

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 130

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NO. 1

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 1/62
IT EXPIRES WITH THIS ISSUE

PRAYER FOR ZION

Lead us Lord in that lighted way,
Gently through the unerring day,
'Till all life's efforts are complete,
And we are found at Jesus' feet.

Grant us, O Lord, that we may live
Our precious brethren to forgive;
Grant us thy grace that cannot fail
Through His name to Hosanna hail.

May all thy saints find rest in thee,
And sing of Him who made them free
Through Jesus' blood and grace divine:
Made then heirs, their count'nance will shine.

Remember Lord how frail we are.
Ceaseless love! though we're scattered far
We trust thee — Spare not the rod
That we may know our only God.

When our toils and cares are at end
And on thee all our hope depend,
Be thou our shield and hiding place,
Where we can sing Amazing Grace.

Bless thy servants one and all —
Through powerful grace prevent their fall,
And land them safe on yonder shore,
Where they will praise Thee, and adore.

(Elder) L. D. Rose
Athens, Texas

MARY, MOTHER OF JESUS

When I heard on the radio about the presumptuous decree of the Pope, proclaiming Mary queen of heaven and of earth, I remembered a conversation I had with a cousin, who is a Catholic.

I asked her why they worship Mary and call her holy, praying to her instead

of her blessed Son. She told me that Mary was chosen to be the mediator between flesh and spirit, the only tie between earth and heaven, God and man.

What blasphemy! In the first letter of Paul to Timothy 2:5, he says, "For there is one God, and one mediator between God and man, the man Christ Jesus." Even now, he sits at the right hand of God making intercession for those that are his. (Romans 8:34)

The angel Gabriel appeared unto Mary and called her highly favored of the Lord and blessed among women. What a blessing indeed, to be overshadowed by the Holy Ghost, and bear in her natural virgin body, till her full time of delivery, her Lord and Master, the blessed Saviour, Jesus Christ.

All these things were strange to her, and her knowledge of them came just as they come to any other poor mortal in this world, through revelation by the Spirit.

She wondered at the news the angel brought her and questioned him, knowing that such things could not come to pass, according to nature. In her mind of flesh, the tidings the angel spoke concerning her and her cousin Elizabeth, were impossible, as she pondered them. Then the angel spoke, "For with God nothing shall be impossible." I believe that then, and only then, was she made able to understand, through revelation, what Gabriel meant when he greeted her with the salutation, "Hail, thou that art highly favored, the Lord is with thee." (Luke 1:28) So that she answered, "Behold the handmaid of the Lord; be it unto me according to thy word." (Luke 1:38)

When I think of Mary, I think of a lowly, kindly, gentle woman of her day,

but nonetheless, a daughter of Adam, subject to sin, just as I. However, she was blessed above all women, being the mother of her Lord. Her right to heaven and immortal glory were obtained, not by bearing the blessed Lord and Saviour in her body, but by his death, in payment for her sins, on the cruel cross of calvary. Her salvation was procured in the same way of all his elect.

The righteousness of Mary came by the same path as that of any child of God. "And blessed is she that believed." (Luke 1:45) We find in Genesis 15:16, "And he believed in the Lord; and he counted it to him for righteousness."

Following the birth of Christ, Mary continued her role of wife and mother in the accepted manner of her day and time, without the halo we so often see portrayed on her, in modern make believe pictures. When Christ taught with his wisdom and miracles in his own country, where his family was known, people asked, "Is not this the carpenter's son? Is not his mother called Mary? and his brethren James, and Joses, and Simon and Judas? And his sisters are they not with us?" (Matthew 13:55-56)

According to Matthew, even though Christ was about his Father's business, with his miraculous works, etc., people doubted him because they knew his family, including Mary, who was a natural mother, no different to others as to her flesh.

All through his sojourn in this wicked world, men used his lowly birth in (to them) a natural manner, as a basis of doubt that he was the Son of God. This birth gave them the excuse they used to crucify Him. When he said he was King of the Jews, he was reviled and persecuted because (for lack of revelation to his accusers) he was only the son of Joseph, the carpenter, and his wife, Mary.

Would not Mary, in her maternal love, as well as spiritual, have protected him, had it been in her power? How then, could lowly Mary be the only link between heaven and earth, flesh and spir-

it? No, such things could not be. Although he had love and compassion for his natural mother, Christ, in the flesh, directed all his prayers, supplications and intercessions to the one who could grant them, his Father, God of heaven and of earth. Not to some Adamic creature, appointed to the power of queen of the universe, by some presumptuous man of this world.

When Simeon blessed God through the Holy Ghost for Christ and his miraculous works, while the Saviour was still a child, Joseph and Mary marveled. (Luke 2:33) The definition of marvel, according to Webster is: to be struck with surprise or astonishment. Can you imagine a queen of heaven and of earth, who was also the mother of Christ, being surprised and astonished at any disclosure concerning this Son who was both of heaven and earth?

They, Joseph and Mary, were also amazed at his wisdom and understanding, when they found him at the age of twelve years, conversing with doctors and learned men in the temple. They understood him not when he told them he must be about his Father's business. How could Mary have been so ignorant concerning his heavenly calling, with the power man thinks she has?

The last concern Jesus portrayed for earthly creatures before his death was for his mother. He gave her into the keeping of the disciple he loved, who from that time on kept her in his home. (John 19:26-27)

Lack of belief, faith, spiritual power and love were Mary's lot, along with all Adam's race, except when given her by the Father, through her Son. She was God's creation and fulfilled his purpose as do all other creatures, even though she was blessed among women in bearing the Saviour.

Her role in the annals of time was to be the vessel through which the Fountain of Life flowed into the world. Through her pain and suffering the blessed Lamb of God was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten

of the Father), full of Grace and truth." (John 1:14)

The mediator between God and man is from everlasting to everlasting, without beginning or ending of days, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man. This mediator spoke to the Father on completion of his duty in this world, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." (John 17:4)

The work that he had finished was the greatest act of love the world has ever known. He lay down his life through pain, suffering, ridicule, abuse and vile persecution for the sins of his bride. He was a man of sorrow with the load of all his people on his shoulders. Greater love than this hath no man that he lay down his life for a friend. Paul told of it in his letter to the Galatians, "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."

Thus Mary, the lowly virgin, blessed among women, served the purpose of her God.

Mrs. Cisco Barron
Lillie, Louisiana

EXPERIENCE OF ELDER P. D. GOLD

(Continued)

My search for the true church began, or to find people that held and loved what had been revealed to me, and to find a people congenial to me, for what would the true church be to one that loved it not, nor had any of its truth hid in its inward parts. But if God is in one then that spirit of truth will lead that soul to cry out for the true and living God, and to seek rest in his habitation, and as soon as that place of rest or the church of Jesus Christ is revealed, there will he see rest and there abide.

To suppose that such as God teaches will not love his people and doctrine is an absurdity. No sound of ax or iron

tool is needed or heard to change a vessel of mercy brought into this temple, to cause it to fit in the building.

Many and painful were my perplexities, and long and bitter were the trials that for about five years beset me in this search. I became thoroughly convinced that the people of my early choice and myself could not agree. They could not see things as they appeared to me, nor could I be in fellowship with them. My soul thirsted for a people of simple manners, that loved electing grace, that rejoiced in the power of Jesus, that walked by faith, and contended earnestly for the faith once delivered to the saints; a people that worship God as the fathers did, relying alone on the word and power of God, and that believe that all things that God hath spoken by the Psalms, the law and the prophets or in the Scriptures, shall assuredly come to pass, and teaching none other things than the law and the prophets did say should come to pass, that Christ should suffer and should rise from the dead, and should show light unto the people (Jews) and to the Gentiles, having hope toward God that there shall be a resurrection both of the just and unjust, which they themselves also allow. For there are some things which all denominations allow to be right.

But the great question is what think ye of Christ? Of old they rejected him in toto, but in modern days they preach a Christ, but not Christ the Lord. They preach a Christ that has no power until the sinner helps him, or becomes willing for Him to save him. They preach a Christ that died for everybody and rose again for their justification, and still many will not be saved for whom he died.

It appeared to me that Jesus is King in the holy hill of Zion, and that he has all power both in heaven and in earth, power over all flesh to give eternal life to as many as God has given him, and all the people of God are taught of God, and therefore great shall be their peace.

When my affection was turning to the strangest people on earth that I had so

opposed, I had an interview with Elder John Stamper, and in the conversation I said in substance that it appeared to me that the child of God is not under law but under grace, that if one is under the law of Moses as a rule of life he must be under its penalty also, for a law without a penalty has no force, and if no one is under its penalty, which is death for any transgression, then there is neither rest nor salvation for a believer in Jesus; but He is the end of the law for righteousness to every one that believeth, and a believer is under law to Christ who is our law-giver, our judge and our King, who will save us; for he 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. The old brother replied, "That is our doctrine, that is what we believe." How good it seemed to me to find a people that believed as I did, and my soul loved him.

But, the idea of going to that people! My pride rebelled. But the more my researches were pursued the more the Primitive Baptists appeared to me as worshipping as the fathers did, or as God's people had always worshipped and served him.

Entangled in the wilderness, what hard fare I had — no peace, no rest. The question between peace of conscience and self-interest, the fear of God or the snare of man, whether to forsake all for and follow Jesus, or remain with those I was with and enjoy prosperity and wealth of those people; whether to unite, if they would have me, with a poor people, few in number and despised, hated and evil spoken of by all nations, and be ostracized by my former friends for renouncing all I had ever confessed, and contending for the doctrine that never will be popular with the world, or remain as I had been, was a most distressing question. For it is no easy matter for one to change his church relations. One that has never traveled in this way can never know the sorrow

and distress it will cause.

It was said, "If you go to the Hardshells they will ram you down in a corner and not help you any, and you will starve for bread." It did look that way. This Scripture was much on my mind:

"And every one that hath forsaken houses, or brethren, or sisters, or father or mother, or wife, or children, or lands for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life." Which has proved true in my case, and the God who begins to delight is able to finish the matter.

Another Scripture was on my mind for months whenever I would attempt to fill an appointment, yet I dared not use it as a text, for its meaning was too plain to me:

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

There was no agreement or fellowship between myself and those I was with. Many of them were dear to me and we were good friends, but on doctrine we would not see together. Was it right to them or me for me to stay with them? We could not walk together because we were not agreed; but how hard to leave them and give this offense. When I left them they would have no more dealings with me, for they called it heresy. It often seems to me now that it would be a great pleasure to me to visit their congregations and preach to them, (if enabled), Jesus and the resurrection.

Then the question would arise, How do you know that you are right? The answer to this would rise up in my deliverance. How did you receive Christ? By works of the law, or the hearing of faith, or was Jesus revealed to you according to, or for your works?

Then the question would arise, How will you live if you go? And the words in that Scripture, "I will be to you a Father, etc." would ring and sound as if he commanded the universe, and therefore would supply all my need.

The question would arise, What about Sunday Schools? Are they not doing great good? Look at the numbers that advocate them, and how they get people into their organizations that way when they are young, and thus they mould and shape their lives as they please, and bring them up as they wish. Are they not thus doing a great work? "Without Sunday Schools how can we get along, they would say. They are the greater institutions in the world." Well it appeared to me if they were really so important as all this, would there not be some words in their favor in the Bible, For that is the book to decide all such questions, and the Bible thoroughly furnishes the man of God unto all good works. But on looking into and searching that book it is seen that Sunday Schools are not once named in that standard authority — not even once named. So it was with other pet measures of this denomination. None of them are once named.

I asked Elder C. B. Hassell about feet-washing, for it was on my mind that it is right to wash feet. He said that Primitive Baptists washed feet — that some washed all together after the Lord's supper, and others did not wash at that time, but would at sometime whenever it was on the mind of any member to wash, and he would ask others to join in with him, and thus they would engage both in the spirit and in the literal act of feet-washing. I well remember the first opportunity offered for this after being received by the Primitive Baptists. It was at a brother's house. He brought his basin and water, and girted himself with a napkin at night in his own house, and washed my feet and I washed his feet. Since then I have several times washed feet with the church after the Lord's supper, and to me there is no difference in the answer of peace in each and every case. Nor is there ever a sweeter feeling of peace after the duty I perform than this.

The question of reforms has been much on my mind. What is true zeal?

Jehu boasted of his zeal for the Lord, and asked one to come with him and look at his zeal. He was raised up to kill a wicked king and others, but, ah, himself was wicked also in some things.

To not condemn another in that which you allow in yourself, is moderation. To require in another more that you render yourself in anything while you offend at all, is making yourself a judge of evil thoughts.

Whenever a brother pushes his zeal so far as to destroy churches for a point of order, beware of him. There are many things crooked that we cannot make straight. **The great place to commence a reformation is in one's own self.** Some would be great reformers, but, alas, **they do all their work on others, and see no faults in themselves.** If you are with a people you cannot fellowship, withdraw from them and let them alone. If you say, I cannot leave them, there is no other place for me to go, but to stay. Then try to correct evils mercifully, not by tearing up churches, or wringing the nose to force blood. Take care if you use violence and smite and tear up churches, that you yourself are not smitten in turn.

(To be continued)

"A WORD IN DUE SEASON"

Simms, Texas

Dear Ones:

If the Lord sees fit to enable us, may we be given to meditate and feast upon the beautiful and sweet promises of this wonderful God.

"A word spoken in due season, how good it is?", when we are low in spirits and cast down: then we rejoice in the goodness of our God towards poor sinners as we feel to be. The Lord makes the truth known to his people, and he is not forgetful — not one will be left out. "The Lord knoweth them that are his." Isn't it true that we have not always seen and felt the things we now see and cherish so much? "But God,

who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved). (Ephesians 2:1-5) What wonderful love is this!

We want to hold to that faith which was once delivered to the saints. What is this faith, hope, and charity? "Though I speak with the tongue of men and angels and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up." Read 1 Corinthians 13:12-13, "But the greatest of these is charity."

I feel to be the least, if one at all.

An unworthy sister,
Mrs. Jesse Daniel

Bassett, Virginia
Route 3, Box 115

Dear Brother and Sister Wood,

Enclosed you will find a letter written to the late Elder Landon A. Harris by Sister Elizabeth Tuck, in 1949, relating some of her experiences of the goodness and mercy of the Lord unto her. I consider this to be a very good letter and would like to have you publish it in the **Signs of the Times** at your convenience.

I would like to express again that we enjoyed our trip and visit with you at the Virginia Correspondence Meeting very much. No earthly price can be put on such blessings and enjoyment.

May the Lord bless you and Sister Wood to carry on in this most sacred way.

Yours in fellowship,
(Elder) C. E. Turner

LETTER TO THE LATE
ELDER L. A. HARRIS

Dear Brother Harris,

I've had it on my mind for so long to write to you that I don't suppose my mind will be eased any until I do. If it could be the Lord's will to direct me, I would write a few words of his dealings with me.

I suppose it has been eight or ten years, or maybe not that long, since I have been so dissatisfied. As he told Nicodemus, "that being born again is like the wind that bloweth where it listeth and thou heareth the sound thereof but canst not tell whence it cometh and whither it goes," so it was with me. Even when I was a child I felt that the name Jesus was going to mean something wonderful to me some day. When I would hear the older ones speak his name, the way it made my heart leap for joy is far more wonderful than I could imagine then.

I remember once I was seeking this. There was a preacher holding a revival in an Auditorium. I wanted my mother to go to preaching with me, and she did. Of course, she went knowing me and why I was seeking, saying nothing, but later, Brother Harris, I was so miserable and ashamed that I had taken her there; and I even remarked so when I got out of there. So it went on for a space of time and I would go to my mother's house and we would talk on the Bible.

One day she asked if I would like to go with her to hear the Primitive Baptist preach. So I agreed to go and hear them, but Brother Harris, my ears were dull of hearing the gospel preached. As God had his appointed time, so mine was not then; but somehow my heart was directed back to the Primitive Baptist Church time and again, until in the year 1946 I became so burdened that I thought I was going to die, and that I was doomed and that surely a sinner as I that had sinned away the day of grace, couldn't get the forgiveness that I want-

ed. Oh! so desperately my heart was made to cry out for mercy. I had been trying to read the Bible but it seemed that my heart was so far from it and so cold, but this time I got the Bible and casually opened it and this is the Scripture that was before my eyes, one I'll always cherish as I felt that it was meant for me. It reads, "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 me while I wait for my God." (Psalms 69:1, 2, 3) It seemed that between every line that I read I could see the words, I forgive you, I forgive you, over and over; and the sweetest feeling I have ever felt, before or since, came over me, and it seemed that I could just feel his presence fill the whole room. I even felt I could touch Him, I got up from my bed thanking God and praising His holy name; and for the rest of the week I felt so joyful, and, oh, so thankful that God would bestow His goodness and mercy on me the vilest of sinners. When I entered church the following Sunday, it seemed such love filled my heart that I thought it was the most wonderful place I had ever been in. It didn't seem like that before at the previous meetings I had attended there.

Brother Cecil Turner was there, if I am worthy to call him brother, for I heard him that day, and, Brother Harris, though I've grown cold at times, I feel that spark is still there. I felt that Brother Turner preached only to me there that day, and, Oh, the joy that I felt. It didn't seem that anyone was in the church that morning but me.

I attended church regularly after that. It seemed that I couldn't stay away, and I wanted to go forth many times when I didn't, but there was a time God had appointed for that too. Each time I felt to go my unworthy feelings kept me away, till once at a Communion Meeting a sister remarked that if I waited to ever feel worthy

enough to go I would never go. So this day when I was there, Brother Gray was there and I found myself on the stand asking for a home with the people that I loved who could receive me the least of all of them, unworthy to be called by their name. They received me much to my joy. Brother Harris, I wanted Brother Turner to baptize me at that time but God works in mysterious ways his wonders to perform. The day you put me in the watery grave, and I came up out of the water and those wonderful people there rejoicing over the unworthy one that I felt to be, seemed more that I could bear. The love I felt for you then showed me that my love for one of you dear people was just as strong as it was for another. I have spent many happy hours with these dear people and feel that the gospel I hear preached when God gives me a hearing ear is the gospel of Jesus Christ.

Brother Harris, this letter is too lengthy and for fear of worrying you I will close.

An unworthy sister if one at all,
Mrs. Elizabeth Tuck
1301 Dale Ave., S. E.
Roanoke 13, Virginia

CORRESPONDING LETTER

The Maine Old School Baptist Association, in session with the Whitefield Church, Whitefield, Maine, September 1, 2, and 3, 1961, sends greetings to the associations and churches with which we correspond:

Dear Brethren: Another year has passed, and we have been blessed to meet again in an association. Your correspondents and ministering brethren have come to us laden with the fruit of the Spirit of our Lord and Saviour Jesus Christ.

"Blessed are the people that know the joyful sound." I hope I am not deceived in thinking that I know the joyful sound, and that I drank from the fountain that

never runs dry. We came together for the worship of God, trusting that the sheep of his pasture might be fed with knowledge and understanding from the lips of his humble servants, Elder Ayers and Elder Warren. Their sermons gave us comfort from God's rich promises, and made us realize again that if left to ourselves we would despair. It is only when we feel God's presence within that we, like the Apostle Paul, can glory in tribulation.

The Lord deals out for his elect what seems good in his sight each day — each hour their needs are supplied. If we are his children, I believe we shall be fed, that seed time and harvest will continue to come, for we have the promise of the Lord: "He satisfieth the longing soul, and filleth the hungry soul with goodness." (Psalms 107:9)

The Lord says, "I have loved thee with an everlasting love, and with loving kindness have I drawn thee." When we are tossed about by the trials of this world, and are assailed by doubts and fears as to whether we are one of His, may we be given the assurance that he who plants his footsteps in the sea and rides upon the storm, will be an ever present help in time of need.

The Lord willing, our next association will be held at Whitefield, Maine, the 1st Sunday in September, and Friday and Saturday before, (August 31, September 1 and 2, 1962).

Elder Arthur Warren, Moderator
Mrs. Sanford Bartlett, Clerk

CIRCULAR LETTER

(Written by Sister Minerva Dunlap)

The Maine Old School Baptist Association, in session with the Whitefield Church Sept. 1, 2, 3, 1961, sends greetings to sister churches and associations with which we correspond.

Dearly Beloved: In prophecy, Isaiah speaks of Jesus in these words: "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from

him; he was despised, and we esteemed him not." (Isaiah 53:3) And John, in Corinthians, quotes Jesus as saying: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." (2 Cor. 2:4)

We believe that God has a people on this earth whom he has chosen for his portion, a people for whom he gave his son as a redeemer and as a shepherd for a flock that knows his voice and follows. If we believe that we are of that flock and are following in the footsteps of Christ, then we realize that we must share his sorrows, afflictions, poverty and oppressions. If we are his people we cannot think of the world as our home, we can expect to be forsaken and rejected and saddened as was that rich young man to whom Jesus said: "Sell all that thou hast." (Luke 18:22)

A child of God is separated from natural men because of his belief that works do not lead to salvation, that fame and fortune are vanity, that true worship of God can only proceed from a broken and contrite spirit, that grace is a gift and a humble heart a heritage from God. The child of God would not naturally choose the road he must travel. There is always the struggle between the old man of the flesh and the new man of the spirit. The flesh loves worldly possessions, the esteem of man, honors and glory, and is filled with self righteousness. Naturally, the flesh loves the company of its kind. But to follow Christ is to give up these worldly pleasures. "In the world ye shall have tribulation", (John 16:33), and so the child of God is led through the fire that purges the dross, through the wilderness of loneliness deserted by friends, through humiliation that levels self esteem, and through rejection by mankind. These were the portion of the Savior and these are the portion of his followers, who cannot expect to enjoy the pleasures of his kingdom without sharing also his pain and enduring the chastisements.

The Child of God must pass through

the wilderness as did Elijah and Moses when they were led for forty days and forty nights. But God provides sustenance and makes known to his people his power and glory in ways and times of his own choosing. He leads and instructs them in the desert lands and in the waste howling wilderness, shows them that tribulations are blessed to their good and instructs them to "suck honey out of the rock, and oil out of the flinty rock." (Deut. 32:13)

Not many of God's people, perhaps, have suffered so severely from tribulations as did Job. Although he was acclaimed a perfect and upright man, yet he was brought to such depths of misery that he bemoaned to his friends that God had stripped him of his glory and taken the crown from his head, destroyed him on every side until he was gone, (Job 19:9, 10) and he cried out: "Let the day perish wherein I was born." (Job 3:3) But when God spoke to him he said: "Behold, I am vile, I will lay mine hand upon my mouth." (Job 40:4) Whatever the affliction, when God speaks to one of his own, what else can be said: "Behold, I am vile." For the presence of God's spirit in the soul of man makes him know that he is nothing and less than nothing and can do no good. But however great the trials, there is still a remembrance of past blessings and the hope that the light of his countenance may shine again. Then can he say: "A day in thy courts is better than a thousand." (Psalms 84:10) And in passing through the wilderness the child of God can recall the sweet promises: "Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams." (Isaiah 33:20, 21)

Moreover, the chosen of the Lord are a holy people as stated in Deuteronomy 14:2, "For thou art a holy people unto

the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." And in 1st Peter 2:9: "Ye are a chosen generation, a royal priesthood, and holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." And so, the child of God being greatly blessed, should not only suffer patiently for sins committed by himself but should also bear patiently and without rancor accusations and recriminations made against him falsely. For Christ suffered in silence when unjustly accused.

As Peter writes: "For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently. But if, when ye do well, and suffer for it, ye take it patiently this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps. Who did no sin, neither was guile found in his mouth; Who, when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously." (Peter 2:19, 23)

Christ was put to death in the flesh. The child of God must suffer that same death or he is no follower of his Savior. But as Peter says: "If ye suffer for righteousness' sake happy are ye." (1 Peter 3:14)

Jesus promises: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. (John 17:14) "But be of good cheer; I have overcome the world." (John 16:33)

SISTER POE TO ELDERS BROCK
AND GRIFFIN

Fayette, Alabama
May 29, 1956

Dear Brother Brock and Brother Griffin:

It is one o'clock and I can't sleep for thinking maybe I have deceived the church in your care, so I want to give a short sketch of my life.

I was born and reared in Tuscaloosa County. My parents were George Washington Hocutt. My mother was Martha Ann Evans. They joined the Primitive Baptist Church before they were married. Father passed away when I was only 8 years old, leaving mother and 6 children. I was next to the oldest. At an early age, I would think of death as a very serious thing, and, as I grew older, I became very much disturbed about my condition and would often try to pray to the dear Lord to have mercy on my poor soul. I well remember spending the night at my grandmother's. I was in a room alone and was in so much trouble, and was crying but didn't realize anyone knew it. She came into my bed room and asked me what I was crying about. I told her that I didn't know. I knew I was in awful trouble. I was in that condition until my 15th year, often begging the dear Lord to remove that awful burden. I thought I would be willing to leave this world of trouble any-time if He would remove the burden of sin that was so awful.

One day, all alone in a room of our old home near Liberty Hill Church, that "still small voice" almost as plain as a natural voice said, "Where are your sins?" To my great relief they were gone. I felt so free from sin I didn't think I would ever have any more trouble, but I soon found out that I was mistaken, and would ask the Lord if I was deceived to make it known to me. I hoped as I grew older that I would have more evidence but I wouldn't sell what I have, for its an anchor to the soul both sure and steadfast. I wanted to go to Harmony Saturday so bad. If I had known you were coming through here that evening, I would have asked Newton to take me to your house early that morning. I had been so troubled about offering myself, and now I am afraid I shouldn't have. Would love to see you and talk to you. Hearing you dear ones

talk is my meat and drink, spiritually speaking.

Hope to see you both soon. Will you all remember me when at the Throne of Grace.

A lonely sister, if one at all,
Mrs. George W. Poe

The following was written by my husband many years before his death:

Corona, Alabama
January 3, 1925

To my dearly beloved Companion and Children,

While I have been indoors most two weeks, I have been made to think and study a lot after reading a part of God's word. I have been thinking and examining myself to see if I come up to the measurement required of a man that prayed to know God in a free pardon of his sins. Well, I sometimes fear I have fallen short and will be found wanting when weighed in the balance. If not deceived, I am one of that number the Father gave the Son even before the world was formed or the dust of the highest hills was laid. I know that if I am not one of that number there is nothing I can do to be saved. I hope that I am not deceived, although if I am, my bed will be with the wicked and those who know not God. I know this of a certainty. Well children, I guess you would like to know when I received my hope, if I have one.

Praise God, if I am not deceived, I don't think there is anything in my way if I were called to die tonight. This feeling does not last long, then I get back in doubts and fears. I may be spared for several years, but it won't be very long at best. So when I am gone, don't weep for me. Only think your loss is my eternal gain. It was on Wednesday night before the fourth Sunday in August, 1885, when I hope the Lord forgave me of my sins and took my feet out of the miry clay, placed them on a firm foundation and put a new song in my mouth, even praise unto our God.

While I know I haven't lived as I should, I feel tonight that God has forgiven me for all my short comings.

Your mother and I were married on September 25, 1890, by Elder W. R. Brown, and on Saturday before the first Sunday in November, 1890, we both offered ourselves to the church at Old Salem for membership and was received and were baptized Sunday by Elder A. J. Gibson, but oft times I fear I deceived those good people.

One that loves you all,
Daddy (George W. Poe)

Rt. 2, Box 237
Goshen, Alabama

Dear Brother Spangler:

If you feel that the enclosed letter is worthy of space, I would be glad to see it published in the Signs of the Times.

How strengthening and uplifting for one so young in age, and in the ministry, to be blessed of the Lord to write such. Each discourse while in our association last week, was loved and admired by many.

When I wrote Elder Hudson, I referred to our association being in the near future, and that I was fearful of being exalted; hence this wonderful interpretation of the scripture.

May we feel thankful for such gifts, is our prayer.

In bonds of love,
Mrs. J. L. Folmar

THE LETTER TO SISTER FOLMAR

113 Park Hurst St.
Bastrop, La.
September 12, 1961

Dear Sister Folmar:

Thank you very much for your letter of Aug. 17; and I really appreciate your comments concerning my recent article

in the Signs. I really do appreciate the encouragement, especially since there are so many discouragements to undertake. But it all works for our good, (that is, if I am included in that sweet number).

Thank you for quoting the Scripture: "Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord." (Obadiah 1:4) The third verse speaks about the pride of the heart. "The pride of thine heart hath deceived thee —"

Doesn't this above Scripture connect with Jeremiah 17:9. "The heart is deceitful above all things, and desperately wicked: who can know it?" So, it is just natural for our heart to be proud. Consider Isaiah 3:16, 17, "Moreover the Lord saith, because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go and making a tinkling with feet: Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts."

"Pride comes before a fall." We cannot humble ourselves, and esteem others better than ourselves, because it is against our nature to do so. Therefore, it takes a Higher Power to enable us to do so. "It is not in man that walketh to direct his steps." Also, the Scriptures teach that the steps of a good man are ordered of the Lord.

How does the Lord humble his people? By afflicting them. Paul was given the thorn in the flesh, and I believe that all the Children of God have been given this thorn (the messenger of Satan). Why is it given? So that we will not be exalted above measure. I often think of this thorn as doubts and fears. Have you ever gotten to the point that you wondered if your hope was gone. Have you ever felt to be deceived in the whole matter? I feel sure that you have. Doesn't this humble you? As you meet the brethren, you are given to esteem them better than yourself, and you feel

to be the least.

We have to be humbled in order to pray, as we cannot pray when we are upon the "mountain tops". But, we pray a true prayer when we are down in the valley. If things go well, and we are at ease, then we cannot pray. But when doubts and fears and sorrows compass us about, and, worst of all, when darkness overshadow us — (see Job 36:32) and we cannot feel the presence of the Lord, and get to wondering if the Lord has forsaken us, then we are truly in great distress.

David said, "Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth." (Psalms 104:20) In a Spiritual sense, we may term this darkness as night to us. Aren't these nights wearisome, and don't they seem to be so long? Notice what Job says: "So am I made to possess months of vanity, and wearisome nights are appointed to me. When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day." (Job 7:3-4)

In this condition, we pray unto Almighty God and beg for mercy. We have to be shown these things over and over again. There is nothing that we can do, as we feel to be so helpless, and to be sinking in sorrows. We cry out, "Save Lord, or I perish." When Peter realized that he could not walk on the water, and found that he was sinking, then he cried unto the Christ.

There is no source upon this world that can do us any good. No one here can help us. How wonderful it is to know that our God never forsakes the cries of his people, and that he is with us always even unto the end of the world. True, we cannot feel His presence so many times, but this Wonderful God is watching over us. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon

thee." (Isaiah 43:2) In 139th Psalm, David said, "If I make my bed in hell, behold thou art there." There is no escaping the presence of the Lord.

As we spoke of the wearisome nights and how long they are, then you are very anxious for the morning to come. Or, we long and wait for the Lord to show His smiling face upon us, and to visit us with his love and mercy. This is morning to us, and Oh, how beautiful is this morning! This morning is a set time. "Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come." (Psalms 102:13) We cannot hasten the coming of the morning, and we are given reassurance that the Lord remembers us and that our God is a merciful God. He is our refuge, our strength, our shield — in fact, God is our all in all. You know the Lord has done, and shown, these wonderful things to you, and that no one had any part in it; so you render all praise to the Lord. There is no equal with God, because He is the high and lofty one that rules. He is the sole Creator of all things, and God sought no counsel with man when He created this world. "Where the word of the King is, there is power." Just think, God spoke this world into existence. The Universe, beasts, birds, etc. were all created before God made man.

Well, I must stop. I really did enjoy reading your letter, and re-reading your experience in the April, 1960 issue of the Signs. If the Lord is willing, I do hope to come to the Conecuh River Association in October. I hope to see you then.

May the Lord bless and keep you in my prayer.

Yours in Christian love,
(Elder) W. W. Hudson, Jr.

"AM I HIS, OR AM I NOT"

309 Hagerman Street,
Houston 11, Texas

Dear Elders Spangler and Wood:

Please let me thank you for sending me the dear old *Signs of the Times*. My periodicals are of great comfort to me, and are about all the preaching I get. However, the Lord has been most gracious to me, for He has blessed me to be able to go to church three times this year, 1961. Praise his name, He has blessed me in so many ways all my life.

Though I was blessed to go only on Sunday, the second Sunday in August, I feasted on that precious name. His precious promises are soul satisfying. I was filled to the full, and my cup ran over. The blessings I received that one day were sufficient, for I was lifted to the top of Mount Pisgah, and I seemed to view the land of Canaan, with all its fruit and oil; where the spices send off their sweet and pleasant odors. "Sometimes on eagle's wings I fly, rising above Mt. Pisgah, I almost reach the sky."

But I realize I can't remain in this elevated condition for long. I have experienced it before, and I know that dark clouds will appear . . . However dark and gloomy the outlook may be, we at times are enabled to raise our eyes to a faithful and loving God, with whom all things (not just a few) are possible. He is our refuge and strength: a very present help in trouble. He brings us into a dry, desert land where we are made to feel alone — almost forsaken, if not quite: poor, needy, and thirsty, we seek water and find none. Then Christ our dear Lord and Redeemer springs up as a rock out of dry ground, and speaks words of comfort to his little ones. Then they feast upon this precious food; and drink and are satisfied.

In Isaiah we read, "When the poor and needy seek water and there is none, and their tongue faileth for thirst, I the Lord will hear them; I the Lord of Israel will not forsake them. I will open rivers in the 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." This precious fountain is the water of life, Jesus; if any drink thereof he shall

never die. But, dear brethren this is my greatest worry: Have I ever drunk of this precious life-saving water?

I often ask, "Am I his, or am I not?" How often this poor one cries to God to be merciful to me, a sinner. Much of the time these few words are about all I can say. Last night, while reading in the Psalms, I read, "From the end of the earth will I cry unto thee, when my heart is overwhelmed: Lead me to the Rock that is higher than I. For thou hast been a shelter to me, and a strong tower from the enemy." When my sins overtake me; and burdened with the knowledge of them rising like great mountains before me, and I feel darkness all around, I am made to cry out to Him for mercy.

It is the omnipotent God, that gives peace of mind and body. Many years ago, if not deceived, He gave me a little hope, which is all the hope I have. It is the anchor to my soul.

... God's servants were given strength to stand firm on the walls of Zion, and cry aloud and spare not — not refusing to declare the whole counsel of God, defending his own declaration, "I am God and there is none else. I am the first and the last, and besides me there is no God." By his grace I know his servants will be enabled to cry aloud the unsearchable riches of God as long as he wills. He will not be left without a witness. Those old servants were not slack in expounding the Word, the gospel of Jesus Christ and him crucified: the absolute sovereignty of an all wise God, and of his great and wonderful works — his mercy, grace, and loving-kindness for his people.

Brethren, since it has been so long since I wrote you, I felt I should write and let you know I am yet, by the grace of God, left in this low ground of sin, sorrow and woe; and that I never miss an issue of our dear old paper. And I thank you again. May you and the other editors be blessed with good health, and be given grace that you may abound in your labor of love. May he bless you and

all the household of faith with his tender love and care, is my prayer for Christ's sake.

I am only an old worm of the dust in hope of eternal life.

Harriett Little Gray

ENJOYS THE PAPER

2761 Cochese Cove
Memphis, Tennessee

Dear Brother Spangler:

I received a card stating that my copies of the *Signs* were being returned because of incorrect address. Evidently, I did not notify you of our change of address. It is as shown above.

I enjoy reading my copies of the *Signs* very much because I believe that they set forth the doctrine of God our Savior more than anything that I have read except the Bible. I especially enjoy the experiences of others that seem to indicate that they have been brought by a way that they knew not and claiming no credit for themselves, because, if I have had any experience at all, that is the way that it has been with me.

I also like the "Voices of the Past" very much as it is comforting to know that the things that we hope to believe today are the same that were being set forth and believed by those that have gone on before. The world and worldly doctrines have changed so much, and since God saw all things from the beginning of time, it does not seem that his doctrine would change from generation to generation to keep up with the so called progress of civilization, and I do not believe that it does.

I hope that God will continue to bless the editors and writers of the *Signs*, as He has in the past, and that it will always stand on the sure foundation, and proclaim the unsearchable riches of God's Grace and Mercy. These are the things that are comforting to one who feels so undone, so insecure, and so dependant on some source of power, other

than their own, for salvation.

We surely did enjoy your visit to Memphis and Soldier Creek Association last Fall and hope that you will be sent our way again. May God's Grace, Love, and Mercy be with you and yours, is my prayer.

In bonds of love,
Richard Campbell

Rt. 1, Box 211
Olla, La.

Dear Editors:

I have stopped tonight to write a few words that I have wanted to for some time.

I have belonged to the Missionary Baptist Church for about 30 years. I guess I am blind to all spiritual things, but if I do understand anything, it has to be by the grace of God, it is because of nothing I have done. I have some good friends in that church, but they preach that all is left up to man; and I can't see it.

I have been reading the *Signs of the Times* for some time, and if I could know that I was one of them, I could say that His grace is sufficient for me.

I hope the grace of God will enable the good paper to continue. I am enclosing my renewal for one year. I believe I do love those who tell the gospel truth. I close with love, and looking forward to receiving the *Signs*.

Houston Jones

Rt. 2
Ruston, La.

Editors of the *Signs*:

Am enclosing check for my renewal of the *Signs of the Times*.

There are no Primitive Baptists where I live, and the nearest church is forty miles away. I have good neighbors, but they don't like the kind of preaching I do. They believe a person can be saved

if he will just go to church and accept Jesus.

I would like to write some for the good paper, but I can't write much. I am past 80 years old, and, not getting to go to church often, I love to have the Signs to read. I find so many traveling the same road I am traveling.

May the good Lord bless all of you, is my prayer.

In hope of the world to come,
C. B. Stokes

CONTENTNEA UNION

THE CONTENTNEA UNION will convene, the Lord willing, with Upper Town Creek Church, Wilson County, N. C., December 30th and 31st, 1961. The church is located three miles East of Elm City, N. C.

An invitation is extended to those of our faith and order, and interested friends.

W. W. Stallings, Jr., Clerk

UPPER COUNTRY LINE UNION

The UPPER COUNTRY LINE PRIMITIVE BAPTIST UNION MEETING will be held the fifth Sunday in December 1961 at Bush Arbor Church.

STAUNTON RIVER UNION

The STAUNTON RIVER PRIMITIVE BAPTIST UNION MEETING will be held December the 30th and 31st with Banister Springs Church. This church is located on U. S. 29, between Danville, Va. and Chatham, Va. about ten miles north of Danville. Ministers and brethren and friends are invited.

W. J. Oakes, Clerk

CROSS ROAD UNION

The CROSS ROAD UNION will convene with the Rock Hill Church, Asheboro, N. C. on Saturday before the fifth Sunday in December 1961, at 2:30 P. M. and Sunday morning at 11 A. M. The church is located about two miles from Asheboro on Farmer Road.

All lovers of the truth are invited to attend.

J. D. Newnam, Union Clerk

Danville, Virginia January, 1962

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BUSINESS OFFICE

Route 5, Box 332F, Danville, Va.

EDITORS

Elder David V. Spangler

Route 5, Box 332F, Danville, Virginia

Elder John D. Wood

P. O. Box 186, Manassas, Va.

ASSOCIATE EDITORS

Elder W. D. Griffin

39 Welsh Tract Road, Newark, Delaware

Elder E. J. Lambert

306 Richardson St., Winnsboro, Texas

Elder George Ruston

Dutton, Ontario, Canada

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EDITORIAL

BEGINNING ANOTHER VOLUME

"Wherefore lift 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." (Hebrews 12:12, 13)

It has been customary for one of the editors to greet our readers in the be-

ginning of a New Year, with a brief review of the past year, some description of our present status, and our hopes for the future, in relation to the publication of the *Signs of the Times*.

As we enter the New Year, we hope we are mindful of God's mercies, and to some degree thankful for the many blessings bestowed. When left to self, we are often glad, but not thankful; but when we see the gracious hand that has led us, and are enabled to look up, then we see him who is the source of all thankfulness.

Though I have not written much for publication, it has been a pleasure to receive a number of good articles for publication, which have been much enjoyed by our readers, as we have heard by word of mouth and pen. To those who have contributed, and those who feel inclined to write, we would encourage you to do so. I feel the writings of others have been far better than I could have contributed.

The writings of our Associate Editors have been a source of strength to the paper, and we hope all will be blessed to fill the allotted space to them during the coming year.

Though we have lost some subscribers, mostly by death, during the past year, the subscription list is the largest it has been in ten years, by several hundred. To all who have helped in the circulation of the paper, we are indebted; and we hope you will feel to continue your efforts in behalf of the paper, by writing for publication, by sending in notices of meetings, securing new subscribers, and contributing to the Indigent Fund.

Knowing our many failings, we appreciate the constructive criticisms of brethren, and hope they will be perfectly frank and brotherly with us in all things pertaining to the circulation of the paper.

Many of our people already know — and all should know, that the *Signs of the Times* is owned and operated by the Old School Baptists, as a non-profit pa-

per. The later owner, Elder R. Lester Dodson, incorporated the paper and gave it to the Old School Baptists before his death; and it is operated by a Board of Directors.

None of us know what the year will bring to us. Dark and lowering clouds hover over the earth, yet we are persuaded that the events that are unfolding before us, are but the fulfilling of prophecy. Though men believe they hold the destiny of nations in their own wisdom and power, yet God is over all, and not a dart of Satan can hit, except what the God of heaven sees fit. All things are working together for good to them that love Him. The coming of the Lord draweth nigh, and I say unto you who love his great name, "Lift up your heads for your redemption draweth nigh."

The visit of the head of the Church of England to the Pope of Rome; the circulation of a revised edition of the Bible, that denies many of the miracles of the Scriptures, and shows an effort of wicked men to change the Scriptures so that they will conform to the reasoning of the carnal mind; and the efforts to organize the various churches into a world organization, bodes no good for the Old School Baptists, and any others who hold definite convictions about God. It may be that the things that are being manifest among false teachers, are a prelude to our own people who hold the same doctrine, being drawn closer together.

If the Lord wills, we hope to continue to publish and send forth to you a paper which will continue to be a medium of comfort to the household of faith, a strengthening of Zion in contending earnestly for the faith once delivered to the saints, and a medium of communication in publishing obituaries, notices of meetings, etc.

We desire your prayers, that in sending forth your paper to you, we may be given to make straight paths for our feet, lest that which is lame be turned out of the way. But rather let it be

healed.

D. V. S.

VOICES OF THE PAST
"He being dead yet speaketh"

The wise and foolish virgins all slumbered and slept while the bridegroom lingered. (Matt. xxv) During all that time no difference could be seen between them. No mark appeared by which it could be told who were wise and who were foolish. No one could tell whose vessels had oil in them and whose had not. So it was with the nation of Israel during the legal dispensation. The Lord's people could not be distinguished from the others; the legal works could be done as well by one who had no grace in his heart as by one who had; all appeared alike, as do those who sleep. This was the sleeping time, the night dispensation, and no fault is found with them for sleeping. But when, at the end of that legal day, at midnight, the announcement was made, "Behold, the bridegroom cometh," then the difference between the wise and the foolish was made to appear. Those who had oil in their vessels were ready to go in with the bridegroom; those who were without oil could not go in. The difference between the two characters, those who had grace in the heart and those who had not, was as great before the bridegroom came as after, but that difference could not be manifest until he came. The wise were not made wise because they took oil, but they took oil because they were wise.

So also with the foolish; they were not foolish because they took no oil, but they took no oil because they were foolish. The wisdom of the wise was, and always is, a gift to them from the Lord, and so is the oil, or grace, by which they have the light of life, which shineth in the darkness of our nature, but is not perceived by the darkness. The wise went in with the Bridegroom

and the door was shut. That door between the legal and the gospel dispensation was never opened but once, and then Jesus entered into his gospel kingdom with all his redeemed. "By one offering he hath perfected for ever them that are sanctified." When the legal character, represented by the foolish virgins, comes, he must necessarily come knocking, for the door was shut as soon as Jesus entered in. One who knocks implies that there is some good reason why the door at which he knocks should be opened to him. Those to whom Jesus says, "Knock, and it shall be opened unto you," are gospel characters who desire gospel blessings, and they knock in the name of Jesus. But these are asking in their own names, because of good things they have done. The oil they have has been purchased by them, for which they have paid in their own good works, and it will not be received; it does not make gospel light. The true oil, the Spirit and grace of God, cannot be bought. So the Bridegroom says to them who come with that oil which they have bought, I know you not.

All of the Lord's people, from the beginning to the end of time, went in through that gospel door with Jesus, and none who ever have entered there experimentally, or ever shall, will ever make mention of any other name but Jesus as the way by which he entered in, and because of this there will be on the part of living souls, but no others, a strong and deep exercise of soul from time to time, by the power of this sweet command of Jesus: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Every experience of the coming and power of Jesus, and every temptation to doubt and question concerning our knowledge of him, will lead us more carefully to consider how all of our experience of an entrance into divine favor, from the very first, has been an entrance with Jesus, and in his blessed name, and will lead us to watch that we do not ask for or seek for any entrance into his favor because of any fancied

merit of our own. How careful and watchful we are, and need to be, lest the light that is in us be darkness, lest the oil we have has been purchased with our own fancied goodness. "For the divisions of Reuben there were great searchings of heart."

Silas H. Durand

(The above was written by Elder Silas H. Durand, and appeared in the October 1, 1911 issue of the Signs.)

ORDINATION OF AN ELDER

The Salem Primitive Baptist Church, Floyd County, Virginia, met Saturday September 9, 1961, with the following Elders present: Leonard Brammer, B. O. Thompson, William Holland, Sam Terry, F. L. Clark, J. T. Turner, J. L. Bocoock, Rufus Brown, and Otie Conner, together with deacons from several churches. The meeting was for the purpose of a presbytery to inquire into the qualifications of Brother James Leroy Agee, and ordain him a minister, if found qualified.

Prayer was by Elder Leonard Brammer, and then Brother Agee was requested to speak to the people. He spoke from 1st Corinthians 2:1, 2, and was blessed to speak in demonstration of the Spirit and power.

The above named elders and the deacons were organized into a presbytery by choosing Elder B. O. Thompson, Moderator, and Elder Julius Bocoock, Clerk. Deacon G. E. Conner was spokesman for the church, and expressed that the church was satisfied with Brother Agee's gift and qualifications. Elder Sam Terry led in questioning Brother Agee, and all being satisfied, the presbytery proceeded by the laying on of hands, with prayer by Elder J. O. Conner. Then Elder William Holland delivered the charge, which was very impressive. Brother Agee was then delivered to the church a duly ordained minister of the gospel of Christ.

We heartily recommend Elder Agee to the brethren wherever our God shall cast his lot.

Elder B. O. Thompson, Moderator
Elder J. L. Bocoock, Clerk

ORDINATION OF DEACON

On October 21, 1961, the church at Pigg River, Franklin County, Virginia, placed in the hands of a presbytery Brother Gary Akers, to be examined for the office of deacon.

The Presbytery was organized by choosing Elder J. P. Helms, as Moderator; W. W. Abshire, Clerk; with Elder C. E. Turner to

lead in the examination, Elder William Holland to offer prayer, and Elder Amos Hash to deliver the charge.

The following deacons were asked to sit in the presbytery in an advisory capacity: L. A. Perdue, L. T. Nichols, Roy Gearhart, P. D. Akers, Brammer Nichols and Sylvania Carter.

The examination began by questioning Deacon W. R. Bernard, the spokesman for the church, as to Brother Akers' qualifications. All questions were answered satisfactorily. The Presbytery then questioned Brother Akers as to the duties of a deacon, also his belief in doctrine and order. The Presbytery being satisfied, moved to proceed with the ordination by the laying on of hands, and prayer to Almighty God by Elder Holland. Elder Amos Hash delivered the charge. Then Brother Akers was returned to the church an ordained Deacon.

Elder J. P. Helms, Moderator
W. W. Abshire, Clerk

OBITUARIES

ELDER LEVI LOVEJOY SCHENCK

Elder Levi Lovejoy Schenck (pronounced Shank) departed this vale of tears at the age of nearly 92 years, his home being at Williamstown, Kansas. He was born November 21, 1869, the son of John and Mary Schenck. Five brothers and five sisters preceded him in death, one being a twin brother dying in infancy. The family came to Kansas by covered wagon, and settled near Springdale.

Elder Schenck joined the Primitive Baptist Church on the 3rd Sunday in May, 1892, and was baptized by the late Elder A. D. Jones. He entered the full work of the ministry in February, 1914; the Presbytery consisted of Elders J. H. Hammons and W. A. Ferguson, with Deacons W. C. Jenkins and Wm. Osborn. This great man of God followed in the footsteps of his father, who was also a Primitive Baptist minister. He had the care of four churches, one of which was at Kingman, Kansas, where the writer is now pastor, having been co-pastor with this gifted elder for a few years.

June 29, 1892, Elder Schenck was united in marriage to Amy Arminta Zinn. This union was blessed with a family of three children: Mrs. Viola Allen, Kansas City, Mo.; Mrs. Lottie Stallard, Perry, Kansas; and Garrett Ryker Schenck, who died in infancy. He re-married nine years after the death of his first wife, to Mrs. Lenora Wood Gray, who died July 10, 1949. He is also survived by a step-daughter, Mrs. Rennie Cowan, San Bernadino, California; nine grandchildren; nephews and nieces and a host of friends.

The writer conducted his funeral the second

Sunday in June, using a text from 1st Chronicles, 3rd chapter, and hopes that some measure of comfort was given by the Spirit to the bereaved.

Elder Schenck wrote many beautiful articles for the *Signs of the Times*, and I have seen comments in following issues as to the soundness and the great comfort gained. I know that long obituaries are frowned upon by the editors, but I feel to set forth some points I think were of great value to this man, and to Primitive Baptist ministers:

In all the years of his youth and until his death, he never swore an oath; he never took a drink of alcoholic beverage, except in communion service; and never knowingly cheated a man. This was written in his autobiography, and verified by his family. Yet how sinful and unworthy he felt at all times. He wrote, and has related to me, that he never delivered a discourse with which he was satisfied. His humbleness was beyond comparison, yet I have heard him preach the unsearchable mysteries as well as any man I ever heard.

I, as an ordained minister, wonder how the great Jehovah could ever give a second look to one such as I. How is it with you, you God-called ministers? Do you sometimes think you are pretty good at delivering a message? Can you boast of such a gift of cleanliness of soul and spirit? Can you look at yourselves and see such as Elder Schenck, and hear how unworthy he felt, and how he felt that the brethren couldn't possibly want to hear him; feeling that God had passed him by, and that the church had him preach, instead of his having been called of God. Yet he would pray in such a manner as would not leave a dry eye in the congregation — leaning on His rod and staff, praying sincerely for guidance and help; praying for strength which he felt other ministers had, and that he lacked.

Do you have this utter dependance upon God, or do you lead the flock with a firm, boastful hand? Do you criticize pastors with lesser gifts than you believe you have? Do you exalt your own learning above one of God's taught ones? I confess, brethren, that I have. But if it be God's holy and divine will, I would endeavor in my weak condition, to commit all that I have and am, into his hands for safekeeping and guidance in the same path that Elder Schenck was led in.

Please read this in the spirit in which it is written. I thank God that he chose me to be present with this man of God for a little season. I would that I could have shared him with everyone of you who enjoy God preached in power, wisdom, glory, and thanksgiving. I was taught as I stood before those listening at his funeral: Be humble, be sincere, and be grateful to God for just anything He so desires to

give me; and for just anything of comfort to say to the dear saints from His bountiful storehouse: Not to feel great, but grateful.

