirs are his children, and his children are those that are born of Him. The apostle Paul says this about them: "For as many as are led by the spirit of God, they are the sons of God, again, and if children, then heirs: heirs of God and joint heirs with Christ: if so be that we suffer with him, that we may be also glorified together." Now as touching upon the sufferings, Paul clearly brings that to our attention when he said, "I am crucified with Christ nevertheless I live, yet not I but Christ liveth in me and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me."

We think of the crucifixion, or the sufferings and the resurrection of Jesus Christ by which way he was glorified, and we hope we have been glorified in the same manner, that we may have access to the throne of grace and be made to sit together in heavenly places in Christ Jesus. I feel to say here if I know anything about the sufferings and being glorified together with him, it was by the appearing of our Lord and Saviour Jesus Christ, at the end of the law, making known unto me the way, for the redemption of the transgressions that were under the first testament. In this we are comparing our experience with a portion of the subject

we took, therefore we hope we can say with Paul, (**Phillipians**, third chapter, third verse) "For we are the circumcision which worship God in the spirit and rejoice in Christ Jesus, and have no confidence in the flesh."

May the spirit of God continue to dwell in us is my prayer. Amen.

(Elder) H. M. Bennett

CIRCULAR LETTER

(Written by Sister Minerva Dunlap)

The Maine Old School Baptist Association in session at Whitefield, Maine, September 7, 8, and 9, 1957, sends greetings to the churches of our faith and order.

Dear Brethren: In periodicals and on the air, of late, we have read and heard much of evangelical meetings where persons, urged by a speaker, made so-called "decisions for Christ," explained variously as "accepting Christ," "choosing the Christian life," "leaving the world" and "being born again." Persons making such a decision, we gather, are led to believe that they are entitled, if their future life is not too conspicuously contrary to the ten commandments, to a place in the kingdom of God, and as children of God to a promise of salvation and eternal life. The speaker seems to believe that his procedure in attempting to secure souls for Christ is in keeping with the teachings of the Bible and is helping the Creator in his work.

Let us see what that same Bible quoted by the speaker tells of the ability of a human being to make a "Decision for Christ." In **Mark 10:15**, we read that Christ said to his disciples: "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." What is the status of a little child and what are his characteristics and attributes? Without volition of his own a little child is born into a certain family, to a father, brothers and sisters he is in no way able to choose or change. He is born into

surroundings that are already prepared for him and by birth he is heir to his father's property. He may inherit wealth, position, titles, by reason of his birth or he may inherit poverty and degradation. His body may be sickly or healthy, his mind may be alert or defective; he has nothing whatever to say about his physical or mental condition. He accepts the home and nourishment his father provides for him because all that has been decided for him and he is able to do nothing but accept. In fact if he were asked whether he would accept or not, he would not even understand the question, much less would he be able to make a decision. A little child would love his father, if the father's dealings with the child showed that he loved the child, and would accept with joy and gratitude the provisions made for his comfort.

A person who is born into the Kingdom of God, then, is, like a little child, born to a Father he did not choose, into a family of brethren he has not known, into a realm he has not worked to obtain. He is joint heir with his brethren to his Father's Kingdom and to all that his Father wishes to give him. His birth into the Kingdom makes him a Child of God and as such his sins are covered by the sacrifice of his elder brother, the Son of God, whom the Father gave to redeem those chosen in Him before the foundation of the world. As a little child, he trusts and loves the Father who has given him his inheritance and with joy unspeakable he realizes he has come to a home and family prepared for him and that his Father with loving kindness is furnishing sustenance suitable for all his needs.

That the child of God does not make a "decision for Christ" but that he is drawn by the power of a decision already made by his Father, is brought out in numerous passages of scripture. In **John 15:16**, Christ says: "Ye have not chosen me, but I have chosen you." Again in **John 15:19**: "If ye were of the world, the world would love its own, but because ye are not of the world, but I

have chosen you out of the world, therefore the world hateth you." In **2 Thessalonians 2:13, 14**, Paul says: "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."

In **2 Peter 1:3**, we read that "his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." No conditions of acceptance are mentioned here; nothing is left for the child of God to decide.

Jesus says in **John 13:18**, "I speak not of you all; I know whom I have chosen," and Paul says in **Ephesians 1:3, 4, 5**, "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: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." According to this, God has not waited for the child to make any decision to accept Christ before he can enter the Kingdom. The Kingdom is already his and when God calls him, he comes. This is stated by Paul in **Acts 2:39**: "For the promise is unto you, and to your children and to all that are afar off, even as many as the Lord our God shall call."

Christ says in **John 6:37**: "All that the Father giveth me shall come to me, and him that cometh to me, I will in no wise cast out." And in **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"; and verse 46: "Therefore said I unto you, that no man can come unto me except it were given unto him of the Father." By this, then, we are told that the Father makes

the decision, and everyone that he has decided are his, will come to him. How impossible, without a revelation from above, for the natural man to accept this truth and to know that when Christ said on the cross: "It is finished," he meant that everything necessary for the salvation of his people had been accomplished.

When the child of God hears his Father's call, not a decision is left to be made, no work left to be performed, the answer has already been put in his heart and he comes, joyfully, without urging, to the church of his brethren, the home of those "called out."

CORRESPONDING LETTER

(Written by Sister Bartlett)

The Maine Old School Baptist Association in session with Whitefield Church, Whitefield, Maine, September 6, 7, and 8, 1957, sends greetings to the churches and associations with which we correspond:

Dear Brethren: We are thankful to our Heavenly Father that he has enabled us to meet together again as an association. Your correspondence was gladly received; and we are reminded that we are all kindred in Christ though we may be strangers in the flesh.

The ministering brethren, Elder George Ruston and Elder Arthur Warren, came to us preaching the gospel as they were directed of the Spirit. Our membership is small, but we feel this is as God purposed it to be. Our strength, like the strength of Gideon's army of old, is not in numbers but in God alone: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." (Zechariah 4:6)

The Saviour said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." This command is unto his loved ones, his chosen;

those who are weary of the conflict with sin and the manifold temptations of the devil; those who have no where else to go: "No sanctuary Lord, but thee." We are made to stand still and behold the salvation of the Lord. Like our fathers who wandered in the desert, in a solitary way; hungry and thirsty their souls fainted within them. Then they cried unto the Lord in their troubles, and He delivered them out of their distress. Sometimes we feel his presence, whispering, "My grace is sufficient for thee." So we would run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame; and is set down at the right hand of the throne of God. (Hebrews 12:1-2)

The next meeting of the association will be held, the Lord willing, Friday, Saturday and Sunday before the second Monday in September, 1958. Notice will be given through the Signs of the Times.