(Elder) W. A. Winfrey,
606 S. Kansas,
Liberal, Kansas

WILLIAM F. OAKLEY

He was born August 15, 1879, died August 18, 1961, age 82. May we, that are grieved and mourn, be blessed to humbly submit to the will of our heavenly Father, as it is in Christ our Lord, his darling son; and be comforted in the evidence of the blessed hope which our kinsman, neighbor, friend, and brother in Christ had. He rejoiced in the ever abiding faith which he lived; and passed on from this world of sorrow, sin, and death to that which our Lord has prepared for those whom he loves; where the light shall never grow dim, and sorrow, sin, and death can never invade. We shall be like him and be satisfied in that world that hath no end.

Submitted by,
Ernest F. Oakley
(Elder) W. C. King, Moderator
Earl S. Rudd, Clerk

AGNES LAWS HASTINGS

As it pleased our God to take our beloved friend, Agnes Laws Hastings, from our midst on September 14, 1961, we bow in humble submission to the will of our God.

Mrs. Hastings was born September 29, 1885, and was the daughter of the late William R. and Mary Edna Laws. She was married to Elmer F. Hastings on June 18, 1913, and to this union one daughter was born: Mrs. Mary Bell Holland of Ocean City, Md. She is survived by her husband, her daughter, and three granddaughters: Mrs. Janet Ann Kelley, Mrs. Sandra Lee Anderson and Miss Marline Holland.

Mrs. Hastings lived at Parsonsburg, Maryland but stayed at her winter home in St. Petersburg, Florida during the winter months. She attended the Old School Baptist meetings when possible, and will be greatly missed by her many friends. By some of her writings found after her death, the writer feels to believe, though she was not a member of the visible church, she had been given a hope in Christ.

Funeral services were held at the Hill and Johnson Funeral Home in Salisbury, Maryland by the writer, and she was laid to rest in the Parsons Cemetery, Salisbury, Maryland. May the Lord bless the loved ones and comfort them, is my prayer for Jesus' sake.

(Elder) Arthur R. Warren

GEORGE W. RUDD

On July 24, 1961, God called the spirit of our beloved brother, George Washington Rudd, to return to Him who gave it, at the age of 81 years.

Brother Rudd united with the church at Bush Arbor on the 2nd Saturday in August, 1958, and was baptized the following Sunday together with his wife. He attended his meetings as long as his health would permit, but continued to ask about the meetings and often expressed his desire to go in his last days.

Brother Rudd is survived by his wife, Sister Golie Chandler Rudd (a daughter of the late Elder and Mrs. Y. I. Chandler), eight daughters, one son, thirty grandchildren, twenty-two great grandchildren, two brothers, and a host of other relatives and friends to mourn his departure. The church has lost a faithful member, his wife and children a lovely husband and father who provided well for his household.

Brother Rudd's funeral was conducted at Bush Arbor Church by Elder W. C. King, Elder Harvey Smith, and Mr. John Webb. His body was laid to rest in the church cemetery to await the coming of our Lord and Saviour, Jesus Christ, who shall call the sleeping dead to arise and come forth made like unto His own glorious body to be presented to His Father in heaven where sickness, sorrow, and death will never come. May God's blessing be upon all who mourn his passing.

Read and approved by Bush Arbor Church at her October meeting, with a request that a copy be presented to the family, a copy sent to the Signs of the Times for publication, and a copy be spread upon our church record book.

(Elder) W. C. King, Moderator
Earl S. Rudd, Clerk

ELDER E. C. JONES

Everett Calvin Jones was born in Wake County, N. C., July 9, 1886, and died November 26, 1960, at his home in Varina, N. C.

He was married December 27, 1909, to Chloe Penny and to this union twelve children were born. One gave his life in defense of his country, and his wife and the following eleven survive: Clifford B., Durham, N. C.; Mrs. J. W. Peoples, Winston-Salem, N. C.; Mallie B. Jones, So. Boston, Va.; Thenton Jones Scotland Neck, N. C.; Tommy Jones, Fuqua Springs, N. C.; Mrs. Milton Haggard, Norfolk, Va.; Mrs. R. C. Blanchard, Fayetteville, N. C.; Mrs. J. C. Rhodes, Varina, N. C.; Charles H. Jones, Raleigh, N. C.; Mrs. R. B. Martin, Varina, N. C.; and Miss Joyce Ann Jones, Silver Springs, Md.

Brother Jones was given a good hope in

Christ in the Spring of 1914, and was received into the fellowship of Middle Creek Church May 14, 1914, and was baptized by the late Elder Jimmie Jones. He was soon called to the ministry, and ordained soon after he began to exercise. He was blessed to preach God's grace to the comfort of his brethren, and was unashamed, and fearlessly stood for what he felt the Lord had taught him. He was soon called to the pastoral care of churches, and served several for years, including his home church. He also served as Clerk of the Little River Association for some years.

I was his pastor in his last days, and loved him and esteemed him as a servant of God. His body failed, and then the call came; and a faithful servant was called to await the summons from the tomb.

May God take care of his family and give them all needed grace, together with all who knew him and loved him.

J. P. Helms

A MEMORIAL FOR ELDER H. O. NASH

Elder Henry O. Nash was born August 21, 1882, in Gwinnett County, Georgia. His parents, William Riley and Marinda Jane Nash, were longtime members of Nancy's Creek Primitive Baptist Church, where both are buried. He joined the East Atlanta Primitive Baptist Church April 1908, and was baptized by the late Elder Jimmy Jordan on May 10, 1908. He was ordained into the ministry in April 1925, his Ordination being called for by the Nancy's Creek Church. Elder Nash died May 25, 1961, at Georgia Baptist Hospital. He had been in and out of the hospital since February this year, being there the fourth time when the end came. All that loving hands of the family and friends could do was done for his comfort.

He was elected Moderator of the Yellow River Primitive Baptist Association on September 26, 1941, at Sweetwater Church (succeeding Elder J. M. Livsey, deceased) and served in a most acceptable manner until his death.

On this occasion as we pause in his memory to make known to his loved ones that we grieve with them at his passing because we, too, loved him, let us linger for a little while, taking new hope, inspiration, courage, and determination to carry on, to perform to the best of our ability the various tasks that lie ahead. May such gains as these replace, in a measure, the loss sustained by the family and the church.

The Lord blessed Elder Nash with a wonderful gift to preach the gospel of Jesus Christ, which was of great comfort and edification, not only to the churches which he served, but

to other churches that he visited of the same faith and order, whose members believe that Salvation is of the Lord. In addition to his pastoral cares and as moderator of the Association, he was a gifted writer on the Scriptures, and served as an associate editor on the Signs of the Times, Inc., from 1950 until January 1957, and Zion's Landmark from April 1958 until his passing.

He is survived by his wife, the former Elizabeth Mae Brown, one daughter, Betty Jane Nash, one son, H. O. Nash, Jr., and two grandchildren. Horace Ward Funeral Home was in charge of the body. Funeral services were conducted by Elder Floyd Adams, Willow Springs, North Carolina, and Elder T. L. Huff, Lawrenceville, Georgia. Deacons of the Yellow River Primitive Baptist Association served as pallbearers and honorary escort. The funeral was attended by a throng of people, interment in Westview Cemetery, beneath a mass of flowers.

"He that believeth in Me, though He were dead, yet shall He live, and whosoever liveth and believeth in Me shall never die." — John 11:25-26.

Prepared and submitted at the request of the Yellow River Primitive Baptist Association while in session September 22, 23, 24, 1961.

Elder T. L. Huff, Moderator
T. R. Breedlove, Clerk

Correction: In the November issue, in the obituary of Sister Alice Page Apple Shepherd, the name of one of the step-daughters is Myrtle Peebles, Greensboro, instead of Myrtle Beebles; and the name of one of the step-sons is Brother Robert W. Apple, Elon College, instead of Brother Joseph Apple. We are glad to make this correction. — Ed.

CHURCH NOTICES

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

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

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

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

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

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

H. MATT BROCK, Pastor

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

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

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

ELAM OLD SCHOOL BAPTIST CHURCH, located two miles North of Goshen, Alabama, meets each third Sunday at 11 o'clock.

J. P. MORGAN, Pastor
A. C. CARTER, Clerk
3383 Montezuma Rd.,
Montgomery 6, Ala.

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

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

H. C. MOON, Pastor

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

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. A. 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

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

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

T. R. JEFFERSON, Pastor
WM. ECHOLS, Clerk
Chowchilla, Cal.

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

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

W. D. GRIFFIN, Pastor

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

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

NEW HARMONY PRIMITIVE BAPTIST CHURCH, located near Hiram, Ga., meets every 1st Sunday at 11 o'clock.

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

ELAM PRIMITIVE BAPTIST CHURCH, located at Forest Park, Clayton County, Georgia, meets every 3rd Sunday at 11 o'clock.

O. J. CROKER, Pastor
MALISSIE STEWART, Clerk

SALEM OLD SCHOOL BAPTIST CHURCH, located at 5th and East Park Street, Weiser, Idaho, meets each 4th Sunday at 11 o'clock, and Saturday before at 2 P. M. Address any communications to Deacon A. L. Turnidge, Weiser, Idaho.

ERNEST J. ATTEBERY, Pastor
FLOSSIE ATTEBERY, Clerk

PLEASANT VALLEY OLD SCHOOL BAPTIST CHURCH, Kingman, Kansas. For information please write Mrs. Verda Machesney, 516 E. Avenue C, Kingman, Kansas.

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.

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.

W. D. GRIFFIN, Pastor

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

JOHN D. WOOD, Pastor

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.

HOPEWELL OLD SCHOOL BAPTIST CHURCH, Hopewell, N. J., meets each first Sunday at 10:30, and Saturday before at 2:30 P. M.

ARTHUR R. WARREN, Pastor
LETHA A. BLACKWELL, Clerk

OLIVE AND HURLEY OLD SCHOOL BAPTIST CHURCH, Shokan, N. Y., meets each 2nd Sunday at 1:30 P. M.

A. J. SLAUSON, Pastor
MRS. NEVA BROOKS, 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 WALLKILL 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.

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

A. J. SLAUSON, Pastor

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

MRS. BETTIE RICHARDSON, 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

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

ERNEST ATTEBERY, Pastor

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

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

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

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

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

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

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

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

R. L. BIGGS, Pastor

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

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

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

W. W. FLEET, Pastor
IRENE WISENBAKER, Clerk

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 E. J. Parsons, 1711 Lincoln Street.

W. A. WINFREY, Pastor

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

C. U. LANDERS, Pastor

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

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

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

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

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

C. Y. OSTEEN, Pastor

MT. OLIVE CHURCH OF PREDESTINARIAN BAPTISTS, Stockdale, Texas, meets each second Sunday at 10:30, and Saturday night before, at the home of M. J. Culpepper. Lovers of the truth invited.

LELA CULPEPPER, Clerk

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

MAGGIE ELMORE, Clerk

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

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

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 churches composing the Virginia Corresponding Meeting meet as follows:

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

ARTHUR L. CARTER, Clerk
Manassas, Va.

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

and

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

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

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

MRS. DAVID FARNIE, Clerk
Leesburg, Va.

There are no meetings of our faith and order held at the present time in Washington, D. C. We are always glad to have brethren and friends who are visiting in Washington meet with us. For information phone Deacon G. C. Spindle, Lincoln 3-3782.

JOHN D. WOOD, Pastor

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

C. N. BUNN, Pastor

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

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

BETHEL OLD SCHOOL OR PRIMITIVE BAPTIST CHURCH, of Riffe, Washington, meets each 3rd Sunday at 11 o'clock, and Saturday before at 7 P. M. For information write the Clerk.

E. J. ATTEBERY, Pastor
MRS. VERNIE SCHOONOVER, Clerk
Box 612, Morton, Wash.

PLEASANT GROVE CHURCH, Naches, Washington, meets at 10:30 A. M. each second Sunday at the home of one of the members living in Naches. Those interested will please contact the clerk.

E. J. ATTEBERY, Pastor
MRS. DASIE BAKER, Clerk
Rt. 1, Naches, Wash.

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.

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 130

DANVILLE, VA., FEBRUARY, 1962

NO. 2

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 2/62
IT EXPIRES WITH THIS ISSUE

WAITING AND PRAISING

Dear Lord I await the portion
Of thy rich grace thou hast for me:
My arm is too short to reach it,
Unless you extend it to me.

How sweet the taste of the morsels
You have given along the way.
For these my heart is so thankful —
I know you deserve all the praise.

True without grace I am nothing:
My works are all tarnished you see.
There's no way to obtain mercy
Except you extend it to me.

Oh, great is thy power and fullness,
And thy mercies so full and free:
No mortal mind can comprehend
Half the praise we owe to thee.

Thy might and power is eternal —
Mortal praise can't extol enough.
Great God, the friend of us sinners,
All creatures can't praise thee enough.

Hester B. Thompson,
Cumberland, Md.
July, 1961

"POWERS THAT BE ARE ORDAINED"

"Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God." (Romans 13:1)

Dear Household of Faith — Through the Signs of the Times:

For some time now the Scripture quoted has been on my mind to the point where it seemed to overshadow other forceful Scriptures. It has given, or caused me to meditate upon it for many hours. For a time it seemed to me that of all the attributes of God, his power excels all the others. However, I don't believe it can be said that his wisdom or his love or any of the other attributes can be separated or taken singly, and one held to be greater than the others. The Scriptures seem very clear in showing that in all things, God is perfect and lacks or needs nothing. He is all-wise, all-powerful, all-sufficient, all-enduring, all-righteous, omnipotent and omnipresent, and his ways past finding out. His love is past the comprehension of man. After these several centuries, man still has found out but little about God and that has come to them by God's own power of revelation as he sees fit to reveal himself.

Altho spoken or written thousands of years apart, we notice that the words of Job, 12:10, are almost identical, for he said "In whose hand is the soul of every living thing, and the breath of all mankind". Since it is a gospel truth, proven in the several other Scriptural statements of prophets of old and writers in the New Testament, God being the one and only power to begin with, and "The Powers That Be" being ordained of him (thus subservient and directly controlled by him), man is completely ruled out in having anything to do with what has come to pass in the past or what is to take place in the future. This would apply to all things of a Scriptural nature, as well as all things earthly or natural. The reference, "The Powers That Be", means, I believe, all the multitude or types or

kinds of power that has existed in the past or that exist today and that will exist or come in the future. If this Scripture, when taken in its complete meaning, does not spell out and prove PREDESTINATION, then my reasoning is off.

For some time after I began to earnestly search the Scriptures, I could not accept various portions as being the gospel truth. I could not believe that the power of the Devil came from or had its source in God. It just had to be a fact that it came from another source. Predestination, as believed and taught by the Old Baptists, just couldn't be possible. Then as time passed, and God, in his own good time and way, gave me the power to see and understand a little more here and a little more there, the picture changed and all that is written in the entire Holy Bible, to me is a gospel truth. I accept it all, without equivocation. I am reconciled to God's power as being the one and only power, and by it only are we living and breathing. His Spirit (or presence) is everywhere in the heavens and the earth. As Job stated in 37:5, "God thundereth marvellously with his voice; great things doeth he, WHICH WE CANNOT COMPREHEND".

It may seem to some, as it does to me when meditating upon this Scripture, rather perplexing that God ordained the "Powers That Be" and set them apart for his purpose. That would, I believe, include the present nuclear 50 megaton bomb recently exploded in Russia. The force (power) of fifty million tons of T.N.T. is past the comprehension of most men. I fully believe that God has destined or purposed such as this, and other great and powerful man-made things such as outer-space contrivances. It is to confuse mankind and draw away their attention from the good and power of God. Wherever man now dwells on this Universe, the Divine and Holy Power of God is spoken of, or written about, but little, if any, excepting by the scattered remnant of his chosen ones; while the so-called powers

and scientific developments of man are publicized and voiced so loudly.

My mind turns to past records of God's power as opposed to man's. To mention one or two, it is found in St. John 10:18 that Jesus told those about him that no man had the power to take his life. He said "No man taketh it from me, but I lay it down of myself". Again later when Jesus stood before Pilate (St. John 19:11) and heard Pilate speak of his power to crucify or release him, Jesus replied: "Thou couldst have no power at all against me, except it were given thee from above". I believe this ties directly in with the Apostle Paul's words that the "powers that be are ordained of God". It was God that gave Pilate the power even to live, or to release or crucify his Son. It was the fulfillment of His Divine purpose and plan.

In Acts 5:38, we find that the Apostle Peter and others were before the Council because of their teachings and works. The learned man Gamaliel, a member of the Council, must have been possessed with an understanding of God's power, for he stood up and said, "for if this counsel or this work be of men, it will come to naught;" and (verse 39) "But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God".

Much is written in books, periodicals, newspapers, and much being said in TV and Radio programs about the power of man's contrivances as now in the hands of man, particularly the great enemy powers. Great movements are already set up or being set up to combat them before they destroy our Government and possibly the entire human race. While it is too terrible to think upon, yet I am constrained to accept the Scripture just quoted. If it is the work of man, it will come to naught in the end, but if it is in God's predestinated plans and purpose, we cannot hinder it one iota, regardless of what we are urged to do. I believe the preponderance of references in the Scripture treating on the last days of this earthly era,

point out that God has thusly predestinated that it should come to pass, and that the time this world is to remain, is short.

One can but briefly touch upon the power of God, as told of in the Scriptures, when writing. Books have been written, and lesser writings, thruout the years of the Creation of the heavens and the earth and the creating of man, and God's power to "breathe the breath of life into him and make him a living soul"; and of the many other great miracles of God's power when applied to the accomplishing of his will and pleasure. Without his Holy and Divine Power to sustain his chosen ones while they dwell here on this troubled earth, we would be of all people most miserable.

In including myself in this chosen group, I feel that I can be mistaken, and I can only go on living in hope, desiring and longing for further proof that I am included therein. My hope is aided and abetted so much by reading what the several members of the Household of Faith write of their own experiences. The **Signs of the Times** could come each week and I would still be anxiously waiting for each number.

Yours in the Faith, I hope,
Wm. O. Hall
P. O. Box 532
Coeur d'Alene, Idaho

Rt. 1, Box 1AA,
Mena, Arkansas

Dear Editors and Readers:

I see our time is out, and we don't want to miss a single copy of the dear old paper. We love it for the truth's sake, and think its the best religious paper ever published. We have read it for many years. According to nature we will soon pass to the Great Beyond.

To our friends who have written us through the paper, we have changed our address from Black Springs, Ark., to Rt. 1, Box 1AA, Mena, Arkansas.

Love to the Editors and readers of the *Signs of the Times* from both of us.

Mrs. J. H. Head

EXPERIENCE OF ELDER P. D. GOLD

(Concluded)

I am satisfied to have forbearance and the spirit of feet-washing. If Jesus or any of his disciples had ever said that a church should wash feet whenever they commune, or if there is a single example where the church in the days of the apostles observed feet-washing in connection with the Lord's supper after the resurrection of Jesus, then we should require it thus done now; but as this does not appear in the Scriptures, it is not wise to enforce this to the destruction of churches. The reason I engage in feet-washing at the Lord's supper, or at other times, is because it is plainly taught that we should wash one another's feet, and the time or place is not so important as the act done in the right spirit.

Washing feet is taught in such a way as to show and make manifest the very spirit of feet-washing or humility, and so it was impressed on me in those days of affliction and famine wherein the things I am recording were taught me by the hand of God in the furnace of affliction, and my views were cast and moulded in the molten sea of trouble, and searching inquiry, when deep called unto deep at the noise of his water-spouts. Do not tear up churches because they do not wash feet literally, but wait and show the spirit of forbearance and brotherly kindness and longsuffering towards your brethren, remembering God's long suffering to you.

On the question of baptism some trouble arose, but I feel that if the Primitive Baptists were the church of Jesus they were contending for the faith once delivered to the saints, and therefore they kept the ordinances and possessed the true baptism. For Christ is not divided. It is not than one denomination has one part of the ordin-

ances of Christ, and another denomination has another part, or one denomination is the head, and another the hands, and another the feet of the same body, and you have to get all those together to make one body. But the body of Christ is one and fitly framed together. All the members hold one and the same thing, for there is one Lord, one faith and one baptism, even as ye are called in the hope of your calling.

Finally, all objections to the Primitive Baptists were removed. Myself was in the way — my unfitness; but still I loved them so that it was my desire almost every moment to be with them.

It was Saturday before the 2nd Sunday in March, 1870, at Old Kehukee Church, and at the old Meeting House, and I went and told them but little, for I have never been able to express my travail in full. They received me into that church, and on the next day Elder C. B. Hassell, a most precious brother to me, baptized me. It was in the same stream of water and the same place that I had baptized many when a Missionary Baptist, and many of them were present to behold this stoop. The time had been when this would have been an intolerable disgrace. But that day it appeared to me that I was a dead man, so quiet and peaceful and so restful. Glory was everywhere, and peace and love. It was on that day that the words that had been burdening my mind so long, "Wherefore come out from among them," etc., were used by me as a text. It did not seem to me as preaching, but the sweetest ease and relief as the long pent up matter was emptied, and I felt so refreshed. That text has never since burdened my mind.

After being received into the fellowship of the church I visited my father's section, and there was a little church of the Primitive Baptist faith in the neighborhood in which Elder Drury Robbins had lived and died. A seed had been sown there and a remnant was preserved. My mother heard me speak, though she and my father had both gone off with the New School or Missionary Bap-

tists. When she heard me, she said, "Son, you preach as they did when I was baptized, and I desire to live with you." She was received there on confession of faith and her former baptism. Some time after this she and my father were in Wilson, and when he heard the preaching and saw the order of worship of the Primitive people here, he said it carried him back to the days when he was baptized, for it was like that, and he desired fellowship with us, and was also received on confession of faith. My grandfathers and grandmothers on each side of the family were also Primitive Baptists, and thus my father's God is, I hope, my God. "My father's God, and I will exalt him." (Exodus 15:2) Who is the God of Abraham, Isaac and Jacob, and the Lord of our fathers? It is the God and Father of our Lord Jesus Christ, the Father of glory, and the God of all comfort. Him I desire to worship and serve. What a blessed mystery to be a son of God, born of God and identified with and related to the whole house of Israel.

There was then another matter that was unfolded in my experience. It is the case of what is called the prodigal son. It was that prodigal that had come home — been brought home, and the fatted calf was slain, the ring of love was on my hand, the garment of praise had covered me; then was feasting, music and dancing in my soul. This lasted months. Why cannot one remain in the blessed estate of love, feasting and obedience for life? What a sweet life it looks like it would be! But, alas, we leave our first love, and coldness, doubts, barrenness and trouble sets in.

One very prominent question that much exercised my mind for years, was the nature and extent of the atonement made by Jesus Christ. The Armenians claim an unlimited, general atonement, and say they preach free grace and free salvation. The Primitive Baptists do truly believe and preach an unlimited atonement, and the Armenians can scarcely be said to preach any atonement at all. For Primitive Baptists

preach that no power on earth or in hell can prevent the salvation of the sheep for whom Christ laid down his precious life. For all power both in heaven and on earth is in his hands, and he has power over all flesh to give eternal life to as many as the Father has given him. But those who preach that many for whom Christ died, are eternally lost, do certainly limit his atonement. While those who preach that Christ hath forever perfected them that are sanctified, by the one offering of himself once, do preach an unlimited atonement. That is, we hold that so effectual and perfect is the atonement of Jesus, the price that he paid down for redemption of sinners, that nothing shall ever prevent the coming to him of any or all those for whom Jesus died.

The Armenians preach what they call an universal atonement, but it is really no atonement at all. It is dependent on conditions to be performed by man that so fetter and clog their so-called atonement of Jesus, that many things controlled by man may defeat it, or render it ineffectual. It is left with the creature altogether whether he will repent or not. If he does not, although Christ did as much for him as he did for any other that is actually saved, he will never be saved. They hold that Christ died as much for all that are finally lost as he did for any that are saved. Whether the heathen are saved depends on many contingencies, such as whether covetous man will give money to send the gospel there, and then whether any go to preach to them, and then whether the heathen will repent and believe; and further, whether they will live a godly life: None of these things are at all made certain by the death and resurrection of Jesus, but all are dependent on the creature. Now according to this, where is any guarantee or certainty in the atonement of Christ, or the salvation of any one? Is this not a most limited and uncertain atonement? Indeed, is it any atonement at all?

The Primitive Baptists preach the

power of God quickens the dead, and that Jesus having all power, quickens whom he will, and makes sinners willing in the day of his power, and that he saves and calls them with an holy calling, and not according to their works; and that all that call on the name of the Lord shall be saved, and that everyone that thirsts shall be filled, and whosoever will come to Jesus shall be saved; and that all that are weary and heavy laden are among the redeemed; that salvation is free and without money or price or previous goodness of the creature, nor is it based on his good works foreseen, but causes the sinner to perform good works and lead a godly life.

Salvation is a gift in every and all senses of the word gift. Preaching, too, is a gift, and those that the Lord calls to preach, receive their qualifications and preparations of him.

It is through much tribulation that we enter the Kingdom of Heaven. My trouble is not with the people my lot is cast among, nor with the doctrine they hold. As Ruth said, "Entreat me not to leave thee, or to forsake from following thee." The feeling of my choice and heart is that thy people shall be my people, and thy God my God.

The Primitive Baptists have faults, and know they are sinners. Nor do we occupy the land or live as we should. The strength is decayed, and the burden-bearers are weak. The strength and force of discipline is much wasted, and we have departed from the living God in many things. Still they come nearer to the ancient landmarks than any people within my knowledge. They know the truth, and rest in Jesus for salvation.

My trouble is concerning myself. My unbelief, and disobedient conduct, give me more trouble than anything; and yet it seems to me that it does not grieve me deeply enough, or I would repent and reform more. Daily nothing but grace can reach my case. As I look back and can see my life, how abased I should feel. Persecuting the church, reckless in manners, if called to preach it is in such a way as to humble me for life, having

been brought from the land of Moab; if a Christian at all, having a fleshly experience and was taught the depths of Satan by going through its cheats and practicing in its pretensions. If there is one that can truly say that by the grace of God I am what I am, it is myself. Still, after so much that should humble me, I am yet a sinner, no better, but rather worse.

If others have whereof to glory in works, I have the Lord Jesus to glory in, who had mercy on me and saved me. I can never ascertain for a certainty that I am a child of God. We are saved by hope, and walk by faith. We are to give diligence to make our calling and election sure. This is a life time matter, nor is the task finished while we are in this mortal state.

As to the matter of preaching, it has never been clear to my mind that I am called of God to preach, as we know things naturally. It appears to me if I could know that he has called me to serve thus in the gospel of his Son, that it would, next to my own personal salvation, be the greatest thing to know; and if I could know my services thus rendered are of the Lord and to the profit of his people, then it would be the sweetest and best of all labor.

When I was received among the Primitive Baptists I laid my services at their feet, and said on the day that I was received that if my service was not of the Lord, my desire was to cease; and that if I could quit, I would like to do so. But with me it is not a matter of choice, nor am I able to keep my mouth shut or hold my peace, yet I am not able to decide fully without any fear that I am a gospel preacher; and still I am afraid to try to stop, nor dare I do so.

This is a soul humbling life, a life of trials and straits. The question is never with me, What money shall I receive, but it is, What have I to give? It is more blessed to give than to receive. Have I anything of the Lord to give? Has he given me a message for the people? I am poor in this world's goods,

and expect to be as long as I live; yet the Lord supplies my need. He has cast my lot as an editor, and by my own labor I earn my bread for myself and those that are with me, and this is in harmony with my views of labor and duty. For a preacher or an editor is no better to labor than others, and labor is ennobling; and if by word or pen or writing I am able to serve the Lord, that is enough for me. It does appear to me that money and the love of it is degrading, and that the best employment of man is to seek nobler things than worldly gain. While some suppose that gain is godliness, it does not occur to me that a soul is ever redeemed with money, or any such corruptible thing as silver and gold, and therefore that money, or the giving of money, can ever atone for sin, nor save a soul, either in this land or any other country.

The maintaining of these principles or those that the Primitive Baptists hold, renders one necessarily unpopular with the world. If ye were of the world, it would love its own. We must be crucified to the world, hated of men for the sake of Jesus, and our names cast out as evil.

It was in 1871, contrary to any and all expectations or thought, I was requested to move to Wilson, where my room has been ever since. A contract had been made for me to live elsewhere and teach school. This contract was cancelled by mutual consent. Soon after moving to Wilson, Elder Bodenheimer, who was then Editor of this paper (Zion's Landmark), requested me to become Associate Editor; and pretty soon it came into my hand. All of this was unforseen by me, unthought of and unsought, but as the way was opened, I found myself willing, if enabled of the Lord, to serve in this way. Though feeling incompetent, yet it seems impressed on me thus to serve, and if it is profitable to the household of faith, that is reward enough for me. This too seems to be the way Providence has prepared and opened for me to support my family and self with food and raiment, to-

gether with the little help otherwise received. But it is mainly, indeed nearly all, obtained in this way.

It has been the disposition of my mind, or according to my feelings, to serve churches. But seldom do I take any trip otherwise than as a pastor visiting the same churches I've been endeavoring to serve for years, though it would be a pleasure to me to often visit other churches.

The brethren have borne surprisingly with me and my infirmities, while they are accused as sinners and selfish. I know there is one sinner among them, and that one is myself. They are a kind and loving people, and have shown me much kindness.

For about twelve years my health was very poor, and it was much of an effort to keep going; but within the last year or two it is better. It was the Lord that healed me, for in him we live and move and have our being. Having obtained mercy of the Lord I continue unto this present time, testifying repentance toward God, and faith toward our Lord Jesus Christ.

My hope is toward God, if not a deceived soul. Many are my heart sinkings and heart searchings at times. Heavy burdens of a sense of vileness and friendlessness pass over me, yet the Lord delivers, and I trust and hope he will yet deliver. There is hope that when our brief stay on earth has passed, then we shall be partakers of the glorious fruits of the resurrection.

To this end I labor sincerely, desiring to be found in Christ. To have a conscience void of offense toward God and man is the best of all living. There is no such living amid all the wealth and honors of earth. To be so exercised in the truth that one may be able to keep his body under and live to the Lord in peace and in good will toward men, is the best of all living.

If God be for us, who can be against us? If by the faith of Jesus I am enabled to live in truth, dwelling with Israel in peace, and having good will toward men, this is a good exercise.

May peace be upon Israel, and the blessing of the Lord rest on and direct my labor, and may it be to the Lord.

Brethren, pray for me that my faith fail not. To be dead to the world and all worldly institutions, and alive unto God through Jesus Christ our Lord, and to live the life I now live in the flesh by the faith of the Son of God, who loved me and gave himself for me, and be found unto praise and honor and glory at his appearing, is my desire.

P. D. Gold

"In my Father's house are many mansions: if it were not so I would have told you so. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2, 3)

The above scripture has been interpreted differently by different persons. Some say that Christ went to heaven to prepare a place there for his people. My father repeatedly said to me that He went to prepare a place here for them; and others say that He went to the cross to prepare a place above for them.

Now the Saviour was speaking of his Father's house, to begin with, and I am inclined to believe that He went there, by way of the cross of course, to prepare a place there for His chosen people: "the vessels of mercy, which he had afore prepared unto glory." (Romans 9:23) His vicarious and sacrificial death, his reconciling and meritorious blood-shedding on the tree of the cross, was an atonable and redemptive preparation of the election of grace unto glory.

So it is clear that he went to the cross to prepare his elect for heaven, and not to prepare heaven for them. Some contend that heaven could not be meant for the reason that it was prepared from the foundation of the world. To this argument I would reply that

the Saviour's going to the cross did not prepare a place in heaven for his bride, for the kingdom was prepared for her from the foundation of the world. So no point is gained here without wresting the Scriptures of truth, or straining the language thereof; and I don't think there is any intention of doing that.

As to a state or condition of perfect bliss, or transcendent felicity, or supreme happiness, the presence of Jesus in his glorified body is essential. In a sense this is heaven. It takes his presence by his Spirit to constitute heaven below, which is an earnest or pledge of the celestial joys of the saints within the veil, "whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec." (Hebrews 6:20) I quote the words from a familiar song as appropriate here: "'Twas a heaven below, the Redeemer to know." and "'Twill be a heaven above, the Redeemer to love." So He, by his glorious presence, might be considered as the extra preparation of the heavenly mansions, they being thus made ready for occupancy by the saints of all nations. These mansions are not the saints themselves, as some have strangely preached. The Redeemer is the preparation of the predestinated jewels of mercy for the bright abode of God. There the children of the Heavenly King will reign with him for ever, where there will be no sorrowing nor sighing, no dismay nor doubting, no sin nor suffering; but instead, eternal life and everlasting love, consummate bliss, and unending blessedness, "full prosperity" and perfect peace.

The King in his beauty is the crown-ing adornment of the heaven of heavens. "How beautiful heaven must be!", as the song goes. Christ is the light of the heavenly city, and the life of the blest inhabitants of that city which hath foundations, whose builder and maker is God. (Heb. 11:10) He is the chief corner stone laid in Sion (the gospel church), elect and precious, as record-

ed; and we delight to extol his virtues, to think of his excellencies, and to dwell on his perfections. He is the "topmost stone" laid in heaven, where he will be the ineffable joy and triumphant song of the saints to all eternity.

Heaven is sometimes used for God (Luke 15:18), and Christ is God. Without Him there would be no heaven, no happy place for any of us; no rest that remaineth to the people of God. (Hebrews 4:9) He is our hope and our peace, and the propitiation of our sins. (I John 4:10) In a word, He is all in all to his loved ones, to those given to him before time, to be redeemed by him in time; who, considered in themselves, are the unworthy recipients of his manifold blessings in providence and grace. "For such an high priest became us, who is holy, harmless, undefiled separate from sinners, and made higher than the heavens (firmament, skies). (Hebrews 7:26) How affecting is the account of Isaiah's vision of the Lord's glory: "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." (Isaiah 6:1) O the simplicity of the language! "high and lifted up" — how sweet and melting!

I quote here the answer by the later Elder Sylvester Hassell, of blessed memory, to a question propounded to him as to the meaning of the text. "That in the heaven of immortal glory, where Jesus visibly dwells and reigns, there are many abiding homes for his people; and that, after his death and resurrection and ascension, He would personally and bodily go to that Holy City, that blessed, heavenly country, and prepare these homes for their everlasting abode, and at last take all his people there to live forever with him. He could have made the heavens and the earth and all things therein instantly, but he chose to take six days in which to make them. While he prepares heaven for his people, he prepares them for heaven; and he sovereignly chooses to take time for both of these works of his."

I like the tenor of Elder Hassell's writings, and concur with him in his doctrinal views. He was conservative in setting forth his tenets. His History of the Church is a valuable work, and it should be in the home of every Old School or Primitive Baptist. It is enlightening and instructive; and the readers are amply rewarded for the perusal of its pages. As I remember, about the time I united with the church, more than thirty years ago, I had access to this book, and I read it with avidity. One particular thing I read therein fitted in with my experience so well that I sprang to my feet rejoicing. This was concerning the robe of righteousness, which I felt was symbolized by the robe placed around me by the Saviour "in a dream, in a vision of the night."

For the time, all doubts were removed, and I declared that I had no fear of death whatever. But I have had many doubts and fears since that memorable day, being ready to despair at times. I have gone down into the depths more than once, and have been raised up again to rejoice in hope. So, in conclusion, may I say with the psalmist: "Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou has wrought for them that trust in thee before the sons of men!"

C. W. Vass,
307 New York Avenue,
Elizabeth City, N. C.

CIRCULAR LETTER

(Written by Woodrow W. Bellinger)

The Lexington-Roxbury Association in session with the Olive and Hurley Church, held at the meeting house at Holcottsville, New York, Wednesday and Thursday, September 13 and 14, 1961, sends love, fellowship and greetings to the several churches and associations with which we correspond.

Dearly Beloved in the Lord:

It is with much joy and, we hope, spiritual affection that we greet you with this Circular Letter, for it is good for the Brethren to meet together in the worship of God. Jesus said, "For where two or three are gathered together in my name, there am I in the midst of them", (Matthew 18:20). It is also said, "Forsake not the assembling together." The brethren came from the North, East, South, and West, all proclaiming the same doctrine, "salvation by grace which is the gift of God". He is the first and the last, the Alpha and Omega. What a joy it is to hear that lessons have been provided through Jesus our Lord. In St. John 14:6, Jesus said unto him, "I am the way, the truth, and the life: no man cometh unto the Father but by me."

All through the Scriptures we find this expounded. It has been said in Galatians 4th Chapter, 24th Verse: "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified". The old is revealed in the new. When Jesus' disciples were walking on their way to a village called Emmaus, as recorded in the 24th Chapter of St. Luke verses 13, 15, 16, "Jesus himself went with them but their eyes were holden that they should not know him." In the 27th verse, Jesus, "beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." In Isaiah 11:1 it says, "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." In the book of Acts, Chapter 8, we read of the angel of the Lord sending Philip to the eunuch who was reading Esaias the prophet. Philip opened his mouth and began at the same Scripture and preached unto him Jesus.

We shall all be (if we are of that number) one in Christ Jesus from the least to the greatest, rich or poor. The last shall receive as much as the first. Jesus says, "In my Father's house are many mansions. I go to prepare a place for you." (St. John 14:2) How much

this is like the natural family. When the first child is born all the love is bestowed on this one child, but when other children arrive a place is there for them also with all the love and loving care as though a place had been prepared. The last is loved just as much as the first. How much more so with our Heavenly Father when Jesus says, "I go to prepare a place for you." There shall be joy and peace beyond human understanding when the saints are joined with Jesus, in eternal praise of God.

That we may have that hope, which is as an anchor of the soul sure and steadfast, which enters into that within the veil to hold us and keep us in that straight and narrow way: "Because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it," (Matthew 7:14) "for wide is the gate and broad is the way, that leadeth to destruction and many there be which go in thereat," (St. Matthew 7:13), to keep us on that firm foundation, the rock of salvation by grace, which is the gift of God. That we may hear words of spiritual food to feed the hungry soul on Christ. For "a word fitly spoken is like apples of gold in pictures of silver", (Proverbs 25:11) and that we may be given a hearing ear for the Gospel of truth and may we be found ready and waiting as the five wise virgins with the oil of salvation in our lamps. And may we be found faithful as required of stewards when our Lord shall come with healing in his wings and take us to our eternal rest with Jesus, is our prayer. Amen.

Amasa J. Slauson, Moderator
Woodrow W. Bellinger, Clerk
Elnora Sickler, Ass't Clerk

APPRECIATES THE SIGNS

St. Charles, Ky.

Dear Elder Wood:

How we older people do appreciate the dear old **Signs of the Times**. The

cold Winter months are here and we cannot meet together as we would like, but there is a mutual love and fellowship for His people, let them be far or near. How we do love to meet and sing the songs of saving grace! Scattered far or near, they have heard that still small voice.

"Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. 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."

We have just received such a dear letter that I would like to share with others, if it will be alright.

Mona McGregor

THE LETTER

DuQuoin, Ill.

Nov. 20, 1961 — 3:45 A. M.

Dear Brother and Sister McGregor:

Your good letter came a few days ago, and I was glad to hear from you once more. I guess you will wonder why I am writing at this time of the night.

Well, I went to bed at the usual time last night with you dear people on my mind, and thinking about your good meeting which I hope you had yesterday. So I just laid there with all the good Old Baptist's picture on my poor mind, and I haven't been to sleep yet; so here I am.

I would loved to have been with you all yesterday, and heard you sing the good old songs, and also to have heard Elder Biggs preach. We have not had preaching in our association now for about four years; so we are starving to hear the good news again.

So in meditation often I'm cast
And find my thoughts back in the past;
Mid scenes of long ago I dwell
And memories fond my bosom swell,
As pleasures that were mine to share
When I was but a lad back there,

Come fresh to fill my heart with joy;
 And once again I live the boy
 Who did not know his joy would cease,
 And cares would come to mar his peace;
 But thought of age as far away —
 (Although he knew it would come some day,
 But could not fully realize
 The sorrows, heart-aches and the sighs
 The years would bring as time crept on;
 When childish pleasures would be gone
 And heavy burdens in their place
 Would stoop his form, and line his face
 With seams where bitter tears would run
 Because of snares he could not shun,
 And heart-wounds he could not prevent) —
 And lived so happy and content.

How quickly the years have come and gone
 Since time for me began to dawn!
 I hardly can believe it true
 That soon my journey will be through,
 And that my work is almost done
 In this time world beneath the sun.
 And shortly I must quit this strand
 When death has seized me with its hand,
 And all my mortal powers shall fail,
 And I will pass beyond the veil
 Where nought but deathly silence reigns;
 And I will know no grief or pain
 But sleep 'til God shall bid me rise,
 And on his glory open my eyes,
 To be with Christ my Heavenly King;
 And join with all his saints to sing
 The fulsome praise to Him that's due
 For what his power alone could do,
 In conquering death's cold grip for me,
 And from its hand to set me free,
 That I may live with Him for aye
 In that eternal, deathless day.

I thank you for your invitation to your home and to your church. I surely would have enjoyed being with you, but could not see the way clear at that time.

I hope this finds you well, and that you will write again. I surely love to read the good letters I sometimes get from good Old Baptists, but I am a poor hand to write. I thought the last **Signs of the Times** was about the best one I ever read.

Goodbye for now.

Charles M. Harriss

1884 Connally Drive
 East Point, Ga.

Dear Brother Wood:

Mr. Paul in England has published the fourth volume of further history of the Gospel Standard Churches, titled, **Some Northern Churches**. I have read some of these books, and they contain a lot of information and interesting reading of old churches, and some of the distinguished ministers and members. At his request I am sending copy of advertisement.

In hope,
 George W. Jackson

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BUSINESS OFFICE

Route 5, Box 332F, Danville, Va.

EDITORS

Elder David V. Spangler

Route 5, Box 332F, Danville, Virginia

Elder John D. Wood

P. O. Box 186, Manassas, Va.

ASSOCIATE EDITORS

Elder W. D. Griffin

39 Welsh Tract Road, Newark, Delaware

Elder E. J. Lambert

306 Richardson St., Winnsboro, Texas

Elder George Ruston

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EDITORIAL

PSALMS 72:16

“There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.”

This text is suitable for meditation if we are of the city. It is not meant for any other, and lest others would come and gather on the tops of the mountains, thus depriving the inhabitants of the city, it has been hid from the wise and prudent and revealed unto babes. In the first place, the city is hid, and the corn that they eat has not been palatable to the carnal appetites of men. Hid away in the text is a number of delightful themes. As blessed of God, let us analyze the text under four heads.

1. The source and location of the corn.
 2. The results or fruit of eating the corn.
 3. The city, and what it is.
 4. The purpose in it all.
1. It has pleased the Lord to teach,

as well as to feed, in the top of the mountain. It was his custom to leave the multitude and go up into the mountain and teach his disciples. Peter and James and John were taught a valuable lesson on the mount of transfiguration. It was on the mountain that Abraham and Issac had the doctrine of God our Saviour taught them. It was in the mountains that Solomon built the temple.

As high as the heavens are above the earth, so are the Lord's ways above our ways. If man had been designing this place for the corn he would have placed it on a level place, and would never be content to have it given to this one city. It has pleased our God to establish the place of feeding away from those that would follow for the sake of gain. As long as men can have an easy religion, they will have it in a way that will get the praise of men. Pure and undefiled religion is not gained by the works of the creature. The first work of God in teaching his people their dependence on grace, is to afflict them. This affliction comes through the arrows of the law. It is God that wounds, and it is God that heals. My prayer to God would be that he enable us to remember how wounded we were when we left the mount that burned with fire, where blackness and darkness and a raging tempest had us in its grip; where Moses cried, “I exceedingly fear and quake.” (Hebrews 12:18, 21) What a death blow it was to us when we heard that voice of words, when we found out that we could not endure in this mountain.

God's people are come to the mountain of the Lord. To those that have had one visit to the first mountain, the most enjoyable part of their life is spent up in the mountains. “I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together.” What a precious place to go, but how utterly unable we are to get there in our own strength. We would never have seen the city, nor known the sweetness of companionship and fellow-

ship of its inhabitants had not the Prophet come our way. What wretched and hungry creatures we were as we scatter from the mountain of fire and darkness and blackness and tempest. Instead of coming to God our desire was to get further away from his dwelling place in the law mountain. O the intensity of hunger as we try to feed on the husks of the law! But hark! What is that new voice that is heard in the distance? Ah, methinks it is the Voice of our Beloved, and it does seem that it has come to us at the most needed moment. It is not the voice of one in distress, but it is the voice of One that cares for the distressed. It is not the voice of one that wants somebody to do something for him, but it is the Voice of One that commands us to come to Him, and that he will do something for us. The source of this handful of corn is in the true and living God. If the law never passes away until all be fulfilled, how long would it be until it was fulfilled by us? If any read this little message that think they can do so let them ponder well. **We could not endure this voice of words.** We could not hear the words of that law spoken into our souls, and live. A handful of corn is to be in the top of the mountain. It behooves us to find its source. We could not endure on Mount Sinai. We could not hear God and live. We could not go up there again, much less could we take supplies upon that mountain for even our own needs, much less the needs of a city.

How glad I am that the Lord has spared me to one more time write the glad tidings of the gospel to you, and you. How glad I am that help was laid on One that is mighty to save, and that "when the fullness of time was come, that God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." This is love beyond the love of men. Some would even dare to die for a good man, but here is One that agreed in eternity to die for sinners. To pass by the nature of angels; to pass by the noble of earth,

and to take on flesh in which he could suffer; to have all the afflictions of fallen man meet in his body; to humbly and willingly appear on the sin smitten earth and that alongside his fallen bride as she weltered in agony under the law as she labored to keep it and could not endure, as she listened in soul distress at the Voice of words which carried death to her.

Come tell me. Who moved to provide corn in the top of the mountain? Did God's people? No, for they moved away, and they could not endure, and they could not hear and live. Did God tell Moses that "unless they make a new start and come back to me, I will send death upon them?" No, no, let the world preach that; let Babylon have her fill of that spurious doctrine. Listen, dear child of God, the Old School Baptist are preaching a doctrine that provides a handful of corn for those on the mountain, for those gathered in the city. Without God raising his children a Prophet, and giving them hearing ears to hear him, there would not be any children, there would not be a mountain of the Lord, there would not be a handful of corn, there would not be a city to flourish.

The source of this corn is in God. Everything flows to us from him. We have never had anything to offer him except that which we first received. Not the first thing has ever gone up of its own efforts. We have never prayed, save when we were blessed with the gift and spirit of prayer; we have never heard, save when we have been blessed with a hearing ear; we have never seen, save when we have been given seeing eyes; we have never understood, save when our heart was opened to the things of the Spirit; we have never had an appetite for a handful of corn, save when we were blessed with a hungering after righteousness; and last, but by no means least, we would never have had any corn, save Jesus, the corn that sustains life, had been given us.

The location of this corn is in heavenly places in Christ Jesus our Lord. This

is the mountainous country where this corn is found. "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge." Have you ever joyed in Mount Zion? If so, you have revelled in the beauty of her situation, and you have often feasted at her banqueting table wherein was spread the bread corn which it pleased God to bruise for you. "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 into it." If there is one reader that can flow up stream against the current, then, but not until then, will I yield that getting into these mountains is the result of men's efforts. The timber used in the building of Solomon's temple was cut (without consultation), put into floats or rafts (without help from the timber), and carried by sea to the place of building. "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 the Lord from Jerusalem." Ah, what a glorious journey it is to go up to Mount Zion, to the city of our God, and to leave behind the things that are to perish with the using. "Look upon Zion, the city of our solemnites: thine eyes shall see Jerusalem, a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a **place** of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby." This location of a handful of corn is not found in a city that is seen by observation. It is not listed among mountains and cities of the earth. It is seen and

lived in, and corn is found and enjoyed alone by faith.

2. The results or fruit of eating this corn. In the gospels, as well as Paul's letters, there is much precious thought expressed about the multiplicity of the word, of grace, of peace. As the adding commanded by Peter (2 Peter 1) can not be done save by having the different sums, just so, no more, nor, please God, no less, can the fruit of the handful of corn be increased by any save he who is the originator of the handful. The fruit of the handful of corn shall shake like Lebanon. This language is highly figurative and, even though many think that spiritualizing is not permissible, it must be made to conform to the spiritual comfort of God's hungry children. Truly, Lebanon has not been shaking by the winds of storms, but we notice that the fruit shall shake like Lebanon. The fruit of these mountains shall shake like the fruit on Lebanon. This mountain was the most noted mountain for the variety of its fruits. The work of Christ, the handful of corn, produces fruitful trees, and, living on Christ, the fruit is copiously brought forth. These fruits come from healthy trees. When trees are planted in good soil, have plenty of light and moisture, are well fertilized, they bear much fruit. How delightful it is to see the sheep fed on the living Bread, which bread came down from heaven to the mountain of the Lord's house, and what a glorious beauty there is in these trees of righteousness as they bear fruit unto the Husbandman's honor and glory. God has left a mark on his sheep. This mark is not seen by those having it. (Matthew 25:37) He has named his people, but the name is placed in a manner that they feel far from bearing his name. (Rev. 22:4) Nevertheless, his work in bringing them to the feeding place in the mountains will produce an outward walk that is in conformity to the righteousness that is by faith instead of that which is by law. One taste of this handful of corn is enough to cause the recipient to desire to follow in his commandments. Eating from this handful makes

for well fed and well behaved children of God.

3. The city, and what it is. Much has been covered under the first heading as to what the city means. If men founded and built the city, then the city is of men. The cities that men build (religiously) are today smoking with fire; darkness and blackness and tempests roll around them, as it came from Mount Sinai. They are preaching around their cities the same thing that God thundered to ancient Israel. The child of God caught in the meshes of their cunning weave is terror stricken by what they preach. It is not any small wonder that the dear Old School Baptists can not get a **grain of corn** from such mountains. As far as manifestation is concerned; as far as organization is concerned, as far as **truth is concerned**, the Old School Baptist church is that city. In the world that we live in there is not a body of religionists but who ascribe unto themselves a part in storing the corn, in having an appetite for it, in producing the good works after eating of it, in building and watching the city, save the Old Baptist people. Why is it that men deny this? Why is it that men say, The church is not the Old School Baptist?

This city is a little city. In this it must be compared to other cities, to other women, to others that call themselves churches. I am not sent to minimize the aggregate of God's children. The wisdom of men could not number them. They could not, as a whole, be said to be a little city. Nor could they be said to be a little flock. But it is **the little city**, and it is **the little flock** that is today maintaining that the solid and comforting and edifying themes found in the text are entirely of the Lord. (Eccl. 9:14; Luke 12:32)

The city of the church was, and is presently, being built by the Lord. The Lord came to earth and he had not a follower save those that had been born anew, that had come at his call. The city is today the same city that it used to be; it is born anew; it is called by grace. The names of those that contrib-

uted blood to build it, the help that was given on Calvary, those that have had one end of the government on their shoulder, are missing from the roll call of those that were a contributing factor in the erection of this city. In this city they are all poor in themselves, but they are rich in their Head, in he who is unto them a handful of corn. This city is far different than any other, be their name what it may be. They are satisfied with a handful of corn. "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread." A contented city, a satisfied city. A city whose watchmen have never had but one message to report as they watched. That message has not been changed, and, unless the corn gives out, it will never be changed. That watch word is a simple message. If it was the truth then, and we have any right to being the house of the Lord, (If we have not that right, why? If we do not have it, who does, and why?) it is the truth now. If it isn't the truth now, why? Has the power diminished? has the grace given out? has wisdom flunked her lesson? has the throne of God crumbled? has God changed? is the city (church) now being kept by men? That message is still the same, to wit, All is well, and the Lord omnipotent reigneth, and all things work together for good, to all them that are called to the city.

I want to hasten to say that all that are of this city do not have their name on the church book, but they are of the city. All they of the city have the handful of corn to eat. They all flourish like the grass of the earth. They do not flourish as grass, for then they would be soon faded away. They flourish like grass, luxuriant, healthful, green plantings of the Lord, abounding in his finished work.

4. The purpose in it all. It is according to the purpose of God to provide these mountains for his hungry sheep,

for the children of God. God did not make the earth and what is in it without purpose. Furthermore, nothing has ever thwarted that purpose. If the devil, and all that he has dominion over, has ever thwarted the purpose of God, then the handful of corn would have stayed in the grave, and Peter and all the other apostles would be still fishing. It was the purpose of God that his house be established in the top of the mountains. It was the purpose of God that Jesus come into the world, suffer and bleed and die, to endure the thundering voice of God in his law proclamation. He endured where I could not; he heard the Lawgiver and lived, where I could not. If God's purpose is older than the natural creation, then his purpose embraced the fall. It was his purpose to bruise him; it was his purpose to put him to death. The purpose of God was, and still is, to save sinners. Let me say again and again that nothing has thwarted that purpose. He is today, as much as he did yesterday, and in the same way and degree that he will tomorrow, saving his children. He carried them in his bosom and brought them safely to the mountain, and he became to them the handful of corn. He was ever that corn, but they had not needed him. If I am not mistaken, he has purposed to bring them to a state of hunger, and to give them himself as their staff and bread of life. This mountainous country will never be removed by any power of the earth. The powers of men may incarcerate those of the city, but there in that prison will rise the glorious mountains of the Lord, and a hand filled with bread of heaven will be reached to them, and it will come from Boaz, and it will be corn that is parched. (Ruth 2:14) Ah, my brethren, how glad I am that Jesus endured the wrath of God as it was poured out in fury on him. My soul is inflamed in love to God, and I hope in grateful acknowledgment, that his purpose embraced corn for the poor and needy and hungry beggars and vagabonds in the earth, and that **after** they had fainted by reason of wanderings,

that he led them forth by the right way to a city of habitation, a quiet place, where babes are silently and contentedly eating corn that came through the fire for them.

This writing has been done at the request of Sister D. S. Reid, of North Carolina. I used this as a text at the Upper Country Line Association, and she wanted me to write on it. I realize that it is not as I spoke on that occasion.

W. D. G.

VOICES OF THE PAST
"He being dead yet speaketh"

"Go home to thy friends, and tell them how great things the Lord hath done for thee." (Mark 5:19)

I like this text for several reasons; I like it because it is so simple and easily understood. Listen: "Go home to thy friends, and tell them how great things the Lord hath done for thee." Seventeen little words, all of one syllable, and so plain that any little schoolboy could tell the meaning of each one; in fact I am surprised at the simplicity of the language used by the Savior in his teaching. There are so many little words that I can but wonder that men of common sense should deem it absolutely necessary to have a classical education in some worldly institution in order to preach the gospel. I like this text because of its address, being particular; it is not addressed to the preacher. There are texts in the Bible that apply to him, but this one does not. I like it because it is not addressed to the church members. Brethren and sisters, there is an abundance of Scripture for you, telling you how you should live and walk, to which we would all do well to give more earnest heed, but the immediate application of this one is not to you. I like it because it is not addressed to the dead sinner. While men cavil, and are undecided as to what part of the Scripture is to you, I feel sure that I

would be taking the precious pearls of the kingdom and casting them before swine were I to apply this Scripture to you.

Now some one is saying, Who does it apply to? He says it is not to the preacher, nor church member, nor the dead sinner; who in the world does it mean? I will tell you: it is addressed to a very peculiar class of individuals, and as they read this they say in their hearts, That means me, that means me. Those whom God has called by his grace, and taught their sinfulness, and put into their hearts to take up their cross and follow him in the ordinance of baptism, and who are pondering these things in their hearts, I want you to feel that you are the subjects of my address, and while I am writing to you, if the Spirit gives me liberty, I am sure the old brethren and sisters will be interested and fed also.

The first word in the text is a little word composed of only two letters: "Go," but O how powerful it becomes to the child of grace when spoken by the Spirit of God. The way of the Spirit in the heart of a sinner is different from the way of anything else in the world. There are perhaps none who know better the force of the word, when spoken by that still small voice, in tones louder than thunder, when the Spirit said, "Go ye into all the world, and preach the gospel," than preachers, yet you, brethren and sisters, are not strangers to its persuasive eloquence, and you yet remember the time when it was the last thing you heard at night and the first thing in the morning: "Go," and you never found rest until you obeyed. The word is both persuasive and imperative. Persuasive as characteristic of the meek and lowly Jesus, and it has in it the tone of assurance and encouragement, as from a father to a child. Imperative as one who has the right to command you to whom you belong, and who, being all-wise, will not direct his children to go wrong. Therefore he says, "Take my yoke upon you." He not only tells you to "Go," but tells you to go to the best

place in the world: "home," the sweetest word in all the English language — home. Around it there clusters more joy and pleasure than any other place; indeed, there is no place like home, there is no place that has such a wonderful influence. At home you know you can take off your hat and coat and rest; rest is sweeter there. Then you can do things there and say things that you would not do out in the world; your best friends are there, they will bear with your failings and hide your imperfections more than all else in the world; they are our loved ones, there father dwells, one of our best friends, the one who protects us, who provides for our living, and who has toiled the best part of his life that we might have bread. When we are young we are prone to mistake the kindness of our parents. I remember when I was a boy my father always taught us to do right, but he was strict, and when I would disobey he would chastise me severely, and as I was not the best boy in the world, and he had good sense enough to know it, I was well acquainted with the "rod." I would complain, and think father was too hard on me, but I have lived to thank him for every stroke he gave me. Young man, listen, has God spared your father to you? If so, let me tell you to be kind to him. He may be old, feeble and childish, and deaf and blind, and you think him an old fogey, and that he needs much waiting on, but with it all remember he is your father. He will not be with you always; the time will come when he will not be in the room when you come down to breakfast in the morning, for death will come and he will be gone from the fireside, gone from the farm, gone from the neighborhood, and cry as loud as you may he will not hear you. I will never forget my feelings the day my father was buried. When we returned to the house I thought, This is the first time in all my life that I ever entered father's house when he was not there to provide for me, and although it has been seven years, yet today my poor heart almost

bursts when I realize he is gone never more to return. It seems to me if I could have him back I would treat him better than I did. So, my young friends, do not be cross to your father; make his last days pleasant, and see how kind you can be to him.

Home is where mother dwells, the one who cared for us and watched over us in our helplessness, the dearest, sweetest friend in the world. There is no love like a mother's love. Young lady, listen to me a moment. If God has spared your mother to you, thank him for it and love her, too. She may be old, and perhaps childish, but she is your mother and all the one you will ever have in this world. You can never do too much for her. You can hardly know what she has suffered for you, and when you go out from your home on pleasure bent tell her where you are going, she has the right to know; tell her when you will return, and keep your promise faithfully, for it is her heart that will be uneasy and her eyes that will refuse to close, and her ears that will hear the hours tolled off one by one all through the dreary night until she hears you come, hears your step upon the stair and hears you enter your room; only then will she fall asleep to get the much needed rest to prepare her tired body for the duties of the coming day. In the southern part of this State lives my mother; she is old, wrinkled and grey. I can remember when she was young, but I cannot remember when she was not good to me. She is always glad to see me come home, and when I am there she delights to wait on me and make me comfortable, just as she did years ago when I was a boy. That is one place where I am always sure of a royal welcome when I go. So, girls, be kind to mother while she is with you, for the time may come when those dear lips will quiver for the last time and you will hear that voice no more, and in after years as you stand with nothing but the picture of the dear face upon the wall and gaze upon it with eyes by tears made dim, every unpleasant word,

every unkind look and every neglect you gave her will come crowding upon your memory, and you would give the world to have the opportunity to do better.

But I must pass on. When I get to writing about such things I never know when to stop. The church is a home; I found it so. You brethren and sisters found it one, and you, poor, trembling child of grace, will find it not only a home, but your home; yes, "my home;" there your best friends, your kindred dwell. When on my way to your home in company with you we perhaps will pass several fine looking houses, and I will think, Now surely the next one is the place, it is such a fine looking place; but no, you drive right on by, and directly you leave the main road, turn toward the creek, over the rough stones, through a gate or two and stop at a very plain, ordinary looking house, and you say, "This is the place." I say, "Why do you stop here?" You say, "This is my home." I say, "We passed several nicer houses than this." "Yes," you say, "but they were not my home; they may be just as much home to the people who live in them, but they are not my home." A few years ago I, in company with Elder Lines, visited a sister who had just been baptized the meeting before. Her husband was in an ill humor about it, and did not try to conceal his feelings. I remember he said, "If she wanted to join a church so badly there is one just across the road, without her walking three miles in the hot sun to go to that Old Baptist Church." We can understand why she did it; that was her home, the other was not. When I went home I went to the Old Baptist Church; my going there did not make it my home; I went there because it was my home. It has been a home to me ever since, a good home, and I do not want to exchange it for another. My prayer is that I may dwell there all the days of my life. It may not show up well along with other homes, from a worldly view, but it is the dearest spot on earth to me. "Be it ever so humble, there's no place like home."

But I must hasten to the next words: "and tell." How plain this is! He not only tells you where to go, and what you will find, but also what to do when you get there: "tell." Ah, yes, I hear you say, that is the trouble. I believe the Old Baptist Church is the church, and they require when one comes home that they tell something, and I believe that is right, too, but I have nothing to tell. This troubled me for a long time, and the members here have not forgotten the trouble it gave them because they had nothing to tell. Let me tell you it does not take much talk of the right kind to gain a membership in an Old Baptist Church. When I talked to the church I could not tell what I wanted to in the way I wanted to, and I never have been satisfied about it. It seemed I began in the middle and talked both ways, but they were satisfied. One old brother whom I had been afraid of, because I thought he knew so much, said he could have voted for me if I had not said a word, and I know some today I would be willing, and these brethren would be willing to receive into their membership if they could not say a word. I remember a few years ago, at an Old Baptist church meeting in Ireland, when the privileges of the church were extended a little girl eleven years old came forward and told her hope. She talked all right and acted well, but her age! The idea of a girl only eleven years old a member of an Old Baptist Church. It was unusual, so the old deacon felt it his duty to ask her some questions. He asked, "Were you a sinner before this change came that you speak of?" "Yes, sir," she replied. "Well, are you a sinner yet?" "Yes, sir, I feel that I am a greater sinner than ever," she replied. "Well," said he, "how do you account for this change then?" She looked up in her childish innocence and said, "I do not know, sir, if I can quite explain it, or not, but I used to be a sinner running after sin, and now I am a sinner running away from sin," and they received her, and would not you, brethren and sisters, hold up both

hands, if it were necessary, to receive into your fellowship one who gave such evidence of grace? The oldest of us can tell no more; the youngest can tell as much. I thought when I heard it that it was a whole sermon, the biggest I had ever heard.

"Tell them." Who? the world? No. Strangers? No. The ungodly? No; tell your friends; they will understand you, the world will not. You may be a stranger to them, but they are not strangers to what you tell. You cannot tell it to the world. I remember hearing an able minister tell his experience in this line. He was deeply convicted, had been in deep trouble for some time, and when God revealed his face to him the change was so great and everything seemed so plain he wanted to tell it, and was sure he could make any one see it. He had about a dozen men employed in an adjoining room, and he rushed into their presence, shouting and telling them what he had just passed through, and they laughed at him. Instantly came reaction, and he thought, Is this a delusion? am I a fool? am I crazy? and he returned to the office cast down in gloom and despair, and remained so for some time, until one day he was passing a place where some horses were hitched, and becoming curious to know what was going on, went in, and found it was an Old Baptist meeting. After preaching, an invitation was given, and before he knew it he had taken a front seat. The preacher asked him to tell his hope. He told some of the same things he told that day in the shop. He had not talked long when he heard sobs in the room, and looking around saw they were all weeping. The thought came to him, They are ashamed of you. But it was not that, he had found his friends and was telling them; they understood him well, and knew all about it. Those tears were tears of joy, and their eloquence has not ceased to ring in his heart. Tell them; they love and long to hear it. Tell them what? How good you are? No. What you have done for the Lord? No. What you are doing for him? No.

Well, what? Why, just what they delight to hear: what great things the Lord hath done for you. Notice the word "great." The Lord is great, and great are all his works. I hear you talk about a little hope; do not do it, the apostle called it a good hope. Also notice the word "things," in the plural, more than one. Time would fail me to tell of all the things the Lord has done for us, and every one of them great, so great that all the world combined could not do the least one. Listen to a few, and then I will close. He redeemed my soul, set my feet upon a rock, put a new song in my mouth, told me I was a sinner. It is a great thing to know you are a sinner. He died for me. But it is more particularly with reference to his dealings with you in experience that the text applies. But give your friends the evidence that you are born again, and they are assured of all the sure mercies of David to you, for the God they worship is the Sovereign who works all things after the counsel of his own will, and he will save his people with an everlasting salvation, world without end.

Frank McGlade

(The above was written by Elder Frank McGlade, of Hebron, Ohio. It was found among his papers after his death, and was published in the Signs of May 15, 1911. — Ed.)

OBITUARIES

ARRIE B. JESTICE

Arrie B. Jestice was born May 19, 1880 near Whitesville, Delaware, died August 16, 1961, near Laurel, Delaware, making her stay on earth 81 years, two months and 28 days. She was the daughter of the late George W. and Nancy J. Scott.

She was married September 26, 1900 to Isaac H. Jestice, near Laurel, Delaware. To this union four children were born, three of whom survive and live in or near Laurel. They are: Raymond F. Jestice, Mrs. Mattie J. Crouch and Paul H. Jestice. There are ten grandchildren and four great grandchildren.

She leaves to mourn her departure her husband, the children and three sisters: Mrs. Estella F. Jones and Clarissa E. Brinson both of Delmar, Delaware, and Mrs. Ida Black of Baltimore, Maryland, with other relatives and many friends.

The deceased attended Broad Creek Church

for many years, and she and her husband were a great help in the maintenance of that church. On May 17, 1953 she was baptized into the fellowship of this church by the late Elder H. M. Bennett. She was then 73 years old.

Arrie was a wonderful person; quiet and unassuming. So noble was she, that her children can now rise up and justly call her blessed.

I cannot close this writing without a few words of commendation for her daughter-in-law, Olive. On October 29, 1938, Olive Whaley married Paul Jestice, son of the deceased, and came at once to live in the home of her father and mother-in-law. I doubt if there was ever any ill-feeling existing between them. I have visited in this home occasionally, and felt like saying, here is the true meaning of the word "home".

The funeral for the deceased was held in the Windsor Funeral Home, Laurel, Delaware, on Saturday, August 19, 1961, conducted by Elder Arthur Warren, Pastor of Broad Creek Church. Burial was in Laurel Hill Cemetery.

Written by request,
A. T. Benson

MARY ELIZABETH WHITE CLAGGETT

Mary Elizabeth White Claggett was born September 4, 1870; and died November 4, 1961, making her stay on earth 91 years, 2 months. She was the daughter of Benjamin White and Sarah Elizabeth Jones White, and was united in marriage to Honore Martin Claggett on September 4, 1889, who preceded her in death.

She is survived by two children: Richard Martin Claggett, and Mary Martin Cuttle; and by 5 grandchildren and 17 great grandchildren; also by one brother, Benjamin White, of Poolesville, Maryland. She was the mother of four other sons, who preceded her in death: Dr. Thomas John Claggett, Commander Benjamin White Claggett, Laurence Gray Claggett, and Honore Martin Claggett, Jr.

She was baptized in the faith of the Primitive Baptist Church at New Valley, near Leesburg, Virginia, at an early age, and remained a steadfast member all her life. She never missed an opportunity to attend the meetings and services whenever possible, and derived much pleasure and comfort from them. In fact, we believe that it was her faith in God and her church that gave her the courage and strength to overcome her personal tragedies in the loss of so many of her loved ones; and her own ill health and infirmities in her later years. She maintained her cheerfulness and gentle goodness to the end.

Services were conducted by her pastor, Elder John D. Wood, in the chapel of the Pumphrey Funeral Home, Bethesda, Maryland; and she was laid to rest beside her husband in St.

Mark's Church Cemetery, near Petersville, Frederick County, Maryland.

We will never forget her love and devotion, and deeply mourn her loss, but take comfort in the knowledge that she will have eternal rest and peace with our Heavenly Father.

Her devoted son and daughter,
Mary M. Cuttle
Richard M. Claggett

(To the above we feel to add that what Sister Claggett said of her sister, Louise White Ball, when she wrote her obituary published in the October, 1956, issue of the Signs, may well be said of Sister Claggett also:

"She was a faithful member of her church, which she attended as long as she was able. Her humble spirit showed throughout her life; and her greatest delight was to hear the Gospel of Jesus preached, and to listen to those of like faith conversing of the things of God. We believe our sister is at rest with the Saviour she loved; and in whose trust she lived. We deeply mourn her loss, but feel that we may reverently say, "Thy will be done."

For several years Sister Claggett was Matron of the Primitive Baptist Home when it was maintained at Salisbury, Maryland. She resigned to accompany other Gold Star Mothers to Europe.

She will be greatly missed by all who knew her. May reconciling grace be blessed to those who mourn. — J. D. W.)

BESSIE BEULAH ASHBY

Bessie Beulah Ashby, a native of Texas, was born December 5, 1888, and passed away July 5, 1961. Services were held at the Grensted Chapel, Grover City, California, July 8, 1961. Elder T. R. Collier, of Portland, Oregon, officiated. Interment was at Arroyo Grande Cemetery.

Sister Ashby was a member of Little Zion Old School Baptist Church, having come to us by experience and baptism on the 4th Sunday in July, 1952; and was baptized by Elder I. F. Coleman. She was a faithful member, and though severely afflicted, she traveled many miles to be present where the few of us were gathered in our Lord's name. She was indeed a faithful wife, mother, and church member. She was useful indeed to the church, as she was a good reader, and could lead almost any hymn that was asked for.

She left to mourn her passing, besides the dear little church, her husband, at the home in Oceana, California; three sons: Clyde Ashby, Las Vegas, Nevada; W. T. Ashby, Jr., Oceana, California; and Jane Ashby, Eureka, California; one daughter, Mrs. Pearl White, Renton, Washington. Also by one sister, Mrs.

Lena Jones, Winnsboro, Texas; and two brothers: W. P. Scarbrough, Fresno, California, and J. S. Scarbrough, Albuquerque, New Mexico; besides nieces, nephews, grandchildren and great grandchildren.

Of all God's saints I've been blessed to meet, not one was more humble, nor more conscious of sins and shortcomings than she. She often said that she could not remember when she did not believe in the power and goodness of God. To the dear families and husband left behind to suffer their loss, I would say, It is her gain; her time of love; her eternity of rest, and joy and peace. Let us thank God she has it, and will never part from it.

Written by agreement and request of the church.

Effie Parke, Clerk
Elder Howard Eason, Pastor

MRS. MOLLIE OGDEN

Sister Mollie Ogden was born near Eldorado, Arkansas, April 18, 1880. Her maiden name was Mollie Williams; and she was married to J. R. Ogden. She is survived by her husband, J. R. Ogden, Lillie, Louisiana; two sons: William Ogden, Lillie, Louisiana, and Monroe Ogden, Ruston, Louisiana; five daughters: Mrs. George Upshaw, Crossett, Arkansas; Mrs. G. T. Bryan, Lillie, Louisiana; Miss Olivia Ogden, Lillie, Louisiana; Mrs. L. A. Ensenat, Houston, Texas; and Mrs. T. J. Madden, Bossier City, Louisiana. Also surviving are three sisters, Mrs. Neoma Horris and Mrs. Nena Chandler, Eldorado, Arkansas, and Mrs. Julia Wood, Heffin, Louisiana; and by 16 grandchildren, and 11 great grandchildren.

Sister Ogden was a very calm and serene person, though she had many trials and hardships. She maintained her calmness even after she greatly failed in health, and was sick a lot of the time, finally becoming an invalid and continued in this pitiful condition until the end came on May 23, 1961.

She was given a sweet and lasting experience of the grace of God through our Lord Jesus Christ, early in life, and was so drawn by God's love and mercy that she was led to join New Hope Primitive Baptist Church, and remained a faithful member to the end. She was much devoted to the doctrine, and good old-time singing. Though not able to go to church for a long time, the brethren met with her several times and had preaching for her, and she greatly rejoiced. She loved spiritual conversations very much.

Weep not, dear ones, as those who have no hope. We should rejoice that her great sufferings are all over with, and she is at rest where no trouble can come. Soon the Lord shall come and call all his people from the sleeping dust,

and take them home to himself. What a wonderful and glorious day this will be!

Her funeral was conducted by the writer and Elder J. L. Smith, and Mr. J. C. Adams and Mr. Polk. May God bless the family and friends, and may grace and mercy be with all those who mourn her passing.

An unworthy servant,
(Elder) R. W. Rhodes

MILLIE DAVIS BARNES

It is with a sad heart that I make this attempt to write something concerning the passing of my beloved companion. Millie Davis Barnes, wife of Elder William B. Barnes, was born June 1, 1890, and passed away September 8, 1961. She was the daughter of Stephen D. Davis and Loujennie B. Davis. We were married August 10, 1913, and to this union nine children were born — one daughter and four sons preceded her to the grave in infancy. Two sons and two daughters survive, besides her bereaved husband.

None one knew her virtues better than I, for I lived with her forty-eight years. Never at any time did I have reason to doubt her honesty and faithfulness as a true and faithful companion in every way. She was a loving mother to our children, watching over them while they slept; and when they were sick would doctor and nurse them back to health again. She watched over her husband in sickness and in health. We lived in poverty, raised our children in poverty, but above all things, we loved each other, and any little differences were soon settled. We held nothing in secret from one another, and we shared our joys and sorrows together, as they should be.

My wife united with the Primitive Baptist Church at Elm City, N. C., the 2nd Sunday in August, 1929, and was baptized by the late Elder T. H. Pridgen. She lived a devoted member until death. The brethren and sisters who have known us, know how faithful she was in helping me, and going with me to my appointments. Oh, how I miss her everywhere I go. Everywhere I turn there is a vacancy; and above all, her voice is stilled in death, to be heard no more. Her body is now resting in the narrow confines of the tomb, where I shall shortly join her. There I hope to rest from all my labor and be at peace with my God and Redeemer.

But this is not where hope ends. No brethren. my hope reaches beyond the grave — my hope is anchored within the veil, whither our Elder Brother is gone, and is now seated on the right hand of the Majesty on high, interceding for those he died to redeem. And he has promised to come again, and to receive

them unto himself, and to present them before his Father in love, without spot or blemish. Here rests my hope.

Written by her bereaved husband,
Elder W. B. Barnes

LUCY T. (REED) GRAVES

Lucy T. (Reed) Graves was born April 22, 1869, in California, and passed away November 21, 1960, at the age of more than 91 years. She came to Texas with her parents, one brother and one sister, in 1875. They settled near Goldthwaite, Texas. On November 22, 1882, she was married to G. W. Graves, who passed away several years ago. To this union eleven children were born, of whom six survive: Joe Graves, Los Angeles, California; J. E. Graves, Fulton, California; Mrs. Elizabeth Nunnally, Stockton, California; Mrs. Ethel Bowman, Rising Star, Texas; Mrs. Annie Thompson, San Diego, California; and Mrs. Essie Earhart, Lumas, California. Also surviving are 14 grandchildren, 16 great grandchildren, and 12 great great grandchildren, and nephews and nieces. She leaves also to mourn their loss, her brethren and sisters of Macedonia Church, of Rising Star, Texas.

Sister Graves joined the Predestinarian Baptists in 1902, and was baptized the 2nd Sunday in June, 1902, by the late Elder W. S. Harriss, of Mullin, Texas. Surely another mother in Israel has passed on to her reward. She was a firm believer in salvation by grace, and that God controlled All Things, had a purpose in All Things; and He, having all power, was able to, and will bring to pass that which He promised His children in Christ before the world was, even eternal life with Him. This was her hope, and she spoke it with words easy to be understood. We miss her very much.

Services were conducted by the writer at Higginbotham Funeral Chapel, Rising Star, Texas, and the body was laid to rest in the Rising Star Cemetery to await the second coming of our Lord.

C. U. Landers

DANIEL LEE HAMLETT

The Lord has seen fit, in his wise providence, to remove from us by death, our dear Brother, Daniel Lee Hamlett.

Brother Hamlett was born May 13, 1866, in Charlotte County, Virginia, and passed away July 25, 1961, making his stay on earth 95 years, 2 months and 13 days. He was united in marriage to Mary E. Mann on March 18, 1891. To this union were born 14 children, two dying in infancy, two sons died after they were married and had families. He leaves to

mourn seven sons and three daughters; four sisters and three brothers; 68 grandchildren, and a number of great grandchildren. The sons and daughters: Daniel Lee, Jr.; Walter, Frank; Courtney; Deward; Lucy B.; Harry; Sallie M. Parson; Mary E. Parson; and Rozette St. John. Three brothers, W. T. Hamlett, J. W. Hamlett, and A. M. Hamlett. Four sisters, Mrs. D. M. Lore, Mrs. Henry Hamlett, Mrs. Eddie Hamlett and Mrs. R. F. Morton. He and his wife joined Roanoke Primitive Baptist Church in the early twenties, and was baptized by Elder P. G. Lester. Brother Hamlett was received in Springfield Primitive Baptist Church by letter July 11, 1925. He was faithful to attend his meetings as long as his health permitted. His funeral was held in Oak View Presbyterian Church by his pastor Elder O. K. Tench. He was laid to rest in the family cemetery to await the glorious resurrection, when the bodies of all the Saints shall be changed and raised by the Lord Jesus Christ, and fashioned like unto his glorious body. We feel our loss is his eternal gain. May God bless and comfort his loved ones and all that mourn his passing.

RESOLVED, That a copy be spread on our church records; a copy sent to the family; and a copy sent to the Signs of the Times for publication.

Elder O. K. Tench, Moderator
R. C. Dalton, Clerk

EMMA C. KENNEDY

Sister Emma Kennedy was born Emma Carine Thompson, December 17, 1872, in Early County, Georgia, and was married to Jesse K. Kennedy September 4, 1889, in Nocona, Texas. To this union was born 8 children; Thomas William, Mattie Winfred, James Walter, Lula Grace, Leonora Guy, Stella Marie, John Henry and Homer Clark. She died at Hope, Arkansas, April 19, 1957, at the age of 85 years, 4 months and 2 days. Her husband preceded her in death several years ago.

Survivors are three sons and one daughter, Thomas A. Kennedy of Nashville, Arkansas; Mrs. Clayton McDaniels of Minden, Louisiana; John H. Kennedy, Hope, Arkansas; Homer C. Kennedy, Hope Arkansas; two brothers, Idus P. Thompson, Comanche, Oklahoma; John W. Thompson, Lawton, Oklahoma; two sisters, Mrs. Frank Brow, McAlester, Oklahoma; Mrs. Walter McMasters, Duncan, Oklahoma; fourteen grandchildren and twenty-four great grandchildren.

Sister Kennedy had been a member of the Primitive Church for many years. The best information the children have she first joined old Bethesda Primitive Baptist Church near Camden, Arkansas, in 1890, then about 1900 she and her late husband, Brother J. K. Ken-

nedey, whom she always affectionately called "Jesse" moved their membership to a Primitive Baptist Church near St. Joe, Texas, to where they were then living, then about 1903 they placed their membership with Damascus Church near Buckner, Arkansas, and from there to New Hope Primitive Church, near Hope, Arkansas, where her membership remained until her death. Sister Kennedy was a loyal and faithful member. She loved New Hope Church and was loved and highly esteemed by all the brethren and sisters there. She visited among our people extensively and was loved by all that had the blessed privilege to know her.

Funeral service was conducted at New Hope Church by Elder E. J. Lambert. Her body was laid to rest in New Hope Cemetery by the side of her beloved "Jesse" there to await the glorious resurrection when the bodies of all the Saints shall be changed and raised by the Saviour, the Lord Jesus Christ, and fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself.

May the God of All Grace comfort her loved ones and all that mourn her passing.

Elder W. A. Speer

RESOLUTIONS OF RESPECT

WHEREAS, Since we last met the Salisbury Old School Baptist Association has lost six members, to wit, Sisters Gertrude Ker and Rosie Stevens, of the Little Creek Church; Sister Arrie Justis, of the Broad Creek Church; Sisters Kate Laws and Annie Smack, of the Indiantown Church; and Sister Alice Mellott, of the Massawango Church, therefore

BE IT RESOLVED, That we humbly and graciously submit to the providence of our God in calling our dear members from this world, knowing that His ways are all for the best, and that our loss is their eternal gain; also

BE IT RESOLVED, That we, the Salisbury Association, express our sympathy to all those that mourn, and that we pray that the grace of God will enable them to look to Jesus for comfort in their hour of bereavement; and be it further

RESOLVED, That we send a copy of these resolutions to the Signs of the Times for publication; and a copy made for our minutes.

Done by order of the Association in session with the Forest Grove Church October 19, 1961.

Elder Arthur Warren, Moderator
Maude T. Laws, Honorary Clerk
William S. Adkins, Clerk
Hady B. Truitt, Ass't. Clerk

RESOLUTION OF RESPECT

WHEREAS, It has pleased the God of all grace, since our last session, to remove by death from our midst, our beloved Elder E. C. Jones, we bow in humble submission to the will of our heavenly Father.

Our brother visited among our churches and associations, supplying for pastors, lending a helping hand when he could do so. He enjoyed being with his brethren and their love and fellowship.

BE IT RESOLVED, That this body express their sorrow to the family at the passing of our brother, and that we send a copy of this resolution to the family, place the same in our minutes, and send a copy to the Signs of the Times for publication.

This written by order of the association and approved by the same while in session with the Forest Grove Church on October 18 and 19, 1961.

Elder Arthur Warren, Moderator
William Adkins, Clerk

RESOLUTION OF RESPECT

WHEREAS, It pleased God to take from our midst by death, our dear brother L. G. Chamblee, we bow in humble submission to His will.

He was born April 19, 1878, and married Ethel O'neal, who was also a member of our church. To this union were born six boys and three girls. His wife and eldest son preceded him in death. Brother Chamblee died December 16, 1960, making his stay on earth more than 82 years. He joined the Primitive Baptist Church at Sandy Grove, Nash County, N. C., September 6, 1924, and was baptized by the late Elder George Boswell.

We, the church, and his family shall miss him. He was faithful to the church as long as he was able. His funeral was preached by Elder J. B. Murray, and he was laid to rest in our church cemetery to await the coming of the Lord.

Done by order of conference.

Elder L. H. Stevenson, Moderator
W. T. Brantley, Clerk

RESOLUTION OF RESPECT

In the divine providence of the Almighty God, Daniel W. Tate departed this low ground of sorrow by death January 28, 1960. He was born March 15, 1872, making his age nearly 88 years. He was united in marriage to Lula Crowder, who passed away in 1958. To this union eight children were born, of whom five survive.

He joined the Primitive Baptist Church at New Hope, in North Carolina, in 1917, and was baptized by the pastor, Elder T. M. Trent. He was a faithful member, always at his church meetings unless hindered by sickness. Many were the times he walked eight miles to New Hope, and many miles to other churches of his faith and order. We do not recall him not attending his association unless hindered, and then he seemed to be satisfied, taking it as his lot. In his experience, he learned to love the hymn, "Now in thy praise eternal King." He was shown he was cast down, but not destroyed, and had a bright hope. The Lord caused him to stand still and see His salvation.

We desire to be submissive to the Lord's will, who doeth all things well; and we extend our sympathy to the family, and desire that a copy of this be sent to the family, and a copy be spread on our church book, and a copy be sent to the Signs of the Times for publication.

Done by order of the church.

Elder J. C. Paschal, Moderator
Sister Minnie P. Lofis, Clerk

RESOLUTIONS OF RESPECT

INASMUCH, As it has been the will of our Heavenly Father to remove from our midst by death, our dearly beloved brother, Elder Silas L. Melton,

BE IT RESOLVED, That we bow in humble submission to the will of Almighty God.

Brother Silas was born March 21, 1873, and departed this life September 4, 1961, at the age of 88 years, and more than five months. He was sound in the doctrine of salvation by grace alone; and had been a faithful believer from his youth, ever following after, and with, those of like faith. He united with Hopewell Primitive Baptist Church by experience and baptism, on September 30, 1945; and was ordained to the ministry February 1, 1953.

He is survived by four daughters: Mrs. Leslie Goff, Mrs. Olive McClannahan, Mrs. Genevieve Repass, all of Charleston, W. Va.; Mrs. Thelma Camper, Washington, D. C.; one son, Ernest Melton, Huntington, W. Va.; and by seven grandchildren, and five great grandchildren.

His funeral was conducted in Hopewell Primitive Baptist Church, Charleston, W. Va., by Elders H. J. Bird and J. C. Hammond.

THEREFORE, BE IT RESOLVED, That a copy of these resolutions be placed in our church records; a copy sent to the family; and one sent to the Signs of the Times for publication.

Done by order of the church.

Elder J. C. Hammond, Moderator
Nanna Carney, Clerk

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 130

DANVILLE, VA., MARCH, 1962

NO. 3

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 3/62
IT EXPIRES WITH THIS ISSUE

"COMFORTING ONE ANOTHER"

Lillie, Louisiana
18 Oct. 1955

Dear Sister Rowell,

My heart has been heavy this week, for I feel that I failed to make plain to you my feelings concerning the experiences of God's people as they sojourn in this world. His people are exhorted by Peter to, "be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear".

Dear Sister, I hope I write with meekness and fear of the grace and mercy of God to usward, as we comfort each other with words of His blessings to us in this time world.

I pray He guides my pen to write words of comfort to you and that we be permitted to sup together, in the sweet fellowship of mystery Brother Lambert was so wonderfully blessed to tell us about Sunday.

You told me you were afraid you were wrong in coming among us, because you had not been blessed with dreams, visions, wonderful experiences, etc. like the brethren related at your house during the association, and that you feared you offered yourself just to be with Brother Rowell. You remarked that I was raised among these people

and knew their ways, whereas, their customs are strange to you; that you are tormented by fears you have had no Christian experience. Let's study together Christian experience, God permitting.

All of us are born into this world in iniquity, sin and carnality. Even though we have good moral parents and environment, we still are tools of Satan, being deceitful and following the lusts of the flesh, totally unaware of the Spirit of life, and any spiritual righteousness. We are very satisfied with ourselves and seek not the things of the spirit for they are foolishness unto us.

Then, oh then, something happens. If we be one of those He redeemed through his shed blood on Calvary, then he stops us from this headlong flight of folly. He arrests us and makes us prisoners of love forever. No more are we unaware of Him. No more are we allowed to revel in sin without pangs of spiritual remorse. No more are we satisfied with Arminianism where we worship our own works and call it God's. We are taught, within ourselves, to hate our sinful flesh.

Can you not remember when you were satisfied and happy "working for the Lord", as you called it, before He arrested you and told you to "Stand still and see the salvation of the Lord."? No more work, no more strife, no more seeking, but rest from your labors, peace for your troubled soul are the fruits freely given, without merit, by the mercy and grace of our God.

Now let's think of "how" we are arrested from sin, "how" we are brought into the sanctuary. We know that our salvation was obtained by Jesus Christ

in his death on the cross, if we are what we hope to be. But it is made evident to us in this world in many ways.

If you listen to the brethren and sisters tell their experiences, no two of them are alike. Can anyone of them tell of standing on Smyrna's doorstep, looking into the face of their companion and seeing the "most beautiful sight in the world," when he was crying. To the world, tears mean sadness and sorrow, but to you they were beautiful in the eyes of one you love. Can you account for this except that it is a "mystery in fellowship", that it was God directing your steps and making known unto you as well as Brother Rowell of his mighty works and of his love and mercy to man?

Do you believe he sent dreams and visions to the woman of Canaan? Let's read about her together in Matthew 15:22-28. He seemed to rebuff her by saying to feed her, would be like taking the food from children, and feeding it to dogs. However, she said, "yet the dogs eat of the crumbs which fall from their masters' table." That is when she felt "less than the least of all saints", that Paul experienced. Now, don't you see there was an ordinary woman without a great experience of visions and dreams as Paul had, but just the same, her life held the same happy promises as Paul's for Jesus said unto her, "Oh woman, great is thy faith: be it unto thee even as thy wilt."

I sat by you in church on Sunday morning as we listened to the Spirit through Brother Lambert. I saw your head move in negative and affirmative approval as his statements touched your heart. I heard your breathless word "wonderful" as he closed. Don't you believe the same witness testified in your heart that prompted the utterances of his tongue?

Do you not realize that you and your dear husband are almost strangers in the flesh to most of us, but oh dear Sister, if we were required to make a

list of those we love, your names would be among the highest. Why? How can these things be? I believe, when permitted to believe through blessings I have never merited, that it is because we are one in Christ, that He, "hath raised us up together and made us sit together in heavenly places in Christ Jesus".

Do you think it an incident of chance that Sister Blalock took your picture on the doorstep at Rehobeth? I think it an act of Providence. You told me if you were not allowed to stay among us, just to let you stay on the doorstep so you could hear. Dear one, if you could only see yourself as others among us see you. Your home and heart are thrown open to His little ones in this world.

These things, in my humble opinion, are the marks of a Christian, and you grow in grace as you give of yourself to a point of sacrifice. In a recent meeting, I saw a sister holding a front seat for her husband against all visitors, and you raised your exhausted and ill body and gave your seat away. These praises, if I know my heart, are not meant for you in the flesh, but are for your good and comfort and his glory who shines through you.

I feel so unworthy and weak, myself, it seems presumptuous on my part to try to comfort you, but the trials and afflictions of this world seems lighter if we can bear them together, in Christ.

One last reference of encouragement to you, and then I will have to be about my household duties which I laid aside to commune with you.

In the Introduction by Elder Wood, in Brother Lambert's book, down at the bottom of page eleven, you will find these words, "at the same time, it is well to remember that, though some may seem to have brighter, or more conclusive evidences than others, each one who is taught of the Lord learns the same things; and that his own hope is as his own anchor to his soul, both sure and steadfast."

John said, "We know that we have passed from death unto life, because we love the brethren." Not because we can relate a brighter experience or tell of dreams and visions. Jesus told the disciples before his ascent into heaven that He would send a comforter. That comforter is the Holy Ghost, who dwells as a witness, (evidence) in your heart, that you love the brethren, that your faith is placed on higher and better things and that your hope, both sure and steadfast, is for a home beyond this vale of sorrows, where time and timely things will be no more.

Remember me in your petitions and think not that I count myself (as of myself) able to comfort or reassure you. But I felt an urge to relieve my mind of the weight of these thoughts concerning the question you asked me at Sister Pate's.

Give our love to Brother Rowell. We hope you and he are blessed in health to be able to go with Brother Speer to the ordination. Our thoughts will go with you, even though at the time, it seems we can't be there in person.

Your sister in hope,
Ruby (Mrs. Cisco Barron)

Dear Elder Spangler:

Enclosed is an article, written a few days ago, when I suddenly felt moved to write it, even though the subject matter had been in my thoughts quite awhile. I showed it to Elder W. W. Taylor, who said it was doctrinally sound and suggested that I might like to send it to the **Signs** for possible publication.

If you find that it is worthwhile to publish, I should, I believe, be glad, because my reason for having wanted to write it in the first place is to give an expression of thanks for the faith I have received — I might call it my doxology to God. But the second reason, if I can even enumerate it as reason 1 and reason 2, is because I am hoping that someone else, who believes as I once believed,

may chance to read it and "have his nest stirred up," or at least stop to question the truth of the matter. Whether or not this article will ever be instrumental in that direction, rests solely with God, who, I hope, caused me to write it in the first place.

Your Sister in the faith,
Renate Trawnik

GRACE — UNIVERSAL OR PARTICULAR?

For quite some time there has been a desire in my heart to say something about Universal Grace, and here and there a thought has come to me, but they were only fleeting thoughts and I filed them away, as it were, to be taken out at a later time, if it should please God. And so they have lain dormant for months.

Today I did not have "Universal Grace" on my mind, but was meditating instead on "Infant Baptism", wondering where it had its beginning, and why, and I felt a weight on my heart when I thought of so many God-fearing parents who in good faith bring their children to be baptized, believing that thereby they become children of God, and rest in that security — a false security — which so often brings with it, as the child grows older, either a sense of complacency about God's truths, or results in a cold orthodoxy in doctrinal matters. And yet on the other hand it fosters an array of good works, ostensibly for the reason of being grateful to God for having become a member in His kingdom. But so often this "being a member of God's kingdom" is only a profession and not a possession, and these good works which are meant to be an offering of thanks become a savor unto death, and yet the poor "professing" Christian does not know it, because instead of God's truth he has been taught man's truth, which is not truth. Jesus said, "But in vain they do worship Me, teaching for doctrines the commandments of men." Matthew 15:9.

The doctrine of "Infant Baptism" is,

I believe, one of these "commandments of men" which perhaps was born out of the fiction of the doctrine of "Universal Grace". Yet there was a time when I believed these very doctrines. Sometimes, in my innermost heart, I had doubts as to the efficacy of Infant Baptism, but fought valiantly against these doubts because I thought they were inspired by my reason. Above all things I wanted my reason to be subject to God, and so whenever this, to me, "ugly doubt" raised its head, I fought it with all my might, yet never found real peace within me in this matter. Now I know that what was disturbing me was not my "human reason", but God stirring me up to come to the knowledge of the truth — for now there is peace in my heart in the matter of Baptism — and "human reason" never gives peace — only God. But of this subject I should like to write more fully another time. I mentioned it here because it was baptism which led me to meditate on the subject I want to write about — the doctrine of Universal Grace.

As I thought of my struggles with my reason, I remembered that Jesus 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." And the thought came to me that a certain parallel is to be found in these "wise and prudent" to those who espouse the doctrine of Universal Grace, and in these "babes" to those who believe in Particular Grace. For those who believe in Universal Grace, reason thus with themselves: "How can God be a 'loving' God if He discriminates against anyone? This would make God unfair! Since we know God is not unfair, the only alternative is to believe that He offers an equal opportunity of salvation to all." — The "babes" on the other hand have, I believe, been made willing to say "not my will, Lord, but Thine be done", and to praise and glorify His name even if it should please Him to

save but one, and that one another than themselves.

Now to prove their reasoning, the exponents of the doctrine of Universal Grace use some of the following texts, for the reasons briefly mentioned:

John 3:16 — "For God so loved the world that He gave His only-begotten Son that whosoever believeth in Him should not perish but have everlasting life." This text is used because it points out that God, having loved the whole world, gave His only-begotten Son. The "world" signifying all people who live, have lived, or will live.

Titus 2:11 — "For the grace of God that bringeth salvation hath appeared to all men." "All men" are referred to here, which is the obvious reason for the usage of this text.

John 6:37 — "Him that cometh to Me I will in no wise cast out." Here Jesus promises that He will not cast out anyone who "comes" to Him.

Romans 10:12 — "For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him." In this verse Paul seems undeniably to state that God is rich, or merciful, unto all or any that call upon Him, for Jew and Greek, or Jew and Gentile, is the same as saying anyone in the whole world.

I Timothy 2:4 — "Who will have all men to be saved, and to come unto the knowledge of the truth." And this verse, of course, stresses that it is God's will to save all men, or as it is interpreted, the whole human race.

I am sure there are other texts besides, but suffice it to use these. Taking these texts, then, one at a time, I should very briefly like to show that they speak for Particular Grace rather than for Universal Grace, either by themselves, or with supporting texts. In John 3:16, the words "that whosoever believeth", point out that only some in this world will believe on the only-begotten Son. God loved the world for their sakes. But these, who will believe on the Son, are those whom the Father Himself draws,

for Jesus said, "No man can come unto Me, except the Father which hath sent Me draw him." John 6:44. And to be more specific still, these words, "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" were spoken by Jesus to Nicodemus after he told him that a man must be born again, for if he is not, he cannot see the kingdom of God. And He told him how this spiritual birth comes about, in these words, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is everyone that is born of the Spirit." John 3:8. As the wind blows where it pleases, so God bestows His Spirit where, and on whomsoever it pleaseth Him." Thus the text, John 3:16, speaks for Particular, and not for Universal Grace.

Upon examination of the second text given, "For the grace of God that bringeth salvation hath appeared to all men", it can be clearly seen, that it tells us that while "the grace of God (Jesus Christ, our Savior) bringeth salvation", it does **not** say that He brings salvation to ALL men, but that He has **appeared** to "all" men. And in a historical sense this is certainly true; but as far as salvation is concerned it was **not** for all. In John 1, verses 11-13, we read: "He came unto His own (or we might say, appeared to His creation), 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; **which were born**, not of blood, nor of the will of the flesh, nor of the will of man, but of **God**." Again these texts speak for Particular and not for Universal Grace.

Also the text, "Him that cometh to Me I will in no wise cast out," John 6:37, is used to support the doctrine of Universal Grace; but this is only part of a sentence. The first part of the same verse says, "All that the Father giveth Me shall come to Me." So Jesus clearly

teaches that it is not "he who comes" who will not be cast out, but **those** shall not be cast out "whom the Father giveth to Him." Could we say this speaks for Universal Grace? (Although none will come, except those whom the Father giveth.)

In Romans 11:12, Paul does indeed say "for there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him," but he precedes it by saying, "Whosoever believeth on Him shall not be ashamed." Thus only those who **believe** can call upon the Lord. Not the other way around, that those who call upon Him will believe. Again, this speaks for Particular, and not for Universal Grace.

Finally, the last text I have chosen, namely, "Who will have all men to be saved, and to come unto the knowledge of the truth", I Timothy 2:4, **does** on the surface seem to speak for Universal Grace, since it speaks of "all" men. I pray that I am not presumptuous when I say that I believe this word "all" to be synonymous with "many" as it is used by Paul in the 5th chapter of Romans where he says in verses 18 and 19, "Therefore as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon **all** men unto justification of life; For as by one man's disobedience many were made sinners, so by the obedience of one shall **many** be made righteous." Also Isaiah says in the 53rd chapter, in verses 11 and 12 respectively, "by his knowledge shall my righteous servant justify **many**;" and "He bare the sin of **many**, and made intercession for the transgressors." I believe that "all" and "many" as used in the verse quoted from the book of Romans are interchangeable, and that the same sense applies to the word "all" as used in I Timothy 2:4, so that we can, in all faith, take it to mean that God will have **all the many**, whom He chose, and for whom Jesus gave His life a ransom, to be saved and to come to the knowledge

of the truth. And we may be all the more confident to take this meaning since Isaiah used **only** the word "many" in referring to those whose sins our Lord bore. Also I believe this sense is still further borne out in verse 6 of I Timothy, chapter 2, where Paul writes, "Who gave Himself a ransom for all, to be testified in due time." All those, for whom Christ gave Himself a ransom, will be testified in due time, or in other words, **will** receive the testimony of the truth, or come unto the knowledge of the truth. For when our God says that He **will** do a thing, then we know it will be done indeed. He does not purpose more nor less than He **wills** to accomplish, and accomplishes. If He purposed to save **all** men then **all** would be saved.

From all the foregoing evidence presented, I am persuaded to believe that the doctrine of "Universal Grace" is not of God, but is a man-made doctrine, or, I would like to use the words "man-made system". Whenever man works out a "system" of anything, be it a system to "win at roulette" (forgive the comparison), or a system "whereby all men can be saved", man is being wise in his own conceits. "Universal Grace" is the product of such wisdom, or more to the point, it is a product of FEAR and IMPATIENCE. It is defined, I think, in words something to this effect: "that grace, whereby a sinner may apprehend the forgiveness secured for him by Christ Jesus." It is a way of "helping God along" to make sure that He will not overlook anyone, as if He were not sufficient of Himself to find His own. And it is a doctrine, if I may venture to say so, born out of a guilt-complex — a dual system of receiving forgiveness for sin; while at the same time, through the means of works, appeasing one's own poor, doubting heart, and from the secret recesses of one's inner being, hoping that God may accept such works as an offering. Moreover on the surface of it, it seems to be justifiable on the grounds that these works are not for self, but for the benefit of others — a way of helping extend

God's grace. It is a system whereby man makes grace available to all — and forgets that this is God's prerogative alone. Or, I might say, he does not **know**, for Jesus says, "Thou hast **hid** these things from the wise and prudent."

It sounds like a very charitable doctrine; in fact, it sounds like the kind of doctrine a loving God would offer — for a "loving" God would not reject **anyone** who in true contrition calls upon Him. **NOR DOES HE**. But not at man's bidding, and not according to man's "system". He bestows His grace — His undeserved and totally unmerited love — on His children when He is ready to bestow it and not when **THEY** are ready, willing, or desirous of apprehending it.

And oh, the deep joy and surety of such a faith! No longer any relying on self — no longer the fear that perhaps one has **not** apprehended the grace that is said to be there within reach. No longer the prayer, "Lord, I believe; help Thou mine unbelief", but the prayer, "Oh my gracious merciful God, I thank Thee for the faith that Thou hast given. Now, Oh Lord, do Thou keep me steadfast in that faith. Amen."

Yet before God in His mercy bestows the gift of faith, I am persuaded to believe every child of God can witness with me that first there are many heartaches to be suffered, there is a mountain of pride and self-love to be faced up to — for we must be able to recognize that evil in us which needs to be confessed. Oh, there is a long, hard fall which comes before God lovingly raises us up. It is a hard and hurtful, a spirit-wounding and ego-killing task to face up to the hidden commands inherent in God's law; to confess that by pride and self-love we have put ourselves in the place of God, that we have been worshiping self, and not God; that we have made a show of serving others for His cause; that we have made a show of serving only Him, all the while we were serving for the sake of the applause of others — and received that

applause from those who thought our service was true. For who can search the heart but God only?

And God does search the hearts of His children. It is His goodness that leads us to repentance. Yet, Oh, **how long** we often have to wait until God grants us a repentant heart. How easy it is to see that those who are truly desirous of being God's children, who crave to feel the witness of the Spirit within, but yet do not feel it, become afraid, impatient, despairing of ever receiving it, and devise ways of their own. Out of such fear and impatience and despair Universal Grace must first have been born. For who is not afraid of being condemned to an eternal Hell, however justly? And while this doctrine is said to extol God's love, in truth it only reveals man's inward cursing, as it is written in Psalms 62:4: "They only consult to cast Him down from His excellency; they delight in lies; they bless with their mouth, but they curse inwardly."

But, Oh, those who conceived this doctrine, overlooked the Lord's words in Psalms 46:10: "**Be still**, and know that I am God;" and David's admonition in Psalms 27:14, "**Wait** on the Lord; be of good courage, and He shall strengthen thine heart; **wait**, I say, on the Lord."

We have to wait. We can't **take** grace and **give** Him our sins. He **takes** our sins, and **gives** us His grace. He reveals "unto babes" His efficacious, "Particular Grace" in His own good time and according to the counsel of His own will. **Whereas** "Universal Grace", on the other hand, being devised by man, is "that grace" which cannot accomplish what it claims to be possible. The word "grace" is altogether wrong terminology. If, instead it were "Universal **Proclamation**", it would, I believe be a scriptural teaching altogether fitting in with God's purposes, and rebounding to His glory, for He said it would accomplish that which He pleases and would

prosper in the thing whereto He sent it.

Renate Trawnik
1114 Tarpley Ave.
Dallas, Texas

Mineola, Texas

Dear Brother Britt:

Just a few lines, as my time is most all taken with my husband. He has been critically ill again, but is improved somewhat. The doctor says the cause is still there, a stone lodged in the gall bladder, and he is too weak to undergo an operation. We have to wait, and pray that God's will be done.