(Elder) Arthur Warren, Moderator
Ida M. Bartlett, Clerk

Dallas, Texas

Dear Elder Wood:

Hope is all I have, if I have anything, but I love the Old Baptists. I know God has all power, and that his will will be done. I met you and Sister Wood at Dallas, and I loved hearing you preach; come see us again soon.

I am sending you a letter I wrote Elder Lambert several years ago, which tells some of my experience. Since then I have a home with those good people. I don't feel I am worthy of them, but I love them. If there is anything in my experience that will do to publish, you may use it.

May God be with you and yours is my prayer.

Mrs. Millie Chambers

THE LETTER

Winnsboro, Texas

Dear Elder Lambert:

I feel like writing someone tonight as I am here by myself. I have been reading the Signs of the Times which my sister gave me, and have been enjoying them. There are some of the sweetest letters in them I have ever read; and they make me want to hear some of God's called ministers preach the gospel of the Lord Jesus Christ.

I am not gifted to write, but I want to tell someone my experience. I was brought up by Primitive Baptists, and I have always loved them. When I was about twelve years old, one of my sisters was taken very ill; and as I had gone to the barn to get some feed for the chickens, a noise attracted me, and as I looked up, I saw an angel flying around. It was so plainly seen that I ran to the house and told mother about it. By nightfall my sister had passed on. I always thought that was a sign, but I don't know; yet it has always been in my mind.

Several years after this another one of my sisters was taken ill. One night the door kept opening a little and closing; and I went to see what it was, and there was an angel standing there, and disappeared down the hall. What made me see these things? They are so plain in my mind now.

I married and moved away from the old home, and have not been able to go hear the Hardshells; I like to call them that, for it seems to suit, since they are hard in their belief. Several years after I moved something got hold of me; I hope it was God. If it was, he surely gave me a going over. I got so miserable and heavy laden that it seemed I could not stand it. We were living on the farm, and when they would go to the fields to work, I would go just to sit around, for I was afraid to stay by myself. I felt the world was coming to an end, and I was such a sinner. I was confined to my bed for over three months, unable to put my

feet on the floor. I knew I was a sinner, and would try to pray, but got no relief. I loved old brother Jones, here in Winsboro, and felt that I wanted him to pray for me and that I would get some relief. I feel that he did. After I had gone as long as it seemed I could, I turned over on my knees in the bed, and cried for the good Lord to relieve me. Then I saw Jesus Christ standing at my bedside just as plainly as I ever saw anything. It seemed that I washed his feet with my tears, and dried them with my hair; and I felt so light it seemed I could fly away. All the heavy feeling left me, and I felt so good I seemed to be a different person. I told them if someone would help me I would go to the table for the first time in over three months; this I did, and felt so good.

I don't know whether God has chosen me to be among his people, but if he has, it was for nothing I have done. I am weak and unworthy, but I love the doctrine of the Lord Jesus Christ, and I get hungry to hear preaching, but I have no way to go. I desire you all to pray for me, that I may do his will I get so blue at times, but I remember the time He lifted the load from me.

May God be with you and yours, is my prayer. If you feel to write me, I will be glad to hear from you. I don't know whether I am one of his or not.

Millie Chambers

Bellingham, Wash.

Dear Editors:

I am late in renewing my subscription, but I didn't realize that my time was up until I received the August copy yesterday. I appreciate it very much that you did not cut me off, as that is about all the preaching I get; and I don't know what I would do without the Signs of the Times.

I like the Signs because there is no outside trouble in it, and shows so much of the goodness and mercies of our blessed Saviour. Sometimes I think we are like the seed sown among thorns: the cares of this world and other things

entering in, choke out the promises God has given us, and we fail to see our blessings; or at least that is my experience. But I know He is working all things for our good, and His glory. I feel the cares of this world rather make us like a child who has gone out into the world away from home for awhile, and, Oh, how good it feels to be back home again! It makes us feel so good when we can leave all worldly things behind, and meet again with the dear ones of our own faith; and feel His presence with us.

I hope I haven't said anything amiss. Am enclosing check for my subscription for two more years, and one year for my sister. She has never been a subscriber, but likes to read them, so am sending it to her as a birthday gift. In bonds of love and Christian fellowship.

A little sister, I hope,
Mrs. Blanche Brown

Hill Top Farm,
Neshanic Station, N. J.
September 30, 1957

Signs of the Times,

Dear Editor:

Enclosed is \$5.00 to renew my subscription to the Signs for two more years. The paper has been coming to our home for a long time, and I hope it will keep on coming as long as I am here. My husband loved the paper; and while I cannot see to read all of it, I read and try to understand what I can.

May you be given health, strength, and wisdom from above needed to carry on your good work.

Sincerely
Mrs. Isaac L. Kip

(How well we remember these dear friends and their interest in the church. Mr. Kip was especially interested in books of religious and historical nature, and had a large library; and we appreciated receiving many of them after his passing. We are glad that Mrs. Kip continues to enjoy reading the Signs. — J. D. W.)