You may send the poetry you composed and dedicated to him, for publication, if you wish. He enjoyed it so much.

When you have a mind to go to our God in prayer, remember us. A sister, I hope, in our blessed Master.

Mrs. S. C. Davenport

HONORING ELDER DAVENPORT

In honor of Elder S. C. Davenport, Mineola, Texas, who is now confined to his bed, and is ninety-two years old. Elder Davenport has been a minister for many years — over sixty, I believe, and a faithful soldier in the army of our Lord:

(L. M. Tune)

Ninety-two years of life well spent
Within a world of discontent;
Ninety-two years away from home,
While in this house of sin I groan.

Ninety-two years of life below,
Where naught but disappointments grow;
Ninety-two years of toil and pain:
But hope eternal rest to gain.

Ninety-two years in foreign lands,
But hope a heavenly building stands,
Where, when I've spent a few more years,
My God will wipe away all tears.

Ninety-two years a captive here
Where taskmasters have proved severe,
From whom no comfort I could draw:
They always said: more brick, less straw.

Ninety-two years of hate and scorn;
Sometimes the rose — more oft' the thorn.
But God ordained both for my good:
The thorn pricks kept me in the road.

Ninety-two years! but God was good,
 And by my side has always stood.
 Yea, often in the darkest night
 He has appeared — then all was light.

Ninety-two years! but soon I'll go
 Where endless joys and comforts flow;
 Where Jesus sits upon his throne,
 And I will know as I am known.

There years, by millions, I shall spend
 Praising my Saviour, Husband, Friend:
 No trace of sorrow there shall gleam —
 Ninety-two years will moments seem.

I feel the above is very inadequate to express our gratitude to Elder Davenport, but it is the best I can do. There is no doubt in my mind that when this great soldier shall lay his armor down, he will hear the welcome, "Well done thou good and faithful servant; enter thou into the joys of thy Lord."

Humbly submitted by one who loves him, and, I hope, all the household of faith.

In hope of God's free mercy,
 C. B. Britt

(The above by Brother Britt brings back memories of our visit with Elder and Sister Davenport in 1959. Sister Wood and I spent a night with them, and much of the conversation while with them, we shall not soon forget. One remark in particular by Brother Davenport comes to mind: While quoting a passage of Scripture, he stopped and with much earnestness said, "This is the language of my Saviour; I don't want anybody else's language."

He was then nearly 90 years old, but his mind was greatly exercised in the doctrine of his Lord which he had preached many years. We counted it a great blessing to visit with them. May they continue to find how true it is that the Lord's grace is sufficient for them. — J. D. W.)

GREETINGS FROM ELDER BARNES

Stantonsburg, N. C.
 December, 1961

Dear Brethren, Sisters and Friends
 in the Lord:

I wish to send you my best regards, my love and fellowship. As the closing of another year is fast approaching, so is the end of my life near at hand; I am made to wonder if I will live to see the end of the incoming year.

My blessings have been innumerable — God has been so good to me. He has blessed me with reasonably good health all my days, and has given me a home with this so great a people: the people I love most dearly. They have borne with me in my afflictions and short comings; and I know I am not worthy of their kindness. But I thank the Lord for my brethren and sisters in the Lord: I do not feel that I am of any profit to them, but they mean so much to me; and I have no where else to go. I do not fit into the worldly amusements — they have no charms for me; once I admired their pleasures too, but grace has, I hope, set me free and caused me to desire the strait and narrow way that leads to life everlasting.

My precious brethren, I will endeavor to write what I hope is a prayer in my heart on your behalf; and I trust I may be included: O Lord, our most gracious, merciful heavenly Father; the Father of our Lord and Saviour Jesus Christ; the God of Abraham, of Isaac and of Jacob, it is through thy loving kindness and tender mercies that we poor sinners are yet spared on this side of a never ending eternity, to meet together from time to time at the various places, to endeavor to humbly worship at thy feet. Grant us, Lord, hearts of understanding that we may be enabled to understand thy word; and that we may receive comfort when we are blessed to meet and to hear thy humble servants preach thine everlasting gospel. Oh Father, we realize our weak and depraved condition. Oh Father, undertake for us, and give each of us wisdom from on high, that we may know how to go in and out before thy people. May thy servants be blessed to preach thine everlasting gospel.

We humbly pray that thou will abide with each of thy children while they sojourn in this world of sin and sorrow; and pray that thou keep us from the evil of this world, and from the snares of Satan. Shield and protect us, Lord, from the wiles of the wicked. Grant, O Lord to make us humble and truthful, and honest in all things in our dealings with our fellow-citizens and brethren everywhere. Grant that we may pray for our enemies and those who would spitefully use us. Bless all for whom it is our duty to pray: for the widows and the orphans, the poor and the afflicted, the distressed in body or mind; the aged and infirm, and those who are desiring thy love to know, and are hungering and thirsting after righteousness; for thou has said in thy Word that they shall be filled.

Grant thy presence with us while we remain in this world; and when death shall come to claim these our bodies, grant, O Father, that we may fall asleep in the triumph of the faith of the Son of God. Then hand these our bodies to the dust from whence they came, in peace with thee and all just men; there to await the second coming of our Lord. Then the dear saints of God hope to hear the voice of the Son of God, when he says to the North to give, and to the South keep not back; and he will his sons from afar, and his daughters from the ends of the earth.

O Lord, have mercy upon Zion, and, if it is thy will, unite thy people in the bond of love and fellowship, that they may live in peace one with another. We humbly pray these blessings in the name of our Redeemer, and for his sake. Amen.

Brother Spangler, if you think this is worthy of space in the *Signs*, please publish it, as it is intended as an annual season's greetings to God's humble poor everywhere.

(Elder) W. B. Barnes

ON GOING TO LAW

I believe that in the New Testament the word "perfect" is used in four senses. In Matthew 5:48, we read, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Here we see from the context that the word perfect refers to the principle of our walk. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that spitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Hence, to be perfect in the sense of Matthew 5:48, is to act on a principle of grace toward all, even toward those who are injurious and hostile. A Christian going to law is not "perfect as his Father", for his Father is dealing in grace, whereas he is dealing in law.

This article is against going to law. First Corinthians, sixth chapter, is conclusive as to brethren; and as to going to law with worldlings, what I would here point out is, that a person so doing is acting in a character the direct opposite of the Father. For He is not seated on a judgement seat, is not going to law with the world; and if his blessings were not on them they all would be in Hell. He is evidently seated on a Throne of Grace. Wherefore, all who would bring another before a judgement seat, is not "perfect as his Father which is in heaven."

At the close of Matthew 18, we have a parable which shows all who have a teachable spirit; that a man who asserts his rights is ignorant of the grace of God. The servant was not **unrighteous** in demanding what was due him; but he was **ungracious**. He was unlike his master — such work is iniquity. He had been forgiven ten thousand talents, yet he could seize his fellow servant by the throat for a paltry hundred pence. What was the consequence? He was delivered to the tormentors. He lost the happy sense of grace he **seemed** to have, and

was left to reap the bitter fruits of having asserted his rights. Observe, reader, that he was called "a wicked servant".

My master has a solemn voice for all going to law: "So shall my Father do to you, if you from your heart forgive not every one his brother their trespasses."

Another sense of the word "perfect" is in the ninth of Hebrews. Here perfect pertains to the conscience. The worshiper under the law could not have a perfect conscience for the simplest reason possible, because he never had a perfect sacrifice: The blood of bulls and goats did well enough for a time, but they could not do forever; and therefore could not give a perfect conscience.

Since Christ's sacrifice is perfect forever, the believer's conscience is perfect forever. For the believer not to have a perfect conscience is a dishonor to the perfect sacrifice. The babe in Christ has a perfect conscience; whereas none has perfect flesh. The flesh is not presented in the Scriptures as a perfect thing, but a thing which has been crucified. The Christian has sin in him, but not on him. Christ had sin (our sin) on him, but he had no sin in him when he was nailed to the cross.

Finally, in Philippians, 3rd chapter, we have the two other senses of the word "perfect". Paul says, "Not as though I had already attained, either were already perfect." Yet a little further we read, "Let as many as be perfect be thus minded." The first refers to his full and everlasting conformity to Christ in glory. The last refers to our having Christ as the only object of our heart's affections.

In bonds,
Julius Boccock
717 Palmyra Drive, N. W.
Roanoke, Virginia

CIRCULAR LETTER

(Written by Elder Arthur Warren)

Dear Brethren in Christ:

As we attempt to write what is called the Circular Letter of the Salisbury Old School Baptist Association, we are in much fear; yet hoping it may please our God to direct our mind to write to the comfort of His chosen people. We believe that all comfort is from above, and comes from the allwise God, "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." (Isaiah 46:10)

We believe, by the way in which our minds have been led, that this divine power spoke all things into existance, and spoke by the inspired prophet, saying, "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." (Isaiah 14:24)

Thus, we believe that God knew all things that would ever take place, and knew his chosen people and loved them with an everlasting love. We also believe that God, in his own appointed time, draws his people to him, as the poet has said:

"Jesus draws his chosen race
By his sweet, resistless grace;
Causing them to hear his call,
And before his power to fall."

We believe the doctrine of Salvation by Grace, and grace alone, and not by the works of man; for the natural man in his natural mind would go the way of Lot when he looked toward the well-watered plains of Jordan, and went toward Sodom and Gomorrah, the wicked cities; which were later destroyed. We feel to see here the mighty hand of God in the matter, teaching Lot, as He does even at the present time, by leaving his people in the flesh many times, and then bringing them back in the Spirit to view by faith the marvelous works of our eternal God. "For while we 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. 4:18)

Therefore we believe that our eternal God is pleased from time to time to so lead his people, as he did Lot, to teach them that it is not in man that walketh to direct his own steps; and, as the apostle mentioned, the viewing of things which are not seen. We feel to say, by experience, that it is most comforting in our pilgrimage here on these mortal shores, when we are blessed to look, by faith, away from the many toils and cares of this life, and are persuaded to believe that the toils and cares of this world are needful for us. We are told by the Apostle Paul, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." (Romans 8:28)

We now think of the words of the poet, who wrote:

"I love to steal awhile away
From every cumbering care,
And spend the hours of setting day
In humble, grateful prayer."

We believe there are times when it pleases God to lift our minds out of this body of clay, and then, and then only, can we meditate upon the goodness and mercies of our eternal God. We believe that such meditation is food for the hungry soul to those who have been shown the need of the grace and mercies of an allwise God. As Israel was fed by the manna, each one received just the proper amount, for we are told, "They that gathered little had no lack, and they that gathered much had none over."

So, dear brethren, even though we many times feel to need more of both natural and spiritual things, we are persuaded to believe that God of all grace and mercy is supplying our every need. We would say dear brethren of this association, and to all of our faith and order everywhere, that we believe in a sovereign God who leads his people in many mysterious ways (some of which have been mentioned in this letter), be-

cause of the love He had for them before the beginning of time; and did know that Adam would fall, and all his people with him, and, therefore, fixed the way to redeem his people by sending his only begotten Son in the likeness of sinful flesh, yet without sin, to redeem them from the curse of the law.

We cannot fathom this great love, but believe it is all because of his love, and not by the works of man; not only by the way we have been led, but the Apostle Paul said, "There is none righteous, no not one." (Romans 3:10)

Therefore seeing our frailty, do we not rejoice from time to time in that we have been made to see our weakness? Paul said, "When I am weak, then am I strong." (2 Cor. 12:10) Again he said, "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners, of whom I am chief." (1 Timothy 1:15)

We feel to say further that, though we are made to mourn for our sins, we feel to praise God from whom all blessings flow, that it has pleased him to give us to see ourselves as we are by nature, and thus hope in his mercies that we are numbered with those for whom Christ died on the cross, and finished the work the Father sent him to do.

It is our humble prayer that we may be blessed to sit together in sweet fellowship one for another in the Lord. Amen.

SELDOM HEARS PREACHING

Rt. 4,

Mt. Airy, N. C.

Dear Elder Spangler:

Enclosed you will find \$3.00 for renewal of my subscription to the *Signs of the Times*. My subscription is due, and I don't want to miss a single copy of it for I enjoy reading it so much. It is a good, sound paper, and I look forward to its coming. I seldom get the

opportunity to go to hear the Old Baptists preach — the only ones that preach Salvation by Grace; and I love that doctrine.

I wish I could hear you preach again. I heard you preach in Greensboro when you first commenced preaching; and I enjoyed it then so much, and I hope I still love the doctrine of Salvation by the Grace of God, and Predestination. I believe that the good Lord knew all of his chosen people before the world was, and I hope I am one of his little ones. May the good Lord bless you in your work of the ministry of the gospel. Remember me and mine in prayer.

Mrs. R. L. Fowler

A SWEET HOME

P. O. Box 395,
Draper, N. C.

Dear Editors of the Signs:

I see that it is time to renew my subscription, so am sending \$5.00 for two more years. I do love to read the good sermons of our able ministers, and the sweet experiences of some of the dear brothers and sisters. It makes me rejoice and think back on my own experiences of what the Lord has done for me. He made a way for me to have the sweetest home on earth with his saints. I know for there are no other people that love one another as we do. It is so sweet to meet; and sad to part. I often wish we could just stay, and not part. We have a wonderful pastor who preaches so good to us. It seems that anyone could understand it; and I feel I could listen all day and never get tired.

. . . We had a wonderful meeting the 4th Sunday in September — an all-day meeting, and two were baptized. There were five preachers, and all preached wonderful sermons; and then we had the Lord's Supper, which is always so impressive to me. I can just see Jesus taking the Supper with his disciples. It makes me wonder if I am worthy

of such a sacred blessing. I know I love them so much, and I hope I can live the rest of my life with them, and die with them. Dan River is the sweetest home I know; it is my joy, my life, and my love. I pray the good Lord will enable me to continue to go and be with them. And I pray that Elder Spangler will be blessed with health to continue to serve us.

(I wrote part of my experience in the July, 1958, issue of the *Signs*, and I hope some day to be able to write some more, though I am a poor writer. But sometimes my heart gets so full I have to try. I wish more of the dear members would write their experiences.)

Your little sister in hope,
Mrs. R. B. Goulden

ANNUAL MEETING

The ANNUAL MEETING of the HARMONY PRIMITIVE BAPTIST CHURCH will be held, God willing, all day Saturday and Sunday, April 28 and 29, 1962. Services to begin Saturday at 10:30 A. M. and Sunday at 10:00 A. M.

The meeting house is located one mile East of Huntington, W. Va., city limits on Cedarcrest Drive; and about one-quarter mile off U. S. Route 60, at Eastern Heights Shopping Center.

All lovers of the truth are welcome.

Elder J. R. Lane, Moderator

Mrs. Mildred Stanley, Clerk
1046 Cedarcrest Drive
Huntington 5, W. Va.

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BUSINESS OFFICE

Route 5, Box 332F, Danville, Va.

EDITORS

Elder David V. Spangler

Route 5, Box 332F, Danville, Virginia

Elder John D. Wood

P. O. Box 186, Manassas, Va.

ASSOCIATE EDITORS

Elder W. D. Griffin

39 Welsh Tract Road, Newark, Delaware

Elder E. J. Lambert

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Elder George Ruston

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EDITORIAL

PROVERBS 16:7

“When a man’s ways please the Lord, He maketh even his enemies to be at peace with him.”

We have been requested to give our views upon the above word of truth, and our desire is that the Lord may enable us to do so. Solomon, the son of David, was given heavenly wisdom, and in Ecclesiastes he is called the Preacher, and we are told in chapter 12:9-10, “Because the preacher was wise, he taught the people knowledge: yea, he gave good heed, and sought out, and set in order many proverbs. The preacher sought to find out acceptable words: and that which was written was upright, even words of truth.”

God grant unto us wisdom for such a task. Turning to God’s Word as our guide, we find that there are two men that we would mention: the first will be Adam, the natural father of all mankind, who, in his primeval state, when God breathed into him the breath of

life, was well-pleasing to God. It is written in Genesis 1:27, “So God created man in His own image, in the image of God created he him: male and female created He them, and said unto them, be fruitful and multiply.” Later, we are told, “God saw everything He had made, and behold it was very good.”

Turning again to the word of truth, we find that our first parents disobeyed, which certainly was not pleasing to God, which the judgment that came upon them fully proves. “Wherefore, as by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned: — for as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” Romans 5. The first man Adam, through disobedience, displeased his maker, and we therefore, by the word of the wise, conclude that by nature no man has ever been able to please the Lord in any of his ways.

We would therefore turn to the word of God, and if we are given wisdom from above, we shall see another man, of whom Solomon was but a shadow, **THE PREACHER OF PREACHERS AND KING OF PEACE**, that was yet to come. Jesus, the second Adam, the Blessed Man, “that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; His leaf also shall not wither; and whatsoever he doeth shall prosper.” As Abraham — so David, rejoiced to see his day, he saw it and was glad. How sweet it is, that the Psalms, which are songs of praise, should begin telling of the Blessed Man; giving such a true likeness of him before ever he appeared in human flesh: that all true Israelites might confess in praise that from him is their fruit found. Hosea 14:8. Is He not the tree of life planted by the rivers of water?

And how wonderful it is that we are told that the leaves of that tree are for the healing of the nations. Revelation 22:2.

In the fulness of time this man came unto His own but they knew Him not. The world then, as the world now, had no room for Him. Though born a king, He was laid with the beasts of the stall. Even the wise men, who were given wisdom from above, failed of themselves to follow perfectly the star which they saw in the East, for they went in their own wisdom to Herod's palace, saying, "Where is He that is born King of the Jews? for we have seen His star in the East, and are come to worship Him." God had given them faith, "Without faith it is impossible TO PLEASE HIM: 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. At the age of twelve, Jesus showed what His heart's desire was, for He said to Joseph and Mary, "Wist ye not that I must be about my Father's business?" Luke 2:49. In the same place it says, "And Jesus increased in wisdom and stature and in favour with God and man."

This blessed man, whose ways PLEASED THE LORD, came to the age of thirty years, which was the age when the priests went into public office. At that time there were men who mused in their hearts of John the Baptist, whether he were the Christ or not. John answered, saying unto them all, "I indeed baptize you with water; but One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; He shall baptize you with the Holy Ghost and with fire: Whose fan is in His hand, and He will thoroughly purge His floor, and will gather the wheat into His garner; but the chaff He will burn with fire Unquenchable." Luke 3:16-17.

This blessed man came to John to be baptized. But John forbad Him, saying, "I have need to be baptized of Thee, and comest Thou to me?" And Jesus answering saith unto him, "Suffer it to be so

now: for thus it becometh us to fulfil all righteousness." Then he suffered Him. And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and lo a voice from heaven saying, "This is my beloved Son, in whom I AM WELL PLEASED." After this heavenly testimony, Jesus was led by the Holy Spirit into the wilderness to be tempted of the devil, and fasting forty days and forty nights He was afterward an hungred, and when the tempter came to him, He said, "If thou be the Son of God, command that these stones be made bread." But He answered and said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matthew 4:3-4. Satan, by temptation, overcame the first Adam, the second Adam came to restore THAT which He took not away. Psalms 69:4. The same breath by which God made the heavenly host, Psalms 33:6, was breathed into the first Adam, and Psalms 8 declares him to have been made a little lower than the angels: "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." Yes, and the first man walked with his God in the garden, where he could eat of any of its trees, except the tree of the knowledge of good and evil, which was in the midst of the garden.

Made in the image of God, and possessing the lordship over God's creation, this first man, through disobedience, lost it all. The lowly Jesus, who was to be called, "The repairer of the breach, the restorer of paths to dwell in." Isaiah 58:12. Though a man of sorrow, yet He is Lord of all, having power over all flesh, yet submitting to John's baptism; at which John witnessed the approval of God directly from heaven, yet He

must be tempted to prove that Satan could find nothing in Him, for He was the Word, and could say, "IT IS WRITTEN."

Our Lord not only had the approval of Heaven at His baptism, but also in the Mount of Transfiguration. The same words were heard by those with Him, with the added words, "Hear ye Him." He pleased the Lord in all His ways, fulfilling every word that the prophets had fore-told of Him. Isaiah, who was greatly blest to testify of Him, said, "Behold my servant whom I have chosen: my beloved, IN WHOM MY SOUL IS WELL-PLEASED: I will put my Spirit upon Him, and He shall show judgment to the Gentiles. A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory. And in His name shall the Gentiles trust." Matthew 12:18-26.

The many ways He must go were ways of suffering; and there it pleased the Lord to bruise Him. Isaiah 53 is a profound declaration of this man's ways, and in all of them He pleased the Lord. Yes, we were all enemies to God by wicked works, and the Lord laid upon Him the iniquity of us all. He is our Mediator in whom God is well-pleased, our Advocate with the Father, He covenanted to redeem all that the Father loved in Him. Not only did He make peace through the blood of the everlasting covenant, so that we, enemies to God, might be at peace with Him, but such was His wisdom that before Him even Satan had to hold his peace. We are told that devils believe and tremble, but the love of God was not in them. The legion of devils must come out of the man who dwelt among the tombs, when Jesus appeared as his friend, yes, they knew Him, who pleased the Lord, and He gave them leave to enter into the swine. We have learned to feel, whatever man may say to the contrary, that there is enough devil in God's humble poor, by nature, to sink two thousand of those who are not His, into the sea of perdition.

There is, of course, an application of our text to every one who has passed from death unto life. We could use space here by turning to the Old Testament worthies who possessed God's gift of faith, but we suggest that our readers take time to read, in connection with this part of our subject, Hebrews, chapter 2. It will there be seen that those who diligently sought God by faith, were blessed in their deeds. Their works proved that they had a living faith.

When Jacob left his father's house, he ran away from Esau, who would have slain him; in a dream God revealed Himself, as Jacob saw the ladder set upon the earth, the top of it reaching to heaven. God gave him wonderful promises as He had given Abraham many years before. God also said, "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." Genesis 28:15. Such assurance of God's care was seen in the years that he spent with Laban, as He often over-ruled Laban's crafty schemes to work for Jacob's good. When God commanded Jacob to return to the land of his fathers, Laban would have planned his hurt, but "God came to Laban, the Syrian, in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad." Genesis 31:24. When Esau got word of Jacob's intention to return, the messengers Jacob had sent, returned to Jacob saying, "We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him." Genesis 32:6. We find Jacob in such trouble, willing to appease Esau with the substance he had accumulated while with Laban, but when alone in the dark of the night he wrestled with a man until the break of day. There he obtained a blessing, with a new name and a touch that affected his walk ever afterwards.

How wonderfully true is our text in what took place between Jacob and Esau. God made him to be at peace with Jacob, and Esau's four hundred

men neither aided nor hindered God in His work. The Gospel of Jesus Christ is the power of God unto salvation to every one that believeth, and the ministration of the Gospel is in the hands of the Holy Ghost; who in times past moved men to write of the sufferings of Christ and the glory that should follow. Now, the same Holy Ghost enables men to declare that Jesus hath saved us and called up with an holy calling, and that, because of Christ's perfect obedience in all His ways, all things (whether bad or good) work together for good to them that love God, to the called according to His purpose. In each subject of grace, the leading of the Spirit is an evidence that they are children of God. It will be seen, by such an one, that in the flesh we cannot please God, but ye are not in the flesh, if so be that the Spirit of God dwelleth in you. Our Lord Jesus, the PERFECT MAN, has said, "Lo, I am with you alway, even unto the end of the world." They that are after the Spirit, do mind the things of the Spirit, and they will see and know that as we are led of the Spirit we learn 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. Peter could write to God's scattered people, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." I Peter 1-22.

There is a fellowship of the cross, and there can be no blessing without a cross. Jacob crossed his hands to bless the two sons of Joseph, and said that the elder should serve the younger. Walking in subjection to the will of God in all things, will mean crucifixion of the flesh. To do the teaching of our Lord as commandments that must be obeyed, is only possible in one who has a faith that worketh by love. In our right mind we learn and are assured that those things, whatsoever they are, that seem

to be against us, through Christ are for us, and whatsoever foe we might have, can do no harm, when they force us to watch and pray. Peter tells us, "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully, For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, THIS IS ACCEPTABLE WITH God." Death is spoken of as the last enemy that shall be destroyed, and while we all, sooner or later, must die, there are times when the Lord makes that enemy to be at peace with us. When we have witnessed those we have loved for Christ's sake, sweetly falling asleep in Jesus, we have remembered with comfort the words of the Psalmist, "Precious in the sight of the Lord is the death of His saints," and we have hoped that we could welcome death as a friend. Much trouble of the past has come from men living after the flesh and being puffed up with a carnal mind. It was so with the Corinthians, of whom Paul could write, "I thank my God always on your behalf, for the grace of God which is given unto you by Christ Jesus; that in everything ye are enriched by Him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." I Corinthians 1:4-8.

Yet in the third chapter he declares, "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. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? for while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believe, even as the Lord gave to every man?" He concludes, "Therefore let no man glory in men, for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death,

or things present, or things to come; all are yours: And ye are Christ's; and Christ is God's."

G. R.

VOICES OF THE PAST
"He being dead yet speaketh"

THE POWER OF AN ENDLESS LIFE

The life which we derive from the earthly Adam, which animates our fleshly nature, began when man became a living soul, an animated being; but the sentence of death was passed upon it in the day that man became a transgressor of the law of God. By an irrevocable decree from the immutable God the stern sentence of the law was pronounced upon Adam, and as all his undeveloped posterity were in him when he sinned, by his offence they were all made sinners, and all were embraced in the sentence of death which was passed. The holy apostle says, "Wherefore, as by the offence of one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." — Romans v. 12.

The life therefore which animates the sons of Adam, as his fleshly posterity, is not an endless life, and cannot exert the power of an endless life. It has no power to resist death, or to attain unto immortality. "In the day thou eatest thereof thou shalt surely die." And lest the man should put forth his hand and take also of the tree of life and eat, and live forever, therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life. — Genesis iii. 22-24.

The power of our mortal life is very limited. Death reigns over it, and death is passed upon it. Man in all his boasted ability cannot put forth his hand and

take the fruit of the tree of endless life, for the flaming sword meets and repels him at every approach. This mortal life has not the power to shield the man from the infirmities, the pains, the groans and mortal strife attendant on our fallen and guilty state, much less to resist the reigning power of death and the grave. In contrasting the priesthood of Aaron with that of our Lord Jesus Christ, the former is said to be after the law of a carnal (fleshly) commandment, and the priests of that order could not continue long in the priesthood by reason of death. Men of infirmities were eligible to that office; but they had no power to give to those of their priesthood a life which they did not themselves possess. Ceremonially they offered gifts and sacrifices according to the law of a carnal (fleshly) commandment. But the law made nothing perfect; it was only typical of the bringing in of a better hope, by which we draw nigh unto God. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the spirit." — Romans viii. 2-4.

"For (says Paul in the same connection) the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." This law of the spirit of life in Christ Jesus is the same power of an endless life spoken of in Hebrews vii. 16, compared with which all earthly power fades into vanity and nothingness. The law of a carnal commandment could make nothing perfect: by its deeds no flesh could be justified in the sight of God. For if a law had been given that could have given life, verily righteousness should have been by the law. There would have been no necessity for the bringing in of a better hope. "For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof." The powers of our natural life can only extend to natural things, to till the

ground out of which man was taken, and that only to a very limited extent. Although, before sin entered, man was crowned with glory and honor, and held dominion over the whole animal creation, yet now we see not all things put under, or in subjection to him. "Man being in honor abideth not: he is like the beasts that perish." — Psalms xlix. 12.

Man by reason of mortality has no more power to perpetuate his existence than have the beasts that perish. "Is there not an appointed time to man upon the earth? Are not his days also like the days of an hireling?" — Job vii. 1. "Seeing his days are determined, the number of his months are with thee, (with, or in the hands of God) thou hast appointed his bounds that he cannot pass." "If a man die, shall he live? All the days of my appointed time will I wait till my change come." — Job xiv. 5 & 14. In view of the impotence of mortal life, may we not with the Psalmist pray, "Lord, make me to know mine end, and the measure of my days, what it is, that I may know how frail I am. Behold thou hast made my days as a handbreadth, and my age is as nothing before thee: verily every man at his best estate is altogether vanity." — xxxix. 4, 5.

If then all that is born of the flesh is flesh, and all flesh is grass, and all the goodness thereof is as the flower of the field, which withereth and fadeth, how great must be his infatuation to believe that he can control his eternal destiny, when he has no power at all to perpetuate his mortal existence! Yet, men will feel insulted and offended if we tell them that only the Spirit of God can quicken them and make them spiritually alive. They will generally admit that diseases and death are beyond their control, but they still imagine themselves able to quicken themselves into spiritual life, and secure for themselves crowns of immortal glory.

"But we see Jesus, who was made a little lower than the angels for the sufferings of death." We see him as

"God manifest in the flesh," partaking of the same flesh and blood of which his people are partakers, in a body of flesh, under the law, bearing the sins of his people in his own body, and suffering for them; while he held his unchangeable priesthood by the power of an endless life; yet the body he offered up was subject to death, a mortal offering, yet an immortal Priest. His priesthood is not after the order of Aaron, but after the order of Melchisedec, without beginning of days or end of life, abiding forever in his priesthood. But the offering which our immortal Priest laid upon the altar, and offered without spot unto God, was the body of his flesh, in which body of flesh all the seed of Abraham were embodied; so that in dying he died their death, expiating all their guilt, and bearing their sins in his own body on the tree. "Surely he hath borne our griefs and carried our sorrows;" "But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." — Isaiah liii. 4, 5.

If he had not taken our flesh, and the transgressions of his people, death could have had no power on him; but he took on him the seed of Abraham, and the iniquities of all his people were laid on him, and under the law which his members had transgressed he was put to death in the flesh; but his immortality did not, could not die, or it would not be immortal. The offering was prepared for the suffering of death; but the Priest, by the power of an endless life, had power to lay down his life, and power to take it up again. The power of death could seize the offering, when laid upon the altar by the immortal Priest; but death could do no more; the Priest possessing the power of an endless life was able to destroy and utterly abolish death, and bring immortality to light through the gospel. An endless life is an immortal life; a life over which death has no dominion; and this life is found alone in our Lord Jesus Christ. "He asked life of thee, and thou gavest it

him, even length of days forever and ever." — Psalms xxi. 4.

"But unto the Son he saith, Thy throne, O God, is forever; the sceptre of righteousness is the sceptre of thy kingdom: thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands. They shall perish, but thou remainest; and they shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail." — Hebrews i. 9-12. These are some of the peculiar glories of the Son of God. "Which in his times he shall shew, who is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality dwelling in the light, which no man can approach unto: whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen." — 1 Timothy vi. 15, 16. "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen." 1 Timothy i. 17.

This life which is ascribed to Christ our blessed and only Potentate, we conceive to be the life and immortality of God himself. This life, the apostle John testifies, was with the Father, and was manifested." 1 John i. 2. It is hid with Christ in God. Colossians iii. 3. And this life as exemplified in the resurrection of Christ from the dead, and is called the glory of God. — Romans vi. 4, and in Ephesians i. 19-23, it is called 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, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and

gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." Such is the power of an endless life, as demonstrated in the resurrection of the crucified body of our Lord Jesus Christ, not only in his triumph over sin, death and the grave, but in his exaltation to the right hand of the Majesty on high. The power of his resurrection is the power of his endless life. In the "exceeding greatness of his mighty power," "God is gone up with a shout, the Lord with the sound of a trumpet." — Psalms xlvi. 5.

He has destroyed death, and him that had the power of death, and delivered them who through fear of death were all their lifetime subject to bondage. By the power of an endless life he has unbarred the doors of death, and spoiled principalities and powers, he has led captivity captive, and by this power he has opened the portals of eternal glory to all his members. The power of his endless life extends over all flesh, that he should give eternal life to as many as the Father has given him: it embraces all power in heaven and earth, and puts all things under his feet. It puts in his hands the keys of hell and death. It sets him upon his holy hill of Zion, seats him upon his Mediatorial throne, and crowns him with all the glory of the Father, and commands all the angels of God to worship him.

This power of an endless life through him is given to his body and all his members, of whom he says, "I give unto them eternal life, and they shall never perish;" and because he lives they shall live also. "The sting of death is sin, and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ." The same power of an endless life which quickened and raised from the dead the crucified Jesus, is that by which all the redeemed believe in God, as we have shown. Paul testifies that the exceeding greatness of God's power to usward who believe, is according to the working of his mighty power which he wrought

in Christ when he raised him from the dead. It takes the same power to quicken us who were dead in sins, that was employed in the resurrection of Christ. "God, who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus our Lord." It is the power of Christ's resurrection and endless life that quickens and raises up all the members of his spiritual body; hence the assurance of their ultimate resurrection. "For 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." — Romans viii. 11.

Christ alone hath this immortality to which no man can approach, and it is only by vital identity with him that the church which is his body is quickened by it. The life of the head and that of the body of Christ must be the same life; therefore Christ is the life of all his body and members. Paul says, "I live, yet not I, but Christ liveth in me:" And John says, "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." And again, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth; for ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." — Colossians iii. 1-4.

It is no wonder that they who are only quickened by sparks of their own kindling, should be profoundly ignorant of the power of an endless life, or that being ignorant of God's righteousness, they should go about to establish their own righteousness; but to his members it is given in the behalf of Christ, not only to believe in him, but also to suffer

for his sake; that they may know him, and the power of his resurrection, and the fellowship of his sufferings, and be conformed to his death.

In conclusion, the deep and vital interest which the saints have in the Immortality of the Priesthood of Christ is beyond all comparison. Not by the law of a carnal, or fleshly commandment, but by the power of an endless life, the great High Priest of one profession who has passed into the heavens, and sitteth at the right hand of God, hath an everlasting priesthood, and by the power of his endless life, "He is able to save them unto the uttermost who come unto God by him, seeing he ever liveth to make intercession for them." — Hebrews vii. 25. By the power of his endless life, he ever liveth, and therefore is able to save them unto the uttermost who come to God by him. And all that the Father giveth him shall come to him, and him that cometh he will in no wise cast out. None can come to God in any other way; for he is the way, and the truth, and the life; and he says, "No man cometh to the Father but by me." But however extreme may be the condition of those who come to God by him, he is fully equal to the work, and by the power of an endless life is able, and will save them to the uttermost. A dying thief, a persecuting Saul, or a blood-stained Manassah, he is able to make them whiter than snow, and to present them without spot or blemish before the throne, and he will surely raise them all up at the last day.

How blessed is the prospect which our subject opens to the tried, tempest tossed saints, now in the body of this death, yet possessing this life, constantly vibrating between life in Christ and death in our members. These vacillating conflicts shall cease: death shall be swallowed up of life. This mortal shall put on immortality. The power of the endless life shall triumph over all our infirmities. Our relations to earth shall be dissolved, and our relation to our living and immortal Head shall be fully realized, and we shall be perfectly conformed

to the image of our risen, exalted and glorified Redeemer.

(Editorial by Elder Gilbert Beebe, March 1, 1873.)

OBITUARIES

WILLIAM ARTHUR EDWARDS

William Arthur Edwards was born March 4, 1883, near Haile, La., and died at Merion, La., July 13, 1961, at the age of 78. He was married to Miss Nettie Robertson, of Haile, La., who survives. To this union were born one son and two daughters, who survive: W. A. Edwards, Jr.; Mrs. A. R. Patterson, Lake Providence, La., and Mrs. M. R. Arrant, Merion, La. Surviving also are two brothers: John Edwards, Bastrop, La., and Joe Edwards, Haile, La.; one sister, Mrs. Velma Platt, Merion, La.; six grandchildren and two great grandchildren.

He was a very kind, calm, and big-hearted person, and was highly regarded by all his acquaintances. I knew him for close to 50 years, and never heard anything detrimental spoken of him. He was a long time attendant of the Primitive Baptist Church at Union, near Linville, La., and was blessed to show quite an interest in the doctrine of God our Saviour — the doctrine of salvation by grace through our Lord Jesus Christ; and the sovereignty and unchangeableness of God. Brother Edwards and his dear wife have manifested a solemn interest in the doctrine of the election of grace of those chosen heirs of salvation from the foundation of the world. This manifested interest is evidence that the pure and holy love of God was shed abroad in their hearts, and is un failing evidence that our dear departed brother is much better off, having departed this life of much suffering, tribulation and darkness, which is so abundant here in the world.

Dear Sister Edwards and family, may the Lord bless, lead, and keep you, and enable to look to Him who is able to comfort, and does comfort, his people in their trials, afflictions, and sorrows, until He comes again to gather his little ones to himself; where they shall be with and praise him forever in immortal glory.

His funeral services were conducted by the writer, assisted by Elder W. A. Speer, at Liberty Baptist Church in the presence of a very large and respectful audience, including a goodly number of Primitive Baptists, who were blessed to sing sacred songs. The beautiful flowers gave token of the widely shared respect and affection for Brother Edwards and family. The body was laid to rest in the Liberty Baptist Church Cemetery, between Haile and Linville, La.

R. W. Rhodes

CHARLES BURTON GORDY

Charles Burton Gordy, beloved husband of Sister Mildred Gordy, died October 2nd, 1961. He was born December 12th, 1893, near Salisbury, Maryland; the son of Charles F. and Rosina West Gordy.

He was married in 1918 to Mildred Durand, daughter of the late Elder Silas H. Durand, who was for many years pastor of the Old School Baptist Church at Southampton, Pennsylvania. They lived at Southampton until 1923, when they moved to Ann Arbor, Michigan.

Professor Gordy was the first person to hold a professorship of industrial engineering at the University of Michigan, and during his thirty-seven years as a member of the University of Michigan faculty he taught continuously without Sabbatical leave, sick leave, or any other absence during his regular college year.

He is survived by his wife, Mildred, one daughter, Mrs. Mary G. Dodson, of Ann Arbor; two sons, Dr. Philip Durand Gordy of Wilmington, Delaware, and James F. Gordy of Washington, D. C.; twelve grandchildren and one great grandchild; also by a sister, Mrs. Laura Adkins of Salisbury, Maryland, and a brother, Herman, of Florida.

Professor Gordy often came over to our services in Canada, which he seemed to enjoy. We can truly say, from the conversations we had with him, that he had a sincere desire for the truth as it is in Jesus. He was a man of integrity, and, by his gracious manner, endeared himself to all who knew him. Sometimes, after a service, he would speak of the prayer, at other times of the preaching, which showed his interest, and makes us hope that it is well with him. He is greatly missed by his dear family, his associates and by all who knew and loved him.

The writer officiated at his funeral, speaking, by request from, "Thou preparest a table before me in the presence of mine enemies." (Psalm 23:5) Interment was in the Wash-tenau Memorial Park, Ann Arbor. May God reconcile us, in all things, to His Holy Will.

George Ruston

SISTER ROSA STEVENS

Our dear and beloved Sister, Rosa Stevens, departed this life on July 16, 1961, at the age of ninety-two, and we feel to say with Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Sister Rosa was born April 14, 1869, and her parents were the late Wm. Lenard, and Margaret Ann Hastings. She was married twice, her first marriage was to Frank Ben- net, and they had only lived together seven

years when he passed away; she remained his widow five years, then was married to the late Franklin Stevens, who departed this life in the year of 1933. To this last union were born two sons who survive: Chaplan Stevens, of Weatherford, Texas, and Ohle Stevens, of Queenstown, Md. She is also survived by two brothers Arthur R. Hastings, of Emmaus, Pa., and J. W. Hastings, of Cambridge, Md. Also she is survived by two grandchildren, a number of great grandchildren, three nieces and two nephews.

Early in life Sister Rosa was given a desire for a home in the Church, and was baptized by the late Elder A. B. Francis. She was first a member of the Wolford Church, in Dorchester County near Cambridge, Md. which has now become extinct; but in later years moved her membership to the Little Creek Church at Smith Mills, near Delmar, Delaware, where she remained a faithful member until her death.

Funeral services were held at the Marvel Funeral Home, at Delmar, Delaware, by the writer, and she was laid to rest in the Little Creek Cemetery at Smith Mills. We miss our dear sister, but she had spent her appointed time here; and, if it be the will of our God, may all those who knew and loved her, be reconciled to her passing, we humbly pray for Christ's sake.

(Elder) Arthur R. Warren

NORMAN ALVA PACE, JR.

Norman Alva Pace, Jr., was born near Haile, La., November 18, 1921. He was the son of Norman Alva Pace, Sr., and Fannie Robertson Pace. He was apparently a strong, healthy young man, but he suffered with heart trouble, and died very suddenly and unexpectedly. He leaves to mourn their loss, his mother and father; his widow, Mrs. Margaret Pace, Haile, La.; two sons, Norman A., 3rd, and Randolph B. Pace; one brother, Ed Pace, and one sister, Mrs. Billie Williamson, of Haile, La.; and also his grandmother, Mrs. Orphy Roberson, of Haile, and other relatives.

It was sad to see this young man go like this, but if we consider these things in the light of God's holy word, though it may seem strange to us, we will remember that in Ecclesiastes 3:2, it says that there is a time to be born, and a time to die; and that to everything there is a season and a time to every purpose under heaven. So I am sure it was God's time for him to pass away, and we cannot question what God in his holy and righteous and sovereign purpose does.

May the Lord bless the dear family to look to and trust in Him who holds the keys of death and hell, who shuts and none can open,

who opens and none can shut. Dear ones, let us hope and trust in the Lord who saves his people from their sins. His people are all sinners, and Christ died for them. None of us deserve his salvation: it is through his grace, mercy and lovingkindness. So let us hope in Him and his salvation for your loved one. He seemed to show quite an interest in the meetings at Union.

Elder David Turner and I conducted his funeral on October 20, 1961, in the presence of a large congregation, at Liberty Baptist Church; with burial in the Liberty Cemetery. The nice floral offerings showed the esteem and sympathy of the many friends.

May the Lord bless and comfort the widow and children, together with his parents, grandmother, and brother and sister. In hope of God's mercy.

(Elder) R. W. Rhodes

MARY SOMERS POTEAT

It has been the will of our Father to call from among us our sister, Mary Somers Poteat, aged 96 years. She was born February 6, 1865, in Caswell County, N. C., near Pleasant Grove Primitive Baptist Church. She grew up, married, and raised a family of six children in this same community. Her husband's name was William (Bill) Poteat, who died more than 30 years ago.

After the death of her husband, she resided with a daughter, Lula Straughn, until the daughter became disabled to care for her; then she moved to Greensboro, N. C., and resided there until she fell asleep in Jesus, the Lilly of the Valley, the Bright and Morning Star. Time is over for her, no more pain or sorrow shall she feel. Her body shall go back to the dust to await the resurrection, when all the redeemed family of God shall be brought forth out of the grave, at the return of our Lord to gather the elect together. They shall all hear the welcome voice, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Our tongues are too poor and too puny to publish what our Lord has done for us all, who love him because he first loved us.

She had been a member of Pleasant Grove Church for over 60 years. To know Cousin Mary, was to love her, for she was a lovely person and was interesting to talk with. She loved the Old Baptists and the doctrine of salvation by the grace of God. I visited her in Greensboro most every year, and she would ask about her church and its pastor. She was blessed with a keen, clear mind until the last year I visited her.

Three of her children preceded her in death: Lula Straughn, Mattie Butler, and Will Poteat.

Three sons are left to mourn: Joseph, Allen and Lee, of Greensboro; also a number of grandchildren, great grandchildren, and great, great grandchildren.

She was called from among us September 11, 1961, and her funeral was held at her church by her pastor, Elder J. Harvey Smith, and, Mr. (no name was given — Ed.) She was laid to rest in the church cemetery. At her grave a few of us sang, "We shall sleep but not forever," etc. This song is precious to our hearts, and to all the blessed of our Father.

We desire a copy of this be given to the family; a copy spread on our Church Book, and a copy be sent to the *Signs of the Times* for publication.

Written at the request of Pleasant Grove Church while in conference at the October, 1961, meeting, by a cousin who loved her, and

Your little sister in hope,
Mrs. Jennie Somers Cobb

SUSIE A. STONE

Susie A. Stone, daughter of the late Joseph D. and Catherine L. Stone, was born August 7, 1879, in Trenton, N. J., and departed this life January 23, 1961, after a long illness.

She went to work as private secretary for C. V. Hill and Company about 45 years ago, and was retired after 35 years. One day she was looking for an important paper in Mr. Hill's desk drawer, and saw a *Signs of the Times* in the drawer. She took it out and started to read it, and knew she wanted to know more about what she read, so she came to Hopewell to our meetings. She later united and was baptized by the late Elder C. W. Vaughn on October 3, 1920. On April 25, 1936, she was chosen a member of the Board of Trustees, and became Secretary and Treasurer of the Board the same day. She served so faithfully until her health failed, and she resigned July 2, 1955.

Her health gradually failing, she went to a nursing home for about three years, since she had no family left to be with her. When we would go to see her, she would be so glad to see us; but the last year she did not know us. But when our pastor, Elder Arthur Warren, would go to see her and would quote from the Bible while talking with her, her face would light up, and she would look so happy. On one visit with her, when he had tried to talk with her, she took his hand, and said, "I don't know who you are, but I would like to know you better." This showed that even if she had lost everything else, she still knew the "joyful sound". She was a wonderful sister. All we can say is, "The Lord giveth, and the Lord

taketh away; blessed be the name of the Lord."

Funeral services for Sister Stone were conducted by Elder Warren from the Blackwell Memorial Home, in Pennington, N. J., and she was laid to rest in the Greenwood Cemetery, Trenton, N. J.

Letha A. Blackwell, Church Clerk

LONA JOHNSON FARRELL

God in his infinite wisdom, love, and mercy has seen fit to remove from our midst our beloved sister, Lona Johnson Farrell. We bow in humble submission to the will of our God, knowing he is just in all his ways. Sister Farrell was born on December 13, 1888, and died October 9, 1961. She was the daughter of the late Henry Johnson and Jane Andrew Johnson. She was married to Herbert C. Farrell June 18, 1918. She leaves to mourn, her husband, Herbert C. Farrell; two brothers, Clayton and Walter Johnson; a number of nieces and nephews, and a host of other relatives and friends.

Sister Farrell was united with the Big Meadows Primitive Baptist Church, in Chatham County, N. C., in July of 1941. She was a faithful member of this church as long as she was able to attend. She expressed a great love for her church and its people. She bore her affliction and suffering with the same courage and faith that she lived and believed every day. Her favorite Bible verse was: "The Lord rules in Heaven and earth." Her favorite song was: "When I Can Read My Title Clear." We feel that she bore her suffering with the same belief that "The Lord Rules in Heaven and Earth" and that now that her suffering is over and her eyes are closed in the eternal sleep that one day the song, "When I Can Read My Title Clear" will have its true meaning for her. Where there will be no more sorrow, only joys.

Funeral services were conducted for her at Hanks Chapel Church, Pittsboro, N. C., by Mr. Bob Haultman, Elder J. W. Gilliam, and her pastor, Elder Harvey Smith. She was laid to rest under a blanket of beautiful flowers in the church cemetery to await the coming of her Lord.

Written by request by:
Mrs. Jessie Ruth Seagrove

MEMORIAL

WHEREAS, Our Heavenly Father, in His infinite wisdom and mercy, has removed from our midst and from this mortal existence, our beloved brother, Deacon Milton Maddock, of Strathroy, Ontario, we, The Covenanted Baptist Church of Canada, assembled in conference at the Duart Meetinghouse, October 15,

1961, feel very keenly the loss of this esteemed brother.

Brother Maddock was born July 8, 1886, and died July 12, 1961. He was the son of Brother John William Maddock and Sister Mary Abigail Weed Maddock. His wife, Sister Mary Maddock, died March 18, 1957. He leaves to mourn, one son, Calvin Maddock; three daughters, Mrs. Monna Armstrong, Mrs. Bernice Campbell and Mrs. Laura Hume; also two brothers, Brother Ernest Maddock and Russell Maddock; and two sisters, Sister Minnie Cathers and Mrs. Marybelle Putnam.

Brother Maddock united with the church June 26, 1915, at Ekfrid, and was baptized by the late Elder John Slauson; and was appointed deacon in 1952. His funeral service was held at the Strathroy Funeral Home, with burial in Alvinston Cemetery.

Brother and Sister Maddock were a very hospitable couple and always, as we remember them, took home as many as they could at the quarterly meetings. We used to like to hear Brother Maddock ask a blessing at mealtime. Both he and his companion knew the truth and would talk of good things when two or three were together, or if there were many. We have things come to us that they said while in their company, and they are a comfort to us.

LET IT BE RESOLVED, That with hearts bowed in humble submission to God's holy will, we do express our belief that our loss is his eternal gain; and give voice to our gratitude for the rich blessing his presence was in our midst, and

BE IT RESOLVED, That this tribute to his memory be written in the church book, a copy be sent to *The Signs of the Times* and one to his family.

Eldon Gilbert
Church Clerk

OBITUARY AND RESOLUTIONS OF RESPECT

WHEREAS, It has pleased our Heavenly Father to remove from our midst our beloved sister, Minta Oakes Hundley, September 3, 1961, making her stay on earth over ninety years. She was born in Pittsylvania County, near Whitmell, Va., November 28, 1870, a daughter of the late William Henson Oakes and Mahala Oakes. She was the last member of her generation of the family.

She was married to James Henry Hundley in 1895, and since that time has been a resident of the Swansonville community. Her husband died January 30, 1953. She leaves to mourn her departure two sons and four daughters: James C. and Guy H. Hundley, Dry Fork,

Va.; Mrs. George L. Dovel, Bridgewater, Va.; Mrs. John W. Stratton, Ridgeway, Va.; Miss Lillye Hundley, Dry Fork, Va.; and Mrs. Ernest Blair, Danville, Va., R. F. D. 2. She also leaves seven grandchildren and five great-grandchildren.

Sister Hundley was a devoted wife, mother and a good neighbor. She never spent her time in idleness. Though the last years of her life were spent in a rolling chair she was engaged in some form of handwork as long as health permitted.

Sister Hundley united with Strawberry Church August 14, 1921, and was a faithful member, always attending church services unless providentially hindered. She and Mr. Hundley and family also visited neighboring churches of this association and those of our corresponding associations during their lifetime. She was a true believer in Salvation by Grace and in the complete work of Christ, and that the church was chosen in Christ before the foundation of the world. She enjoyed preaching and singing at her home whenever she could not attend church services regular. We miss her and no longer can we look forward to seeing her at home or being rolled to her place at church as we have the last nine years since she fell and broke her hip. As soon as Brother Guy drove in the church yard the brethren and friends went out and helped him lift her into the door.

Her funeral was conducted at Swicegood Funeral Chapel by Elders W. R. Dodd and R. S. Payne amidst a host of friends and neighbors and beautiful flowers, showing the esteem in which she was held.

We, the Church at Strawberry, greatly feel our loss which is her eternal gain. We extend our sympathy to the family who so devotedly cared for their mother in her declining years, especially Brother Guy and Miss Lillye who were at home with their mother. They did everything for her comfort and pleasure that human hands could do. Even though they miss her presence more than anyone else, we feel they should have no regrets for they did their part faithfully day and night; and may God reconcile them to his will.

THEREFORE BE IT RESOLVED, That we bow in humble submission to His will. The Lord giveth and the Lord taketh, blessed be His name.

FURTHERMORE BE IT RESOLVED, That a copy of these resolutions be recorded on our church record, a copy sent to the family, and a copy sent to the *Signs of the Times* for publication.

Done by order of the church in conference September 30, 1961.

Elder W. R. Dodd, Moderator
Josephine Dodd, Clerk

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 130

DANVILLE, VA., APRIL, 1962

NO. 4

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 4/62
IT EXPIRES WITH THIS ISSUE

DESIRE FOR A NEW HEART

O heart so hard it cannot melt,
That cannot mourn for sorrows felt,
That cannot feel, that cannot grieve;
That hears the truth but can't believe.

O heart so wretched and undone,
That does not, cannot evil shun,
That cannot keep the narrow way,
And cannot God's commands obey.

O heart so vile, so full of sin:
O wretched state that I am in!
Within my heart no goodness dwells —
It every righteous thought repels.

O heart so deceitful, sinful, base,
That cannot evil thoughts erase;
But evil deeds desires to do.
O, when wilt thou my hope renew.

My sorrows tongue nor pen can tell,
Nor can I inward tumults quell:
A contrite tear I cannot shed,
I seem plucked up, yea, seem twice dead.

Lord give me strength for daily needs,
Through Him who for me intercedes:
I'll trust in thee, though thou me slay,
To lead and keep me in the way.

A new heart, Lord, in me create,
And turn to joy my mournful state;
In Jesus' blood O wash thou me,
And white as driven snow I'll be.

Thy loving presence Lord restore,
Let me again thy grace adore;
Then in thy law I'll take delight
And meditate both day and night.

Though foes by thousands me assail,
And all my earthly friends me fail,
And some prove false I love most dear;
Yet in thy strength I'll persevere.

Lord thou art all in all to me:
If thou remove, no joy I see.
To me thou art the sea of love:
When shall I view thy courts above?

How long, dear Lord, must I here stay
In prisons strong, bound up in clay;
In dungeons dark, in sorrows great,
Tormented by the sins I hate?

Yet thee I'll trust, though thou me slay,
To be my portion night and day;
And in a few short years at most
I hope to join the blood washed host.

C. B. Britt,
Rt. 6, Box 282,
Eldorado, Arkansas

A FEW MORE TRIALS HERE BELOW

A few more rolling suns at most
On this cold, rocky shore;
Then I shall join the saints most blest
On Heaven's blissful shore.

A few more pains and heartaches here
In this most barren land;
Then I shall join the hosts above
In Canaan's happy land.

A few more raging storms below
In this my prison land;
Then freed from sin, my soul shall fly
To Heaven's happy land.

A few more battle scars to bear,
And groanings over sin;
Then the glad tidings I shall hear
"CHRIST BORE THE REBEL'S SIN."

H. J. Bird
December 15, 1961

"GOD HATH DECLARED FROM THE BEGINNING . . ."

Sharps Chapel, Tenn.

Dear Brethren:

It is with misgivings that I attempt to write a few words for our family paper. I do this at the earnest request

of our aged brother Reagan. I am not a writer, but it has been hard to say no to our brother, therefore, I send you this with the hope that it will do some poor child of God some good.

I am trying to serve three churches, and have for some time. I have not experienced the conditions with which we are surrounded today, in regard to both doctrine and practice. The churches are gradually going down; some are following worldly things, and some are dying. We can not say how long that this will go on. For myself, I find that I am weak and impotent in the matter.

Some are saying that it is our old way of worship; some think that it is our old songs that we sing; and some think that it is the old doctrine that we advocate. They say that this doctrine is a hard one, who can hear it? This calls my attention to a scripture that is very common among the Primitive Baptists: Who hath believed our report, and to whom is the arm of the Lord revealed? (Isa. 53:1) I think that it is important to know that we only have two reports; one is false, one is true. If you think that I am making a false report, then disregard this letter and say that the fault is in me. My contention is that there were many in that day that did not believe the report when the prophet made it. When he asked the second question, "To whom is the arm of the Lord revealed?", evidently he had in mind the true believer, for when the arm of the Lord is revealed that individual will believe, for he will have the evidence of a true and living God. This report to us is a very comforting gospel, and what a blessing it is to be blessed to understand that our God rules all things in heaven and in earth. It is written, "The heavens declare the glory of God, and the firmament showeth his handiwork."

It is my understanding that God has declared from the beginning all things that would come to pass. May I refer you to a scripture that is sound and that can not be cast aside? "The Lord

of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." (Isa. 14:24) It is true that the Lord's hand is stretched out, and who shall turn it back. According to the scriptures, the Lord peopled the earth with its numerous inhabitants, and gave to each its specified being, provided all the means for their preservation and continuance and departure in their different generations from beginning to end. He sees under the whole heaven, and directs all his works; his eyes are on the man which he made; He sees and directs all his going. The eyes of all wait for Him; He giveth them their meat in due season; He opens his hand and satisfieth the desire of everything; He closes his hand and they are in trouble.

The only thing that I know to do is to stand still and know that He is God. Some tell me that this standing still and this doctrine will destroy the church. My contention is that the truth will not destroy anything. May I close by saying, "That these are parts of his ways, but how little is heard of Him, but the thunder of his power, who can understand?" Read Job 26th chapter.

In fellowship and love,
(Elder) John Wilder,
Sharps Chapel, Tenn.

R. F. D. 2
Farmerville, La.

Dear Editors of the Signs:

I sincerely hope I am not too late with my renewal to miss a number of the **Signs**, since I look forward each month to its coming. I do enjoy reading it so very much, and don't quit until I've read it through.

I had the pleasure of visiting in Brother Wood's home in September, and did enjoy it so much.

May God bless you all to be able to continue this wonderful work in this

dark and trying hour; but we know that all things work together for good to them that love the Lord, to them who are the called according to his purpose. We know His will shall be done, and that is what keeps us going.

An unworthy sister, if one at all,
Mrs. Herbert Miller

“THE LORD WATERS
THE GARDEN OF GRACE”

Princeton, W. Va.

Dear Brother and Sister Wood:

This cold and stormy day finds me still in this suffering tabernacle of clay, feeling to be on the highway, and begging to be fed of the crumbs that fall; for I know my arm is too short to reach out and get a crumb. Therefore I have to go hoping along, feeling so poor and needy: carnal security or vain glory does not hold me up. I have to cry, Lord be merciful to me, for I have the sentence of death in me that I cannot trust in myself, or anything of this world. I hope I am one of those that the Father gave the Son before they had their existence in the earthly Adam. I feel that if in this world only I had hope, I would be most miserable. I hope, I am one of the circumcision who worships God in Spirit and have no confidence in the flesh. O that we may rest in the Lord and the power of His might, putting on the whole armor of God.

“Oh land of rest for thee I sigh;
When the moment come
When I shall lay my armor by,
And dwell with Christ at home.”

I don't have to go to the mountains to feel a wilderness, for I am shut up in this wilderness of clay, where all natural streams are dried up, and I cannot get a crumb from the Master's table; yet hoping that grace, mercy, and peace may be multiplied unto all that were given in Christ before the world began.

We know that except our righteous-

ness exceeds the righteousness of the Scribes and Pharisees, we shall in no wise enter into the kingdom. But Wisdom has built her house, and Christ is the chief corner stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord. We are quickened together with Christ, and he is made unto us wisdom, righteousness, sanctification and redemption. The whole church was baptized into His death, and raised again by his life, and quickened together with him; and we are made to sit together in heavenly places in him. He is the only storehouse, for grace was given in him; and he stood a Lamb slain from the foundation of the world, that we should be holy and without blame before Him in love. He has predestinated us unto the adoption of children by Jesus Christ, who was made sin for us, and who fulfilled the law and brought everlasting life. Our sins were imputed to him, and his life given to us. But still there is an inward conflict: the spirit and the flesh warring against one another, so that when we would do good evil is present. But the inward man brings into subjection the outer man, and it is all of grace and not of works, and therefore boasting is excluded. If we do anything just for duty's sake, desiring a blessing, it is not of love; and though we give our body to be burned and have not charity, it profits us nothing.

There is a great difference in the works of the flesh and of the Spirit. The Lord is the only one that can water the garden of grace and make the sweet spices flow out with joy.

. . . But sometimes we feel to be in such a barren state that we cannot go any farther unless given help from the sanctuary of love. I desire to be content with my lot, but cannot unless the Lord of all grace enables me, for I of myself can do nothing. Sometimes I desire to leave this tabernacle of sin, but this old body dreads it, and I still have a rebellious heart. We go through this

desert land hoping that grace, mercy, and peace may be multiplied unto us, but the children of old received these blessings only as added and supplied by Him from whom all blessings flow.

Your sister in tribulation,
Mrs. W. G. Pritchett,
Box 287,
Princeton, W. Va.

SIGNS A BUNDLE OF
GOOD LETTERS

3347 Tutwiler,
Memphis, Tenn.

Dear Editors:

It is now time to send payment for the **Signs**, so we enclose a check.

I always desire to say a few words in honor and praise to God for the many gifts of his love; and one is, in keeping the **Signs** such a lovely and welcome paper these hundred and twenty-nine years. My heart is made glad when I see it in our mail, knowing it is a bundle of good letters, together with the good editorials, and the writings of those gone on before. Nevertheless we are dependent upon the goodness and will of our God to give us a mind to understand and receive them. Sad indeed is the time when we have to lay it down un-read; and while we wait for the mind to read, we wonder about many things; for we have already learned that of ourselves we can do nothing. But we have also experienced many times, we hope, the sweet words of our Lord saying to our souls, "Be still;" and the sweetness of peace which seems to fill our whole being, and opens our understanding of the Scriptures and the writings of our loved ones from far and near. Sometimes love is so abundantly flowing we feel it reaching many, many miles to embrace ones we have met in person, or by pen; and even those we know not.

And sometimes we are so lifted up above the cares of this life, and view the handiwork of our God in its beauty, power, and never failing love, we dread

for the time to come again when we are left to ourselves. For when we are left to ourselves again, we lose sight of the beauty; and when He withdraws from us, our hearts are grieved, and we exhaust all our strength trying to hold on. But, alas, we again find ourselves groaning, and asking many questions; but God is too wise to err, and too good to be unkind. We are told in time of adversity to consider, and in time of prosperity to rejoice; and we hope to be enabled to do that.

We are looking forward to having Elder R. L. Biggs with us the 2nd Sunday in this month (January). He has been coming for several years, and we feel that God has richly blessed him to that end, and us as well. It seems he is filled with the love of God, and has a tongue of utterance and a mouth of wisdom, to speak comfortingly to the Lord's people. Oh, the riches of God's grace to his people; it can never be told!

Pray for us when at the throne of grace.

Mrs. Luther Campbell

R. F. D. 1, Box 850
Alvin, Texas

Dear Editors:

Am enclosing check for renewal of the **Signs of the Times**. I enjoy reading my copies of the **Signs** very much, because I believe they set forth the doctrine of God our Saviour better than anything I have read, except the Bible.

I especially enjoy the experiences of others, which indicate that they have been brought by a way they knew not, and claim no credit to themselves; because, if I have any experience at all, that is the way it has been with me.

I have been reading the **Signs** for two years, and I think it is wonderful. I joined the Primitive Baptist Church July 11, 1958, at Fellowship Church, near Gilmer, Texas; and then transferred my membership to Shepherd Fold Church, at Houston, Texas. My work is such that

I have a hard time getting to go to meetings.

I hope that God will continue to bless the editors and writers of the Signs as he has in the past; and that it will always stand on the sure foundation, and proclaim the unsearchable riches of God's grace and mercy. When at the throne of grace, pray for this old sinner. May the Lord bless and keep you editors, in my prayer for Christ's sake.

A lonely brother,
Arthur B. Jones

SOME THOUGHTS ON
THE FAITHFULNESS OF
ISRAEL'S GOD

2713 White Oak Drive
Houston, Texas.

Dear Editors of *the Signs*, and those blessed to contribute to the spiritual contents of its pages; and all the household of faith:

It is my desire to send greetings in love and sweet fellowship in the name of our precious Lord and Saviour Jesus Christ. Inasmuch as the wheels of time have speedily spun another two years into oblivion, thereby bringing forth the appointed time to send in my renewal fee, we would, if enabled, declare His faithfulness to a poor sinner such as we are; also confessing our faults, our shortcomings, our backslidings, and our waywardness; and would humbly testify with one of old, that it is of His mercies we are not consumed.

How the child of God is at times pressed down! His own sins rise up as mountains before him, and the sins and evil of the whole world vex his righteous soul. How he becomes entangled in the cares of this life, and overcharged with its surfeitings, and unbelief and hardness of heart separate him from the sweet communion and a felt sacred nearness to his Beloved! And then some great trial befalls him, for every child of God must and will

have trials, some more, some less; perhaps diverse in nature, but all fixed in God's purpose and decree ere the world was.

In the intensity of the fiery trial, how prone we are to rely upon our own strength, only to find that we are lacking in wisdom and knowledge as to what to do, as well as devoid of strength to do it. Then, (my experience) we turn and squirm in the heat of the furnace, and our mind turns to mankind; to some one or other, perhaps to one of our ministers. And if we are allowed to go so far as to trust in him for the matter at hand, we find we have trusted in the staff of a broken reed, whereon if a man lean, it will go into his hand and pierce it. And this aggravates our already miserable case an hundredfold; but at the same time, it has brought us to know of a certainty there is no earthly help for us, and that it must come from above.

But where, how, and by what means, can a soul in such darkness find this precious One? We read our Bible — it is a sealed book as far as our case is concerned. We may see the perfections of Him therein, and read of his mercy to lost sinners, but in our soul we cannot find the living witness testifying of our part in the matter. Then, Oh then, how dark is the darkness! And we cry aloud, "The darkness hath covered our head." And when we lie down at night breathing our groanings that He would appear again for us in our behalf, only to awaken in the morning with the bitter realization He is still absent from our soul. No wonder Job cried out, "Behold, I go forward, but He is not there; and I go backward, but I cannot perceive him."

But constrained in our helplessness of any other source of deliverance, we cease not trying to pray, for we know that He only hath the words of eternal life. But the eye of the weary soul has become dim, and all hope seems to be gone, and the darkness seems complete. Our physical bodies now feel weakened

and ill from the onslaught of the strife within, and we sink, as it were, in despair; and we say, Now our sins have found us out; we have been deceived in our wicked heart, and have deceived others. Our sweet assurances we had thought to feel in the past now rise up to mock us. Yet in the depth of this soul searching misery, we confess that if we have been cast away forever, it is just and right; but it lessens not the agony of the soul, but rather seems to add to it, in that we know we have sinned against the Holy God.

Who can know the desolation and despair of such darkness except those who have been in this place? Words cannot express it — it must be felt. The pit would close over us but for the faithfulness of Israel's God. All praise and thanksgiving to that compassionate and longsuffering God whose work is perfect: God the Father, God the Son, and God the Holy Ghost, the one only true and living God! He, in his sovereign love, has elected a remnant of Adam's fallen race, chosen in His beloved Son, who, in due time, was sent into this world, being born of the Virgin Mary, begotten by the overshadowing of God the Holy Ghost; born under the law, that he might suffer the curse of the law for those his Father had given him, and putting away their sins by his agonizing suffering and shedding of his precious blood upon the cruel and shameful cross. Though there was no sin in his holy flesh, he suffered the sting of death for his people, for all their sins were imputed to him; and all His righteousness is imputed to those He died for. We can only stand in awe and wonder, and exclaim, "Who is sufficient for these things?"

Now having loved his own which were in the world, He loves them to the end. And to the afflicted one being tried in the throes of darkness and has sunk in self-despair, a still small voice with living power drops these words into the soul, "He that walketh in darkness and hath no light, let him

trust in the name of the Lord, and stay upon his God." But so hardened in unbelief is our heart, we say O Lord, we cannot trust in thee except thou give us faith. And then the sweet promise is given anew, "My grace is sufficient for thee." And we are given to see by the light of the blessed Holy Spirit, the compassion and long suffering of the Man of Sorrows and acquainted with grief, and our hard heart melts as we behold Him as a Father that pitieth his children; (Psalms 103:13) and we as one whom his mother comforteth, (Isaiah 66:13), as He gently chides us with the words, "O ye of little faith, hast thou forgotten my former kindnesses, the many sealings of the Holy Spirit with sweet and gracious assurances of my dying love?" And thus He brings to remembrance the sweet testimonies of his love, his suffering for our sins, his death and resurrection for our justification — these things having been testified of in our soul by the living Spirit in the power of God.

Now we must confess in shame and sorrow of heart, our unstableness and our unfaithfulness to Him; and He chides again, "These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself, but I will reprove thee, and set them in order before thine eyes." (Psalms 50:21) Then we can say with David, "Let the righteous smite me, it shall be a kindness; let him reprove me, it shall be an excellent oil." (Psalms 141:5)

And still, in his gentleness and condescension to the poor soul, He continues to speak as a loving parent to the wayward child: Didst thou not know I am in the midst of thine every trial; that I have suffered thine every pain; that I am ever aware of thy whole case, and know it is too much for thee? Hast thou forgotten my word, "He that keepeth thee will not slumber. Behold he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper." (Psalms 121) And we are

made to confess again our forgetfulness of him and his word. Again he says, "My arm is not shortened that it cannot save." And we are given living faith to believe; and we cry out, "My Lord and my God."

He remembers that we are of the dust, and says that the victory in the fiery trial cannot be gotten by our frail efforts; trust not in the arm of the flesh, for I am your strength in weakness, and the victory is gotten by my own right arm. "I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy." And we know that he is God, and these are his perfect works, and that he has done this that our faith be tried. We read in Peter's first epistle, ". . . though now for a season if need be ye are in heaviness through manifold temptations, so that the trial of your faith, being much more precious than gold that perisheth though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

We read in Zech. 13:9: "I will refine them as silver is refined, and will try them as gold is tried: They shall call on my name, and I will hear them; I will say it is my people, and they shall say the Lord is my God." When this is experienced by the Spirit's inshining, then our mourning is turned into joy, and we are made to rejoice from our sorrow. It is written, "He hath appointed unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that He might be glorified."

So, in his pity, and longsuffering, He brings the lowly sinner to these precious promises of God, confirming them by the Holy Spirit that they are all yea and amen in Christ Jesus, whose word is forever settled in heaven.

Here we would note a special scrip-

ture that so sweetly dropped into our soul in a recent trial, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, sayeth the Lord."

Now, if the misery and woe of an afflicted soul in darkness is such it cannot be expressed, how much more cannot the joy and rejoicing of the soul be expressed when it is liberated from its bondage, and we are lifted out of the pit of miry clay and our feet set upon a rock.

He has not promised us that there will be no more trials; He has not said that he would take the present trial from us, nor has he said that he would take us out of the trial, but He has assured us again that He is our strength and has gotten the victory over all our oppressors within and without.

So may each and everyone be made to remember that our weeping may endure for the night, but joy cometh in the morning when the Son of Righteousness arises with healing in his wings; and then with David we can say, "I will praise the name of God with a song, and will magnify him with thanksgiving."

"I know that whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him." (Ecclesiastes 3:14)

Unworthily yours in hope,
Mrs. Buena V. Wright

LAW AND GOSPEL

(Part of a letter by J. C. Philpott, 1861.)

My dear Sir — In one of your letters you express the wish that I should give my views upon this point — Why, in my judgment, the law is not a believer's rule of life . . . In doing so I shall take occasion to offer my thoughts on these

three distinct points —

1. Why the law is not the believer's rule of life.
2. What is his rule?
3. Disprove the objection cast upon us that our views lead to doctrinal or practical antinomianism.

By a believer, I understand one who by faith in Christ is delivered from the curse and bondage of the law, and who knows something experimentally of the life, light, liberty, and love of the glorious gospel of the grace of God. By the law I understand chiefly, though not exclusively, the law of Moses. And by the rule of life I understand an outward or inward guide, by following which a believer directs his walk and conversation before God, the Church, and the world.

It is very necessary to bear strictly in mind that we are speaking here wholly and solely of a **believer**. What has the law to do with a believer in Christ Jesus? Is he required by the revealed will of God to take the law as the guiding rule of his life? I answer, No; and for several reasons.

1. God does not leave us at liberty to take at will one part of the law and to leave the other. It must be taken as a whole, or left as a whole, for God has so revealed it. I cannot find in any part of God's Word any mitigation of its terms, or any halving of it, so that, according to the views of many divines who have written on the subject, we may be dead to it as a covenant, and yet alive to it as a rule. The essential and distinguishing characteristic of the law is that it is a **covenant of works**, requiring full and perfect obedience, and attaching a tremendous curse to the least infringement of its commands. If then I, as a believer, take the law as my rule of life, I take it with its curse; I put myself under its yoke, for in receiving it as my guide, (and if I do not this, it is not my rule), I take it with all its conditions and become subject to all its penalties . . . The indispensable connection between a covenant and its rules is clearly shown in Gal. v. 1-6, where the apostle testifies to "every man that

is circumcised, that he is a debtor to do the whole law". It is idle to talk of taking the law for a rule of life, and not for a covenant; for the two things are essentially inseparable; and as he who keeps the whole law and yet offends in one point, is guilty of all (James ii. 10), so he who takes but one precept of the law for his rule, (as the Galatians took that of circumcision), by taking that one, virtually adopts the whole, and by adopting the whole puts himself under the curse which attaches to their infringement.

People speak very fluently about the law being a rule of life who little think of the resulting consequences; for amongst them is this, that its written precepts and not its mere spirit, must be the rule. Now, these precepts belong to it only as a covenant for they were never disjoined by the Authority that gave them, and what God hath joined together no man can put asunder. To show this connection between the precepts and the covenant is the chief drift of the Epistle to the Galatians, who were looking to the law and not the gospel, and having begun in the Spirit were attempting to be made perfect by the flesh. Read with enlightened eyes, this blessed Epistle would at once decide in favour of the gospel as our guiding rule of Christian conduct as distinct from the law which was never given to believers in Christ as the rule of their daily conduct and conversation. Observe how Paul chides those who would so act; he calls them "foolish Galatians", and asks who hath bewitched them that they should not obey the truth (that is, the gospel), "before whose eyes Jesus Christ had been evidently set forth, crucified among them". He appeals to their own experience and asks them: "Received ye the Spirit by the works of the law or by the hearing of faith?" He draws a line of distinction here between those works which are done in obedience to the law as a guiding rule, and that power of God felt in the heart which attends a preached gospel when heard in faith, and asks them under which of

the two they had received the teaching and testimony of the blessed Spirit. But observe, further, now he bids them "walk in the Spirit" (Gal. v. 16). Now, to "walk" is to live and act, and the rule which he here gives for this living and acting is not the law but the Spirit, and he tells them the blessedness of this divine leading and guiding: "If ye be led of the Spirit, ye are not under the law"; that is, neither as a covenant or as a rule — that they were free from its curse as a condemning covenant, and from its commands as a galling yoke, which neither they nor their fathers could bear (Acts xv. 10). But to show them that this deliverance from the law did not set them free from a higher and more perfect rule of obedience, he bids them "fulfill the law of Christ", which is love, a fruit of the Spirit and not produced by the law which worketh wrath and gendereth to bondage (Rom. iv. 15; Gal. iv. 24).

If we are willing to abide by the inspired Word of Truth, we need go no further than this very Epistle to decide the whole question, for in it we have laid down the rule according to which believers should walk, which is "a new creature" (or a new creation): "For in Christ Jesus neither circumcision availeth any thing nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and on the Israel of God" (Gal. vi. 15-16). Is the law or the Spirit's work on the heart held out here as the rule of a believer's walk? The law is strictly a covenant of works; it knows nothing of mercy, reveals nothing of grace, and does not communicate the blessed Spirit. Why, then, if I am a believer in Christ and have received His grace and truth into my heart, am I to adopt for the rule of life that which does not testify of Jesus either in the Word or in my conscience? If I am to walk as a believer, it must be by a life of faith in the Son of God (Gal. ii. 20). Is the law my rule here? If it be, where are those rules to be found? "The law is not of faith." How, then, can it lay down rules for

the life of faith? If I wish to walk as becometh a believer with the Church, what help will the law give me there? To walk as such must be by the law of love as revealed in Christ and made known in my heart by the power of God. If I am to walk in the ordinances of God's house, are these to be found revealed in the law?

We give the law its due honour. It had a glory, as the Apostle argues (II Cor. iii.) as the ministration of death and condemnation, but this glory is done away, and why are we to look to it now as our guiding rule? The ministration of the Spirit, of life, and of righteousness "doth much more exceed in glory", and why are we to be condemned if we prefer the Spirit to the letter, life to death, and righteousness to condemnation? A rule must influence as well as guide, or else it is a dead rule. If you choose to be ruled by the killing letter which can only minister condemnation and death, and we choose for our rule that which ministers the Spirit, righteousness, and life, which has the better rule? It is much to be feared that those who thus walk and talk have still the veil over their heart, and know nothing of what the Apostle means when he says: "Now the Lord is that Spirit, and where the Spirit of the Lord is there is liberty. But we all with open face beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. iii. 17-18).

But not only have we these deductions to influence the mind in rejecting the law as a rule for a believer's walk, but we have the express testimony of God as a warrant for so doing. We read, for instance, that "I through the law am dead to the law, that I might live unto God" (Gal. ii. 19); that "I am become dead to the law by the body of Christ, that I should be married to another, even to Him who is raised from the dead, that I should bring forth fruit unto God" (Rom. vii. 4). As a believer in Christ, the law is dead to me, and I am dead to it. The Apostle has clearly

and beautifully opened up this subject. He assumes that a believer in Christ is like a woman who is re-married after the death of her first husband; and he declares that "she is bound by the law to her husband as long as he liveth, but if the husband be dead she is loosed from the law of her husband" (v. 2). Of course the first husband is the law, and the second husband is Christ. Now, adopting this figure of Paul's, may we not justly ask: Which is to be the rule of the wife's conduct when re-married, the regulations of the first or of the second husband?

2. What, then, is the believer's rule of life? Is he without rule? a lawless wretch who because he abandons the law of Moses for his rule has no guide to direct his steps? God forbid! for I subscribe heart and soul to the words of the Apostle: "Being not without law to God, but under law to Christ" (I Cor. ix. 21). The believer then has a guiding rule which we may briefly call **the gospel**. This rule we may divide into two branches. The gospel as written by the divine finger upon the heart, and the gospel as written by the blessed Spirit in the Word of truth. These do not form two distinct rules, but the one is the counterpart of the other; and they are mutually helpful to and corroborative of each other. One of the four promises of the new covenant (Jer. xxxi. 31-34; Heb. viii. 8-12 compared), was: "I will put My law in their inward parts and write it in their hearts." This writing of the law of God in the heart, I need not tell you, is that which distinguishes it from the law of Moses which was written on tables of stone; and becomes an internal rule whereas the law of Moses was but an external rule. This internal rule seems to be pointed out in Romans viii. 2 where we find these words: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." By "the law of the Spirit of life", I understand that guiding rule (for a **rule** in Scripture is frequently called a **law**; the word law in Hebrew signifying literally "instruction") which

the Spirit of God, as communicating life, is in a believer's heart. It is, therefore, the liberating, sanctifying, guiding influence of the Spirit of God in his soul which, as a law or rule, delivers him from "the law of sin and death"; by which I understand not so much the law of Moses, as the power and prevalence of his corrupt nature.

If this then be a correct exposition of the text, we have a guiding internal rule distinct from the law of Moses, and a living rule in the heart, which that never was nor could be; for it did not communicate the Spirit (Gal. iii. 2-5). But this internal rule, as being "the law of the Spirit of life", has power to lead all the children of God; for in the same chapter (v. 14) the Apostle declares that "as many as are led by the Spirit of God, they are the sons of God". This leading which is peculiar to the children of God and is an evidence of their sonship, delivers them from the law; for "If we be led of the Spirit we are not under the law" (Gal. v. 18) either as a covenant or as a rule, for we have a better covenant and a better rule (Heb. viii. 6). What is the main use of a rule but to lead? But who can lead like a living Guide? How can a dead law lead a living soul? The very proof that we are the children of God is that we are led by the Spirit; and this inward leading becomes our guiding rule. And is it not a disparaging of the guidance of the blessed Spirit to set up in opposition to His guiding rule a dead law and to call those Antinomians who prefer a living Guide to a dead letter? This living Guide is that holy and blessed Spirit who "guides into all truth" (Jn. xvi. 13). Here is the main blessedness of the work and grace upon the heart, that the leading and guiding of the blessed Spirit form a living rule every step of the way; for He not only quickens the soul into spiritual life, but maintains the life which He gave, and performs (or finishes, **margin**) it until the day of Jesus Christ (Phil. i. 6). This life is eternal, as the blessed Lord at the well of Samaria declared, that the water which He should

give the believer should be in him a well of water springing up into everlasting life (Jn. iv. 14). It is then this springing well in a believer's soul which is the guiding rule, for, as producing and maintaining the fear of God, it is "a fountain of life to depart from the snares of death" (Proverbs xiv. 27).

But lest this guiding **internal** rule be abused, which it might be by enthusiasm, and that they might not be left to substitute delusive fancies for the teaching of the Holy Spirit, the God of all grace has given to His people an **external** rule in the precepts of the gospel as declared by the mouth of the Lord and His apostles, but more particularly as gathered up in the epistles as a standing code of instruction for the living family of God. Nor do these at all clash with the rule of which I have just spoken, but on the contrary harmonize entirely and thoroughly with it; for, in fact, it is one and the same rule; the only difference between them being that the blessed Spirit had revealed the one in the written Word, and by the application of that Word to the soul makes the other to be a living rule in the heart.

Now there is not a single part or particle of our walk and conduct before God or man which is not revealed and inculcated in the precepts of the gospel; for, though we have not minute directions, we have what far excels all such unnecessary minutiae — most blessed principles enforced by every gracious and holy motive, and forming, when rightly seen and believed, a most perfect code of inward and outward conformity to the revealed will of God, and of all holy walk and conduct in our families, in the Church, and in the world.

I would say then that a believer has a rule to walk by which is sufficient to guide him in every step of the way; for if he has the internal quickenings, teachings, and leadings of the Spirit to make his conscience tender in the fear of God, and has the law of love written upon his heart by the finger of God; and if besides this he has the precepts of the

gospel as a full and complete code of Christian obedience, what more can he want to make him perfect in every good word and work (Heb. xiii. 21)? Can the law do any of these things for him? Can it give him life, in the first instance, when it is a killing letter? Can it maintain life, if it be not in its power to bestow it?

But it may be asked: Do you then set aside the two great commandments of the law: "Thou shalt love the Lord thy God," etc., and "thy neighbour as thyself"? No, On the contrary, the gospel as an external and internal rule fulfills them both, for "love is the fulfilling of the law" (Rom. xiii. 10). So that this blessed rule of the gospel **not only does not set aside the law as regards its fulfillment, but so to speak, absorbs into itself and glorifies and harmonizes its two great commandments, by yielding to them in obedience of heart, which the law could not give; for the believer serves in newness of Spirit, not in the oldness of the letter** (Rom. vii. 6), as **Christ's freeman** (Jn. viii. 32), and **not as Moses's bondsman**. This is a willing obedience and not a legal task. This will explain the meaning of the Apostle: "For I delight in the law of God after the inward man"; for the new man of grace, under the powerful influence of the Holy Spirit, delights in the law of God, not only for its holiness, but as inculcating that to do which fills the renewed heart with inward delight — love to God and His people . . .

(We found the above to express our views on the subject and felt to pass it on to the brethren. We copy it from the December, 1961 issue of the Gospel Standard of England. — J. D. W.)

1884 Connally Dr.,
East Point, Ga.

Dear Brother Wood:

As you know, I have done a lot of writing, and many times I felt the leading of the spirit, (I hope) and many

sweet thoughts came to mind that filled me so much that my eyes were filled with tears. As I grow older, these sweet thoughts grow sweeter and dearer, and it seems that I see so much more light and glory than in younger days. They are so wonderful they seem to be more than I can comprehend. I try to write; can't find words to tell what I want to, become confused and have to quit. They are too high, I cannot attain unto them. It seems I know less as I grow older.

I read in the paper a few days ago, a man trying to tell how large the universe is, but I think he failed; I do not believe any one can tell it. I will give my idea, and if you see differently, let me know your opinion. God is from everlasting to everlasting, without beginning or end. He fills immensity; is everywhere at the same time. We look at the sky and see millions of stars. It is said the most distant planet that can be seen, is millions of miles away. Is that the end of space? No. If we could fly to the most distant planet, do you suppose space would be just as far away beyond as that which we can see? God being without beginning and ending, is everywhere, then space must be as large as He is. So is there any end to space? If not and there are stars and planets everywhere space extends, just think of the billions, trillions as space reaches on and on.

Now let us come closer home. "Lord, what is man that thou takest knowledge of him or the son of man that thou makest account of him?" (Psalms 144:3) All nations are accounted to Him as nothing and less than nothing and vanity. A very small per cent of people ever think of this; and many give it a passing thought. Is there a contrast ever heard of, as great as this? God fills space that we cannot begin to comprehend. Man is less than nothing; where is the space he fills? HOW can anything be less than nothing? Is this one of God's miraculous secrets? Man is less than the point of a fine needle compared to God. Then why did He ever notice such sinful, rebellious, ungrateful beings? The

worst of His creation. All living beings are obeying the laws of nature, except man. He is violating the laws of nature, and God's laws. The best answer we can give is, "Even so Father for so it seemeth good in thy sight."

He made all things for His praise and glory. If man should obey all laws and commands, would He praise God? If he did not need any help from above he perhaps would completely forget God, but the all-wise, all-powerful God has arranged all things so that all praise **shall** belong to Him; and when we can by the leading of the Spirit realize these things we can thank and praise Him for **all** His works, so much as He enables to do. We cannot praise him without the Spirit. Then just think what an awful thing for man to declare that God cannot do as He pleases with anything and all things that He has made. For a man to say, "God cannot do thus and so without my permission," is the limit of blasphemy. Some of the Lord's people are so weak in the knowledge of the work of the Spirit, they think they have to let God do. "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." (Isaiah 14:24) He does not have to speak, His thoughts are so strong as His words. The Bible is full of His sovereign works, power, wisdom, shalls and wills. What would be our condition if we did not believe these things? Oh, what a shock the blind are to experience when they face this Sovereign God at the judgement bar. How little and unworthy we feel because He has passed by so many seemingly good people in nature, and reached down to even notice us. The half will never be told in this life.

The doctrine of absolute predestination has been hated almost from the beginning of time; has been abused, slandered and persecuted, but it is founded on a solid Rock, Jesus, and is as safe, and will endure as long as He lives. It is the sweetest, most God honoring, soul comforting and man debasing doctrine; and it is sweeter to me as

time passes. It is impossible to explain my thoughts and feelings, and joy. Some people try to make a distinction between predestination and decree, foreordain and others; but predestinate, predetermine, foreordain, decree, purpose, etc. seem to mean the same as to God's sovereignty over all things.

I have heard preachers (I wonder if they are God called) who cannot say much without bringing in time salvation, conditioned on our ability to work it out. It is left with us to obey and receive blessings or disobey and lose them. Such blindness, that cannot see that such a God is so weak that He cannot do His will in the army of heaven and among the inhabitants of the earth. There are but two spirits or powers in the earth, God and Satan. We are under the power and leading of one or the other all the time, there is no middle ground. They say we are left to obey. Christ said, "Without me ye can do nothing," then when He leaves us to ourselves how are we to do anything in a spiritual way? Satan is tugging at us all the time except when he is driven away by the Lord, and the second the Lord withdraws His leading, Satan takes charge. Then how are we going to work out our salvation while in his power? I have read thousands of Christian experiences, and I have never read nor heard of a child of God who has lifted himself out of his burden of sin, darkness and despair. But I have read of God lifting them up, and, Oh, how the sorrowing one rejoiced and shouted His praise. If one could lift himself up above his trials, he would never praise God for it; would even forget God and become over righteous. What greater miracle of mercy has God done when He brought us from nature's darkness and gave us this knowledge and love, and enabled us to want to praise Him and live separate from the world? We are monuments of His love and mercies. I did not expect to write this; I started to write on a much different subject.

May God bless you and enable you to pray for needy sinners.

Hoping for eternal rest,
George W. Jackson

Spokane, Washington

Dear Editors:

I am enclosing \$6.00 for renewal of my subscription and that of my mother's. I want to tell you once again how much this dear magazine means to me — how I would hate to be without it, but words can't express my love, I hope, for the word of God I believe it holds.

We have meetings here in Spokane, held at the home of my aunt, Mrs. Mary Eckard, whenever Elder and Sister Atteberry are able to make it up from Hermiston, Oregon. My, how Brother Atteberry is blessed to preach! I nearly always enjoy his sermons, but only occasionally does God lead me spiritually into food and water; but when he does, what joy this poor mortal is made to feel. I hope I am a child of God, but I don't see how I can be; yet God has given me, I believe and hope, a faith and hope in him in spite of my evil and sinful nature. And, although it seems small when compared to the experience of others, it has been sufficient unto this day for me; and how glad I am I possess it!

I suppose I am like most carnal humans, I want the good things in life. Not riches, but enough of the natural desires: health for my family and myself, security, and all natural desires; and since my marriage nearly four years ago, I have been blessed with these. But I also desire a nearness to God, which I can't have of myself. I feel that it is true, as my Aunt Mary said, God may grant me my natural desires, but give me leanness of soul. I believe this is the way it is for me, yet I also believe that He is looking out for me just the same. I know that but for His grace I would fall so far so fast I could never climb back; nor even want to.

These people who preach what man

can do, I wonder sometimes if they have ever been truly tempted by that old Devil — who can really tempt, if God lets him do it. Then I wonder just how straight they could walk and how good they could be. I have been tempted, and I know that it was by God's grace alone that I was kept from falling; and not of myself. So I know to whom all praise is due; and I hope I am able to give all glory to God, and God alone. I feel that I glory in God as God, in the great I AM, and am glad he is God; and that He rules all things, and has all power; and that this is as it should be, even if I never enter into it.

I enjoy all the articles in the Signs. How I have enjoyed Elder Gold's experience this far! He was surely gifted of God to write the way a predestinarian believes. He really tears the sand right out from under all these "free-willers".

May God be with all his dear people everywhere, and watch over and keep them: He will; He says He will. Grace be with you.

Unworthily,
Mrs. Norman L. (Caroline) Martin

27124 Perkins Road,
Maderia, California

Dear Editors:

I see it is time to pay for my paper again. It means so much to me that I don't want to miss a copy. It is almost all the preaching I get. And through it I keep up with a lot of the Old Baptists, whom I love very dearly.

I was blessed to go to four lovely meetings last Fall while visiting relatives in Arkansas, Louisiana, and Texas. I enjoyed all of them, and trust I got a few crumbs, at least, from the Lord's table.

I am enclosing subscription also for my dear mother again. She is old and failing, and is partly a shut-in. She loves the paper, and feels lost without it.

Ola Marie Cunningham

THE SPIRIT'S WORK IS ALWAYS EFFECTIVE

Gordo, Alabama

"And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they will not depart from me." (Jeremiah 32:40)

Here are two remarkable promises. First, That God will not turn away from them to do them good; which Paul confirms: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." (Romans 8:28) Second, That His people (spiritual Israel) will not depart from him, for the reason that He will put his fear in their hearts, binding them to him, so that they will not depart. The work of the Spirit in God's people is always effective.

How different was the covenant of works under which natural Israel labored until the coming of Christ! The substance of it was expressed by Isaiah: "If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured by the sword; for the mouth of the Lord hath spoken it." The Lord told Moses why they could not obey: "Yet the Lord hath not given you a heart to perceive, and eyes to see, and ears to hear unto this day." (Deut. 29:4)

The elect, or spiritual, among them were but a very small remnant; even as it has been among all nations. The elect remnant among natural Israel, God kept as the "apple of his eye", forgiving their sins; as evidenced by David's sins of adultery and murder, which sins were put away. But to keep him from further sins, he was given an afflicted mind, in which remorse for the sins were ever present with him. Later he said, "Before I was afflicted I went astray, but now have I kept thy word." (Psalms 110:67)

All the woes pronounced against the Israelites by God's sent prophets, were against the carnal ones. But we now hear and read these same Scriptures of woe transferred to God's people among the Gentiles, as if they were carnal and under the law; yet "The righteousness of the law is fulfilled in them (not by them) who walk not after the flesh but after the Spirit." Since Christ has taken upon himself the woes due his people for their sins, there remains nothing against them.

John was given to see and prophesy of things that should come hereafter, and a great portion of his prophesy concerns the woes and plagues which should be sent upon the earth, and it was always upon those who had the mark of the beast, or who served him; never upon God's elect. To save his people from the wrath poured upon this Babylon, a voice from heaven is sent to his people among them, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." This God does experimentally by giving them the Spirit of Truth, opening their minds to his ways, so that they cannot continue any longer in Babylon. Many of the experiences published in the *Signs* tell how they have been led out, and brought to Zion.

The covenant under which His people now live, is one of Father, sons and daughters. Our natural father and children relationship is but a faint representation, compared with the love and care which God bears to his own. Those who have had some revelation of the glory and intenseness of this love, can realize that He will not withhold anything for their good, and the eternal glory of His presence in the world to come.

There have always been those that depart from the faith, giving heed to seducing spirits and doctrines of devils. They can be identified by their doctrine. If they substitute personal ability (even after regeneration) to return, or to keep themselves in the favor of

God by their works, it is a seducing spirit. This keeping is alone of God by His Spirit working in his people that which is well pleasing in His sight.

All the admonitions and reproofs by Christ and his Apostles, are alone to the elect, and, like all other Scriptures, have to be applied or administered by the Holy Spirit to be effective.

W. L. Crowley

STAUNTON RIVER UNION MEETING

The Staunton River Primitive Baptist Union Meeting will be held with Malmaison Church, the fifth Sunday and Saturday before in April. It is located on Route 726, about 8 miles North of Danville, Virginia.

Our ministers, brethren and sisters, and friends are invited to meet with us.

Mrs. Kate Dodd, Clerk

CONTENTNEA UNION

The next session of the Contentnea Union will convene with Otter Creek Church the fifth Saturday and Sunday, the 28th and 29th of April. The church is located just off of Highway 258, about 14 miles south of Tarboro, N. C.

W. W. Stallings, Jr., Clerk
R.F.D. 3,
Tarboro, N. C.

The Skewasky Union is to be held at Kehukee Primitive Baptist Church, Halifax County, N. C., 5th Sunday in April, 1962, Friday and Saturday before. Elder A. B. Ayers was chosen to preach the Introductory Sermon and Elder W. E. Grimes, Alternate. The church is 1 mile south of Scotland Neck, N. C. on Highway 125. We extend a cordial invitation to Ministers, Brethren and friends.

E. C. Harrison
Union Clerk

UPPER COUNTRY LINE UNION

The Upper Country Line Primitive Baptist Union is appointed to be held with the church at Reidsville, N. C., the 5th Sunday in April, 1962. Services to begin at 10:30 A. M.

Elder D. V. Spangler, Pastor
M. T. Smith, Act. Church Clerk

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INDIGENT FUND

(To February 1, 1962)

Mrs. Drusiler Gillispie, Md.....	\$1.00
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J. B. Alumbaugh, Mo.....	5.00
Elder W. D. Griffin, Del.....	2.00
Bertha Hanly, Md.....	2.00
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Danville, Virginia April, 1962

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BUSINESS OFFICE

Route 5, Box 332F, Danville, Va.

EDITORS

Elder David V. Spangler

Route 5, Box 332F, Danville, Virginia

Elder John D. Wood

P. O. Box 186, Manassas, Va.

ASSOCIATE EDITORS

Elder W. D. Griffin

39 Welsh Tract Road, Newark, Delaware

Elder E. J. Lambert

306 Richardson St., Winnsboro, Texas

Elder George Ruston

Dutton, Ontario, Canada

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EDITORIAL

REPENTANCE

2 Cor. 7:10 — For godly sorrow worketh REPENTANCE to salvation not to be REPENTED of: but the sorrow of the world worketh death.

It has been almost two years since I have written anything for publication. In answer to the many inquiries relative to the reason for my silence; I must be frank with you, I must confess that I cannot find one good reason even though my carnal mind suggests many frivolous excuses. I have experienced much sorrow because of this neglect but I greatly fear that it is the sorrow of the world which results in death instead of godly sorrow that worketh repentance to salvation. I can, at this moment, sympathize with Job who said: "I abhor myself, and repent in dust and ashes." I would but cannot write, So help me, Lord, I pray: Deliver me from this plight. Bless my hands this day. May I be blessed to pen, Words that Thou wilt give — To sink into hearts of men,

That they repent and live.

The first question we shall attempt to answer is: What is godly repentance? The term repentance suggests a true mourning for sin and a fervent desire to be delivered from it. True repentance is always the result and experience of those who have been convinced that they are sinners. Am I convinced that I have transgressed God's holy law? Do I possess sorrow in my heart because of my many wrong-doings? Is this sorrow great enough that I will confess to my God, my brethren, and my friends that I have sinned? Do I hate my sins to the extent of renouncing them? If I can from the heart answer these questions in the affirmative I do have some evidence of true repentance. I am convinced that true repentance is the daily exercise of a true Christian. David asks in Psalms 19:12: "Who can understand his errors?" Then he prays, "Cleanse thou me from secret faults." Enough of my faults have been revealed to me to make me shudder, but I realize that I have many that I am not aware of. I am guilty of disobeying God's revealed commandments in the Scriptures. I am guilty of being polluted in my own carnality. I am fully aware of the fact that I am so awfully polluted and so terribly depraved that I am helpless in attempting to deliver myself. If saving repentance does not include the mercy of God given to us in Christ Jesus, I have no hope. Repentance is a change of mind or purpose. There is a repentance that need to be repented of. This repentance is worked by the sorrow of the world. Worldly repentance includes change of mind or purpose, but would only be a change from one error to another error. Worldly repentance is the result of a sense of danger and fear of wrath brought about by the workings of a natural conscience. However, godly repentance is the result of a true mourning for sin and an earnest desire to be delivered from it which is brought about by the workings of the Spirit of God in changing the natural conscience to a spiritual conscience. The conscience that

has been spiritualized by the mighty working of the Spirit will do to follow. There are different kinds of repentance. There is the natural, legal, internal, external, and hypocritical repentance, as well as the true spiritual godly repentance.

The next question we shall consider is: Who is the author of true repentance? We find through sad experience that the carnal mind is not subject to the law of God. There must be something done for us, and in us, from without before we can repent or have a change of mind or purpose against self toward God. Repentance is not within the grasp, or reach, of the natural mind. The natural mind does not have the ability to change itself. True godly repentance must be the work of God. God promised it through prophecy by the hand of Zechariah. We read in Zech. 12:10 — **“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his own son, and shall be in bitterness for him, as one that is in bitterness for his own son.”** Repentance is a grace or gift of God as is clearly affirmed in Acts 5:31 — **“Him hath God exalted with his right hand to be a Prince and Saviour, FOR TO GIVE REPENTANCE TO ISRAEL, and forgiveness of sin.”** Read the second chapter of Acts and you will note the effect of this God-given repentance. Those who were “pricked in their heart” gave evidence of a change of mind and purpose. God had turned their hearts with this godly sorrow to make them fit subjects for external repentance. They brought forth fruit meet for repentance which caused them to be proper subjects of address to heed the command of Peter, “Repent . . .” Outward repentance would be nothing less than hypocritical if the heart and mind has not been changed. Inner repentance worked by God, is certain to cause outward repentance. Jeremiah quotes Ephraim as recorded in

Jeremiah 31:18-19 — **“Turn thou me and I shall be turned; for thou art the Lord, my God. Surely after that I was turned, I REPENTED . . .”** The Lord performs a perfect work that will result in the desired effects. Turning and repenting are synonymous terms. I do not feel it would do any violence to the meaning of Ephraim’s cry to paraphrase it, using these words, “Give me repentance of heart and mind, Lord, and I shall have repentance. Surely after my heart and mind was given repentance, I outwardly and manifestly repented.” We will further prove that repentance is the gift of God by quoting Acts 11:18 — **“When they heard these things they held their peace and glorified God, saying, ‘Then hath God also to the Gentiles GRANTED REPENTANCE unto life’.”** Paul verified this in his instructions to Timothy relative to his duties as a minister as recorded in 2 Timothy 2:25 — **“In meekness instructing those that oppose themselves: if God peradventure WILL GIVE THEM REPENTANCE to the acknowledging of the truth.”**

The text implies that there is a repentance worked by a worldly sorrow. Your temperament, education, and the customs within your environment may cause you to experience a sense of guilt coupled with a feeling of helplessness which would result in an apprehension of danger. This painful feeling would not necessarily mean that your repentance was brought about by the Holy Spirit. I once knew a man who committed an ungodly act. Two years later it became publicly known that he was guilty. Then, he went to one whom this act had offended and said, “I am very sorry. Can’t you forgive me?” The offended one responded, “Are you sorry that you committed the act? Could this sorrow be only because you were caught up with?” The only sure test that repentance is worked by a godly sorrow is hatred for the sin and not for the consequences of it. Evidence of true repentance is your fervent desire to be delivered from the sins themselves —

not just delivered from the result of them. It is further proof that you sincerely seek this deliverance when you put forth every endeavor possible to refrain from committing these sins.

If our own internal experiences harmonize with the teaching of the Holy Scriptures relative to repentance, we have evidence of genuine repentance. Paul experienced sin being mixed with all he did. He realized the presence of evil in the midst of his desire to do good. He declared himself to be a wretched man and wondered who would deliver him. His conclusion of this state of being was that with his mind he served the law of God, but with the flesh, the law of sin. He must look to the mercy of God through the merits of Jesus Christ for deliverance from this wretchedness. When we can see our experience in the experience of God's children as recorded in the Bible, we have evidence of genuine repentance. If examination of ourselves prove that we hate our secret sins as much as we hate those outwardly performed, we have another evidence that we are in possession of genuine repentance. The hatred and forsaking of both secret and open sins prove a genuine repentance. Another evidence is that you desire sincerely to do the will of God; to walk and to talk becoming to saints of God. These things must be in us and abound.

Let us look to the verse following our text to note the specific things wrought by this godly sorrow that worketh repentance — “. . . What **CAREFULNESS** it wrought in you, yea, what **CLEARING OF YOURSELVES**, yea what **INDIGNATION**, yea what **FEAR**, yea what **ZEAL**, yea, what **REVENGE . . .**” (2 Cor. 7:11) One wrought upon with godly sorrow cares so much for the doctrine that gives, or proclaims, God to be the author of all things pertaining to godliness that he will not condone any other doctrine. His care is so great relative to discipline that he will do his best to walk circumspectly so as to not bring reproach upon the church. His care is great enough to inspire him to seek the

fellowship of those of like precious faith. The world would want to clear themselves of guilt by denying that they are guilty. It is not so with those who undergo this godly sorrow. We confess our guilt, acknowledge our error, pray for forgiveness, and do our very best to rid ourselves from this error. The indignation manifested by those who have genuinely repented is a righteous anger against base things. We hate the things that are unjust and vile with a godly hatred. How careful are the Lord's people not to give approval to anything as righteous that would be in any way polluted with man's self-righteousness. The fear worked is the reverential fear of God. This is a contrast to slavish fear, or fear of men and devils. We eagerly and passionately desire to be rid of these hateful characteristics to such extent as to promote the greatest endeavor to reform ourselves, looking to the power of God for this strength. We are persistently pressing on, being graced with a godly zeal to attempt to rise again after each fall. The kind of revenge worked in us is not the revenge against persons, because this kind of vengeance is rightly exercised only by God; so, this revenge is against sin and not the sinner.

Awakening to the mercy of God in Christ Jesus is essential to genuine repentance. The immortalizing of the conscience by the Spirit of God gives knowledge of the laws of God and causes those who come under its stimulation to demand the same perfection that Divine Justice would demand. This is the reason that awakened sinners are never satisfied with their actions, thoughts, or words. We are made to constantly pray for mercy and strength. Our souls surely would be tormented to remorse and desperation, were it not for the knowledge of Christ and the belief in Him worked in us. Our God is a consuming fire that can destroy the adversary, is our only hope of ever being completely rid of sin and all of its consequences. This hope is based upon the truth that Divine Justice is satisfied

only by the imputed righteousness of Jesus Christ. Grace cannot be so amazing as it is to those who have been wrought upon in such a manner as to convince them and convict them of their sins. What a wonderful revelation to poor hell-deserving sinners to taste of God's mercy, and to behold the richness of His grace; to believe in Jesus Christ who both lived for us and died for us.