CONTRIBUTIONS TO THE
INDIGENT FUND

(To October 1, 1957)

Oren Parsons, Texas, 5.00; C. E. Lawrence, Mass., 1.00; Asa Pilchard, Md., 5.00; R. K. Fennell, Texas, 2.50; Mrs. Eugene Poland, La., 2.00; Mary Harris, Ark., 7.00; Bessie Kerley, Tenn., 1.00; O. J. Jackson, Ariz., 5.00; J. E. Lemons, Tenn., 5.00; Harry Vories, Ariz., 20.00; O. H. Hutchison, Va., 3.00; Rufus L. Jacks, Tenn., 5.00; Mrs. C. E. Lawrence, Mass., 1.00; Dezzie Casey, N. J., 1.00; Mrs. Sarah Bert Welling, N. Y., 2.00; Joseph A. Johnson, Tenn., 1.00; Claude Hall, Va., 5.00; V. C. Allison, Mich., 5.00; Elder E. B. Ault, Texas, 5.00; Manuel Slaughter, Texas, 5.00; D. C. Colvett, Tenn., 5.00; Mrs. G. W. Mathis, Okla., 2.00; B. F. Harper, Texas, 1.00; W. R. Inman, Va., 5.00; Mrs. C. E. Lawrence, Mass., 1.00; T. C. Koch, Pa., 2.00; Mildred Finnegan, Md., 2.00; Florine Gibson, Ga., 2.00; Harry T. Vories, Ariz., 5.00; Joseph A. Johnson, Tenn., 1.00; C. L. Williams, Va., 2.00; E. T. Bellamy, S. C., 4.00; C. B. Britt, Ark., 2.00; Mrs. W. T. Thompson, Canada, 2.00; Mrs. C. E. Lawrence, Mass., 1.00; A Friend, Va., 5.00; Mrs. Ruby Parsons, Md., 1.00.

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THE ENDOWMENT FUND

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CORRECTION

The amount of the donation to the Endowment Fund by O. C. Croft, Ky. and V. M. Oliver, Tenn., as shown in the August issue, should be \$16.00 instead of \$10.00. We regret this error. — Editors

STAUNTON RIVER UNION MEETING

The Staunton River Primitive Baptist Union Meeting is appointed to be held with Cane Creek Church, Pittsylvania County, Virginia, on Highway 726, near Ringgold Store, the 5th Sunday and Saturday before, in December, 1957.

All who love the truth are invited to attend.

Fannie D. Wiles, Church Clerk

Danville, Virginia December, 1957

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SIGNS OF THE TIMES, INC.

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Danville, Va.

HAVE YOU RENEWED YOUR
SUBSCRIPTION?

THE COMPLETION OF ANOTHER VOLUME

Our readers hardly need to be reminded that with this issue the Signs of the Times completes its one hundred and twenty-fifth volume. Those who believe and rejoice in the truth which has been sustained in the paper, are thankful that the Lord chose and qualified champions of the truth to wage war against the innovations which men had introduced among the churches, which were prevalent in 1832 when the Signs was founded. Elder Gilbert Beebe continued his labors for fifty years, and was supported by brethren of the Old School faith; and time has proved that the Lord's people still love the truth, for they are continuing to support the publication.

The Lord alone is the author and

finisher of our faith, and he implants his love in his people; and his people love each other for the truth's sake. How well they enjoy hearing from their brethren at a distance as to the dealings of the Lord with them; and how well they enjoy the expounding of the scriptures by those gifted of the Lord. The Signs of the Times is a medium through which these things are brought to lovers of the truth; and though they may live at great distances, they have a feeling of nearness and personal acquaintance with each other.

To the Lord alone do we look for his continued blessings, and pray that it may be his will to put it into the hearts of his people that they shall continue to be firmly grounded in the truth; and that their love for the truth will be such that they will continue to support the editors in their labors. This can be done by their own subscriptions, and by securing new subscribers; and by writing as they feel impressed upon subjects of interest to the household of faith. The paper belongs to the brethren, and as they are impressed to support it, it will be supported.

May the Lord's name be praised for his goodness towards us; and may he give us faith to trust in him for all things.

J. D. W.

EDITORIAL

"Ye shall not eat of anything that dieth of itself, thou shalt give it unto the stranger that is in thy gates: that he may eat it, or thou mayest sell it unto an alien, for thou art an holy people unto the Lord thy God." (Deuteronomy 14:21)

A friend has requested that we give our views on the above Scripture.

The sovereign power of God is seen in His choice of the children of Israel, and His commandments given to them by Moses. In the choice of the priesthood, in the various offerings that should be made to God, He intended

that they should be a separated people from all the other nations of the earth. Their journey to Egypt through the wilderness to a land which their God gave them, sets them apart as a typical people. Their offerings, to be acceptable unto God, must be slain by one who was appointed by Him, and the blood, which was the life, could not be eaten with the flesh which they took for food. Thus whether it was for sacrifice or for food the bird or beast must be slain before ever it could be used in the ordered way.

It has seemed wonderful to us that there were daily confession of sin and daily sacrifice of the innocent victim, whether bird or beast, dying as an offering to God. Now we see in our subject that they were forbidden to eat anything that died of itself, it had not been slain in the ordered way, and also, it might have died of disease. While this was forbidden them for food it could be given to the stranger within their gates or could be sold unto the alien.

One might ask, if Israel were forbidden to eat such that dieth of itself, why were they allowed to give it to the stranger or sell it to the alien? This was God's command and shows that His people are a separate people, and what is food to the world is not, by God's command, food for them. To us there is a hidden meaning to many things that are mentioned in the olden times, which through the advent of God's dear Son is revealed unto us. As we have hinted, they were a typical people, with typical ceremonies performed in a "Worldly sanctuary." There, was the High Priest, wearing on his heart the names of the people for whom offerings were made. In the tabernacle were kept the candlestick, the table and the shewbread. Within the vail were the golden censer and the ark of the covenant. (Hebrews 9:1-5) To this place all true Israelites looked, and at times must go for public worship. It can be said that many went up to worship, but few were given to see the true spiritual meanings of those types and shadows that did not

make the comers thereunto perfect. To some it was revealed, and this revelation from God made them to differ from the multitude. David was one of these to whom it was revealed, who by faith saw Christ's day, so that he hungered and thirsted for God, the living God. (Psalm 42) When he remembers his thirst and tears that were his meat day and night his soul is poured out in him and he went with the multitude to the house of God, with the voice of joy and praise, with the multitude that kept holyday. Few entered into the sorrow that David felt when he testified beforehand the sufferings of Christ and the glory that should follow. "Unto whom it was revealed, that not unto themselves (as a typical people) but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven." That there were those who by faith saw the day of Christ is an evidence to us of God's sovereign right and power to reveal Jesus to whomsoever He will. We believe **Deuteronomy 14:21**, is a part of the MYSTERY. "Which in other ages was not made known unto the sons of men, as it is now REVEALED unto His holy apostles and prophets by the Spirit. That the Gentiles should be fellowheirs of the same body, and partakers of His promise in Christ, by the gospel." (Ephesians 3:5-6) All men by nature are conceived in sin and shapen in iniquity, and because of Adam's sin, death passed upon all, thus man by nature is dead in trespasses and sin. Adam wilfully partook of the forbidden fruit to be with Eve, whom he loved, and his disobedience wrought death. Thus Adam, as a type of Christ, died of himself. By God's command nothing of man can be food to God's chosen people. We would ask our readers to read Romans 2, for a true description of man, and we will add that nothing that man can, by his own wisdom, bring forth, is food for an Israelite indeed. From the beginning, in the mind and purpose of God, there was another person, even the Son of