We read in the Holy Scriptures of **"Repentance to the acknowledging of the truth"; "Repentance unto salvation";** and, **"Repentance unto life"**. What a perfect and complete work this repentance begets. There may be many who turn from one error to another error. There may be some who will turn to damnation as a result of the working of a worldly sorrow. Many, no doubt, will experience a repentance unto desperation and death. How sweet and how glorious it is to experience the repentance that is given us by God, which results in our embrace of the truth and our love for it! How sweet that life is that never ceases, to which we are turned when we lose confidence and a taste for worldly and carnal life! When our earthly life loses its beauty, our life which is from Heaven becomes our joy and glory. Our minds are turned from the overwhelming desire to lay up treasures on earth to seeking those treasures which are from above. We are turned in our purpose in this life from the desire to please man to the desire to please God. We are turned from seeking the praise of man to seek the good will of our Heavenly Father. We are made to realize that it is God who holds the keys to Heaven, to death, and to hell. We seek for those to be our companions who are graced to walk in the paths of righteousness. This godly sorrow causes us to realize that we have no continuing city here but we seek one that is to come whose builder is God. We turn from the "untoward generation" to a company of believers who have a goal set before them. We turn from the modernists in search for the "old paths" that lead to life eternal. We strive to

walk in "the footsteps of the flock".

How thankful ought we to be for this godly sorrow that has weaned us from the things of this world in order that we be fit subjects to have our feet set upon a rock and to have our steps ordered and our goings established. This repentance needeth not to be repented of. We have no desire to love sin and self again. We have no wish for the allurements of this world to be renewed. We run with patience the race that is set before us. We do not put our hand to the plow and look back. We look to Jesus who is the author and finisher of so great FAITH. We have no desire to stay here longer than it pleases God. Sometimes, we yearn for our departure from this rugged and unpleasant life. Sometimes, we look upon death as not the end but the real beginning. We look upon it as the entrance into Heaven instead of the end of our journey. We think of it as the time we shall be clothed upon instead of being unclothed. We think of it as being the beginning of that ETERNAL DAY instead of being the night. How merciful God is to sinners to work in them such change of heart, mind, and life. May God give you the knowledge of this change being wrought in you, as you meditate upon these words. May your faith be strengthened and your hope greatly renewed as you call to remembrance the drastic changes that has been wrought in you during your sojourn here. May you be given to praise God for the wonderful leadings of His Holy Spirit is my sincere prayer as I close these remarks.

E. J. L.

VOICES OF THE PAST

"He being dead yet speaketh"

WHERE IS THE TRUE CHURCH?

In the confusion of tongues prevailing among professed Christians in the present day, while so many contending parties each claim to be the church of Jesus Christ, the bewildered inquirer after

truth must feel with serious earnestness to desire a reliable answer to this important question. Its solution has been vainly sought by resorting to the wisdom of this world; and equally futile have been the efforts of kings to settle the point by their power, and decrees enforced by the carnal weapons at their command. Persecution has drenched the earth with blood, and untold sums of gold have been lavishly expended in the work of sustaining their favorite sects and creeds; still the God of heaven has mocked their vain attempts to wrest from his omnipotence the guardian care and protection of his church, as his power has also restrained the wrath of man which would injure them whom he has blessed. For their protection God has hidden his church, not in shades of darkness, but in the blazing glory of his own immortal light; so that as the great Captain of their salvation was in the world, which was made by him, yet the world knew him not, so the world cannot see or know the church, the people whom he has "called out" from the world to be followers of him.

This wonderful hiding place, unto which the wisdom of man cannot approach, is the secret place of the Most High, the shadow of the Almighty. As it was only by the revelation given of God that the Lord himself was known as the Christ, the Son of the living God, so that revelation alone can give the knowledge of his chosen followers, the true church. Therefore it is not at all strange that the historians who have attempted to trace the record of the church have failed to follow that history further than the apostolic age; immediately thereafter turning to the records of antichrist, and only referring to the church of Christ in such terms of reproach as characterize all that the devotees of error delight in using to express their hatred of the truth. While in the providential government of God the wrath of man has been so controlled as thus to bear testimony to the fact that in all ages there has been a despised and persecuted people who were not number-

ed among the nations of popular worldly religionists, they have only left in the bloody records of their sufferings under persecution the evidence of their continued existence, not as embodied in the monstrous ecclesiastical societies fostered by earthly governments, whether denominated Pagan, Catholic or Protestant, but alike separate from and persecuted by each of these enemies, whenever the possession of secular power enabled them to engage in the bloody work. And as nearly all ecclesiastical history within the last eighteen centuries has been written by men who knew not the true church, they naturally have made only incidental allusions to the real saints while tracing the progress of the various orders of antichrist, as we may see in the present time the same order of writers only allude to those who hold the truth in terms of reproach and vituperation.

Is the church, then, dependent upon the testimony of such witnesses as these uninspired, and in most cases inimical, historians, to attest the truth of her claim to be the true church of Jesus Christ? As well might Herod and Pontius Pilate, with the persecuting Jews, be appealed to as witnesses of the genuineness of the apostolic church. Even conceding to the historian the design to be honest, without inspiration how should he know that the sect which was "everywhere spoken against" was the true church?

How, then, is the true church to be known? To the natural mind there is no mark by which she can be recognized. The very features which to the spiritual mind identify her with unmistakable distinctness as the only people whose God is the Lord, to the natural man present no evidence at all of that identity. As the Lord, who is revealed to the faith of saints as the chief among ten thousand and altogether lovely, is seen by the natural mind only as the despised and rejected Nazarene, so the church, which is his body, the fullness of him that filleth all in all, is seen by the natural mind as destitute of all the

heavenly beauty which she has received as being covered with the stainless robe of his perfect righteousness, in which the scrutiny of divine justice beholds no defect, having already recorded the verdict of the unerring judgment of God, saying, "Thou art all fair, my love; there is no spot in thee." This beauty of the holiness of the Lord, which is peculiar to his church, can be seen only by those who are born of the Spirit, and who consequently have that faith by which they are enabled to look on things unseen by reason or the natural mind. Such as can see Zion as the perfection of beauty, have the evidence in that very fact that they are native children of that Jerusalem which is above, and is the mother of all the free-born heirs of God and joint heirs with our Lord Jesus Christ. None can see the spiritual beauty of the church, which produces heavenly love for her courts and her institutions, except such as have been born of God. These alone find their own mind recorded in the language of the inspired psalmist, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." With them it is no idle question, "Where is the true church?" The Lord himself has given the infallible marks which characterize his own chosen people; and all these peculiar characteristic marks are embraced in the first fruit of the Spirit, Love, that heavenly principle which abides in every one who is born of God. And as this fruit of the Spirit abides in each of them, qualifying them for membership in his church, so this is an infallible mark of the general assembly and church of the First-born, who bear this definite and distinct seal of their divine origin. Whatever may be their history, or however they may be approved by human judgment, no society can rightfully claim to be the true church of our Lord Jesus unless that indelible mark of his Spirit seals them as subjects of divine grace. Even though they should

trace their history back to the church at Jerusalem, without this indispensable mark they are no more the true church than were those carnal Israelites who withstood our Lord the true spiritual seed of Abraham.

Since, in the inspired record, the man of God is perfect, thoroughly furnished unto all good works, it is an unavoidable consequence that in the sight of the Lord no works are counted good but such as are authorized and enjoined in that divine rule. Therefore the true church must now be found, as in the apostolic age, continuing "steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Wherever this peculiarity is found, there is the true church; and where any other principle is held as superceding apostolic authority, just to the extent of the departure from that rule, is the evidence deficient to prove that people to be the true church of Jesus Christ. So the inspired benediction is expressly limited, "And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." — Galatians vi. 16.

From the facts cited, it is evident that the true church is not dependent for her identification upon the uncertain testimony of human records, however authentic and well attested such records may be, and we would not depreciate such history so far as it may be authentic and reliable; but the true church is identified now, as she has ever been, by the fact that "God is in the midst of her," and the name of the city is "The Lord is there!"

(Editorial by Elder William L. Beebe, January 1, 1882.)

OBITUARIES

SALLIE BENSON HOWARD

I will try and write something in memory of Sister Sallie Benson Howard. She was born February 8, 1885, near New Holland, N. C., and departed this life September 4, 1961, in Beauford County Hospital. She was married to Thomas Howard January 28, 1913; and to this union were born five children, two having died in infancy. Surviving to mourn are her

husband, and three children: Mrs. Charles Benson, Pantego, N. C.; Curtis Howard, Swanquarter, N. C.; and Charles Howard, Norfolk, Va.

She united with the church at South Mattuskeet September 1, 1922, and moved her membership to Beulah Church March, 1950. She was a great sufferer for many years, but was a faithful member and always at her meetings when her health permitted. She believed in salvation by grace and grace alone.

We loved her very much, but believe God loved her best and has called her away, where there will be no pain, sickness, sorrow nor death. Although we miss her so much at Beulah Church, we desire to say, Not our will but God's will be done. She was very meek and humble, and loved her church very much. She was a loving wife and a good mother.

Written by one who loved her.

Lenora Alligood

MRS. MARY ELIZABETH DIXON

Mrs. Dixon was reared in the vicinity of Liberty Hill Church, and lived near this church for a long time. She was born August 31, 1884, and died in Monroe, La., where she had lived for some time. She was 77 years old, and died September 25, 1961.

She is survived by one son, John Robert Hudson, of Calif.; one step-son, Monnie Dixon, Pine Bluff, Ark.; one daughter, Mrs. Thelma Austin, Monroe, La.; one step-daughter, Mrs. Fannie Wells, W. Monroe, La.; one brother, Emmett McGough, Farmerville, La.; and three sisters: Mrs. Ellen Jane Ward, Rockey Branch, La., Mrs. Docie Brantley and Mrs. Della Ramsey, Farmerville, La. Surviving also are 9 grandchildren and 28 great grandchildren.

I can faintly remember when she was privileged to be at Liberty Hill Church years ago, and she showed an interest in that belief and faith in the Lord Jesus Christ and his salvation. So there was a lively evidence of a sweet hope in Christ, and we feel that she is much better off to be away from this world of sin, trouble and affliction. May the Lord sweetly console the loved ones in their minds and feelings concerning her, for her sufferings are over. The time will soon come when the Lord will come again, and his people shall come forth in His glorified image, to be with Him and be like Him, and dwell with Him forever. So, dear ones, weep not as those who have no hope. In Revelation we read: "Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

The funeral services were held at Liberty Hill Primitive Baptist Church in the presence of a large congregation, by the writer, and

the body was laid to rest in the Taylor Cemetery, near the church.

R. W. Rhodes

VANCE POTLOW

New Hope Church (North Carolina) regrets the passing of our beloved brother, Vance Potlow. He was a lovely and faithful member, humble and kind to everyone. Although he was sick and afflicted, he attended the meetings regularly. We believe New Hope Church was a sweet home for him, but the dear Lord has called him to a better home than was afforded him on this earth. We believe Brother Vance is with his Saviour.

We at New Hope Church join in sympathy to his family and friends, and request that a copy of this be sent to his wife, a copy spread on our church book, and a copy be sent to the *Signs of the Times* for publication.

Done by order of the church.

Robert F. Haney, Asst. Clerk

SARAH DeHART PRUITT

With a heavy heart I am making this attempt to write a brief sketch of my loving companion, Sarah DeHart Pruitt. She was born March 29, 1878, and passed from this life of joy, sorrow and disappointment February 23, 1961, at her home near Meadows of Dan, Virginia, after a long illness. All was done that loving hands could do. She died at a ripe old age of 82 years, 10 months and a few days. She was the oldest daughter of the late William Preston and Lucinda Ellen DeHart of Floyd County, Virginia.

She professes a sweet hope in Christ in the year of 1905, at the age of 27 years and joined the Primitive Baptist Church at Conner's Grove, in Floyd County, Virginia, in the month of October of the same year. She was baptized in November by Elder Jasper Moran. She lived a faithful member until death, looking forward at all times for the meeting time at her home church. It was her great pleasure to fill her seat, and to visit other churches of like precious faith.

She was married to William LeRoy Pruitt on October 17, 1921, at Stuart, Virginia, by Elder L. I. Gilbert. To this union no children were born. It was indeed a great pleasure for her and the writer, both were members of the same faith, to travel miles far and near to mix and mingle with people of like faith. But after a few short years our health began to fail and we had to discontinue long trips, and meeting times at our home church at times. The last few years of her life her pleasure was spent in her home when people would visit her. She was a good singer, and when members of her church would come to visit her, it was her chief desire to sing and

pray and to hear preaching. Many times she would try to help sing. She enjoyed talking about her loving Saviour and how he had appeared to her in many ways. She told of how he appeared to her in a dream and told her he was coming for her. She never seemed to dread or fear death.

Her father and mother and one brother preceded her by death several years ago. She left to mourn their loss her loving companion, four brothers and one sister; D. C. DeHart of Meadows of Dan, Virginia; J. C. DeHart of Davy, West Virginia; S. G. DeHart, Willis, Virginia; W. G. DeHart of Davy, West Virginia; and Mrs. Coy L. West of Detroit, Michigan; also several nieces and nephews.

A short funeral service, as she requested, was conducted at her home church on February 26, 1961, by her loving pastor Elder J. M. Vipperman and others of her choice. Elder Allen Ester, Elder Ray Rotenizer, Elder M. O. Stevens, Elder S. E. Terry, Elder V. E. Ogle, and Elder M. H. Vaden.

Her body was laid to rest in the family cemetery at her request, to await the glorious resurrection when our blessed Lord shall come in the clouds of his glory with ten thousand of his Holy Angels to call all the redeemed ones, and fashion them like to his glorious body, to sing his praise forever and ever in heaven where all is love. So sleep on dear one we all loved you but God loved you best.

By her heartbroken husband,
W. L. Pruitt
Meadows of Dan, Virginia

(The above letter was read to the church at Conner's Grove at our April meeting and was approved by them. The church will greatly miss Sister Pruitt's presence at our meetings as she was always faithful to attend when able. Her home was always open to visiting members of the church, which will be missed by her many friends in the Primitive Baptist Church. The church wishes to express their sympathy to Brother Pruitt and the family. We feel our loss is her eternal gain.

Elder J. M. Vipperman, Pastor
R. O. Slusher, Clerk)

WALLACE H. HOLLOWAY

Wallace H. Holloway was born October 20, 1893, and passed away at his home near Parsonsburg, Maryland, July 25, 1961, after a brief illness. He was the oldest son of Handy B. and Ina Perdue Holloway, and after the death of his parents he took the responsibility of keeping a home for his younger brothers and sisters. September 12, 1928, he married Katie Warren, and this union was blessed with one son, Billy. In addition to his wife and son he is survived by one grandson, three brothers and three sisters.

On July 18, 1937, he was appointed Trustee of Forest Grove Old School Baptist Church, which office he faithfully filled until his death. He was not a member of the visible church, but his walk manifested an interest in and love for the doctrine we hope we believe.

Elder David Spangler conducted his funeral and interment was in the Forest Grove Cemetery.

Written by a sister-in-law,
Ethel Holloway

LAURA FREEMAN DAVIS

Laura Freeman was married to George L. Davis, August 18, 1897, at the home of her father, Ira Freeman. She, together with her husband, united with White Oak Springs Primitive Baptist Church in the year 1916, later moving their membership to Suggs Creek Primitive Baptist Church, where she remained a faithful member until her death October 29, 1961. She lived to the ripe age of 83 years.

Sister Davis was an ardent lover of the truth as it is in Christ Jesus. She always looked forward to her meetings and really did enjoy the preaching. We feel that she is not dead, but just sleeping. She was a very affectionate person, always meeting her friends with a smile, and was loved by all who knew her.

She leaves six sons, Fred, Roy, Shuford, Romie, Emmitt, and Earl Davis; five daughters, Mrs. Gurney Auman, Mrs. J. B. Cooper, Mrs. Howard Miller, Mrs. Theodore Cornelison, and Mrs. Aaron Smith; forty-four grandchildren, eighty-six great grandchildren, eight great great grandchildren, together with a host of friends to mourn her passing. She will be greatly missed not only by her family but also by the church.

Her funeral was conducted by her pastor, Elder Z. L. Rhue, and Elder D. R. Pyrtle at Suggs Creek Church, and burial was in the White Oak Springs Church cemetery.

May the Lord of all grace enable us to humbly bow to His most righteous will.

RESOLVED, That a copy be kept on our church record, one sent to the family, and one to the Signs of the Times for publication.

Done by order of the church while in conference December 9, 1961.

Elder Z. L. Rhue, Moderator
Bertha R. Stuart, Church Clerk

MARGARET LUCAS KING

Sister Margaret Lucas King united with the Suggs Creek Primitive Baptist Church on April 13, 1929, where she remained a very faithful member until she was called from this time world October 16, 1961, in the Troy Me-

morial Hospital. Her husband preceded her in death seven years ago. She made her home with her daughter, Mrs. Elma Reynolds.

Sister King was a firm believer in the doctrine of salvation by grace and grace alone. She attended her meetings as long as her health would permit. She manifested a great love for her brothers and sisters in the church. The church surely will miss her.

She leaves three sons, Dewey, Elroy, and Willard King; two daughters, Mrs. Elma Reynolds and Mrs. Lola Saunders; twenty grandchildren, one great grandchild, and many friends, to mourn her passing. We feel that our loss is her eternal gain.

Her funeral was conducted by her pastor, Elder Z. L. Rhue, and Elder D. R. Pyrtle at Suggs Creek Church, and burial was in the church cemetery.

May our Heavenly Father bless us to bow in submission to His most holy will.

RESOLVED, That a copy be kept on our records, one sent to the family, and one to the *Signs of the Times* for publication.

Done by order of the church while in conference December 9, 1961.

Elder Z. L. Rhue, Moderator
Bertha R. Stuart, Church Clerk

JAMES G. MATTHEWS

Brother Matthews was affectionately known by many as Jim Matthews, and was born March 6, 1881, and passed away September 24, 1961. He was the son of Levi and Elvira Idol Matthews. He was a faithful and beloved member of Bunker Hill Primitive Baptist Church. The church was organized in 1907, and he was the first member baptized into the fellowship of the church after the organization. He remained faithful until his death, and was a firm believer in salvation by grace and grace alone.

Bunker Hill Church bows in humble submission to the just and holy God, remembering that He doeth all things well; yet our hearts are saddened and we shall miss him.

He was first married to Bertha Huff December 14, 1903; and survivors of this union are four sons and one daughter: Odell, of Winston-Salem; Guy, Coy and George, of Kernersville, N. C.; and Mrs. Maxine Hicks, Winston-Salem. He was married the second time to Miss Bertha Landreth November 18, 1929, who passed away June 25, 1961. To this union seven children were born: Gurney, Eddie and Terry, of Kernersville; Mrs. Betty Saunders, and Mrs. Edna Berrier, High Point, N. C.; Mrs. Annie Lee Wall, Kernersville; and Mrs. Edith Rice, Colfax, N. C. Also surviving are two sisters: Mrs. R. E. Vance, Kernersville, and Sister J. M. Crews, Salisbury, N. C., widow of the late

Elder J. M. Crews.

His funeral was conducted by our pastor Elder Z. L. Rhue, at Bunker Hill Church, and it was largely attended. His body was laid to rest in the Saint's Delight Cemetery, to await the coming of our Lord and Saviour Jesus Christ, who shall bid his sleeping dust to arise and come forth like unto His own glorious body. The enormous floral tribute could only show the love and high esteem in which he was held by his friends.

This Memorial was approved by Bunker Hill Primitive Baptist Church in her regular conference December, 1961, and a copy was ordered to be put in our record book, and one given to his son Odell Matthews, and one sent to the *Signs of the Times* for publication.

Written by the Clerk by order of the church.

Elder Z. L. Rhue, Moderator
G. B. Hawks, Clerk

RESOLUTIONS OF RESPECT

Our Heavenly Father has seen fit to call from our midst our much beloved Sister in Christ, Mrs. Melia Johnson Wood, widow of Ferney Wood. She was born in Johnston County, North Carolina, July 18, 1882, and died October 21, 1961. Making her stay on earth 79 years, 3 months, and 3 days.

She was the daughter of Aulcy and Betsey Johnson, of Johnston County, North Carolina.

She leaves to mourn her loss, two sons, and four daughters, 16 grandchildren and 17 great grandchildren; two brothers, J. Mancy and Jasper Johnson, of Benson, Route 2, North Carolina; and two sisters, Mrs. Oekie Parker, of Dunn, North Carolina, and Mrs. Fannie Tart, of Princeton, North Carolina.

She united with Hickory Grove Primitive Baptist Church in July, 1924, and was baptized by her pastor (now deceased) Elder L. A. Johnson.

Her funeral was preached by her pastors Elder Lester E. Lee and W. D. Godwin, at Hickory Grove Church. Burial followed in the Johnson family cemetery beneath a mound of many beautiful flowers.

The church has lost a very dear and faithful sister. She was devoted to her church to the end. We loved her and miss her, but God loved her best. We mourn not as those who have no hope. The church extends their heart-felt sympathy to the family.

BE IT RESOLVED, First, that we bow in humble submission to Him who doeth all things after the council if his own will. Second, that a copy be sent to the family, a copy put in our church book, and a copy be sent to the *Signs of the Times* for publication.

Committee: L. J. Kinsey, Vara Johnson, Georgia Hill

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 130

DANVILLE, VA., MAY, 1962

NO. 5

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 5/62
IT EXPIRES WITH THIS ISSUE

May I sing the song of angels,
And of Moses and the Lamb;
Join with saints of all the ages,
To adore the Great I Am.

(Elder) John Lee Smith
P. O. Box 631
Spearsville, La.

CLOSE TO THEE

Close to thee, O matchless Saviour;
Close to thee, thou Sovereign God,
Father, Son, and blessed Spirit,
Draw this cold and feeble clod.

When the storms of life are sailing,
And dark billows o'er me roll;
O, for mighty grace prevailing —
Grace to comfort my poor soul.

Close to thee in mid-night's hour,
And at noon-day time as well;
Keep me by thy mighty power,
Save me from the gates of Hell.

Close to thee, O Lord, Emmanuel;
Draw me nearer, Prince of Life,
God of Abraham and David,
Leave me never in the strife.

O, for grace to love and trust thee,
And to worship at thy feet;
Is there cause (O, sure there must be);
For this fellowship so sweet?

Sure there is a Cause and Reason:
Christ the only answer is;
Cause us, in and out of season,
To proclaim the glory His.

May we know no name, or care to,
Save the Holy Lamb of God;
Grant that we may never dare to
Question when He sends His rod.

Both His rod and staff are needful —
His dear people to refine,
And to make them duly heedful —
All the glory, Lord, be Thine.

Now, I'm near my journey's ending,
And my stay here can't be long;
Be thy grace my path attending,
Make it in my heart a song.

BURDENS OF GOD CALLED MINISTERS

(By the late Elder L. L. Schenck)

"So I spoke unto the people in the morning and at even my wife died, and I did in the morning as I was commanded." (Ezekiel 24:18)

Many and varied are the experiences of the called servants of the most high God. All are made to pass under the rod. The priest and the prophet, the apostles and every true servant of God, all and each must come in for their share of afflictions and trials as they go forth in the sacred service of their exalted Master. We read of the experiences of those sages of old, and it lends us strength to know that, although their way was hedged about, beset on every hand with trials and afflictions, often cast down but never destroyed, always fearing yet ever going forward boldly in the work whereunto they were called, for God was with them, having given his promise: "I will be with thee to deliver thee." I say the humble servant of today will be able to glean a little strength from the recorded experiences knowing that God is still able to deliver, and his promise holds good unto this day.

My desire is to call attention to the experience of one of the old prophets and see how well it may fit into the lives of the more modern ministry. For

while their gifts may be vividly divergent, they are all of the same spirit. Unto the one it was commanded "Prophecy" and unto another it was commanded "Preach the word." In neither case were excuses acceptable and yet in either case no doubt the same feeling of weakness and inability and unworthiness is felt — expressed by the prophets and no less felt by the humble servant of today. "Lord I am not eloquent neither before nor since thou has spoken unto thy servant, for I am a man slow of speech and of a slow tongue." This was the excuse of Moses whom God had called and ordained to bear his message unto Pharaoh, but the Lord said unto him, "Who hath made man's mouth or who maketh the dumb or the deaf, or the seeing or the blind, have not I the Lord?"

The word of the Lord came unto Jeremiah the prophet saying, "Before I formed thee in the belly I knew thee and before thou cameth forth out of the womb I sanctified thee and ordained thee a prophet of the nations." Then said I, ah Lord God, behold I cannot speak for I am a child. But the Lord said unto me, "Say not I am a child for thou shalt go to all that I shall send thee, and whatsoever I command thee that though shalt speak. Be not afraid of their faces for I am with thee to deliver thee." Speaking from a natural impulse it would seem that the excuses of those two old servants of God would be good and valid excuses, but there was one very important truth which they were yet to learn and which we must not overlook, to-wit, their sufficiency was not of themselves but of him who called them to the work. God not only calls his servants but he qualifies them also; and not only so, but he chooses their field of labor and sets the race before them, fixes all their environments and adjusts every circumstance that enters into their career, so that the matter is briefly comprehended in this: "Whether we live, we live unto the Lord and whether we die we die unto the Lord, and whether we live therefore or

die, we are the Lord's." The prophets and apostles were all fitted for their respective fields of labor, and likewise every true servant of God must labor in the field appointed unto him. And without exception it must be "to the lost sheep of the house of Israel," and as they go they must preach, saying, "The Kingdom of heaven is at hand." And oftentimes they will experience the truth of the Master's words: "Behold I send you forth as sheep among wolves."

Thus it fell to the lot of Moses to go to the wicked King Pharaoh and demand of him in the name of the Lord that he let the people (Israel) go. Being informed beforehand however, that God would harden Pharaoh's heart that he would not let the people go, but the command was to "Go", and go again, no matter if your labors may seem to be unfruitful to you. No matter if you receive the jeers of this haughty king, and are made the subject of general ridicule, remember you are now laboring for, and by the instruction of God Almighty, whose ways are not our ways nor his thoughts our thoughts.

It is even so with the poor servants of today. They may review their labors and behold the utter unfruitfulness of their efforts, enough to discourage the strongest heart; and much more one who feels his weakness and inability to speak, as every true servant must feel. But God is not slack concerning his promise. If he has promised, "I will be with thy mouth and I will teach thee what thou shalt say," there should be no fear that the right thing will not be said. He promised Abraham that he would bring this people out of bondage and thus he sanctified and ordained this very Moses to go forth as his mouth piece in this stupendous task; and thus, while Moses was laboring in this capacity under hardships and discouragements, God himself was at work fixing everything against that great day of deliverance which he knew would come. When his afflicted and poor people should receive this blessed instruction from him, "Stand still and see the sal-

vation of the Lord," and God Almighty himself shall have realized his eternal purpose to get him glory upon Pharoah. Thus when the whole drama was complete, and Moses is favored to see the complete exodus of the whole house of Israel, and Pharoah and his host drowned in the Red Sea, the scene is climaxed with this remarkable expression: "Even for this same purpose have I raised thee up that I might shew my power in thee and that my name might be declared throughout all the earth." Although his way was attended with difficulties, hardships and discouragements, yet in the end he saw the purpose of God fulfilled, and the whole transaction crowned with ultimate glory.

Well might we admonish one another to do as we are commanded and leave the result with the Lord. How often may the poor servants of God go forward in the face of difficulties and adversity. How often our poor efforts may appear to us to be a complete failure, void of everything that is good. We can only do as we are commanded and God will take care of the rest. It was a very remarkable circumstance which led up to the expression of the prophet at the head of this article. "Son of man behold I take away from thee the desire of thine eyes with a stroke: Yet neither shalt thou mourn nor weep neither shalt thy tears run down. Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee and put on thy shoes upon thy feet and cover not thy lips and eat not the bread of men. So I spake unto the people in the morning and at even my wife died, and I did in the morning as I was commanded." Who but a truly called servant of God could go forward in the face of such a gloomy prospect. Forewarned of God that he would remove from him the desire of his eyes, the very idol of his heart, his wife, yet his vigilance and faithfulness must not relax. Even in the death of his wife, his bosom companion, he is not excused from duty. "Prophecy." "In the day of prosperity rejoice and in the day of ad-

versity consider for the Lord hath set the one over against the other that man should find nothing after him." One of the disciples said unto Jesus, "Lord suffer me first to go and bury my father." But Jesus said unto him, "Follow me and let the dead bury their dead."

I find it convenient to speak of these things by way of admonition to our brethren, which admonition I also take unto myself. And while we cannot construe these divine words to mean that God's people are forbidden to in any wise give vent to their grief or sorrow or leave their dead unburied, I do think that, instead of separating us from the service of our Master it should bind us the closer to him. I feel that the commandments of God should surmount every obstacle. Thus, "I will take away from thee the desire of thine eyes with a stroke, yet neither shalt thou mourn nor weep, neither shalt thy tears run down." Surely not to the point of rebellion against God; not to the point or to the extent that we desert or neglect his cause. God's commandments are not toys to be played with and then cast aside; and I feel sure his little ones cannot spurn or disobey his commandments with impunity. Thus when we are stricken with grief, what shall we do? Bind the tire (the attire) of thine head upon thee and put on thy shoes upon thy feet and cover not thy lips and eat not the bread of men. What is the attire of thine head but the crown of righteousness which the Lord the righteous judge shall give at that day to all them that love his appearing; and the helmet of salvation? What is "thy shoes" but the preparation of the gospel with which God's people are shod? And why should we cover our lips since God has put a new song in our mouth, even praise unto our God; and the commandment is to sing. "Sing unto him a new song: play skillfully with a loud noise for the word of the Lord is right and all his works are done in truth."

Therefore when we are bowed down with grief and sorrow, instead of sur-

rendering our sacred privilege, and instead of neglecting our solemn duty, let us remember that our blessed Master himself was a man of sorrows and acquainted with grief; and although it pleased the Lord to bruise him and put him to grief, he failed in nothing that God was pleased to lay upon him. One poet has most beautifully expressed our case for us, "From all their afflictions God's glory shall spring, and the deeper their sorrow the louder they'll sing."

When we are engaged in the service of our Master, should it be done with a view of being recompensed in some literal manner, or should it be through love and fear of him who gave us our command. What think you of these hired singers, or hired mourners, or hired preachers? It is all blasphemy against God, for God has promised no servant of his a recompense of filthy lucre. To the contrary, when he gave unto his disciples their instructions prior to sending them out, he also gave them a brief category of their labors, thus: "As ye go preach saying the Kingdom of heaven is at hand, heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give; provide neither gold nor silver nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes nor yet staves, for the workman is worthy of his meat." How many theological colleges would survive today should they be compelled to depend for their support upon those who are the truly called servants of God? And how many young men with a preaching ambition would really receive a "call to preach" if they really knew what the recompense of a true minister is. It is sadly only too obvious that many have launched upon the occupation of so called preaching with nothing more than a lure for gold, an inclination to make an easy living, and a burning ambition for popularity; and while these may insist upon their call to preach, yet they will not preach unless they are paid in money or its equivalent. The blessed gospel of the Son of God cannot be purchased with

money. Its value cannot be reckoned in dollars and cents. How many of these ambitious young men would be willing, like the Apostle of the Lamb, "To go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto me, so that I might finish my course with joy and the ministry which I have received of the Lord Jesus to testify the gospel of the Grace of God."

I desire now to appeal to every dear child of grace, whether you be called to preach or prophesy, or whether your gift consist of singing; whether it is in counsel or conversation, or whether it be merely filling your seat in the house of God: "If any man speak, let him speak as the oracles of God, and if any man minister let him do it as of the ability that God giveth," and we need not expect a worldly recompense.

For when we have done all, we are to say we are unprofitable servants, and have only done that which was my duty to do. I wish we might be enabled to assimilate the thought so deeply expressed by this old prophet when he said, "I will take away from thee the desire of thine eyes with a stroke. So I spake unto the people in the morning and at even my wife died and I did in the morning as I was commanded."

We will conclude with this expression, "Fear God and keep his commandments for this is the whole duty of man."

(Submitted for publication by Elder W. W. Hudson.)

PREACHERS OFTEN DISCOURAGED

Preachers often become discouraged because they cannot see the fruit of their labours as they would like. One who has baptized more in a short time than others baptized in several years, is discouraged because there has not

been an addition for a short period of time.

Let us consider a natural family. A father with a small family, becomes discouraged because there are not more additions to his family. Suppose he should leave them. His duty is to those already in the family; they need a father's love and care.

What is the motive for serving churches? Is it for worldly honour or for a big name, or for loaves and fishes? Christ said, "Feed my lambs and sheep," and Paul said, "Woe is me if I preach the gospel." He was so filled with love to the Saviour and the church that he could not rest, nor forget the desire to feed and comfort the little saints, and labour for the honour and praise of God.

The preacher's duty is to preach wherever the spirit leads and opens the way for him. Think of a preacher labouring for many years without any additions to the church. If any one had cause to be discouraged, he would. Think of one who served a church a full year and received one peck of peas for all his labour. How many would do this? As many as were led by the spirit to love the church and feel a desire to feed and comfort them. Yet it seems that there was not much hungering and need of food in a church so cold as to neglect a pastor to this extent.

Suppose there was not an addition to the church in five, ten or twenty years. There are a few old faithful members who need feeding as long as they are alive and needing heavenly food. They love their pastor and he loves them, and they are comforted under his preaching. He can see it in their faces, expression and their tears are sure evidence that his work is not in vain. If he should leave, who would comfort them? Could he leave them without a shepherd, not knowing if they could find another to fill his place? You say you love them but feel you are no good. Can't you see evidence of their love? Do they welcome you with a smile

and warm handshake? Do they ever mention the joy they receive and feel under your preaching? Do they administer to your needs, according to their ability?

The Lord has not promised his ministers a smooth road strewn with roses without thorns. Where there are many roses, remember there are many more thorns. A preacher's faith must be tried as well as the members. He must be brought through the fire once in awhile to burn the dross, to remind him he is always dependent on the Lord for all things; that we do not have anything that was not given to us. If he did not have any trials, he would be puffed up above measure. If he did not have trials, he could not comfort others. The greater his trial the better he is able to comfort others.

When there is coldness in the church; there seems to be very little or no life, the members are careless, show no evidence of spiritual life, etc. it seems evident the Lord has removed the candlestick, and when this is the case the pastor cannot continue his work for nothing.

Perhaps you feel your service is no good, yet you love the church and it would grieve you to leave, then consider well before taking the step. As long as you love them surely the Lord would not let you waste your love on those who do not love you. If God gives you love for them, He also gives them love for you.

I hoped to write something worth reading, but have only hinted at this deep and wonderful matter. May God bless all His ministers everywhere, and the same to the churches.

George W. Jackson
1884 Connally Drive
East Point, Ga.

THE LATE ELDER HASH
TO SISTER TURNER

Ferrum, Va.
Dec. 23, 1958

Mrs. Eliza Turner,
Floyd, Va.

Alpine, Texas

Dear Sister Turner:

Please accept my heartfelt thanks to you and your loved ones for the Seasons Greetings, with the present. I do not feel worthy of such love and sacrifice from one I esteem so highly. Hope you, with all your loved ones, are in good health this cold weather. We had 6 inches of snow on the 14th, with 4 above zero one day. How are Jimmy and your daughter and family getting along?

I have been blessed so wonderfully all this year, with such good meetings in love, peace, and sweet fellowship. I was 77 December the 6th, and was blessed to preach Jesus and his love to sinners saved by grace, twice that day; also the next day here at Long Branch, I was blessed again to feed the flock of God with the doctrine of salvation by grace. O dear sister, if I could I would praise the Lord at all times for his mercies to this sinner, saved by grace and grace alone.

I have not been well since then, and have been to the doctor; he thinks he can help me. I desire to be submissive to the dear Lord, and ever say, "Thy will be done." My wife keeps up fairly well, though not able to be about as she used to be. Our daughter, Virginia, is here with us, or we could not keep house. I have done no work, even in the garden, for several years; but after the wood is prepared, I help get it to the house.

With every good wish for you and all your loved ones, with a happy season throughout the year. Pray for us, and our people everywhere. Your little brother I hope in the Lord.

With love,
J. G. L. Hash

(Publication requested by Sister Turner. —
Ed.)

Signs of the Times:

Dear Friend:

Find enclosed a check for \$3.00, for which please send me the *Signs of the Times* for one year.

My father took this paper when I was a child more than sixty years ago. A friend gave me a copy to read; and I enjoyed it so much. I see no change in it.

Mrs. I. M. Miller

ELDER WARREN TO
ELDER SLAUSON

Dear Brother Slauson:

As I have thought of you many times recently, I will attempt to write a little in my feeble way. We are coming to the close of another year, and as my mind is prompted to look back over the year, someway I feel to see that the Lord has blessed us greatly, having given us strength to keep going, and, most of all, friends of like faith to whom we can speak with a mutual understanding. We may be far apart in body but close in spirit, I often think of the Psalmist when he said, "Behold how good and pleasant it is for brethren to dwell together in unity." I do not feel, as I once felt, that it means the assembling together of the saints in body only, but it means in mind and spirit; and it make no difference where they are, they are all taught by the same spirit and are one in Christ Jesus.

It is good to behold, as it pleases our God to give us minds to do so, the goodness and mercies of an all wise and eternal God, who has blessed us from time to time, to think upon him and his tender mercies toward a people undeserving of the least of his mercies. I am glad, and I believe you are dear brother, that we can see the frailty of our being, for it is by seeing our weakness in the flesh that we are made to look to the Lord, who is our refuge and strength and a present help in

trouble. This work of grace, to my mind and I believe to yours, is not something the natural mind of man would desire, for the Apostle Paul said that the natural mind of man receiveth not the things of the spirit of God for they are foolishness to him neither can he know them, because they are spiritually discerned.

This work of grace, in the hearts of His chosen people, is an individual work and cannot be passed from one to another, but when we are made to see eye to eye, by the one and only God, who worketh all things after the counsel of his own will, we have the same mind in the matter and sweet fellowship for those of like faith.

Sometimes I am made to muse on the years that are gone, and can say with one of old "Few and evil have been the days of the years of my life", but I rejoice that I have been made to see it; not that I am glad for the evil thoughts and things I say with my unruly tongue, but I am glad the Lord has been pleased to show me just how little I am, for I believe that is the way the good Lord leads his people, and causes them to seek his mercies.

The Apostle Paul said, "It is a faithful saying and worthy of all acceptations that Jesus Christ came into the world to save sinners of whom I am chief." If the Apostle felt that way, are we any better than he? I do not feel we are, but what a blessed thought to feel that there is a Divine Power who loved his people, from before the beginning of time, and fixed a way to redeem them, not because of any thing they have done to merit esteem, but by his grace and mercy he was pleased to send his only begotten Son, who took upon him the iniquities of his chosen people, of which we hope to be, by reason of the way in which it has pleased the Lord to lead us in this life. I know of no sweeter thought that has ever entered the mind of man, as he

travels thru the toils and cares of this world, than that blessed hope of a better place beyond the toils and cares of this life; and yet I am persuaded to believe that all the toils and cares of this life are needful for us that we may look by faith to a better land.

My wife joins me in hoping that you and Sister Slauson are doing very well and will be able to enjoy the holiday season, and when at the throne of grace, dear Brother, remember me in your prayers. Much love to both of you from both of us.

Yours in precious hope,
Arthur R. Warren

"AT HOME IN THE BODY"

1718 Campognolle Rd.
ElDorado, Ark.

Dear Editors of the Signs:

I want to attempt to write a few lines, the Lord willing, though I am aware that I am not a writer. My meditations for some time have been on Paul's writings in 2 Corinthians 5:6, "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord."

I feel to be an occupant of this house so much of the time. A home is where we have comfort, a place of rest, a relaxed mind. And we are satisfied in this home until the Lord sees fit in his infinite wisdom to bring us into his presence, and we find that we are helpless and dependent creatures; and that it is only by and through the grace of God that we are what we are in our hope of his mercy.

We hear so much over the air and on street corners day by day, that we are going to have to get right with God. The ones who make these statements do not understand what they are, or where they are going; yet they undertake to tell us what we must do. By observing them closely it is readily seen that they are comfortably at home in the body and absent from the Lord. Many of them

are deeply in love with the things of this world, and seek personal gain from fellow men. And they are not found in just one faith and order, but in all.

When we are at home in the body, we have no regard for the following: "Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." (Hebrews 1:25) The example is very cloudy that is set before ones who are not identified with any faith and order, and we are made to wonder at their profession. Possession is much more important than profession.

May the outstretched hand of God and his tender mercies deliver us from being home in the body, and give us a closer walk with him. May it be his will to give us spiritual strength that we may realize our dependence upon him; and that we are his workmanship, created in Christ Jesus unto good works, which God has before ordained that we should walk in them.

When we are at home in the body, we have no knowledge of His presence, and indulge in many things the world has to offer; but when the love of God is shed abroad in our hearts then we shun the evil worldly ways and desire to be with our brethren, and desire above everything else to live a clean, sober life in this world. We then make every effort to be with our brethren, not away from them. We believe the Lord will guide, and direct, and bless his children according to his good will and pleasure.

You will find enclosed \$3.00 for another year's subscription to the *Signs*, the paper I have been made to love for the past quarter of a century. If not deceived, I love the doctrine, etc. it was established upon. May his directing Spirit be and remain with us.

J. J. Davis

"Behold, I stand at the door, and knock; if any man hear my voice, and

open the door, I will come in to him, and will sup with him, and he with me."
(Rev. 3:20)

My mind seems to be led to the word "if," in the above scripture. It looks and sounds very insignificant, but it is the condition around which the whole text is laid. With the word of a king there is power, and the statement, "Behold, I stand at the door and knock," leading up to the if, is all powerful.

The Lord told the "any man" on the other side of the door, to behold. The word behold means to watch or see. The door being closed, cut off the view from the natural eye, so the only possible way for any man beyond the door to behold the Lord, is through faith, or spiritually. Thus if he obeys the command to behold the Lord knocking at the door, he already has a spiritual sight instead of the natural eye.

He is thus equipped with spiritual discernment, before the conditions of hearing the voice and opening the door are set forth.

The I, who stands at the door, is the great I Am, the beginning and end, Alpha and Omega, the one who has all power in heaven and earth. This most powerful being is the I who stands at the door and knocks. Do you believe he knocks in vain? Do you believe he sets up these conditions for his loved ones and leaves them to the chance system, to be fulfilled by weak, puny, sinful "any man"?

Jesus said, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find lodging." (John 10:9) I believe that all on the other side of the door in our text, who open the door to Jesus, are the ones who entered in by him, in the first place, and have already found the lodging of which he spoke.

The scriptures say the steps of a good man are ordered of the Lord. When any man hears the voice of the Son of God and walks to the door to let him in, these steps are ordered of the Lord.

He is a good man, only, because of the goodness of Christ who died for him. He is enabled to fill this condition of opening the door because he beheld his Saviour through an eye of faith.

There is a people who, "seeing, see not; and hearing they hear not, neither do they understand". "But blessed are your eyes, for they see: and your ears, for they hear." That is the only reason any man sees or beholds, through the door, and the only reason any man hears through the door; he is blessed to do so.

So many times God's humble poor in this world, are led off by worldliness, and indifference, like the Laodiceans, and the door that only He can open and shut, closes before them. However, God who remembered them through his Son, knocks at the door. Their coldness disappears and they are made to beg for crumbs from the Master's table. This begging, through faith, is the steps ordered of the Lord, and it leads those who hear his voice to the door. "And the sheep shall follow him: for they know his voice, and a stranger will they not follow, but will flee from him for they know not the voice of strangers."

I believe the any man beyond the door on which Christ knocks is his sheep. The spirit in a child of God, is the porter who opens the door. So when the knock comes, the porter is always ready. "To him the porter openeth and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out." Any man, through his own carnal works, is a stranger and knows not this porter who openeth the door to the one who knocks. But, any man who hears the voice of his shepherd, already has the porter to open the door. He hears his own name called, and is led out.

Dear child of God, how wonderful is the blessing enjoyed by "any man" who is made able to "hear my voice", and "open the door". The promise is if he hears the voice and opens the door, "I will come in to him, and will sup with him, and he with me."

Mrs. Cisco Barron
Lillie, Louisiana

843 Glendale Ave.,
So. Charleston, W. Va.

Dear Editors:

I am enclosing \$3.00 for another year's subscription to the dear old *Signs*.

I get so much comfort out of it, I don't want to miss a single copy. I have some copies printed in 1918 which belonged to my grandmother; and the articles written today are just as sound as they were then.

May the good Lord continue to bless you in your work.

Mrs. Lester Haning

Hialeah, Fla.

Dear Editors:

In checking, I find my subscription to the *Signs of the Times* expires with the February issue, and, not wishing to miss any copies, I am enclosing three dollars for another year's subscription.

The paper is a great comfort to me, since it reflects my belief and deep conviction as to the meaning of the Scriptures. "The letter killeth, but the Spirit giveth life." The literal word condemns me, for it shows me to be the helpless sinner that I find myself to be. Without Him we can do nothing, for it is in Him that we live and move, and have our being. I find that I can't even direct my thoughts, not to mention my walk. He is my atonement, and my all; and without Him I am destitute.

May His blessings continue on you, the editors of this paper, and on His children wherever they may be.

A sister in hope,
Mrs. Chas. M. Hartman

Hermiston, Oregon

Dear Beloved in Our Lord:

I am sending a letter I received from an Old Baptist in Canada. I was so impressed with his letter, and their (he and his wife's) experience and belief, and their personal appearance at our meeting, that I would like to see his letter come before all who read the *Signs*.

Their talk and walk was truly an evidence of the inward work of God's grace. We hope they will be spared to be with us at our August three day meeting this year. I have his permission to send his letter for publication.

May it please God to continue to lead, guide, guard, and protect you all to continue to publish the *Signs*, is my heart's desire.

With love to all,
(Elder) Ernest J. Attebery

THE LETTER

3767 Benheim Street
Vancouver 8, B. C.
Canada

Dear Elder Attebery,

I have wanted to write you for some time but it just seems presumptuous of me to do so. But I must tell you how much I enjoyed my visit to the Riffe meeting last summer, and what pleasure and goodness I got from your preaching and the association with all the other dear people assembled at that dear old 50 or 60 year old church, with just a few gathered together in His name.

My 600 mile trip was bountifully repaid, and I am hoping I may be able to go again.

At age 77 years one does not plan very much ahead. But the Lord has given me such a wonderful life and such good health that it seems reasonable to hope that I may be able to see you all again. It seems I was given the hearing ear and the understanding heart

those two days; something I have prayed for so often.

I must say that I enjoyed your preaching more at that time than any time I can remember. Your talk to us on Sunday on predestination (the back bone of our religion) was beautiful. You said you did not know what you were going to talk about, but something Elder Davis said turned your mind to that subject. You were given strength and ability to preach the clearest and soundest sermon I have ever heard. It was to me a heart rending treat. So wonderful I could have listened for an hour more.

Elder, I hope you never feel that you may offend anyone, or feel the need to apologize for using the word absolute. Without absolute predestination there is no predestination. If one thing is left to chance then my religion is blasted apart completely. Not a sparrow falls but He knows. If I cannot believe that, then I am lost entirely.

Absolute is a word I have been familiar with all my adult life in my work as a dispensing pharmacist. Some chemicals are 75% pure, some are 80%, etc. But some are absolute (100% pure). If there is a religion that is less than 100% pure it is not for me.

In this sermon that I mentioned, you started your talk hesitantly, as many Elders do, but you were given liberty to preach a marvelous sermon to me, who has experienced many marvels, even miracles in my unworthy life, marvels that were not at all my just dues, but were allowed me by a merciful God.

I thought how different we were from the world, gathered under those majestic pines, just a handful of humble souls in fellowship together giving God all the praise.

Christ said feed my sheep. He did not say go and try to create new sheep as modern churches do. That was all done before the world began, by an all powerful God, according to His will. Whether I am one of those sheep, is the question.

I was feeling very low and barren

when I saw that notice in *The Signs of the Times* of that meeting in Riffe, and prayed that I might be able to go. And even a hand shake from those dear people there gave me a lift. The basis of my hope it seems is that I love God's humble few known as Old Baptists.

I have been led in a way I knew not, I can now see that His hand was in everything that has ever transpired in my life. Many things that I wanted to do, I was not allowed to do and other things that I did not want to do, I was made to do. And it has all turned out so good.

And now in my older years here I am living in beautiful British Columbia with its grand scenery and wonderful climate, in a comfortable house with automatic heat, hot water and modern conveniences, while the Son of God had no where to lay his head.

Predestination? Yes, it can't be otherwise as it was none of my doing and none of my plans.

If my name is written in the Book of Life it has been there always, and nothing can remove it. If it is not there, nothing I can do can put it there. This is my belief and has been for over 50 years. And I have a small hope that it is there through the Grace and Mercy of God. But I am so low at times I am almost afraid, but not entirely. God's will shall prevail and whatever it is it is just. Nothing that humans or the devil do can change it.

He has been so good to me in times past I cannot believe He will forsake me now.

I have already written too much. Forgive if I have said anything amiss. Remember me to the dear folks at Riffe and with Christian love to you and Mrs. Attebery, I am in weakness.

D. R. Black

FINDS BROTHERS IN FAR WEST

4511 N. E. Prescott,
Portland 18, Oregon

Signs of the Times,

Dear Brethren:

Again my subscription for the dear *Signs* is near due, and I am enclosing check for two years. I do not want to be without it.

I would like to tell you that we have been so blest as to find lovely Baptists of my faith and order in this far West. There is a church at Riffe, Washington; one at Naches, Washington; one at Elgin, Oregon; and one at Weiser, Idaho. Elder Ernest Attebery is pastor of these churches, and we have been to each, except Elgin. They are lovely bands, not large, but such unity and love.

Brother Attebery and wife have taken us where we've been; also Mr. Ben Preston has taken us twice to Naches and once to Riffe. He is a lover of the truth but not a member. When we returned, I awakened the following morning with the words that Abraham's servant said when Abarham sent him to seek a bride for Isaac, "And I, being in the way, the Lord led me to the house of my master's brethren.", vividly in my mind. I reviewed in my mind all the way we had been led since being here, and I wonder if that text could be for me. I felt so humble, and tears filled my eyes: wholly unworthy, yet so grateful. It stayed with me for several days, and I could rest and rejoice in His mercy which endures forever. I had felt so alone, the churches here in Portland were all so kind to us, but I'd come home each time feeling so alone, and yet a sweet peace seemed to fill me that I was where I am. Then Brother Attebery and wife came to see us, and what a sweet visit we had. They later came and took us to their home and to three of his churches. So how wonderful it all is.

We do hope you are well and will be enabled to publish the *Signs*, and keep it as it is for years to come; and I believe He will. In an humble hope.

Mrs. J. W. Taylor

Stockdale, Texas

Editors and Readers of the *Signs*,
Dearly Beloved in a Precious Hope:

As I am sending in my renewal, I wish to say a few words to all who love the truth as it is so ably published in our dear old paper. It is a regular visitor that builds our hope up each month, and gives us encouragement to press on; also gives instruction in many things. Yes, it is wonderful to see how the Lord upholds it, raising up able ministers and other writers to keep its columns filled with the very things his scattered children need.