God, who, in the fulness of time, would become the Son of man, the seed of the woman who first transgressed, Yet He was holy, harmless and undefiled. In the first Adam, sin caused Adam to die of himself and the likeness of God was marred. Jesus came to restore that likeness, to restore that which He took not away. (Psalm 69:4) How strange that those under the first covenant to whom He was revealed, could enter into His sufferings, so acutely expressed in the Psalm just mentioned, which is just one of many that tell of His sufferings. They all confessed themselves as strangers and pilgrims on the earth. In Psalm 39:12, David said, "I am a stranger with thee, and a sojourner, as all my fathers were."

Our Lord Himself in Psalm 69:8 says, "I am become a stranger unto my brethren, and an alien unto my mother's children."

Adam died of himself, and our Lord Jesus Christ came into the world to die of Himself, to give His life a ransom for many. In John 10:15, He told the Jews, "I lay down my life for the sheep," and in verse 18, He says, "No man taketh it from me, but I lay it down of MYSELF, I have power to lay it down and I have power to take it again. This commandment have I received of My Father." The Jews disowned Him, calling Him a Samaritan (an alien) and said He had a devil and was mad. They sold Him, and the Romans crucified Him. To a few of them it was revealed that He was the One of whom Moses and the prophets wrote, and they by faith embraced Him, and after His death were bold to proclaim that He shed His blood and offered up His holy body for them. In John 6:52-56, it says "The Jews therefore strove among themselves, saying, How can this man give us His flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the

last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in Me, and I in him."

We have said that not all the Jews denied Him, and His apostles were Jews, and there were a number of Jews who believed upon Him and at the preaching of the apostles some were pricked in their heart, and said unto Peter and to the rest of the apostles. "Men and brethren, what must we do?" (Acts 2:37) "And the same day there were added unto them about three thousand souls." (Acts 2:41) These souls would become as strangers and aliens, as all their fathers were. Soon after our Lord's ascension into heaven the apostles began to meet with the opposition and hatred of the multitude, who were bent upon carrying to prison and death those who believed on His name, but while the apostles were still confirming themselves to preaching among the Jews, we find Philip in Acts 8:26, and Peter in Acts 10:19, both sent to preach to the Gentiles. Later on, in Acts 13:45-48, we are told that when the Jews saw the multitudes (who were interested in the truth) they were filled with envy and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold and said, "It was necessary that the word of God should first have been spoken to you: but seeing that ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." Thus the STRANGERS and ALIENS of our text are the Gentiles to whom the body of Jesus, who died OF HIMSELF, is meat indeed. Paul could therefore by the Holy Ghost say, "Wherefore remember, that ye being in time past Gentiles in the flesh, who are

called Uncircumcision by that which is called Circumcision in the flesh made by hands; That at that time ye were without Christ, being ALIENS from the commonwealth of Israel, and STRANGERS from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." (**Ephesians 2:11-13**)

"Thou mayest sell it unto the alien." When God blessed Abram with the promise of Christ he was an alien and went out from his father's house as a Syrian ready to perish, just as we, who are children of Abraham according to the promise, are strangers and aliens. A sovereign God told Abram, (**Genesis 15:13**) "Know of a surety that thy seed shall be a stranger in a land that is not theirs." God, by His blessed Spirit's teaching, makes men and women strangers in this world, and they are the only people who have a right to sing, "I am a stranger here below." Abram believed God before he was circumcised. He believed in a God who could justify the ungodly, and this was counted unto him for righteousness. Faith, a faith that cometh by hearing, and hearing by the word of God, is the currency, the money that answereth all things. (**Ecclesiastes 10:19**) It is this money only that will be acceptable to an Israelite indeed who has dealings with such strangers and aliens as these. It is that which the Laodicean Church must possess before ever she can buy of our Lord Himself gold tried in the fire, that she might be rich, and white raiment that she might be clothed, that the shame of her nakedness does not appear.

When one is shown his own vileness and the Lord speaks to him as never man spake, it is an evidence that such an one is under the leading of the Holy Spirit, and faith, which is the fruit of the Spirit, will give him an estimate of the true value of Him who DIED OF

HIMSELF, and all such are given to eat and praise the Lord. To such the word of God becomes a counsellor and guide, and by the indwelling of God's Spirit they need not that any man teach them. How wonderful it is in a day when men live by men and follow after men who are dead in their own blood, that a few here and there cannot follow such strangers, but are glad to be a meek and lowly follower of the STRANGER of Galilee. They feed upon His word, and the grace of God bestowed upon such who feel to be the off-scouring of all flesh, harmonizes them with the experiences of the family of God, who have ever been strangers and pilgrims upon this earth. Here in Canada, we sing the Psalms from the Scottish Psalter, and **Psalm 119**, verses 18, 19 and 24 come to mind: —

"Open mine eyes, that of thy law the wonders I may see.

I am a stranger on this earth, hide not thy laws from me.

My comfort, and my heart's delight, thy testimonies be;

And they, in all my doubts and fears, are counsellors to me."

Just as the worthies of old confessed that they were strangers and pilgrims, let us rejoice to say the same. "For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God, for He hath prepared for them a city. (**Hebrews 11:14-16**) Every time His people sit down to break bread in observance of the Lord's supper, they show themselves as one body separated by God Himself from this world, eating of one bread, one body, drinking of one cup, the cup of the New Testament in His blood. It is for them alone, for they are a people Holy unto the Lord our God.

G. R.

VOICES OF THE PAST

“He being dead yet speaketh”

“WHOSOEVER WILL”

“And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” — Revelation xxii, 17.

This portion of the inspired record is often cited as sustaining the doctrine of the freedom of the sinner to accept or reject the grace of God; which according to that system only offers conditions of salvation which are not effective without the consent of the sinner, who must at least accept the offered favor. If this theory is sustained by even one passage of that testimony which God has given, then it is true, and all opposing doctrines are overthrown. But if it is not thus supported, then no sophistry of men can make it true. It can be of no advantage to hold any false sentiment, for it will not become true by age; nor yet can skillful argument and devoted zeal remedy its falsehood. Therefore, let the text be considered in its connections as written by the immediate direction of the Holy Spirit, and may the grace of God enable us and every reader to hear with submissive reverence what the Lord speaks; and in the discussion of this subject “Let God be true, but every man a liar.”

It must not be forgotten that all this wonderful revelation which is written by John is the testimony of Jesus Christ, which is the spirit of prophecy. —See Rev. i. 1; xix. 10. Then it has its proper application to the body of Christ, which is his church, redeemed out of every nation; and any interpretation of its figurative language must be erroneous if it is not consistent with the plain record of divine truth in the Bible. But it will only be necessary at present to candidly consider the immediate con-

text to see the error of the application of the expression in the text as appealing to dead sinners to “come,” either to the church or to any other place. Twice in the preceding portion of this chapter the Lord announces (in verses seven and twelve) that he comes quickly. Then in verse sixteen he gives the seal of his own name, Jesus, to signify the genuineness of the message. To this the Spirit and the bride respond in the words of the text.

There is always perfect harmony with the will of God in the prayer indited by the Spirit; therefore the Spirit says, “Come.” There is nothing which can afford to the church (which is the **bride** in this text) such fullness of joy as the coming of her Lord. Hence, she always responds as here written, and repeated in verse twenty, “Even so, come, Lord Jesus.” It is worthy of special observation that the Spirit and the bride speak with one voice in saying “Come.” There is no discord, and no argument is necessary to convince the bride that his coming is desirable. In all the fervor of glowing love she responds to his word with the rapture of his holy Spirit, “Come.” This is the language which peculiarly characterizes the bride, the Lamb’s wife.—See chapter xxi. 2, 9.

“And let him that heareth say, Come.” In this expression the Spirit and the bride agree. The liberty is freely accorded to every one that heareth to unite in this effectual fervent prayer. Throughout this book a very special peculiarity of those addressed is stated in the fact that an ear to hear is given them, and only he that hath an ear is commanded to hear the message of the Spirit to the churches. As none can hear but such as are made alive by the quickening power of the Spirit of God, only they who are led by that Spirit are included in this expression. In a natural application this language would not include one but such as are alive, so the distinction is clearly marked in the spiritual application; none but such as hear are authorized or permitted to say, “Come.”

It is God that worketh in every one that hath an ear, not only to will, but also to do of his good pleasure. Every one who hears the voice of the Son of God, in that hearing is made alive; for he is the Lord from heaven, a quickening Spirit; and the words which Jesus speaks are Spirit and they are life. Only such as are thus made alive have that eternal life which Jesus gives to his sheep; and they alone have the will to pray for the coming of the Lord. Hence, it is evident that the Spirit of Christ dwells in any one who really desires his coming. This is in harmony also with the assurance given in Hebrews ix. 28, "Unto them that look for him shall he appear the second time without sin unto salvation." It is enjoined upon him that heareth to say, Come; and every hearer feels that all his salvation and all his desire is embraced in that prayer for the manifest coming of the Lord, because "when Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. iii. 4.

They who hear the life-giving word of God are all made thus to unite in the longing and urgent petition of the bride, the whole church of the redeemed, in praying the Lord to come. They have learned by sore experience that they cannot come to Jesus in their own strength or by will. Their only gleam of hope is that Jesus will come to them, as the Samaritan in the parable came to the half-dead sufferer.—Luke x. 33. It would have been cruel mockery to exhort this poor man to come to a hospital which was at Jerusalem. He could not get there. But his benefactor "came where he was," and brought relief.

So Jesus comes to the poor and needy and saves them when they "were yet without strength." Then when life and power have been given to the dead sinner, he has the will to unite in earnestly praying the Lord to come in the fullness of sovereign grace and evermore abide in his heart. In this expression of the text there is not only liberty given to every hearer to say, Come, but it is enjoined as the duty of all such thus to

pray. If that desire is in the heart of any one, it is because he hears the voice of Jesus; and all such have received life.—John v. 25.

"And let him that is athirst come."

Here, again, a specific character is expressly defined, and it is precisely the same whom Jesus called in the last day of the feast of tabernacles, "If any man thirst, let him come unto me and drink."—John vii. 37. The thirsting is certainly a living one, for the dead do not thirst. But this direction discriminates still more closely; for there are none even of the living included in its address but such as thirst. In a literal sense it would be manifest folly to claim that any one can control thirst by his own will.

How gladly would the fainting wanderer in the burning desert refrain from thirsting if he could. And it is equally impossible for one to be thirsty when he has taken a full supply of water. Just so it is only the living one who can be subject to this thirst; and the fact that he feels thirst is positive proof that he is alive. His thirsting does not give life, but only makes it manifest. This hungering and thirsting character needs not the terrors of torment to drive him to the throne of divine grace; it is the longing desire of his heart that he might have liberty to come.

That permission is included in this commandment of our Lord, and the assurance of its certain fulfillment is found in the word of Jesus, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."—John vi. 37. This is that fountain of which the Alpha and Omega says he will give freely to him that is athirst.—Rev. xxi. 6. It is in strict accordance with this promise that the thirsty are commanded to come; and they are brought by the almighty power of that word. While no others can even desire to come, all of his redeemed are made willing in the day of his power. They who are not athirst are not called to this fountain; but

"Poor, hungry, thirsty, fainting souls
Are freely welcome here;
Salvation like a river rolls
Abundant, free and clear.

Come, then, with all your wants and wounds,
Your every burden bring;
Here love, unchanging love, abounds,
A deep celestial spring."