We are so prone to think we are forgotten or forsaken, and like the prophet of old, who said, "And I am left alone to tell thee." Don't you think he felt a little puffed up to think he was the only one? O yes, there were others, 7,000 of them, but he had to be told that. How many times we have to be told, or shown! "Tell John *again* the things ye do see and hear," etc. Not some new thing, but are sent back to our past experiences, and remember how He has helped us and shown us so many times, in so many ways, — in our waking hours, as well as on our beds in dreams of the night. Yes, I can rejoice that I hope in a God who can reach us awake or asleep, on land or at sea — can care for us, and does care for us, when near or far away.

When our sons were in the war in the Pacific, I prayed they would not find a watery grave out there. It seemed it was my constant cry. Well, they were returned to me safely, not a scratch on any of the three. Then in a few short years, two of them were killed in car wrecks. Their graves are on a hillside in sight of my home, but there is not much comfort in looking over there; they are gone just the same. I am thankful for the short time they were with us, if I know my heart.

So we see, "We know not what to pray for as we ought." When I am enabled to try to pray on this wise: "Dear

Lord, help me to be thankful to thee for the many blessings bestowed upon this poor sinner. Help thou me to walk among thy children so as not to hurt any, and to not bring reproach to thy dear name. Help me to stay in that strait and narrow way, and give me strength and grace so that I may press on to the end of my journey in peace and love. Increase my understanding, if it please thee, dear Lord; and grant me charity for those things I can't understand.

I want to say to all who might come our way, that we of Mt. Olive Church, in Stockdale, Texas, are always glad to have any of like precious faith to visit us, or be with us in our meetings. The second Sunday in each month and Saturday night before, are our regular meeting times. Now we are holding services on fourth Sunday mornings also. Elder H. L. Ballard and Elder G. D. Shipman are our co-pastors. We also have Elder W. W. Fleet, who has recently located near by, and can be with us. We feel we are greatly blest to have these dear brethren. It grieves me to think of so many friends and loved ones who, I feel, would enjoy this heavenly manna that is showered upon us by these humble servants, but do not come to meetings to hear it.

Love to all of you, and may God bless all.

Mrs. Lela Culpepper

343 E. Pine Street
Lodi, California

Dear Elder Spangler:

It is nearing time to renew my subscription and I am enclosing the amount. I do enjoy the Signs of the Times and other papers. I read the Signs in my teen age, and I will be seventy-two in April. As I grow older, it seems I want to read more and more in the Bible, and all good Old Baptist letters and articles I get from dear ones.

I have read your greetings to the

readers of the Signs, and it is a heart felt article, if I know anything about the grace of God. O, praise His saving grace, his preserving grace, his justifying grace, his reconciling grace! To feel his reconciliation is sweet. He gave it^a all to his chosen ones: he did not offer it. I do hope I am sealed with that holy Spirit of promise.

My heart is full of praise to the dear Lord for all his blessings to me in many wonderful meetings during 1961: all truly manifesting the fruits of the Spirit, and preaching the gospel in its fullness. It is a haven of rest to sit under the shadow of His wing in the precious meetings; and with sweet meditations and pleasant memories of the sweet benefits to me. I feel so undeserving of them all, yet they are cherished deep in my heart, hoping that I am called by his grace. What a sweet relief to feel his calling in my heart.

"Oh! what a wonderful Saviour
To feed poor mortals like me:
His grace is ever sustaining,
To lead me through toils and cares."

May His richest blessing abide with all the editors and the household of faith all through this New Year. A little one plodding along in this low ground of sin and sorrow, looking to the dear Lord for endurance.

Christian love to all,
Mrs. Mabel Lindsey

GOD'S TAPESTRY

Already in eternity
God designed a wondrous tapestry
Which, though woven by you and me,
Will be according to His decree.

Whate'er life brings of tragedy,
Happiness, pride, or humility,
Is part of that great tapestry
Laid out by Him for you and me.

Yet the purpose we may not see
Until, one day, miraculously
What once seemed only chance to be
Becomes realer than reality.

Then in all joy and misery
We see God guiding our destiny
'Til through Jesus' setting us free,

We become part of that tapestry.
Yet not until eternity
Will we be privileged to see
The beauty of that tapestry
Which God designed for you and me.

Mrs. R. Trawnik
Dallas, Texas

"HELP LORD"
(LM)

Shrewd Satan, with a thousand snares,
Once more has caught me unawares:
Now I, a wretched captive, cry
"Lord Jesus, save me or I die."

O why should I so foolish be
To let Satan get hold on me!
But flattered, I like mother Eve,
His bait did bite — and now I grieve.

He says my God has me forgot,
That woe eternal is my lot:
That with him I shall always dwell,
With demons in the lowest Hell.

He told me — now I know he lied —
The Spirit's sword to lay aside:
Instead of faith, to walk by sight;
To him, with carnal weapons fight.

And I, poor, silly, foolish I,
My hope and shield of faith laid by;
And now I mourn as lonesome dove,
And think I hate the God I love.

Since I was prudent not, nor wise,
Satan did thus me hypnotize.
And now I pray, and weep and pine,
But can't my former weapons find.

My harp now on the willow hangs:
I can't coax music from its strings;
While Satan taunts in language strong,
For me to sing him Zion's song.

But God, my God, still ruleth well
On land and sea, in heav'n and hell.
And when I truly am refined,
My former weapons I will find.

Then with the Spirit's sword I'll slay
My carnal foes, and chase away
Vile Satan with his cunning snares;
And pray: No more I'm unawares.

C. B. Britt
ElDorado, Ark.

REQUESTS FOR WRITINGS ON
SEVERAL SUBJECTS

We have received requests for someone to write on the following subjects:

1. The last four verses of the 4th Chapter of Zechariah.
2. John 14:1, 2, and 3.
3. 2 Peter 1:1-8.
4. Psalm 50:2.

BOOK BINDING

Elder W. W. Taylor is manager of THE BIBLE HOSPITAL, Dallas, Texas, which does all kinds of book binding. They have had more than 25 years experience, and would appreciate serving those who have need of their craftsmanship. The address is:

Bible Hospital
3124 W. Davis Street
Dallas 11, Texas

NO SESSION OF THE DELAWARE RIVER ASSOCIATION

Sister Blackwell, Clerk of the Delaware River Association, informs us that they will not hold a session this year. — Ed.

CHANGE IN MEETING PLACE

The Predestinarian Baptists, of Memphis, Tenn., meet each Sunday at 10:30 A. M., on Andrews Road, in Ellendale; about a block from Highway 70.

H. G. Brown, Pastor
H. R. Prince, Asst. Pastor
Harold Toney, Clerk

CHURCH NOTICE

Shepherd Fold Predestinarian Old School Baptist Church, Houston, Texas, meets each first Sunday, and Saturday before, at 10:30 A. M. The church is located at 815 Little York Road, between Highway 75 and East Tex Free-way 59.

C. M. Haygood, Pastor
Irene Wisenbaker, Clerk

CONTRIBUTIONS TO THE INDIGENT FUND (TO MARCH 1, 1962)

Mrs. Chas. B. Gordy, Mich.....	\$ 3.00
Mrs. M. L. Lucas.....	10.00
Bertie F. Brown, N. C.....	2.00
E. W. Rhodes, Ark.....	2.00
Raymond Collins, Ala.....	2.50
Mrs. A. T. Couch, Ala.....	5.00
H. J. Bird, W. Va.....	1.00

Danville, Virginia

May, 1962

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BUSINESS OFFICE

Route 5, Box 332F, Danville, Va.

EDITORS

Elder David V. Spangler

Route 5, Box 332F, Danville, Virginia

Elder John D. Wood

P. O. Box 186, Manassas, Va.

ASSOCIATE EDITORS

Elder W. D. Griffin

39 Welsh Tract Road, Newark, Delaware

Elder E. J. Lambert

306 Richardson St., Winnsboro, Texas

Elder George Ruston

Dutton, Ontario, Canada

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TO

SIGNS OF THE TIMES, INC.

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Danville, Va.

EDITORIAL

ROMANS 6:6; GALATIANS 5:24

"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."

"And they that are Christ's have crucified the flesh with the affections and lusts."

If I had the pen of a ready writer, had all the time that is needed, had more than tinkling cymbals and sounding brass, I could scarcely more than touch the astonishing and amazing truths that are so sublimely laid down here for the meditation and consideration and to daily experience by the children of God. In dealing with this, as in dealing with all of the scriptures, if setting forth Christ and him crucified is not the central theme of it all, we may rest assured that we have missed it all. To remove him from *any* of our travel and experience is like launching

out in calm waters without a sail, or into rough waters without an anchor.

May it please our heavenly Father to give me an unction from above so that I might be enabled of his Spirit to bring out the things that have been, and still are, being said to the churches. I fully realize that no two men have ever been able to see the scriptures in the same way, and thus I would beg that a mantle of charity be thrown over me, as Shem and Japeth covered their father's shortcoming. The scriptures will not warrant us in saying that God teaches two ways. "All thy children shall be taught of the Lord." At the same time there is a measure of grace and faith given to each one. If this measure was exactly the same we would all be hearers or preachers or something else, and there would not be any harmony and unity in the body. (Rom. 12:3; I Cor. 12:11; Eph. 4:7)

It is a sad day for the church when she sets up the experiences of her inhabitants in the place of Christ. A church membership that has not experienced deep sorrows, great joys, unspeakable deliverances, a blessed hope, is a church without Bible evidences of acceptance in Christ. However, if these experiences are not seen and felt through the blessedness of His Spirit, it is a Christless church. It must always be remembered that the flesh profiteth nothing, even though it is able to present as valid experiences as those who have the spirit and the life (John 6:63). There is no work that a child of God can do in the sight of men which the unbeliever or hypocrite can not do as well. The difference between that which is by faith, and which is by the flesh, is to be found in the motive.

In our examination of these things, we need to have ever before us that the flesh does not have anything good in it; that it does not, and can not, please God, therefore profiteth nothing; that we, as our dear Redeemer before us, can not do anything, save as the Spirit worketh hitherto. If we are bless-

ed with the Remembrancer, we will not be charging one another with advocating any doctrine other than that which is glorifying to the name of our Saviour.

God's children are subjected to a mighty warfare. This warfare, in one respect, is between two parties, using their own breast as the scene of the conflict. Both of these parties dwell in the child of God. This brings about the conflict, and it is a conflict that is never over as long as there is life in the fleshly body. While this conflict is between the flesh and the Spirit, and, while it is carried on in our own breast, it often seems as though we, the child of God, becomes one of the combatants. It will be noted in the epistles that the things that are freely given us by Christ are often the things that we are to labor for. For instance, we know that peace is a gift of God, being a fruit of the Spirit, along with all other acceptable fruit, brought to us by the blood of Jesus Christ (Col. 1:20), and yet we are commanded to follow after the things which make for peace (Rom. 14:19; 2 Tim. 2:22; 1 Pet. 3:11; Heb. 12:14).

The kingdom is not left to men, whether in the establishment of it, or in them coming into it, and yet the Saviour commanded his people to strive to enter in at the strait gate (Matt. 7:13; Luke 13:24); to strive together in prayer (Rom. 15:30); that they strive together for the faith of the gospel (Phil. 1:27), and as man we well know that our rest, both for time and eternity, is found in Jesus Christ, yet we are commanded to labor that we might enter into that rest (Heb. 4:11). In this experience, it must be remembered that the believer in Jesus Christ shall do the same works that Jesus does, not similar works, but the same works. There is not any difference in God closing the mouths of lions and us closing them by faith (Heb. 11:33), but for fear that some one might think that this faith can be exercised by the Lord's people, let it be remembered that only Elijah and Enoch were translated by faith. All

of the many favors and gifts bestowed on his followers were the works of Jesus, but they were also their works by faith. Truly it can be said, "Thy faith hath saved thee," and as truly it can be said that He gave that faith.

There is an old man, but he is not shown to us as being old until a new man is on the scene. We do not know anything of the old man's work until we know something of the new man's work. Before being born of God, there is not any hatred of sin for sin's sake. I do not mean by this that none of the world does not love clean living morally speaking. This would be contrary to what I have found among them. But to hate our ways before being born of God is not done. The trouble that Paul had with "I" did not trouble him before grace was made manifest to him. He only had one mind, and it is easy to find a way to follow it, seeing that there is no opposition to it, seeing that there is not any check on us in doing so.

This old man is like his father in every particular. Ever since the fall, he has been following after the things that belong to death, even being dead, and not knowing it (Eccl. 9:5), and those things which he follows after as being unto life, he will, if ever moved aside and made to give ground by the appearance of the new man, be a witness to, but not a partaker of, those things as being unto death. Satan witnessed to the Son of God, but he did not ever become a willing servant to Him. This old man had possession of the dwelling first. He had had his way and dominion for a long time, long enough to fight most ferociously any that would later appear, counting them as an intruder upon his premises, and a challenger in his own domain.

It was by one man's disobedience that many were made sinners. It is likewise by one man's obedience that many shall be made righteous. Had God not given a law there would not have been any sin (Rom. 4:15), therefore 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 (Rom. 5:19, 21). From here Paul begins to reason with the Romans, with the beloved of God, with those called saints (1:7). These Roman brethren had been born of the Spirit; they were now a dual character, possessing both an old man and a new man, and an outer man and an inner man. Both of these men are now living in one house; both of these natures that are so contrary to each other belong to one, the child of God.

In being born the second time, there is a new nature given the man. It is a nature that will bring the old man or nature under subjection. This is an evil tree and it can not bear good fruit, but in the new birth another tree is shown, another principle comes into the man. At once hatred is manifested between the two natures. The old nature loves the things of the first birth, the earth and the fullness thereof; the new man of nature loves the things from above. The works of the flesh or old man or old nature are enumerated in Gal. 5:19, 21. This old man is as proud of his works, glories in them, loves them as does the new man. The new man or nature or tree produces fruit by the operation of the Spirit and those fruits are enumerated in Gal. 5:22, 23.

What shall the Romans say now? What shall the beloved of the Lord say now? What shall the saints say now? *What shall we say?* Shall we say, Let us continue in sin that grace may abound? God forbid. That is the way the old man would talk. Ungodly men and women, being a one principled character, will all say that. The new man, the new nature, says, God forbid. Here is evidence now that the elder shall serve the younger; here are new born children of God that such an argument is repulsive to them. I want to call special attention right here that the new man is not an ignorant something placed in the child of God. This man, these men and women are born again; they

are born of the Spirit, and the Spirit is a deep searcher of things. They are not the same at all; it is not a renovation of the old; it is not the old made new. They are new creatures in Christ. They are now men and women with two natures. Both natures belong to them. Being born of God, they take on the characteristics of God. Adam's children take after him in their birth, God's children take after Him in the second birth. God hates every evil way, and his children are like him, they also do. God's children at Ephesus hated the deeds of the Nicolaitanes, as He their Father also did. God teaches His children. If this is doubted look how wise they are. They say to one and all, Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection: Knowing this (knowing what?), that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. I am well aware that many lovely and precious brethren think that this baptism is water baptism, but it has not appeared so to me. If it is, then none of these things in Romans apply to anybody save those that have been baptized in water, and the dear children of God on the outside must not be joyous about the great things in this book.

They that are Christ's have crucified the flesh with the affections and lusts. They have done it. This is a work of faith. Christ is the giver of faith, but the faith belongs to the one to whom it is given, and through this faith they crucify the old man with his deeds. 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 (Gal. 2:20). In this Paul talks as he does in Romans 7. *I am crucified with Christ; nevertheless I live.* It is Paul in both cases, and in each case he is telling the experience of himself. He has, as he said in Romans 6:6, together with all they who are thus exercised, crucified the old man with his deeds that the body of sin might be destroyed.

This is presently taking place with all they who belong to Christ. As to the time of it taking place, it seems that it begins at the time of the two men or natures coming into contact with each other. The warfare starts instantly, and it is the children of God that are commanded to crucify the old man. As the warfare goes on for the life (natural) of the child, so does the crucifixion go on as long as life lasts. The daily subduing, the daily mortifying, the daily crucifixion of the old man goes right on and on. A total extinction of sin is not understood, for the Bible experience does not hold that good, but it is a disposing of its reign daily, yet as death follows, although slowly, crucifixion, so likewise doth sin live in a believer of a dying life, and dies a lingering, but nevertheless, a certain death.

These are a peculiar people which belong to Christ. They are united to him, and he to them, in the strongest bonds, even the indissoluble bonds of a betrothal that will not be broken for other lovers (Hos. 2). This union and communion with Him is such that it is much more than their outward profession. It was sealed between Him and them on Calvary, and manifest between them and Him in the new birth, being sealed to them by the operation of faith in their hearts. These know (See Rom. 6: and the beginning of verses 3, 6 and 9) that Christ has come and stood in their room and stead, and this interest and union causes them to be daily crucifying the flesh with its affections and lusts. There is a similarity between the

crucifixion of Christ and this of the old man or body of sin. The death of Christ was a long death of agony, dying slowly under the excruciating torments of the soldiers, so it is with this body of sin, this rugged old man that has been the sole occupant of the building so long. By a daily crucifixion he loses his grip upon our lives. It is not that he is growing weaker, and we are growing abler; but it is that he is crucified daily, and the new man is renewed daily.

It is a great mystery how the child of God is two, and how that he is made to love one of himself and hate the other, and to hate the one that has lived with him the longest, instead of the newcomer, is still a greater mystery. How great a work has been done for him and in him that he arms himself with the same mind that Christ had when he, as a sheep to the slaughter, submitted unto death, even the crucifixion of the cross to satisfy the law; and as Christ counted it a joy to redeem his people by crucifixion, so, also, we do count it a joy, through his joy, through the same mind that he had, to crucify our own vile nature, our own vile affections and lusts that we no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God (I Pet. 4:1, 2).

The children of God are debtors. To whom? the flesh, to live after it? God forbid. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. God will not give his glory to another nor his praise to graven images (Isa. 42:8). The child of God is not able to play both ends against the middle; he can not serve Satan one day and God the next; he can not run to riotous living one day in soothing the old man, and then turn and pacify the hidden man of the heart, by putting on a pious face and long cloak; he can not be a Sunday Christian and a Wednesday worldling. A living after the flesh, a giving over to the affections and lusts

of the old man is death, for, to be carnally minded is death (Rom. 8:6). To be anything other than carnally minded, to live any other way than after the flesh or old man, must come from Christ, and made manifest through faith. The putting to death of the old man; the crucifixion of the body of sin; the mortifying of the deeds of the body, all, all, pertain to the same work in the lives of God's humble poor. In each case there is a death, and as sure as death comes to one, there is life to the other. One is daily dying, the other is daily living; to one it is an agonizing way to die (having to yield and submit to an intruder), to the other it is a troubled life to live in the midst of a continued disputant of every step of the way.

"How strange is the course that a Christian must steer;

How perplexed is the path he must tread
The hope of his happiness rises from fear,
And his life he receives from the dead.

His fairest pretensions must wholly be waived,
And his best resolutions be crossed;
Nor can he expect to be perfectly saved,
Till he finds himself utterly lost.

When all this is done, and his heart is assured
Of the total remission of sins,
When his pardon is signed and his peace is procured,

From that moment his conflict begins."

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 (Gal. 2:20). Here are both men in the same house talking. Here are two "I" men; one is crucified, the other is living. One is mortifying or crucifying or putting to death the other, in order that he might live, and yet, it is not he that is doing it at all, but it is Christ that is living in him. Now look one step further with me, and you will see why that the preaching that sets forth Jesus as the way, the truth, and the life is so precious to me. Paul continues, "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." Any other motive

of life, presently and now and today, other than that which is motivated by this faith, is a spurious life, is a faithless life, is a life still in the affections and lusts of the flesh. This life which is lived by the indwelling of Christ, by and through the gift of faith, will daily be found crucifying the flesh and the lusts of it. As Christ died to remove sin and the penalty of sin, we, also, through faith will be found putting to death every daily rising of the body of sin that we might walk in newness of life.

I have tried to comply with the request of my yokefellow in the ministry, Elder H. M. Brock, of Fayette, Alabama. May the Lord teach us and enable us to prove all things, and to hold fast to that which is good.

W. D. G.

VOICES OF THE PAST
"He being dead yet speaketh"

CIRCULAR LETTER

The Corresponding Association of Old School Baptists in session with the church at Mount Zion, Loudoun County, Virginia, August 18, 19 and 20, 1859, to the Churches, Associations, and other Meetings, with whom we are in correspondence:

Dear brethren — In accordance with our custom, we would again address you a Circular Letter upon some subject relating to our most holy faith, and have selected as a subject one suggestive of the most important considerations, The Grave of Christ. Although no marble slab marks the spot, and no national tribute has hallowed the place, yet Christians have, in all their generations, regarded the fact that there was such a grave with a sort of mournful pleasure — mournful, because it was the sacred deposit of the innocent Lamb of God, put to death for the sins of the guilty — pleasurable, because connected with it are all their hopes of heaven and eternal happiness.

It has ever been the custom in all civ-

ilized countries to bury the dead, whether they were friends or foes; but it was not necessary for ordinary reasons that the body of Jesus should be buried: because the prophets had predicted, and he himself had repeatedly declared, that in three days he should rise again; and the question whether these predictions have been fulfilled is one of most absorbing interest to the child of God; for, if they have not, our faith and hopes are all in vain. If they have not been fulfilled, who can conduct us to the place, and point out to us the mortal remains of him who suffered upon the cross? Why is it that the disciples, on looking in very early in the morning of the third day, could see nothing but the linen napkin that was about his head? and should be told by a heavenly messenger, "He is not here; he is risen." But as it is not our purpose to enter into a discussion of the question whether he be risen or not; but, regarding that question as settled in the faith of all Christians, we will proceed to examine some of the reasons why he was buried at all, and why that tomb is now empty.

We take the position that both his dying and his being buried were voluntary acts of his own, in executing the will of the Father that sent him, independently of the wrath or good will of men. In proof of the first, we refer you to John x. 17, 18, "Therefore, doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me; but I lay it down of myself." And of the second to Isaiah liii. 9, "And he made his grave with the wicked," &c. It will be remembered that death is the wages of sin. If, therefore, Jesus died, it must have been because of sin, not his own **personally**, and yet his own considered in his relation to his people whom he represented. As the Husband of a wife, the Head of a body, and the Shepherd of his sheep, he stood legally bound to render to Divine Justice that satisfaction in his own body which **their** sins had made him amenable to. And, standing in such relation to them, we maintain that Justice could not have

been satisfied in their death. In dying, therefore, he did not suffer in the eyes of law as an innocent person in the stead of the guilty, for "he bare our sins in his own body on the tree." Now, if he, in bearing our sins, paid that penalty which they had incurred to law and justice, **Justice** has no longer any demand upon them; but the grave has, for it is written, "dust thou art, and unto dust shalt thou return." This sentence Jesus has also met by entering Joseph's new tomb, wherein never man laid; and, although he has not, by so doing, exempted his people from also returning to their mother dust, yet he has, by rising again, robbed death of its sting and despoiled the grave of its victory. The sentence, "Dust thou art, and unto dust thou shalt return," could not embrace him personally, as it did the first Adam, who was of the earth earthy, (he being the Lord from heaven;) but it did embrace him as the law representative of his people; and inasmuch as he did not destroy their Adamic natures, nor leave them in the grave, but arose with the same body in which he was crucified, with no marks of corruption upon it, we must return to dust the same as though Jesus had not died and been buried. But what of that? When our anxious thoughts cluster around that holy shrine that once encased the corporeal substance of our Lord Jesus, and find him no longer there, we yet find it not wholly empty. Then we see the linen clothes and the napkin that was about his head, reminding us that those sins which he bore upon the cross, and which consigned him to the grave, are thrown off and left behind. That as he laid aside the grave clothes in which he was interred, and with which he was bound, so he has successfully combatted with the powers of darkness, thrown off the bands of sin with which he was fettered, torn away the bars of death, and risen with the keys of hell and of death in his hand. The lion-hearted guard that was set to watch the tomb, stand aghast or shrink back appalled, and the minions of dark-

ness flee in wild dismay at seeing the mighty Conqueror rise. That great stone that was rolled upon the door of the sepulchre as the prestige of Herodian power, is rolled away, and an angel of God sitting quietly upon it, and a song of triumph begun which will never end, "O death, where is thy sting? O grave, where is thy victory?"

As the death and burial of Jesus released his people from all the dreadful consequences of sin, so his resurrection and return to that glory he had with the Father before the world was, has opened to them the gates of heaven, and given them a sure pledge that where he is they shall be also. The grave can no more retain them than it could him. Being gorged with the satisfaction that Jesus rendered when he died, when the trumpet shall sound, it shall give up its dead. "If we believe, therefore, that Jesus died and rose again from the dead, even them also that sleep in Jesus will God bring with him." How consoling the reflection, that, though carrying about with us continually bodies of sin and death, in which we groan, being burdened, that all those sins with which we are constantly annoyed were buried with Jesus in his grave, and that he rose without them. How transporting the thought that, though we are doomed to dust, heaven is opened to us by the triumphant resurrection of our Lord and his glorious ascension on high, and that we have in reserve with him an inheritance that is incorruptible, and undefiled, and that fadeth not away.

There were those who garnished the sepulchres of the righteous; and men often pay tributes of respect to departed worth, by marking in tasteful style and with enduring monuments the place where the remains of those they loved in life repose; but it is wholly unimportant that we should know the spot where Jesus was buried, or what has become of the tomb in which he lay for three days and nights, since he is no longer there. Our faith looks beyond the cross, and beyond the grave, and beholds him seated upon a throne great and high, and

his train filling the heavens. It sees him whose grave was once the rallying point of anxious disciples, and who had there entered into combat with the king of terrors, now crowned with glory and honor, and having all power in heaven and in earth, that he should give eternal life to as many as the Father had given him. It looks through the vista of time, of death, and of the grave, and comprehends the idea that as certainly as the needle points to the pole, so certainly are we tending to him, and soon will be with him.

We have an earthly pilgrimage to endure, in which we are subject to many annoying and distressing scenes; but he who leads us on has not left us wholly exposed to these, but has strewn our pathway with some choice comforts and blessings, not the least of which is the privilege of meeting occasionally with those we love, of uniting in the worship of our common Lord, and of hearing from him out of his word; and when we would, as we sometimes do, attempt to seek the living among the dead, we are made to hear a voice as if sounding from the tomb, "He is not here; he is risen." We sometimes find him as did Job, in the whirlwind; and sometimes see him riding upon the storm, and when we thus see him, we know that

Whirlwind and thunder, fire and hail,
Shall never against our souls prevail.

The clouds that look the most threatening and alarming are made to distil the richest blessings, while the way that looks to our carnal senses the most inviting, and into which we are often lured, contains the bitter water of Miribah. We look forward to the grave as our most dreaded foe. Its gloomy cavern often fills our minds with fearful forebodings; but when we remember that it is on the road to heaven, and that our Jesus has been there before us, we would gladly take the step that lands us there, but to sojourn for a season, and then to follow him to immortal joys.

Our present interview has been marked by the attendance of a goodly num-

ber of ministering brethren, who have preached unto us the unsearchable riches of Christ with their accustomed ability and discrimination, by expressions of love and fellowship among the brethren and by general good order and decorum on the part of the immense multitude in attendance. There have been together brethren from all the churches in our vicinity, and others at a distance, who seemed to feed and lie down upon the green pastures of gospel grace. Many who seem to follow and cry after us as Ruth cried after Naomi, and a numerous multitude, who, as in the days of Christ, seem to follow us only for the loaves and fishes, with which they have been abundantly supplied, and after partaking copiously, will perhaps go away and curse us.

Our next meeting is appointed to be held with our sister church at Upper Broad Run, commencing on Thursday before the third Lord's day in August, 1860, when and where we hope again to meet you.

R. C. Leachman, Moderator
P. A. L. Smith, Clerk

(Re-published by request.)

ORDINATION OF DEACONS

The Salem Primitive Baptist Church, Floyd County, Virginia, met Saturday, September 9, 1861, with the following named Elders present: Leonard Brammer, B. O. Thompson, William Holland, Sam Terry, F. L. Clark, J. T. Turner, J. L. Bocock, Rufus Brown, and Otie Conner; together with the deacons from the several churches. The meeting was for the purpose of ordaining Brethren Roy Gearheart and Brammer Nichols to the office of deacon.

The above named Elders and deacons were organized into a presbytery by electing Elder B. O. Thompson, Moderator, and Julius Bocock, Clerk. Deacon G. E. Conner was chosen church spokesman; who expressed that the church was satisfied with Brethren Gearheart's and Nichol's qualifications.

Elder Brammer led in questioning; and the Presbytery being satisfied, proceeded to lay hands upon them with prayer by Elder Rufus Brown. Elder Bocock delivered the charge; and they were delivered to the church duly ordained deacons.

Elder B. O. Thompson, Moderator
Elder J. L. Bocock, Clerk

ORDINATION OF ELDERS

Forsyth County, North Carolina
December 24, 1961

The Primitive Baptist Church at Bunker Hill, Forsyth County, North Carolina, met in regular conference on November 25, 1961, and requested that a presbytery be called together at Bunker Hill Church on December 24, 1961, to examine Brethren J. T. Prescott and John R. Gatewood as to their qualifications for the full work of the ministry. Brother W. C. Parrish was duly elected as spokesman for the church.

The presbytery assembled on the appointed date and was made up of the elders and deacons of sister churches as follows: Elders Z. L. Rhue, D. A. O'Bryant, and Zeb Rhoades; and Deacons R. L. Doss (clerk), J. D. Cagle, B. B. Hogan, W. C. Parrish, Ernest Jones, G. B. Hawks, J. M. Denny, C. L. Overby, S. G. Snider, and S. P. Knight. After song and prayer by Elder O'Bryant the presbytery was organized as follows: Brother W. C. Parrish moved that Elder Z. L. Rhue serve as Moderator and that Brother R. L. Doss serve as Clerk. Elder O'Bryant seconded the motion, and the vote was taken by Elder Rhoades, and unanimously carried. Brother Parrish, having been previously appointed as spokesman, moved that Brother J. M. Denny be appointed to question the brethren as to their qualifications, Elder Rhoades to pray the ordination prayer, and Elder O'Bryant to deliver the charge, which was unanimously adopted.

The evidence was deemed sufficient that the candidates be ordained. Elder Rhoades was wonderfully blessed in the ordination prayer, and with the laying on of hands, the two aforementioned brethren were ordained elders of the Old School Predestinarian Primitive Baptist faith. Elder O'Bryant delivered the charge, reading from I Timothy 3:1-8 and II Timothy 4:1-5. Dwelling upon these scriptures, he very clearly set forth the teaching therein, describing the walk of an elder in the ministry. Brother Parrish then, before delivering the brethren back into the hands of the church, was wonderfully blessed of the Lord to instruct and point out to them the ordeals and trials that were before them, that the church had their welfare at heart, and that they should always seek the counsel of the church in every trial, for after all it is the church that has the final say over us all.

It was moved, seconded, and adopted that Brother R. L. Doss write the credentials. The minutes were read and approved and the conference dismissed with song and prayer. Done by order of the presbytery.

Elder Z. L. Rhue, Moderator
R. L. Doss, Clerk

OBITUARIES

LOLLIE M. CAMPBELL

Sister Lollie M. Campbell, daughter of the late Mr. and Mrs. Malcolm Campbell, was born in Curadoc Township in 1882, and died March 1, 1962.

She is survived by two sisters, Mrs. Willie (Mary) Graham, of Wallacetown, Ontario, and Mrs. Gerald (Margaret) Lavitz, of Poplar Hill, Ontario; and also by a number of nephews and nieces.

Sister Lollie united with the Covenanted Baptist Church of Canada at Lobo on October 5, 1902, and was baptized the next day by the late Elder W. I. Carnell, who was then the pastor of the church. She remained a member of the church over 59 years.

Sister Lollie decided in youth to take up nursing for a profession, and graduated from the London Victoria Hospital School of Nursing in 1910; and successfully followed that profession until she retired in 1955.

She was a very faithful member of the church, and whenever possible she took her place with her dear brethren wherever they were assembled. After the September meeting last year in Lobo, she entered the hospital for surgery. We know from conversations with her, that she would have gladly fled away to be forever with the Lord, but that was not to be. She endured suffering patiently, but, as was feared, she gradually declined. Her faith was in God, and she could say, "Though He slay me, yet will I trust in him." Those who have known and loved her for Christ's sake, sorrow because they shall see her face no more here, but our loss is her eternal gain.

The writer, who had been her pastor for over 31 years, spoke at her funeral service, after reading Psalm 34, and 1 Thessalonians 4:13-18, from the last verse: "Wherefore comfort one another with these words."

May God reconcile us all to his sovereign will, and enable us, also, to endure to the end.

George Ruston

ARTHUR FINNIX DABBS

Inasmuch as it has pleased Almighty God to remove by death our highly esteemed and beloved deacon, Arthur Pinnix Dabbs, we wish to humbly bow in submission to the will of the God he loved and served in much fear and trembling.

Brother Dabbs was born in Caswell County, North Carolina, on September 21, 1891, the son of the late Rufus and Sally Arnold Dabbs, and departed this life December 23, 1961 at the age of 70 years. He was married on December 24, 1916, to Miss Fannie Simmons, who survives to mourn her loss. Their home was always open for their many friends and to the household of faith.

Brother Dabbs united with the church at Bush Arbor on second Sunday in October, 1926, and was ordained deacon on the second Sunday in May, 1937. This office he filled well. 1 Timothy 3:13, "For they that have used the office of a deacon well purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus." His entire life was spent in the public, operating a store, was county commissioner for Caswell County 14 years, notary for 20 years, served as trustee for Bush Arbor Church for 24 years, and many other positions of trust, all of which he filled honorably and trust worthy.

Brother Dabbs' funeral was conducted by Elders Harvey Smith, Ernest Oakley, and Brother Wallace Smith on December 25, 1961 (Christmas Day) at 2:30 P. M. with a large attendance which showed the respect and esteem of his many friends.

We pray that God will grant to his dear wife who so lovingly and faithfully walked with him for 45 years, sharing their joys and sorrows together, and his only surviving brother, O. M. Dabbs, every blessing God sees they stand in need of to strengthen them in their great loss.

W. C. King

JOSEPH C. MILLER

Joseph C. Miller was born May 26, 1887, the son of William H. and Sarah Elizabeth (Butler) Miller. He died September 29, 1961. He was married to Nancy Jane Smith September 25, 1907, in Roswell, New Mexico. Four children were born to this union: One daughter, Mrs. Gertie Slusher, Newcastle, Oklahoma; three sons, Arra, of Phoenix, Arizona; Aaron, of San Antonio, Texas; and Wilton Miller, of Newcastle, Oklahoma. He also leaves eight grandchildren; one brother, W. R. Miller, of Quitman, Texas (two brothers deceased); four sisters: Mrs. Cinda Fisher, Konawa, Oklahoma; Mrs. Mary Ryker, Springfield, Oregon; Mrs. Laura Richards, Maysville, Oklahoma; and Mrs. Eula Lock, Sulphur, Oklahoma (one sister deceased).

Brother Miller joined the Shiloh Primitive Baptist Church May 24, 1924, and was ordained deacon about two years later. His brethren feel that he served well in that capacity. He was a strong believer in salvation by grace — a gift of God. He affirmed that Israel's God thought of, saw, and purposed all things even before time that would take place in time; even as it is written: "As I have thought so shall it come to pass; as I have purposed so shall it stand." His patience, wise counsel, and firmness is missed, but we feel we can say that he kept the faith, and there is laid up for him a crown of righteousness, as there

is for everyone who doth love the glorious appearing of our Lord and Saviour Jesus Christ.

Services were conducted in the Baptist Church at Newcastle, and he was laid to rest in the Tuttle Cemetery. Written by one who loved him as a brother, and sent in by request of his wife and children.

C. U. Landers

FLOYD EUGENE DODSON

Floyd Eugene Dodson, the son of V. A. and Stella (Hines) Dodson, was born May 12, 1915, near Asher, Oklahoma, and passed away November 15, 1961, at Wetumka, Oklahoma. He was married to Miss Mary Ella Poe November 15, 1941. He leaves to mourn their loss, besides his wife, three daughters, and one son: Mrs. Jo Ann Gray, Ada, Oklahoma; Sharon, Sue, and Mike of the home. Also one granddaughter, Christi Ann Gray, Ada, Oklahoma; his father and step-mother, Mr. and Mrs. V. A. Dodson, Dustin, Oklahoma; one sister, Mrs. Christine Yates, Dustin; one brother, P. A. Dodson, Alexander, Louisiana; and nephews and nieces.

Gene, as all knew him, was a man we liked to meet. It was a pleasure to talk with him. Though he never united with the church, he was a strong believer in salvation by grace, a gift of God. And he proved it by his attendance, and assisting in any way he could during the meetings. We believe he did "see" the kingdom of God. Christ said, "Except ye be born again, ye cannot see the kingdom of God."

So we would say to his family, as it is written, "Sorrow not as those who have no hope." We believe he was given this hope, this evidence, and testimony to leave with you for your comfort, and for our comfort.

Services were conducted in the Baptist Church at Dustin, and he was laid to rest in the Dustin Cemetery. Written and sent in by request.

C. U. Landers

MRS. C. Y. OSTEEN

Mrs. C. Y. Osteen was born December 24, 1870, and died February 22, 1962, making her stay on earth more than 91 years. She had been in a wheelchair for 17 years and suffered much. But it was hard to give her up. Everyone who knew her loved her; and she loved the Old Baptists and treated them with the best of care. She loved to read the Bible, and seemed to get more from it each day.

She was a loving wife and a good mother. She had lots of friends, and they came from far and near to pay their last tribute of re-

spect for her. I dreamed once that I baptized her, but never did. I believe she was one of God's little ones, and if she was one of His, she has a home in heaven, and will be satisfied when she awakes in His likeness. Written by her husband,

C. Y. Osteen

ETTA DARINA CHEATWOOD

Sister Cheatwood was born in Alabama January 6, 1888, but lived near Ruston, La. for a long time. She died January 1, 1962, after a long illness. She was a member of one of the old Primitive Baptist Churches of the old Louisiana Association, near Winfield, La., which was disbanded years ago. She was a very lovely and devoted sister, and manifested great love for the doctrine, and the dear brethren and sisters. She attended services for a long time at Liberty Hill and at other churches, and loved to be gathered with the church people.

She is survived by her husband, H. A. Cheatwood; one daughter, Mrs. Toney Henderson, of Monroe, La.; one brother, L. M. Gentry, Winfield, La.; and one niece and two nephews, and many other relatives. May the dear Lord bless, lead, comfort and console her dear husband and family.

Here funeral was conducted by the writer in the presence of a large congregation and many flowers, at Kilpatric Funeral Chapel, Ruston, La. Her body was taken to the old Corinth Cemetery below Winfield, La., where several close relatives and loved ones are buried.

Dear ones, let us not weep as those who have no hope, but may we look to the Lord who has taken her to himself. Soon he will gather all his little children from the grave and they will be made like him, and shall be with him forever.

R. W. Rhodes

MRS. NANNIE AMELIA AUSTIN

Mrs. Nannie Amelia Austin was born January 1, 1883, and died of a heart attack on her birthdate January 1, 1962, at the age of 79. She was convalescing from three previous attacks at the home of her eldest daughter in Washington, D. C., when she passed away.

She was the daughter of Dennis and Linnie Collins, of Baywood, Grayson County, Virginia; and was united in marriage to Cleat Enoch Austin on January 15, 1902, who was also of Baywood; and who died in 1940. To this union five children were born: a baby girl and Bletcher died in infancy, and one daughter,

Mrs. Eva Palmer, passed away November 11, 1961. Surviving are two daughters: Mrs. Edna Kauffman, Washington, D. C., and Mrs. Lathena Dell Andrews, Colorado Springs, Colorado. Surviving also are four grandchildren, and three great grandchildren; one brother, E. T. Collins, and one sister, Mrs. Litha Flanagan, both of Meadow Grove, Nebraska.

At an early age both she and her husband united with the Primitive Baptist Church, and were baptized by the late Elder Smith Webb. When she came to Washington, D. C. to make her home, she brought her letter to Mt. Zion Church in the Virginia Corresponding Meeting, where Elder John D. Wood is pastor.

She had been in failing health since the death of her younger sister, Mrs. Bettie Hawkins, of Fort Worth, Texas, on August 31, 1961; and when she received word of the fatal heart attack of her daughter, Mrs. Eva Palmer, of Colorado Springs, on November 11, 1961, the shock proved too much and she suffered three heart attacks in one week. She was visiting at the home of her brother in Nebraska at the time, and after spending a week in a hospital, her eldest daughter brought her back to her home in Washington on December 2nd. Then on December 15th she received word of the death of her oldest sister, Mrs. Pollie Austin, in Nebraska, who had been in failing health for some time.

Funeral services were conducted by Elder Leslie Henry, of Pocatello, Idaho, assisted by Mr. Herbert Gilbert, at Battle Creek Methodist Church, Battle Creek, Nebraska, where 21 years ago Elder Henry assisted in conducting the services of her husband. The church is just across the street from the Austin home where they lived for many years. She was laid to rest January 5, 1962, beside her husband in the family plot in Union Cemetery at Battle Creek; where on November 16, 1961, her daughter Eva was buried.

The floral offerings and kindnesses of the community displayed the esteem and sweet fellowship she enjoyed while on earth.

Written by her daughter

Mrs. Edna Kauffman

(Sister Austin was a highly esteemed member of Mt. Zion Church, and her passing leaves another vacancy in our membership. Those who knew her best loved her most, and will greatly miss her. Due to the great distance to Battle Creek, Nebraska, it was deemed best not to delay the trip, and to hold the services there.

May the Lord give reconciling grace to 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. 130

DANVILLE, VA., JUNE, 1962

NO. 6

"SOMETHING TAKES HOLD OF US"

Dear Editors of the Signs:

It is past time for sending remittance for another year's enjoyment in reading, and I wish to write a few words of my experiences, hoping they won't sound strange to the household of faith; for numerous and mysterious are the experiences of God's children, who walk by faith in this time world.

None actually know why or what we are here for. We live, move, and have our being; we earn our living by the sweat of our face, laboring for meat and bread that perishes. Then something takes hold of us, takes up abode within us, and spoils our peace and our goods in this world; but we are given something far better: A knowledge of God and his love for us, and filling our hearts with love for him. Now we learn that it is in him that we live, move, and have our being here in this world. All our thoughts are turned toward him; he puts a new song in our mouth, and we speak words that we never before knew the meaning of. Praise unto Him! Behold all things become new. He acquaints us with himself by quickening us by his Spirit, and teaches us a new and living way by writing his law in our hearts and putting it in our minds, causing us to meditate upon them day and night. And we are given a desire to walk in and keep his statutes. We soon learn that our strength to do this is in Him. So far as our own strength is concerned, we are as helpless as we were before he quickened us.

We found ourselves singing:

"Amazing grace how sweet the sound
That saved a wretch like me."

and

"Oh thou in whose presence my soul takes
delight,

On whom in affliction I call;

My comfort by day and my song in the night,
My hope, my salvation, my all."

We were so happy, so perfectly blessed in being given this assurance of his love, for we had worried much about ourself before it came, fearing we might be one who would never receive it. You see, we have always believed it would have to come from Him: this faith, this hope; and we felt it would have to come in power, great power, to make a sinner such as we are, confess before men the love of God shed abroad in our heart.

We didn't know much about this new way we were to travel; we haven't learned yet, but as we went along we found pleasant gardens, green pastures, still waters, pleasant fruits, and lovely flowers. We soon learned that the fairest flower was also the Guide and Keeper of the Gate; that gracious one who first gave unto us, the Lily of the Valley, the Rose of Sharon, the Bright and Morning Star, the fairest of ten thousand to our soul. Our heart melts in humble gratitude for his loving kindness towards us. How we love this place! For it is here our kindred dwell, our loved ones; and all is so peaceful. We wish we could stay here for the duration of our life on earth, but we are sinful; it seems there are things to be learned, suffering to be done, and we have to be taught to endure hardness as a good soldier. There are battles to be fought, and there is a great warfare: wars and rumors of wars, famine, pestilences and earthquakes to shake this earth (earthy creature) to its foundation. We must be purged, and tried and refined as gold and silver, tried in the furnace and brought through the fire, all to this end:

That His children be conformed to the image of his Son.

We think about these things most of our time. We read much, but do not always understand what we read. "Man's goings are of the Lord, and how can he understand his ways." We read that God hath set prosperity and adversity, one over against the other that man should find out nothing after him.

So our journey continues. We find ourself in a desolate place; the way gets rough, the clouds appear, our eyes behold vanity and evil doings, and we are afraid. How completely the scene has changed to empty wasteland. Troubles, doubts, and fears, like a gloomy cloud, are all around us. "We turn our eyes within, all is dark and vain and wild. Filled with unbelief and sin, can we deem ourself a child?"

"Our friends", they too have changed. Their words are tinkling cymbals and sounding brass. Where is the fine wrought gold we saw? the jewels and precious stones that made them so lovely to behold? We search for charity and faith that once dwelt among us, and they seem to be gone. We are so cold within and without; we are afflicted, and we mourn. Our complain is bitter; our soul cries out with the feelings of the poet, who must have been in this place:

"When sorrows encompass me 'round
And many distresses I see;
Astonished I cry, can a mortal be found
Surrounded with troubles like me?"

Few seasons of peace I enjoy,
And they are succeeded by pain;
If e'er a few moments of praise I employ
I have hours and days to complain."

Then when our mind is turned to Job, and to the Psalms of David, and as we read, we realize that our blessed hope is not gone — that precious anchor of the soul. How true it is that it is "both sure and steadfast", for in the dark hours of night, as we think on these things, there comes a whisper into our heart: "Fear not, for I am with thee; Oh, be not dismayed, for I am thy God and will still give thee aid." And many

other things, as, "They that wait upon the Lord shall renew their strength." "Be not afraid, it is I." How greatly we are blessed as we feel faith and charity stirring in our bosom; and hope saying the Winter will melt away into Spring, and the voice of the dove will again be heard. Mercy has taken us gently by the hand, and how sweet it is.

"Without thy sweet mercy I could not live here,
Sin soon would reduce me to utter despair,
But through thy free goodness, my spirits revive,
And He that first made me, still keeps me alive."

I know this is getting lengthy. It is a description of parts of the way I have been brought along. "I am a stranger here below, and what I am 'tis hard to know." There are so many places to tell about: deserts, places of desolation, rough and crooked places; but not all are such: there are "places of drawing water", wells and springs that so refresh the spirit, and lift the soul to joyful heights. One such place was when we lived where we heard no preaching for months and months; and no one believed as I did, so there was no one to talk with. I believe the Lord took my mind and so imprinted the seven verses of the song, "How firm a foundation" in it, to the extent it was as though I had listened to the greatest sermon I ever heard. My spirit soared in joyous thanksgiving to God, for I knew for sure at the time that He sent it. I was working near fifteen or twenty people, and I looked around, my heart bursting to tell of this joy, but I feared they would not know or understand.

"Who shall separate us from the love of Christ? shall tribulation, distress, persecution, famine, or nakedness?" Jesus said, "I have overcome the world, be of good cheer." We do not know what is in the way ahead that we must pass through; and, as the poet said:

"My God, I would not long to see
My fate with curious eyes;
What gloomy lines are writ for me,
Or what bright scenes may arise."

But I love to think of that sure foundation that has this seal: "The Lord knoweth them that are his." And Job said: "He knoweth the way that I take — when he hath tried me I shall come forth as gold." And, "He performeth the thing that is appointed for me." We know that He knows what is best for us, and we count it a great blessing to be thus dealt with.

I have quoted from many songs, but they are rich experiences in poetry. I have recently read the book of Job, and the Psalms, and it seems that all the songs are taken from these two books. I trust that I have written nothing amiss, it is the truth as I have lived it, and very real indeed with me. Sometimes doubts and fears would destroy me, if it were possible. One thing is sure, if Jesus is the author and finisher of my faith, then all the united powers of Hell cannot destroy it.

I would pray humbly at this time that He would give us grace and strength to lay aside every weight, and the sin that doth so easily beset us, and cause us to run with patience the race that is set before us.

"Teach us to pray and praise and hear,
And understand thy word;
To feel thy blissful presence near,
And trust our living God."

Humbly submitted in love,
Mrs. Lucille Young
807 Pope Street
Memphis 12, Tenn.

LETTER TO SISTER DYKES

307 New York Avenue
Elizabeth City, N. C.

Miss Mildred Dykes
Salisbury, Md.

Dear Sister Dykes:

I have read your very interesting, experimental letter in the Signs of the Times for July, and I have a mind to write to you, although I may not so write as to interest one so well qualified to write along spiritual lines as you clearly are. My companion and I remember so well the outstanding letter you

read at the Salisbury Association a few years ago. It was indeed an extraordinary letter, showing a good understanding of spiritual things. Elder Ruston is truly an able writer as well as minister of the Gospel of Christ, and so are the Editors and other Associate Editors of the Signs. I trust that I have been blessed to hear each of them preach the unsearchable riches of Christ with much liberty and power from on high. I am glad that you are blessed to sit under the ministry of such gifted men as Elders Spangler and Griffin. Their preaching has touched me deeply, and I wish that I could hear them frequently.

I note that you are not given to doubts, as many of the dear brethren seem to be. Whatever I am, I am much given to doubts and fears. It seems that I have always been unduly fearful, and I am made to wonder whether I have any faith at all. The Lord only knows, as He knows all things, and "He hath done all things well." How sweet these words were to me when taken for a text by the late Elder Fly on one occasion! As the poet wrote:

"In heaven and earth and air and seas
He executes His firm decrees,
And by His saints it stands confessed
That what He does is ever best."

As you stated, so many of our good old ministers are slipping away, and are not being replaced. This is so true, and it is a matter of grave concern to those who love the doctrines of grace so ably set forth by them. And while the denominations of the world are flourishing, gaining in numbers, the ranks of Old School Baptists are thinning, especially in some sections, but I firmly believe that some of them will be here when Christ shall descend from His blissful abode within the veil to gather His loved ones home. In this connection, I quote a verse of a song that appeals to me:

"I know He'll come to raise the dead,
When all His saints shall see
The glory of their living head —
O will He come for me?"

How indescribably wonderful it will

be to see the King in His beauty, to behold Him in all His glory! With joy, I have many times thought of Him as being beautiful. Isaiah's vision of the Lord's glory has been touchingly sweet to me more than once: ". . . I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple" (Isa. 6:10). Referring to the Saviour in a dream one night, I affectionately exclaimed, "HE'S THE ONE!" My father, to whom I was speaking, instantly replied: "The chiefest among ten thousand," to which I added: "millions, billions!" He's the lovely One. ". . . yea, he is altogether lovely" (S of S 5:16). He's the pre-eminent One, "the high and lofty One that inhabiteth eternity, whose name is Holy" (Isa. 57:15). He's the One that is fairer than the children of men. "Fairer is He than all the fair who fill the heavenly train," as the song goes. He's the one and only Saviour and Redeemer — the one mediator between God and men. Others have arisen claiming to be the Messiah, but He's the One — the anointed One — while the others were mere pretenders and impostors. He's the Holy One of Israel whose vicarious death secured the pardon of the election of grace. He's the One that appeared in human form with Shadrach, Meshach, and Abednego in the midst of the burning fiery furnace. The king said, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God" (Dan. 3:25). How awesome it is to reflect on this miraculous event, to contemplate the appearance of the Son of God in this scene! He's the Just One who will judge the world in righteousness. He's the One in whom all fullness dwells. In a word, He's the One who is all, and in all to His people, who are the unworthy recipients of His manifold blessings. "Wherefore God also hath highly exalted him, and given him a name which is above every name" (Phil. 2:9), this exaltation taking place following His state of humiliation here below, as appears from the preceding verses. While

Elder Dodd was preaching so affectingly at the Smith River Association in 1957, I thought of the Lord of glory in His state of exaltation and of my abasement, of His loftiness and my low estate, and the tears flowed all the more freely.