"And whosoever will, let him take of the water of life freely." It would seem needless to call attention to the particular character here described as authorized to take freely of the water of life; but many who boast of their intelligence insist that this language includes those who have not the "will," which is here specially presented as identifying those to whom the command applies. For such as have not the love of God in their hearts, there is no liberty here given to them to take of the water of life. Having only that carnal mind which is enmity against God and cannot be subject to his law, they are as destitute of will as they are of power to come and freely take of this living water. Our Lord Jesus says, "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."—John vi. 44. This one declaration settles the fact that the will of God is sovereign in the display of his amazing grace unto the salvation of sinners who were lost. Again he says to the unbelieving Jews, "And ye will not come to me, that ye might have life."—John v. 40. This positive assertion of the enmity of the natural man against the sovereign grace of God not only proves the utter falsehood of every form of doctrine which presents the will of the sinner as the cause of his salvation, but it establishes beyond the possibility of mistake the truth that every one who has desire (or will) to take freely of the water of life is led by the Spirit of God; and all such are born of God as living children, and are joint heirs with Christ.

They who have the seal of the holy Spirit of promise being the only ones who have this will, it is certain that all who have this will are so sealed. If the

tried and tempted child could rest in this assurance, it would lift him above the darkness of many hours of doubt; for however conscious unworthiness may involve him in fears, he cannot be deceived in his will to take freely of the water of life. Knowing his utter destitution of merit in himself, his only hope for salvation must be in that grace which is freely extended to the chief of sinners.

The heart of man has never conceived of such a gracious salvation as that which is given in Christ Jesus. That conviction which causes the sinner to hunger and thirst after righteousness is the assurance that the divine blessing rests upon his broken and contrite heart; that trembling desire which longs for the water of life is the "will" by which every one is identified whose right it is to take of that water freely. All others wish to purchase their interest in that living water by their own righteousness. Only the destitute have the will to take of that water "freely." Hence there is strong consolation to the afflicted and poor people of God not only in the abundant supply of this living water, but also that in the "will" wrought in them by the grace of God they are accurately described in this text as the very people who are authorized to freely take of the water of life.

The illustration here used does not represent the offer of life to the dead, for they can have no will to authorize them to take. The figure implies that the willing character is already alive. None but the living can thirst. Then the very thirst by which the sinner is made to desire this water of life gives assurance of life already existing in the willing one. The dead have no thirst, and consequently they have not the will to take of the water of life freely. The efforts of carnal idolators to persuade or drive dead sinners to have this "will," are manifestly inconsistent with the literal figure. One who is not thirsty might say that he wants water, but that would not change the fact. So it is not true when those who trust in their

own righteousness profess to thirst after this water of life.

The psalmist sung of this wonderful water, "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High."—Psalm xlvi. 4. These living streams are all found in the city of God, and they flow nowhere else. Therefore none but "they that do his commandments," and "they which are written in the Lamb's book of life," have access to this water, since no others enter into the city.—See Rev. xxi. 27; xxii. 14. To every one of them the water of life is freely given, not offered; and they are the only people that know the voice of Jesus as the joyful sound. These living subjects of the grace of God have need of the water of life to sustain them in the weary desert of this world of sorrow; and to every one of them it is freely given. It would be useless to offer it to those who do not feel the need of it. The awfully impressive testimony of Jesus which immediately follows this text must cause deep and heart-searching self-examination in every reader who fears the Lord.

If the Spirit of Christ dwells in any one, his desire is expressed in the text, both in regard to the coming of the Lord, and the welcoming of every thirsting and willing one to come to this fountain which is opened to the house of David and to the inhabitants of Jerusalem. And every one is a subject of salvation who feels to respond to the announcement of the Lord's coming in the language of the Spirit and the bride, "Even so, come, Lord Jesus."

(Editorial of June 1, 1885).

RESOLUTIONS OF RESPECT

We the Old School Baptists of the Maine Association, desire to write this Resolution of Respect for our brother, Elder Arnold H. Bellows, who has passed away. We were blessed to have him with us many times, preaching to our comfort and edification.

We bow in humble submission to the will of God; and desire to extend our deepest sympa-

thy to Sister Bellows, hoping she may be reconciled to her loss, and to feel that her loss is his eternal gain.

BE IT RESOLVED, That a copy of this be sent to the *Signs of the Times* for publication; and

RESOLVED, That a copy be sent to his surviving widow, Sister Florence Bellows.

Done by order of the churches of the Maine Association.

(Elder) Arthur R. Warren, Mod.
Ida M. Bartlett, Clerk

RESOLUTIONS OF RESPECT

WHEREAS, Since the last session of the Maine Old School Baptist Association, Whitefield Church has lost a loved and honored member, Brother Sanford Bartlett, who served our church many years as deacon. He always manifested a love and devotion to his church, and first of all to his Lord and Saviour. His passing leaves a vacancy keenly felt by his brethren.

BE IT RESOLVED, That we bow in humble submission to God's holy will, desiring to be reconciled to our loss, which we feel is his eternal gain; and

BE IT FURTHER RESOLVED, That we extend our sympathy to the bereaved family; may the grace of God comfort them in their sorrow; and further

BE IT RESOLVED, That we send a copy of these Resolutions to the *Signs of the Times* for publication; and also a copy to his widow, Sister Ida A. Bartlett, and family.

Done by order of the Maine Old School Baptist Association, September 8, 1957, and written by Deacon Arthur Merigold.

(Elder) Arthur R. Warren, Mod.
Ida M. Bartlett, Clerk

RESOLUTIONS OF RESPECT

WHEREAS, It has pleased our Heavenly Father, in his infinite wisdom, to take from our midst our beloved brethren, Deacon C. G. Parsons, and brother J. C. Inman, who were faithful members of Mt. Ararat Primitive Baptist Church for many years; therefore

BE IT RESOLVED, That we express our humble thanks to God of having blessed us to have them among us; and

BE IT RESOLVED, That we express our profound loss in their passing; and pray to our Heavenly Father, who only can know our great loss, to reconcile us to His holy will;

and be it further

RESOLVED, That we extend our sympathy to their families; and that copies of these Resolutions be sent to the *Signs of the Times* and *Old Faith Contender* for publication.

Elder W. R. Dodd, Moderator
Elder R. S. Payne, Church Clerk

MEMORIAL

WHEREAS, Since the last session of the Lexington-Roxbury Association, it has pleased our Heavenly Father to remove from our midst, and from the scenes of his labors on these mortal shores, our beloved brother, Elder Arnold H. Bellows; and

WHEREAS, Elder Arnold H. Bellows served as pastor in this association for twenty-seven years; and

WHEREAS, His passing is keenly felt by all the churches composing this association, and by the Baltimore Church, therefore

BE IT RESOLVED, That we add our tribute to his memory, and testify of his ministry: his expounding the Scriptures with a "Let's prove it", and "A thus sayeth", in preaching and in writing, therefore

BE IT FURTHER RESOLVED, That we extend our heart felt sympathy to our sister churches, and to his beloved companion, and his relatives; and pray that reconciling grace be their portion. And it is further

RESOLVED, That this memorial be spread upon our minutes, and a copy be given to Sister Florence B. Bellows, his wife, and copies sent to the *Signs of the Times* and the *Old Faith Contender* for publication.

Done by order and unanimous voice of the Lexington-Roxbury Association in this session held with Olive and Hurley Church, Shokan, New York, September 11, 12, and 13, 1957.

Elder Amasa J. Slauson, Moderator
Edward K. Adsit, Assn. Clerk

MEMORIAL

WHEREAS, It pleased our Heavenly Father to call from the bosom of his family, and from his Church, Deacon Charlie E. Carter, who was born May 29, 1884, and died July 20th, 1957.

He united with Republican Church over twenty years ago, and was ordained Deacon some years later, and was a Deacon indeed; one that loved his brethren, and labored for peace, and the welfare of his Church. He was given to hospitality to as great a degree as anyone. He was a good husband and father, and a respected citizen.

His funeral was conducted at Republican Church Monday, July 22, 1957, by the Elders

that were present, nine being there. They all spoke briefly of his lovely character as made known to us by the grace of God; then he was taken to the family cemetery, and laid away beneath a mass of flowers to await the day that hope will be turned into reality.

THEREFORE, We, the Church at Republican, do humbly bow to our Heavenly Father's will, and thank Him for this gift that we loved; and order a copy of this resolution be spread on our church record, and a copy be given to the family, and copy be sent to the *Signs of the Times*, and to the *Old Faith Contender* for publication.

Done by Order of the Church, this the 14th day of September, 1957.

(Elder) J. P. Helms, Moderator
Sylvanus Carter, Clerk

OBITUARIES

CHARLES M. LITTLETON

Charles M. Littleton, of Snow Hill, Maryland, was born March 1, 1878; and departed this life May 28, 1957. He is survived by his wife, the former Beulah Truitt, and two children by a former marriage: Preston Littleton, of Eastern Maryland, and Mrs. Florence Hopkins, Chincoteague, Virginia. He had one deceased son.

Brother Littleton was given a good hope, and told of it very comfortingly when he went before the Snow Hill Old School Baptist Church on the first Sunday night in July, 1954. Through the years of my ministry at the Snow Hill church, he manifested that he was gradually being drawn to the Old School Baptists. In the afternoon before he went before the church for membership, he told his wife that he could wait no longer — that he must offer to the church. The picture of him as he left his seat and made his way to the front to ask for membership, will remain in the minds of many.

Though he did not live many years to enjoy his church life, I am sure the church has not had a more faithful member; and though he was much afflicted, he attended his meetings, even to the last one before he died. Much love was manifested to the dear brethren and sisters. His departure was to be with Him whom he loved. One of his delights was to entertain his brethren in his home. Brother and Sister Littleton were very devoted, and enjoyed their church life together. The funeral was conducted by the writer in the Old School Baptist Meeting House at Snow Hill; and interment was in the church cemetery.

D. V. Spangler

JAMES WILSON

The subject of this sketch was born sixty-eight years ago in Dale County, Alabama; and as a young man moved to Trawick (later Wicksburg), in Houston County, Alabama, where he lived the remainder of his life as a close friend and neighbor of the writer.

His entire family were devoted lovers of sacred music and the Primitive Baptist Church. On the evening of September 18th, the Master called, and Brother Wilson answered.

He is survived by his faithful companion; two sons: Brady, Columbus, Georgia, and R. W., Newton, Alabama; and one daughter, Mrs. Jimmie Lou Starling, of Wicksburg, Alabama; two grand-children; one sister, Mrs. Vera Weekis, and five brothers.

Funeral services were conducted by Elder J. J. Collins and Mr. James Branch, at Pilgrim's Home Baptist Church; with interment in Goodwater Cemetery, on September 20, 1957.

(Elder) J. J. Collins

MRS. SARAH WHITE

Sister Sarah White, member of Wright's Creek Church, died at her home in Hartford, Alabama, September 5, 1957, after an extended illness. She was a charter member of her church, and a strong believer in the Primitive Baptists.

She is survived by three daughters: Mrs. Ione Wilkins, and Mrs. Carmi Woodham, of Hartford; and Mrs. Willie Hall, Graceville, Florida; and four sons: Harmon and Spruce White, Plant City, Florida; Roy and Hamp White, Hartford, Alabama; also three sisters, twenty grandchildren, and four great grandchildren, and numerous other relatives.

Funeral services were conducted by her pastor, Elder J. J. Collins, and Elder F. A. Collins and Mr. C. L. York, at Pondtown Church, on September 6th; with interment in the adjoining cemetery.

also

WILLIAM BAXLEY

The death angel called early September 5th, and William Baxley answered. He was a firm believer in salvation by grace, and was a regular attender of Wright's Creek Church.

He is survived by the following children: Harold, Lloyd, George, Margaret, Bertha, Flora, Nora, and Juanita; and three sisters, three brothers, nineteen grandchildren, three great grandchildren, and many other relatives. His father was an able Primitive Baptist minister.

Funeral services were conducted at Wright's Creek Church on September 6th, by Elders J. J. Collins, Wm. H. Smith, and W. S. Williams. Interment was in the church cemetery.

(Elder) J. J. Collins

ELVIRA HARRISS

Elvira Harriss, was born in Pope County, Illinois, to Samuel H. and Mary E. Berry, March 21, 1876, and moved to Livingston County, Kentucky, when she was about one year old. She died at Marshal Browning Hospital in DuQuoin, Illinois, August 9, 1957, at the age of eighty one.

She was married at her father's home in Livingston County, Kentucky, to Charles M. Harriss, of DuQuoin, Illinois, by the writer of this brief sketch, on April 25, 1915. She united with the Nine Mile Primitive Baptist Church near DuQuoin, Illinois, on the third Sunday of August, 1932, and was baptized by the late Elder A. H. West. There was one child born to this union, but it died at birth.

She leaves to mourn her loss, besides her husband, one brother, Lacy Berry, of Elkville, Illinois; and Estell Ramage, a sister, of Burna, Kentucky; and a host of neices and nephews, friends and relatives, all of whom humbly bow to the inevitable decree of a sovereign immutable God.

She was a firm believer in the doctrine of God's infinite wisdom, his infallable foreknowledge, and his unalterable decrees; that God from all eternity, before the dust of the highest hills were laid, looked down through the vista of ages, and declared the end from the beginning, and from ancient times the things not yet done, saying my counsel shall stand and I will do all my pleasure. "I have spoken it and I will also bring it to pass; I have purposed it, I will also do it."

Israel's God was her staff and shield in all the storms of life, and her refuge in the chambers of death. He had given her to know, that He was God and besides Him there was none else; that He was God and there was none like Him; He said, "And even to your old age I am he; and even to hoar hairs will I carry you; and will deliver you." (Isaiah 46-4) She felt the sweet assurance of his mercy all of her adult life, and manifested it wherever she went.

This loving daughter, the pure and concentered wife, the sincere friend, who with tender faithfulness discharged the duties of life, has reached her journey's end; a braver, more serene, a more chivalric spirit, clasping the loved and by them clasped, never passed from life to enrich the realms of death; no field of war ever witnessed greater fortitude, more perfect, smiling courage than this poor smiling, weak, and helpless woman displayed upon the bed of pain and death.

Her life was gentle, and her death sublime; she loved the good and all the good loved her. There is this consolation: she can never suffer more; never feel again the chill of death; never part again from those she loved. Her heart can break no more; she has shed her

last tear, and upon her stainless brow has been set the wondrous seal of everlasting peace.

When the Angel of Death — the masked and voiceless — enters the door of a home, there comes with her all the daughters of compassion, and of these, Love and Hope remain forever; We have taken her dear dust home, to lay with her neighbors whom she loved and who now are at rest.

May that God with whom we have to do, watch over her sleeping dust until time shall be no more; and when the Son of Man, shall make the cloud his chariot, driven by the mighty wind, and rend the vaulted skies; when he comes to claim His own, and calls all the ransomed host from their sleeping beds of dust to their glorious reward, may she come forth clothed in a blessed immortality, fashioned like unto her heavenly Master, and be sweetly wafted home to sing the eternal praises of Israel's God throughout all the ages of eternity, is the humble prayer of the undersigned.

(Elder) L. P. Harriss

MRS. FLORENCE IDELLA REECE

With a sad heart I will attempt to write the obituary of my mother, Mrs. Florence I. Reece (Della as she was known to everyone). She was born in Pender Co., N. C. May 18, 1869, later moved to Wilmington, N. C. where she lived for many years. She departed this life July 16, 1957, at the home of her daughter, Mrs. Thelma Reece Wilson, 2 Rogers Place, Portsmouth, Va. She was the daughter of the late John B. and Manerva Holt Casteen and the widow of the late William E. Reece of Wilmington, N. C. who died June 12, 1924. She is survived by one son, John E. Reece and one daughter, Thelma Reece Wilson both of Portsmouth, Va. (a daughter died in infancy) two grand children, five great-grandchildren, one sister Mrs. Mary E. Southerland, of Newport News, Va., one step-son, two step-daughters, eight step-grandchildren and several nieces and nephews.

Mother had a beautiful experience of grace and received a precious hope in Christ Jesus on Easter Sunday, 1914. She united with the Primitive Baptist Church at Wilmington, N. C., the 3rd Saturday in August, 1914, and was baptized the following Sunday by Elder E. E. Lundy. We moved to Virginia in December, 1924, and in March, 1942, she moved her membership to the Norfolk Primitive Baptist Church and was a faithful member there, always looking forward to her meetings there each month until her health began to fail about five or six years ago. She highly esteemed her brothers and sisters and was always glad to see them when they visited her.

Mother was a firm believer in Salvation by Grace and not of works lest any man should boast. She was deep in the Scriptures and a wonderful writer and she left a good evidence behind that she was one of God's elect. She loved to talk and write of the goodness of God and His mercies extended toward her. She was very feeble for the past two years and not able to get out much. She often told me that she could feel His presence with her at times. How sweet to me to have this memory. What a wonderful comforter we have in our afflictions — How marvelous His grace.

Elders I. S. Conner and B. D. Handy held services for her every 3rd Wednesday evening of the month, which she enjoyed very much, and always looked forward to the meetings. I feel very grateful to them. She enjoyed the hymns and also the preaching. It is very sad and lonely since she left us but we have to be submissive to His will. We feel that our loss is her eternal gain. She was in bed two months and she was so very humble and submissive in her illness, and so very sweet to wait on. She told me that she was "through with all these worldly things, that she wanted to go to a land where all is peace and joy and love." With the wonderful evidence that she left behind and the sweet hope that she possessed, I feel that she is now resting in the peace of God's believing children until the resurrection morning when all of God's redeemed will be raised a glorified body and taken to Heaven there to dwell with Him forever in that land that knows no sorrows, pain nor death.

Her funeral was preached by Elder R. B. Denson, her pastor, assisted by Elders B. D. Handy and I. S. Conner. She was laid to rest in Olive Branch Cemetery in Portsmouth, Va.

Dearest Mother you have left us with a sad
and lonely heart,
But we feel that you are resting, even tho we
had to part.
We loved you very dearly, but the Saviour lov-
ed you best;
And He called you to that land of a sweet
and heavenly rest
There to await His coming on the Resurrection
morn
When He will take all of His redeemed to that
home above.

Written by her daughter at the request of
the Norfolk Primitive Baptist Church in con-
ference the 3rd Saturday in September, 1957,
at Norfolk, Va. A sister in a precious hope.

Thelma Reece Wilson
2 Rogers Place
Portsmouth, Va.