With reference to afflictions, I agree with you in your views pertaining thereto: I believe that bodily as well as spiritual afflictions are spoken of in the Bible, and that God's people are exercised thereby, that they are sanctified to their good. Job's case, for example, is a clear case of bodily afflictions, from which he was delivered, and he was doubly blessed in his latter days. How sweet are these words which he once uttered: "I know that my Redeemer liveth . . ." "What comfort this sweet sentence gives." In Psalms 14:19, we read: "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." The following verse expresses the attitude of exercised saints toward God in their afflictions:

"Though with afflictions sore
He may them exercise;
Yet still His hand they shall adore,
And still His love shall prize."

I will conclude, hoping to be with you all at your next Association, and that we may be blessed to hear the glad tidings proclaimed by the ministering brethren from various parts of the country.

Yours in the Beloved,
C. W. Vass

R. F. D. 2, Box 147
Hurricane, W. Va.

Dear Editors of the Signs:

It is time to renew my subscription to the Signs so I am enclosing \$5.00 for two years renewal. I hope the Lord will bless me to read it the remainder of my days, for I enjoy it so much.

It is a blessing to the Lord's people to have the opportunity of reading such sound writing from the little ones. I hope I am one of them, although I feel so unworthy of their love and fellow-

ship; but I believe that the Lord gives his people times of rejoicing in his love.

May God bless and keep you, is my prayer.

A brother in hope,
Lewis M. Johnson

BROUGHT THROUGH MANY
TRIBULATIONS

R. F. D. 1, Box 114
Atlantic, Texas

Dear Beloved in Christ:

I have wanted for some time to write some of my thoughts and experiences, and it is with much fear that I attempt to do so, for the thought of deceiving God's precious elect, fills me with terror.

I believe that God has all power both in heaven and in earth, and that He predestinated and foreordained all things before the foundation of the world; and that, if I am one of the elect, I was in the mind and purpose of God before the world was, and that he loved me as one given to the Son; and that none who were predestinated to eternal life will be lost. "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."

I do not believe that of myself I believed in God, but being born of the Spirit, I believed, and was enabled to discern the things which are spiritual. We are taught of God, for he said that he would "put his laws into their hearts and write them in their minds; and that he would be unto them a God and they should be unto him a people." I am not a volunteer in the militant kingdom: Jesus said in the parable of the great supper, "Go out into the highways and hedges and compel them to come in." His people have been a proud and stiff-necked people. I believe my own experience will prove that, "None can stay his hand, nor say what doeth thou." "Surely, as I have thought so shall it come to pass, and as I have purposed so shall it stand.

Eight years ago, being in great spiritual trouble, and fearing that hell surely yawned at my feet, I entered into the conditional Primitive Baptist church, feeling it to be the right thing to do. I enjoyed a warm fellowship while with them, and they have a very special place in my heart. I knew their doctrine to be different from the old doctrine I had known in my childhood and youth, but I soon came to understand it, and fancied that I believed it in its entirety. For two years I was pretty well satisfied, but the remaining four years I spent with them I became more and more discontented; and the more unhappy I became, the more hypocritical I became, for I did not want them to know I was deceiving them concerning my belief.

Finally, in December, 1959, I went to talk with Elder Loyd Wall; and when he told me some of his experiences, I was most unhappy, for I felt I had made a mistake and that I was not one of them. That night when I got home, I began to meditate on what Brother Wall had told me concerning that he dreamed of each candidate before baptizing them. Then I did a strange thing, for I began to cry and to long for that dream and that baptism; yet feeling sure that it could never be.

The next year was the strangest time of my life. I became a stranger to myself, and felt to be completely lost and alone. For a number of years I had been unable to cry much, but now most every night my pillow was drowned with my tears. I had thought I had known what fear was, and had even tasted rebellion in the years before entering the other church. I had thought myself to be a great sinner, but had never tasted the sort of hell I found myself suddenly thrust into. I believe there was a great difference in seeing myself as a great sinner, and having my sins brought up before me in such a way that I felt too wicked to live, and surely afraid to die in such a condition. Dear ones, I was made to cry out to God to remove my sins from before my face, because they

were so vile I could not bear to see them. I had tried many times before to pray, but now I was compelled to bow my knees to Almighty God, and with many tears beg for mercy for this poor worm of the dust. This was contrary to this proud and rebellious heart, but when I was brought to the end of my own strength I had to beg for mercy, for I could not live in the condemnation of my vile, black heart; and I needed the saving, cleansing blood of the precious Lamb of God, slain on Calvary's cross for all his people who were before ordained to eternal life.

My thoughts were so vile and so rebellious against God and against his church and people. I rebelled against all predestination, saying, How could it be fair to elect some to eternal life, and not all. I wanted no part of the old church, and thought to stay away and go back to the other one. But I always wound up at one of Elder Wall's churches. I was seldom comforted by the services, though I felt I heard the truth as I believed it; but more often than not, I was condemned, and I felt lost. When I did feel love for this church and its people, I wept bitter tears because I knew I was not fit to ask for a place with them. But, Oh, at those times how I wanted that baptism, and how my heart would break because I knew it could never be. I felt that surely one who had a hope could not think such vile thoughts, and that I surely must be one of the damned.

Once, when my fear for this church and its people was so great, a voice seemed to say to me, "Read the Bible." With a heart as heavy as lead, I picked up the Bible and opened it to the 31st chapter of Deuteronomy, and the 8th verse leaped out at me: "For the Lord he it is that doeth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed." As I started to cry, the 6th verse stood out, (the only two I saw on the page), "Be strong and of good courage, fear not nor be afraid of them: for the Lord thy God he it is

that doth go before thee; he will not fail thee, nor forsake thee." Oh, how precious these words were to me, for they took away the stony heart and gave me a heart of flesh, and I rejoiced for many days, feeling that indeed the Lord was with me.

Many were the times when it seemed I had reached the end of my strength; many were the times when I wished God would take me out of it all; and even went so far as to wish I could take myself out of it all. Many were the times when my heart was crushed and broken. On the 26th of December, 1960, I had been especially rebellious, but after reading in Job, I had finally decided I could be as faithful as Job, and say, "Though he slay me yet will I trust in him." During the afternoon I picked up the Bible expecting to be comforted; but, Oh, how I felt on that day. The Bible opened at a Scripture I never remembered seeing before, and it cut my heart to ribbons: "There is no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap their hands over thee: for upon whom hath not thy wickedness passed continually?" (Nahum 3:19)

I was completely stunned for a moment, for it condemned me, and left me without hope in the world. I just felt great anger toward God, as rebellion became uppermost in my mind. Soon I began to feel so condemned I could hardly bear it. Then a messenger of Satan came to me, saying, "Since you are lost anyway, why not just get the gun and end it all." The turmoil in my mind lasted fifteen or twenty minutes; then the thought came over and over in my mind that I ought to try to pray. My heart was like lead. I finally went into another room, and knelt by the bed. I stayed on my knees for a minute or two wondering why I was there, and thinking that I would get up for I had nothing to say. Then the dam broke. I will never know what I tried to pray; the only thing I was conscious of at the time, was the fact that I said over and over, "Oh, God my heart is broken! Oh, God

my heart is broken!" My tears covered the foot of the bed, and even dampened the floor; for my husband coming in about an half-hour later, asked why water was at the foot of the bed; but I could not tell him.

For two days I avoided the Bible, but finally I found the Scripture, and saw that it was written to the City of Ninevah. I thought then that that Scripture had brought about the same kind of repentance that Jonah's preaching had for Ninevah many years before this particular Scripture was written. How great are the depths of the mysteries of God, and how able he is to bring down one who becomes exalted!

There came a time the last of January, 1961, when I really reached the bottom of the pit. Snow and ice was on the ground and I could not get out to talk with anyone, and I was afraid to stay alone. It was the most terrible time of my life, and I was brought to the place where I had to say, "Thy will be done." I promised God that, if he gave me strength for it, I would go unto the church.

The 4th Saturday in February I went to church in much conflict and much fear that I would have to go before the church, but did not do so. The next day I was free of conflict and felt very happy, but sure that I would not go before the church. That happened to be the day, and hour, and minute that God predestinated that I should ask for a home in the Pleasant Hope Church. They received me, although I was unable to say anything; but how the tears did flow then and up until the time I went into the water. The baptism I had wanted so badly was before me, but I felt so unworthy of it that it seemed I could not bear to be baptized; and I felt it was all a mistake.

It was a sunny day, cold with a chilly wind blowing; but that seemed to be the least of my worries. When I went into the water I never felt so calm in my life; and when I came out of the water I did not feel the coldness. I did not feel the peace then that some have ex-

perienced, but it came gradually as time passed. A miracle did seem to unfold, for, with the conflict gone, how sweet was the singing and the preaching; and I no longer felt ashamed to shed tears in front of the beloved brethren. How I rejoiced to know that Brother Wall had dreamed of baptizing me thirteen months before it came to pass.

My troubles and conflicts were not over, for I soon was again in darkness, but that too passed, and I rejoiced in the blessed sunshine of God's everlasting love. There are still seasons of light and darkness, rejoicing and despair, but I feel it will be this way as long as I live in this old world of trials and tribulations. Through it all shines my little hope of that eternal home for the saints, where there will be no more sorrow nor tears, but all will be peace and joy, and time will be no more. How precious to me is my little hope: its worth more than all the gold in the world.

Do with this as you think best, if there is any truth in it, it will be to the glory of God; and, if I am a deceiver and all is false, it still will be to his glory, and according to his purpose. Dear ones, when at the throne of grace, remember a poor sinner like me.

If a sister in hope, the very least of all.

Bernice Cox

(Submitted by Elder Loyd Wall, Bivens, Texas, for publication. — Ed.)

GOD OF ALL POWER

967 Maxey Street
Memphis, Tenn.

"These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son may also glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." (John 17:1, 2)

We understand that there is no power but of God, and the powers that be are

ordained of God; and that everything is subject to the power of God, from the first to the last of all things. I do believe that God is able, and does control everything that he made, and that without him there was nothing made. So, from the very smallest insect to the largest animal, including man, everything is under His control: even man's goings are of the Lord, and his steps are directed according to God's will.

All flesh is in His hand; and how wonderful to know that He prayed for those the Father gave him out of the world. These are the ones that are given eternal life. He is the way, the truth, and the life; and there is none other name given under heaven among men, whereby we must be saved. He is our resurrection also, for Jesus told Martha that he was the resurrection and the life, and he that believed on him, though he were dead, yet should he live. (John 11:25) So we know by the eye of faith of God's power in all things.

O, I think of the prophets and the fathers of old, how they were comforted of the Spirit by the same God we hope to worship today; how they were moved by the Spirit to go places, and to do as they were told to do. We think of the Prophet Elijah, the Tishbite, whom God talked with, and caused him to go according to His power. We find in the 17th chapter of 1st Kings, some things that God commanded Elijah to do: "The word of the Lord came unto him, saying, Get thee hence, and turn eastward, and hide thyself by the brook Cherith . . . and it shall be that thou shalt drink of the brook, and I have commanded the ravens to feed thee there." The ravens brought him bread and flesh in the morning, and bread and flesh in the evening, and he drank of the brook. Here God's power is demonstrated in man and in the fowls of the air.

To my mind we here have the law demonstrated. We see that the brook dried up, and that Elijah could no longer drink of it. The ravens fed him no more;

and Elijah had to go at God's command to the widow woman for sustenance. This means to me the Grace Covenant at the end of the Law Covenant; and God's mighty power is shown, which is the same power that causes the lame to walk, the blind to see, the deaf to hear, and the dumb to speak. As we go a little further in the life of Elijah, we find that he proved that the true God was Israel's God, when he said, "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him. And the people answered him not a word." (1 Kings 18:21)

The people did not believe in Elijah's God until God answered with fire from heaven. Then they said, "The Lord, he is God." It takes the power of God to cause men to see and believe in him, in every sense of the word; and as many as were ordained to eternal life believe in God: no more, no less.

. . . Has God ever changed? No! He is the same today as he ever was. The Prophet Malachi says, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Christ told his disciples, "Upon this rock I will build my church and the gates of Hell shall not prevail against it." That which God has done is done forever, and nothing can be added or taken away from his work, for his work is a perfect work in all things both visible and invisible.

The Lord's portion is his people; Jacob is the lot of his inheritance. His people are kept as the apple of his eye, and none of them will ever be destroyed. The Apostle Paul says that life nor death, things present or things to come, shall not separate us from the love of God. If we love Him, it is because he first loved us; and he called us out of nature's darkness into his marvelous light, not because of our works, but because of his purpose and grace which was given us in Christ Jesus before the world began.

The power of God sends his servants to preach the Gospel, which is the power of God unto salvation to everyone that believeth, to the Jew and also to the

Greek. The preaching of the cross of Christ is to them that perish foolishness, but unto those who are saved, the power of God. The children of God are justified by faith, and have peace with God through their Saviour Jesus Christ. God works in them both to will and to do of his good pleasure; and it is his good pleasure to give them the kingdom. This is a precious gift; it is a perfect gift, because it comes down from above, from the Father of Lights in whom there is no variableness, neither a shadow of turning.

These things are not learned in the schools of men, or come from them. God teaches his children, and they learn obedience; "they rejoice in hope of the glory of God, and not only so, but they glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience hope: and hope maketh not ashamed: because the love of God is shed abroad in their hearts by the Holy Ghost which is given them." God has power over all flesh to do as he pleases with his own. I believe that every living thing praises God in the purpose he had in it. The reason we can't see into all mysteries, is because His ways are higher than our ways as the heavens are above the earth; and they are past finding out by men.

"Amazing grace, how sweet the sound
That saved a wretch like me;
I once was lost but now am found,
Was blind but now I see."

How amazing this grace is! Even when we were dead in trespasses and sin God loved his own. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Ephesians 2:8-10) The workmanship of God shows the power of God in making one vessel unto honor, and another unto dishonor; and none can call him in question, because he has power over all flesh.

When his children are gathered together in his name, we often think how powerful He is. He brings them from the ends of the earth, and makes them sit in heavenly places in him and worship their King of Kings: to whom all honor is due. He causes his servants to preach the Word, reproving, rebuking with all long suffering and doctrine; and gives food which gives them strength for each day of their lives.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." (Romans 8:29, 30) Aren't you glad to know that God's foreknowledge and predestination will never become obsolete in the hearts of those whom He justifies and glorifies. I love the predestinated purposes of God: whatever they are, He brings them to pass according to his will. May we not preach anything else other than the absolute truth as it is in Christ Jesus, who is the author and finisher of our faith. And faith is the substance of things hoped for, the evidence of things not seen.

May the grace of our Lord be with each of his children.

Elder H. R. Prince

Danville, Virginia

Dear Editors of the Signs:

Enclosed is a letter from my beloved pastor of Union Church, which I cherish very much. Would like it published in the Signs at your convenience.

An unworthy sister,
Kizzie H. Bowen

R. F. D. 3
Martinsville, Virginia

Dear Sister Bowen:

I heard you had been sick since we saw you last, but hope you are better by now. We had hoped to come see you at Christmas time, but did not get to it. I think of you very often.

I wish that I could see you and hear you talk, for I think of your faith and patience and faithfulness in the Lord. I feel so unworthy to be called your pastor, because I feel so far from the things that I feel a child of God should have. All that I have, Sister Bowen, is a hope, but that is worth more than all this world can afford.

I have been thinking the last few days about the white stone that is spoken on in the book of Revelation. "I will give him a white stone, and in that stone a new name." I am so glad that the stone was white, and that the name was inside. I feel that we have received at the Lord's hand the fruits of this stone, and in some way we feel that we have been given a new name that no one knows but they that have received it. Don't you know, I believe that the Lord can speak to his children and they will hear, though they may be in the midst of thousands of people; yet they hear as the Lord speaks to them in a still small voice. I feel that you know this better than I. May the Lord be with you and bless you.

With love and best wishes,
Leonard J. Brammer and family

HIS POWER IS NOT LIMITED

623 Summit Street, Apt. 1
Petersburg, Va.

Dear Editors:

I would like some information from you, if possible. I am in the army stationed at Ft. Lee, and have tried to locate the meeting house near Richmond; however, I have run into a blind.

. . . I know that there are several Primitive Baptist churches located in

this area, and that the one listed in your publication is listed to be in the faith and order to which you subscribe. I am not a member of the church: however, I feel that the Old School Baptists preach what I hope to believe; and feel, that through personal experience with the people of the Harmony Church at Huntington, W. Va., and of reading several issues of the "Times", that those of your faith and order preach the true gospel according to the Scriptures.

For it comes to my mind that nothing comes to pass unless it was foreknown and predestinated by the, and through the will of the Master, our Lord God of heaven. Now we know that God is not the author of sin, but I feel that the Devil could not possibly perform any act that would just happen, or by chance. I feel that our God is all wise; and if this be the case, then the foreknowledge of every act that comes to pass is bound to be had by the God who created us. I know that it is good to be mindful of the Spirit, and that carnality is not with God; and, if I believed that man is a free-agent to go and come from carnal to spirit as he desires, then I would not believe in the true and living God, whose power is not limited.

I cannot believe that I could worship a God that had tied hands, and had to wait for an insignificant creature as myself to help him, or give him a chance to save me, or open my heart to him; because then it would be of my own sinful self, and would not be good.

Forgive me if I offend in my writing, and please correct me if I write something that would tend to glorify man in anything: All glory belongs to God.

I had not intended to write of my feelings or belief, only to request information as to the location of the meeting-house near Richmond. I would like to visit with them and enjoy the preaching. As I said before, I am not a member of the church, but I do enjoy hearing the preaching of those who preach the power and glory of God, without trying to be co-workers, or detract power from God by glorifying man. I cannot

see that it is in man to be able to put limitations on the power of God. Thank you kindly.

With respect,
B. K. Smith

1042 Cedar Crest Drive
Huntington 5, W. Va.

Dear Elder and Sister Wood:

Enclosed you will find check for the renewal of our **Signs of the Times**. We certainly enjoy it very much.

Hope you and Sister Wood are enjoying the best of health; we are about as usual.

We have meant to write you ever since your association to tell you how much we all enjoyed it. This was our sixth association with you at the Virginia Corresponding Meeting. Although we missed in 1960, we were blessed to attend five consecutive associations, and then again in 1961. Our party all remarked on the way home that we enjoyed the last one best of all, all the way through. Elder Griffin put it pretty nicely: "I came before it started, and stayed until it was over; so it goes without saying that I must have enjoyed being here." Our party shared his feeling. Although we have to drive 430 miles to be with you folks, we wouldn't have missed a minute of it; and we hope we are thankful to our Lord for giving us a safe trip.

Love to you both,
Lee and Lilly Johnson and boys

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BUSINESS OFFICE

Route 5, Box 332F, Danville, Va.

EDITORS

Elder David V. Spangler

Route 5, Box 332F, Danville, Virginia

Elder John D. Wood

P. O. Box 186, Manassas, Va.

ASSOCIATE EDITORS

Elder W. D. Griffin

39 Welsh Tract Road, Newark, Delaware

Elder E. J. Lambert

306 Richardson St., Winnsboro, Texas

Elder George Ruston

Dutton, Ontario, Canada

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TO

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IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 6/62
IT EXPIRES WITH THIS ISSUE

EDITORIAL

Hebrews 13:13

*"Let us go forth therefore unto him
without the camp, bearing his re-
proach."*

In looking back over the 1961 Signs, we find a request for someone to give their views upon the above Scripture, which, the Lord enabling us, we would desire to do. None but the Lord could have chosen a man so suitable as Paul to write this epistle to the Hebrews. Paul very aptly gives us his record in Philippians 3. "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church;

touching the righteousness which is in the law, blameless." After his illumination he counted his attainments as dung. Such a man, who had been a leader among the Hebrews, was turned from hating Jesus to preaching him, with an inspired and true conception of the work of Moses' hands in giving the law and all that pertained to it. This epistle to the Hebrews stands out as a complete compendium of God's purpose in giving the law, with its types and shadows which were good, showing by clear contrast the BETTER and enduring things of Christ.

A careful reading of that which is written in the book of Acts of the early Jewish Christians, will suffice to show how easy it was, when left to themselves and the snares of the evil one, to try to blend Judaism with Christianity. In Paul's epistle to the Galatians we see how judaizing preachers had gotten among them, and how entangled the Galatians were with Jewish customs and laws. He tells them, "I testify again to every man that is circumcised, that he is a debtor to do the whole law, Christ has become of no effect unto you." Thus, in his ministry, he would not have them follow the teaching and traditions of the fathers, but rather as they had received Christ Jesus the Lord, to so walk in him. In every other epistle that he wrote, he began with his own name PAUL, but in this epistle to the Hebrews he begins with GOD. The same God, who spake to the fathers, "hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." He proves also that Jesus was David's son, yet David's Lord, of whom David was inspired to write in Psalm 110. "The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool." He warns his brethren

to take heed to the things that they had heard, lest at any time they should let them slip, that Jesus had been crowned with glory and honour and that all things had been subjected to him, exhorting them to consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was in all his house. "For this MAN was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house: And Moses verily was faithful in all his house, AS A SERVANT, for a testimony of those things which were to be spoken after. But Christ as a Son over his own house; whose house are are, if we hold fast the confidence and the rejoicing of the hope firm unto the end." This Epistle is wonderfully complete, telling of the Lamb of God's providing. Genesis 22:8, and of him who sits upon his throne as KING and PRIEST. Zechariah 6:13.

After he had by one offering perfected for ever them that are sanctified, he ascended on high, and when the day of Pentecost was fully come, He sent forth his Holy Spirit, who takes of the things of Jesus and reveals them unto us. Paul brings the inspired word of Jeremiah as a witness of God's Spirit, "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin." It was the Holy Spirit's work that made these Hebrew brethren of Paul, believers, as it must be his work alone to make believers today, which Paul shows in Hebrews 8:10-13, and from the very things that Paul writes to them, we can see that they had earth and hell to face, they were among a people who had crucified their Lord and who would be glad to see the last of them. They needed encouragement and they were reminded of that wonderful cloud of witnesses who DECLARE PLAINLY in their tes-

timony and walk, that they sought a better country, that is, a heavenly. "And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned." How true that is today, there is so much to allure back to the world, the world has never been a friend to grace; but then they had shown their colours, they had espoused the cause of Christ, and had submitted to the ordered way of believers' baptism, showing that they were dead to the law by the body of Christ, and had a desire to walk in newness of life. Although Paul himself could be taken as a good example, just as those worthies he had mentioned in Hebrews II, yet he, being led by the Spirit, would make no mistake, for as a servant, he directed them to the Captain of their salvation, who had said, "Where two or three are gathered together in my name, there am I in the midst of them." Paul began chapter 12 "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you 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." O, how much instruction and comfort we find in this chapter.

In a previous chapter, Hebrews 10, he witnesses of their devotion in former days, and asks them to remember how after their illumination, they endured a great fight of afflictions; "Partly, while

ye were made a gazing-stock both by reproaches and afflictions; and partly, while ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompence of reward." How encouraging he was, and they needed it just as we do in this day. To draw back is to draw back to perdition, and no doubt, then, as now, there were those who did draw back. Paul concludes that chapter, coupling himself with them who were still beloved in Christ Jesus, he says, "But we are not of them who draw back unto perdition: but of them that believe to the saving of the soul."

In the last chapter of this epistle, where our text appears, Paul admonishes them to love one another and to have a fellow feeling for those in bonds and to them who suffer adversity as being themselves in the body, telling them to be content with such things as they had, for Jesus hath said, "I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper and I will not fear what man shall do unto me." Verse 10 says, "We have an altar, whereof they have no right to eat which serve the tabernacle." Those who served in the tabernacle, as we have already seen, were serving under the law and there was provision made for them there, as shown in our Lord's parable of the rich man and Lazarus, by "a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day." Luke 16:19. They had no right to eat of our altar, Paul declares! What is our altar? The brazen altar upon which the lamb was offered was made of two materials, shittim or acacia wood, which was considered almost indestructible, and this was covered with brass, which was of great strength and could endure the fire. Jesus Christ, being both God and man, only could endure the wrath of God for those that were

his. Our Lord, being a perfect man, had infinite strength to endure. Thus the human nature, as the Son of man, was offered upon his divine nature, as the Son of God. Here then is our altar! As the son of God he was from eternity, he could walk in the furnace with the three Hebrews, and by his presence enable them to endure as seeing him who is invisible. With such a way of approach unto God, his children, who are chosen in the furnace of affliction, can endure great tribulation. Under the law, the lamb, upon whose head the man laid his hand and confessed his sins, though innocent, was slain and consumed upon the brazen altar by fire to ashes. Jesus, from the manger to the cross, lived a perfect and holy life, meeting the requirements of God's holy law, and producing a righteousness that presents his bride perfect before God. When he was taken and with wicked hands crucified, he, as he hung there, nailed hands and feet to that accursed cross, endured the fire of an offended God for us while he lived, not after he died. His was better blood than that which Abel offered, and while he poured out his blood, he saw of the travail of his soul and was satisfied, by his knowledge shall God's righteous servant justify many, for he bore their iniquities. "Surely he hath borne our griefs and carried our sorrows." As a man, he endured divine wrath, as God, he could forgive the awful sins of the dying thief, to whom he said, "Today thou shalt be with me in Paradise." When he had endured the hell we deserved, he, as a victor, cried with a loud voice, "It is finished." and he bowed his head, and gave up the ghost. Then was the veil of the temple rent in twain from the top to the bottom, the mystery of Judaism was ended, and their house was left to them desolate. Luke 13:33. Left of their God, those wicked leaders of Judaism were spared for awhile, so that Paul's Hebrew brethren might come safely out of that camp. Here we would also mention Peter, who wrote of the threatened judgments that hung over that nation; he said to his brethren

that God is long-suffering to usward, not willing that any should perish. The dead carcass of Judaism was soon to be attacked by the Romans, who, in God's time, would come as swift eagles to tear up that nation. Jesus had told his disciples "For wheresoever the carcass is, there will the eagles be gathered together." Matthew 24:28. How completely deluded they were, so proud that they could not dig into God's word, and to beg they were ashamed, Luke 16:3. Yet they boasted that Abraham was their father. Jesus told them, "Abraham rejoiced to see my day; and he saw it and was glad." Such was their hatred of him that they would rather, than Jesus, have the murderer Barabbas released to them, and to Pilate they cried, "Crucify him." Pilate even said, "I am innocent of the blood of this just person; see ye to it. Then answered all the people and said, His blood be on us and on our children." The Roman soldiers took Jesus without the gate, to a place on the North side of Jerusalem called Calvary and crucified him there, fulfilling to the last degree what was to be. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach."

"If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified." I Peter 4:14. To confess Christ for these early Christians meant persecution of a most cruel kind. We see the hatred of the Jews to Paul, spoken of in various places in the book of Acts, in chapters 22 and 23, where he told the Jews how he persecuted those who believed in Jesus, while he was in their camp; one sees there what reproach and shame were heaped upon him. On one occasion they lifted up their voices and said, "Away with such a fellow from the earth: for it is not fit that he should live." There are quite a few camps today, in which much that has not a "Thus saith the Lord"

to sustain it, is practiced; where the work of the creature is put forward instead of the work of God. Should the Lord take such an one in hand, convincing him of sin, of righteousness and judgment, making such an one to know his end and the measure of his days, that he may know how frail he is; he, like the leper of old, would be forced to leave the camp, crying, unclean, unclean. Should the good Samaritan journey that way and bind up his wounds and give him but a taste of amazing grace, his one longing desire would be to follow the lamb whithersoever he goeth. Then he will feel what we sometimes sing, "If on my face for thy dear name shame and reproaches be, all hail reproach and welcome shame, if thou'lt remember me."

Paul in 2 Timothy 3:1-4, describes exactly the perilous days in which we are living, and in verse 5 he concludes his arraignment with these words, "Having a form of godliness, but denying the power thereof; from such turn away." That is, come out from that camp. In this dark and cloudy day our Lord is still on the throne: His word to Zion is "Fear not: for I am with thee: I will bring thy seed from the East, and gather thee 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:" Isaiah 43:5-6. Wherever there are those for whom Christ died, God's honour is engaged to instruct, teach and guide them. There are many of God's children in these camps today, just as Daniel and the three Hebrews and others were left in Babylon of old. In Revelation these camps are spoken of as BABYLON THE GREAT. It is where men are trying to build a way to heaven, and God has greatly confused their tongues, which will be seen when tested by a "Thus saith the Lord." When the time shall arrive for the overthrow of this great Babylon, then a voice will be heard from heaven, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive

not of her plagues." Surely we believe that as Moses led all of the despised Hebrews out of Egypt, so that not a hoof was left behind: so there will not one perish for whom a greater than Moses came to be their Leader and Captain. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you."

G. R.

VOICES OF THE PAST

"He being dead yet speaketh"

PRAYER

Few subjects, perhaps, have occasioned greater concern in the minds of the children of God than that of prayer; and it is indeed, when rightly understood, a comforting thought, that the living children of God are more seriously tried upon this subject than any other people. Indeed, we do not know that any other people have any trouble at all in regard to prayer. The Pharisee who stood and prayed with himself, and paraded before the Lord what he evidently regarded as his own good works and self-esteem, had not a single petition to ask of God, and being full of self-righteousness, betrayed no doubt or fear that his prayer was meritorious in the sight of God. The parable of the Pharisee and publican was spoken by our Lord unto certain which trusted in themselves that they were righteous, and despised others, (Luke xviii. 9-14), and it is applicable to all self-righteous Pharisees, whether of ancient or modern times. The ease and fluency in which all self-righteous persons can read or recite what they call their prayers, is very observable. They profess to regard it as a duty to do a certain amount of praying; and when they have read or repeated their task, they can say, with

the strange woman described in Proverbs vii. 14, "I have peace offerings with me; this day have I paid my vows." Of this class of will-worshippers, not a few are like their ancient brethren, fond of being heard in their devotions: they choose the corners of streets, or market places, or places where they may be heard of men, that all may see how devout and righteous they are. They think, as we are told, that they shall be heard for their much speaking, and therefore make long prayers, and use vain repetitions. But our Lord has said of them, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." — Matt. xv. 8, 9.

It is not then the fluency of speech, the eloquence of language, nor readiness to engage in public or in private prayer, that God will accept as worship. Nor is it a periodical appropriation of times in which to go through the form of prayer, for the spirit of grace and supplication are not at our command. In his sermon on the mount, our Savior forbid his disciples praying as the hypocrites do, or using vain repetitions, as the heathen do. Be not ye therefore like them; for your Father knoweth what things ye have need of before ye ask him. Even the repetition of the form of prayer which Jesus taught his disciples, (Matt. vi. 9-13), becomes with us vain and forbidden repetition when we are not led by the Spirit to pray with the spirit and with the understanding. How many of us have been taught from our infancy to commit to memory what is called the Lord's prayer, and to repeat it, as though by so doing we could secure the mercy and protection of the Lord. It is used as a kind of charm, to keep evil from us when we lie down to sleep, and we have felt as though we have secured the favor of the Lord; when not a word has been felt in or uttered from our heart. Even the saints of God, including the apostles of the Lamb, have asked in prayer of God and

received not, because they have asked amiss. We may rest assured that we have asked amiss, if God withholds from us that which we ask for; and this is a great mercy to us, that he does withhold those things which his Spirit has not made intercession for. "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings that cannot be uttered. And he that searcheth the heart knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." — Rom. viii. 26, 27. Our Savior said to the woman of Samaria, "God is a Spirit; and they that worship him must worship in spirit and in truth." — John iv. 24.

The experience of the saints is in harmony with the last two references, especially when they feel their heart drawn out in prayer to God. When they remember that God is a Spirit, infinite and eternal, the inquiry from their heart arises, "Wherewith shall I come before the Lord, and bow myself before the high God?" — Micah vi. 6. They know they cannot approach him with a price in their hand, or with any offerings they can bring. How often in their heart the unuttered desire is hidden, O that I knew where I might find him! They may bend their knees to the ground, but their lips are sealed; they perhaps cannot utter a word, a syllable, and they sometimes even fear that they have offended God by their very attempt to pray. How sensibly do they now feel their weakness, and in deep humility they groan in spirit, in inexpressible breathings of desire. This is prayer, and this prayer enters the ears of the God of Sabaoth. And this prayer God has promised to hear, for he has said, "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them: I the God of Israel will not forsake them." — Isa. xli. 17. This is truly helping their infirmity. Their tongue has failed; it can utter no sound, it cannot

express the deeply hidden groaning for the water of life which is felt within. No created ear can hear the silent emotions that rend their broken hearts; the deep contrition that overwhelms them in unspeakable anguish can be heard only by their gracious prayer hearing God. "I the Lord will hear them." What heavenly consolation is found in these gracious words. The heavens had seemed to them like brass, and the earth as dust, and their prayers had seemed utterly unavailing, and shut out from the ear of sovereign mercy. A consciousness not only of infirmity, but also a sense of guilt and unworthiness, had paralyzed their tongue; but their inability to articulate with their tongue cannot prevent him, who searches the hearts and trieth the reins of the children of men, from hearing the prayer which his own Spirit has indited in the heart, and no other prayer than that which his Spirit indites will be accepted, though uttered in thunder tones. "For we know not how to pray as we ought," nor can we learn from all the prayer-books ever published, or by any lessons taught by good or bad men. It is only the Spirit that can search or know what is the mind of God, or make intercession for the saints according to the will of God. The spirit of our flesh would ask that God would yield to our carnal desires; but the Spirit of God teaches us to say, Not our will, but thy will be done in earth as it is in heaven, and to ask for grace to reconcile us in all things to God. The Spirit of our God will never lead us to pray for or desire that God should grant us anything more or less than what he has in store for us; and when we pray for the gratification of our carnal desires, we surely pray amiss, and it will neither be for our good or his glory, and therefore he graciously denies our requests. The saints are instructed to pray without ceasing, and in all things to give thanks. We do not understand this injunction to mean that all our time is to be devoted exclusively to a form of prayer, for vain repetitions in prayer are forbidden; but at all times

in our heart to breathe forth our desire to God to preserve us from evil, and lead us by his counsel and wisdom in all things. There is no place or period of our pilgrimage when we can say our prayers are ended, or that we can cease to call upon the name of the Lord. And in all things, whether agreeable or painful to us, we are to give thanks to God.

"Our days of praise shall ne'er be past,
While life or breath or being last,
Or immortality endures."

The peculiar trials which are experienced by God's praying children, when their prayers seem to be unheard, and they feel as though they were sinking in deep waters of sore affliction, should not lead them to conclude that God's ear has become heavy that he cannot or will not hear them; for he often withholds the answer to our prayers for the trial of our faith and patience, and that we may the better understand and more fully appreciate the blessings when received. Our blessed Lord spake a parable of the unjust judge and importuning widow, (Luke xviii. 1-5), "to this end, that men ought always to pray, and not to faint." A sense of our abject poverty and utter unworthiness should not cause us to faint, or despair of the mercy of the Lord, for it is the poor, humble, contrite, laboring, heavy laden child that God has made welcome to come boldly to his throne of grace in their Redeemer's name; and the promise is that they shall obtain mercy, and find grace to help in every time of need; but the rich, self-righteous, he sends empty away. The poor publican, bowed down under a sense of unworthiness to even raise his eyes to heaven, in deep contrition smites upon his breast, and the hidden anguish of his heart in trembling accents cries, "God, be merciful to me;" and to this last petition he signs his name and character, "A Sinner." He does not claim to be a saint, nor indulge a thought that his sad prayer is meritorious. If God shuts out his prayer, and spurns him from his presence, he feels in his heart that God is just. But with fear and trembling he feels that

this is his last, his only hope; for if God withholds from him his mercy, he sinks in hopeless despair. But O, what wondrous grace! his prayer is heard, and he is justified rather than the boasting Pharisee.

There are times with some who have hoped in the Lord, when they have had so deep a sense of the infinite majesty and holiness of God, and so deep a sense of their own pollution, as, like the publican, to stand afar off, and because they dared not to lift up their eyes to heaven, or take the sacred name of God upon their lips, have concluded that they have not — cannot pray; when perhaps in no part of their experience have they in reality and truth prayed more, or with greater acceptance. Their prayers have not been formed into words, nor articulated with their voice, but from the deepest recesses of their aching heart the pent up ejaculation has in unutterable groanings, in heaving sighs and flowing tears, expressed the desire and confession, "God be merciful to me, a sinner."

The subject of prayer opens before us a boundless theme for serious reflection. The God to whom prayer is to be made is the "high and lofty One that inhabits eternity, and his name is Holy." He is "of purer eyes than to behold evil, and cannot look on iniquity." Yet in the amazing riches of his grace he has provided a way of access through Jesus Christ, the one and only Mediator between God and men, whereby his children may approach him, and come even unto his seat, and not be consumed. Most truly, Jesus Christ is the Way, and the Truth, and the Life, and no man can come unto the Father but by him. — John xiv. 6. Our prayers to be acceptable to God must be presented in his name, for there is no other name under heaven given among men whereby we must or can be saved; and he has instructed us to address all our prayers to the Father, in the name of Jesus Christ the Son, and as indited by the Holy Spirit. This rule should be strictly observed when we approach the throne

of grace. It is true that these three are One, but officially to be regarded in our prayers, as Jesus has commanded us. By the Spirit we address the eternal God, as "Our Father which is in heaven," whose name is hallowed; and we find access to him through his Son, in whom dwells all the fullness of the Godhead bodily, whom the Father has given to be the Head over all to the church, which is his body, and the fullness of him that filleth all in all; and in whose sacred Sonship is treasured the sonship, heirship, wisdom, righteousness, sanctification and redemption, with every other spiritual blessing of all his members, and their eternal, vital union is securely treasured up in him. Therefore when we pray we should ask our petitions of the Father in his name, as taught by his Holy Spirit. Thus the "Three that bear record in heaven, the Father, the Word, and the Holy Ghost," are recognized in our spiritual devotion. While we call upon God, as our Father, this relationship is in and through Jesus Christ his Son, who by the gift of the Father is our Head, and officially our Mediator, in whom alone we stand accepted. The Holy Spirit which is given us, while one with the Father and the Son, is officially our Comforter, our Teacher, and the gracious, infallible Prompter of our prayers. Every prayer, therefore, to be acceptable to God, must be addressed to the Father, in the name of Jesus Christ our Mediator; for in no other name or way can we have access unto God. The new and living way unto the Father, which is consecrated for us, is through the veil; that is to say, through the flesh of him who was made flesh and dwelt among us: whose glory we beheld, the glory as of the only begotten of the Father, full of grace and truth. How frequently Jesus informed his disciples that after his resurrection, and ascension to his Mediatorial throne, they should address all their prayers to the Father in his name. "And in that day **ye shall ask of me nothing.** Verily, verily I say unto you, **Whatsoever ye shall ask of the Father in my name, he**

will give you. Hitherto have ye asked nothing **in my name**; ask, and ye shall receive, that your joy may be full." — John xvi. 23, 24. "And whatsoever ye shall **ask in my name**, that will I do, that the Father may be glorified in the Son. If ye shall ask anything **in my name**, I will do it." — John xiv. 12-14.

The privilege of asking in his name belongs exclusively to those who are embraced in his name; as all the members of a man's body are included in his name, and as a wife is in the name of her husband, and as children are legally included in the name of their paternal parent, so the church of God, as the Lamb's wife, and all her members, are members of his body, and covered by his name; and as his seed, or children, his name is their inheritance, and their approach unto God in his name implies a vital relationship to him; and his name is to them a strong tower, and perfect indemnity for all they need for time or for eternity. And the Holy Comforter shall lead them into all truth; for he shall take of the things of Jesus and show them unto them. This Spirit shall make intercession for them and in them, according to the will of God. Hence the gracious assurance is given, that whatsoever they are moved by the Holy Spirit to ask in the name of Christ shall be given them; for the Spirit will not lead them to ask for anything contrary to the mind and will of God. And as none can call Jesus Lord but by the Holy Ghost, so none can pray in his name but by the same Spirit. An inspired apostle has assured us that all our necessities are known and amply provided for by our heavenly Father. "But my God shall supply all your need, according to his riches in glory by Christ Jesus." — Phil. iv. 19. But as we have not wisdom to discriminate between our need and what our carnal mind may crave, the blessed Spirit maketh intercession for us, withholding only what would be hurtful to us, and incompatible with the righteous will of God; for he will withhold no good thing from them who walk uprightly.

The subject of prayer opens before us so wide a field for meditation, that we cannot — we know not where to stop when dwelling on the subject. Our principal object in this article is to relieve, so far as we may be enabled, some trembling ones who, from a sense of unworthiness, and of inability to order their speech aright before the Lord, have been sorely tempted to doubt their right to pray, and fear that it is sinful for them to attempt it; we have labored to show that such are the very ones that are the most welcome to approach the awful majesty of God in prayer and supplication. They come not in their own name, but in the all-prevailing name of him who forever liveth to make intercession for them and in them.

Prayer, as a mere duty, is a very dull and unavailing employment, yet it is a duty devolving on all who feel their need of divine favor, because Christ has enjoined it upon them; but when led by the Spirit to the throne of grace, it is a most delightful privilege. Poor, weak and worthless as we are in and of ourselves, yet,

"Sprinkled with reconciling blood,
They may approach the throne of God,"

and not be consumed; because the name of Jesus Christ, their Advocate with the Father, is upon them, and he has sealed them with the Holy Spirit of promise. — Eph. i. 13. In prayer we are permitted to hold communion with God, through our High Priest, from over the mercy-seat. The apostle speaks (Eph. vi. 18) of "praying always with all prayer and supplication **in the Spirit,**" &c; from which we infer that the apostolic practice of social as well as private prayer is to be perpetuated in the church of God until time shall be no more.

In social prayer, one is mouth for all who are present and qualified by the Spirit to unite in the devotion. If the saints who meet for prayer are, like the primitive saints, all of one heart and one mind, and all are led by the one spirit, there will be no discord nor con-

fusion, and the prayer expressed in words by him who is mouth for all will be equally the prayer of all. In social prayer we use the plural form of the personal pronouns, **our, us, &c.**, as taught Matt. vi. 9-13. This is proper, because it is the prayer of all who in their hearts can say, Amen.

We have many instances recorded of the saints meeting for prayer, and the practice should be continued in the church of God. When Herod the king had killed James with a sword, and had imprisoned Peter also, intending also to deliver him unto death, many were gathered together praying: and their prayers were graciously heard and answered. — Acts xii. 1-19. We have many other accounts of the meeting of the primitive saints at places where prayer was wont to be made; and should not the saints of the present age walk in the footsteps of the early Christians.

But in social or public prayers, we should carefully avoid all ostentatious display, or effort to elicit the admiration and praise of men. Be not like those who pray to be heard and admired by men; nor should we use vain repetitions, for that is forbidden. Our words should be few; for God is high in the heavens, and we are on the earth. It is not becoming in ministers, while assaying to lead in public or social prayer, to presume to explain or expound anything to the Lord: he needs no logic or explanation from us, and our prayers are to comprise supplication, intercession, and thanksgiving, under a full conviction that the Lord knoweth all about us, that he searches the hearts and tries the reins of all, and with a solemn consciousness that all things are naked and open to his all-seeing eyes. In our public or social prayers, our wandering thoughts are prone to seek the applause of those who are present, and almost forget that we are professedly addressing the God whose dwelling is in the heavens, and from whose sight the inmost secrets of our heart cannot be concealed. The cruel tempter is ever ready to divert our mind from the awful solemnity of hold-

ing communion with the eternal God. How cold and dull and formal are our prayers when thus yielding to the carnal impulse of our fleshly nature and the temptation of the adversary; our pride and vain ambition are either inflated or mortified, as we have succeeded or failed to make a display. One would hardly believe Christians could be troubled in this way; but they are the only class that are really **troubled** on this account. Carnal professors and self-righteous Pharisees feel perfectly satisfied with their prayers if they can secure the applause of men; but those who are taught of God feel and lament the imperfection of their most solemn devotions, for they feel deeply their short-comings; and were it not for the blessed assurance that the Spirit helpeth their infirmities, supplying the ability which they lack, and making intercession for them according to the will of God, they would not dare to take the sacred name of God upon their lips in prayer or praise.

The humblest and most simple expression of desire that comes welling up from a broken and contrite heart, is far better than the most eloquent flow of words that charm the carnal ears of men; for the sacrifice of a broken and contrite spirit God will not despise.

In our secret prayers, when alone in our closet, that is, when the world is shut out from our mind, and there is none but God can hear, and we feel that our devotion is a personal matter between the trembling suppliant and his God, we use the personal pronouns in their singular form; as, **My God**, why hast thou forsaken **me**? God, be merciful to **me**; hear **me**; deliver **me**, &c. Whether upon our knees, prostrate on the ground, or upon our beds, or even when our hands are engaged in labor, by night or day, when our heart is drawn out to God in the secret aspirations of the heart, we pray with the spirit and with the understanding, even when our lips are sealed in silence. We cannot suppress the secret desire inwrought by the Spirit, and involuntarily arising from the depth of our heart to God as the giver

of every good and perfect gift; and from a deep sense of our own vileness, every ejaculation is presented in the name of Jesus, with a full conviction that we can approach God in no other name.

The apostle Peter reminds us that the end of all things is at hand, and admonishes us therefore to "be sober, and watch unto prayer." — 1 Peter iv. 7. What Jesus our Lord has said unto one, he also says unto all his dear saints, "Watch." "Watch and pray, lest ye enter into temptation."

In a careful, vigilant watching, we cannot fail to find abundant incentives to prayer; and if our watching does not have the effect to incline us to pray, it must be that we are in the sad condition of those saints of whom Peter speaks, 1 Peter i. 9, who, having neglected the admonition given in that chapter, are blind, cannot see afar off, and have forgotten that they have been purged from their old sins.

In conclusion of this already lengthy article, we wish to say to those who have been exercised upon the subject of prayer, and who have requested us to write upon this important subject, You cannot be too poor, too needy, or too unworthy to call upon the name of the Lord. It is especially for those of just your description of character that God has provided the new and living way, which he has consecrated for all who, being humbled under his mighty hand, do feel their need of his mercy and grace. It is the poor that he filleth with good things, while the rich he sends empty away.

"Blest are the humble souls that see
Their emptiness and poverty;
Treasures of grace to them are given,
And crowns of joy laid up in heaven."

(Editorial by Elder Gilbert Beebe, January 1, 1879.)

OBITUARIES

MARY COLLISON CHISWELL

Mary Collison Chiswell was born February 17, 1886, and died September 12, 1961, from

injuries sustained in a fall. She was a daughter of John A. and Susan Gott Chiswell, and was born in Montgomery County, Maryland. She is survived by one sister, Mrs. Eleanore Bourke, of Frederick, Maryland.

Sister Chiswell united with the New Valley Church, Loudoun County, Virginia, in July, 1902, and was baptized by Elder E. V. White. She remained a faithful member for about sixty years. She was quiet and unassuming, yet firm in her convictions concerning the doctrine of grace, which endeared her to all the brethren.

Funeral services were held at Barnesville, Maryland, by the writer, and her body was laid to rest in the Monocacy Cemetery, Beallsville, Maryland, to await the resurrection, when she and all the redeemed will be raised in the likeness of the Saviour.

John D. Wood

DEACON F. B. COLLIER

J. B. (Bud) Collier died December 30, 1961, at his home in New Home Community following a lengthy illness. He was born March 30, 1872, in Weekly County, Tennessee, where he lived his entire life. He served as magistrate of the County for 24 years; and was Deacon and Clerk of Cane Creek Church for many years, being a member for 51 years.

He leaves to mourn his departure, his wife, Sister Pearl Collier; two sons, Hassell and Woodrow Collier, of New Home Community; one daughter, Mrs. Floice Chappell, of Mt. Pelia; one brother, Ruffie Collier, Martin, Tenn.; and five grandchildren, and twelve great grandchildren.

Services were held on January 1, at Doug Murphy Chapel by Elder Herbert Prince, assisted by Elders Grady Brown and O. W. Perkins, in the presence of a large crowd of sorrowing brethren and friends. He was laid away to sleep in the Collier's Cemetery until Jesus comes to gather his loved ones home, to be like him and see him as he is, and sing his praise forever.

I knew Uncle Bud Collier for about forty-three years, and found him to be sound in doctrine, faith and practice, believing in the doctrine of predestination, and salvation by grace through faith unto life everlasting. He was an able defender of the doctrine of God our Saviour, and a meek and lovable man. He filled the office of deacon well, and had no compromise with unsound doctrine. Cane Creek Church has laid away an old and faithful soldier. Brother Collier fought a good fight and kept the faith, and his Captain gave him an honorable discharge.

He will be missed by his brethren and friends, and most of all by dear Sister Collier

and his children. He reared a noble family who are devoted to each other. May God be with Cane Creek Church in abundant mercy, and enable you to fight a good fight of faith, ever looking to Jesus the author and finisher of your faith. And may He reconcile Sister Collier and the children: Brother Collier's passing is your loss but is his eternal gain. I know that when I come back to Cane Creek I will miss him, for I loved him greatly. May we all be given reconciling grace. Written at the request of Sister Collier.

O. W. Perkins

CORNELIUS S. HOFF

Brother Hoff was born November 9, 1877, and departed this life on June 14, 1961, making his stay here in this life eighty-three years and a few months.

He was the son of the late Cornelius and Sarah Jane Seals Hoff. He was married to Bessie L. Taylor on September 26, 1906, who departed this life in 1938. He is survived by one nephew and three nieces.

Brother Hoff was a very highly esteemed citizen of Frenchtown, N. J., where he spent all his life, having conducted a shoe store there for many years. He was Postmaster of Frenchtown from 1930 to 1950, was at one time mayor, and also trustee of the Frenchtown Cemetery Association.

Brother Hoff, who was the last surviving member of the Kingwood Church at Locktown, N. J., was baptized by the late Elder Harold M. Bennett in the year of 1952. He was also a deacon of the Kingwood Church, and though very feeble in his latter days, attended the meetings almost to the time of his death.

Funeral services were held at the Johnson Funeral Home in Frenchtown, N. J., on June 19, 1961, at 2 P. M. by the writer, and he was laid to rest in the Frenchtown Cemetery at Frenchtown, N. J.

May it please the Lord to reconcile all who knew and loved our departed brother is the prayer of the writer.

Elder Arthur R. Warren

ARDELIA BIRD BOOTH

Sister Ardelia Bird Booth was born February 7, 1895, in Putnam County, West Virginia. She was the youngest daughter of the

late deacon, Creed M. and Sarah A. Bird. She departed this life January 8, 1960, after a short illness.

Sister Booth was born and reared on a farm and lived in the same vicinity all of her life. In her childhood she was subjected to asthma, and billious attacks, and was ill much of her time, yet as a child she bore her afflictions in a humble spirit of resignation, and without murmuring. She enjoyed attending Church meetings at various places among the Old School Baptist people. At one time during the latter part of her life she confided in the writer that the preaching meant so much more to her than at any other time before in her life. I feel sure that she realized that her time was short here on earth, and yet I am confident her last days were her happiest days, when she rejoiced in the Saviour's love. Her last illness was short, but her suffering was severe. Her death resulted from a heart condition.

She was united in marriage February 4, 1922, to Thomas H. Booth. To this union were born two daughters and one son. The son, Creed, preceded her in death. Left to mourn their loss is her devoted husband, Hurricane, W. Virginia; two daughters, Mrs. Nina Easter, St. Albans, W. Virginia; Mrs. Maxine Salter, Alexandria, La.; three grandchildren; two sisters, Mrs. Harriet Thornton and Mrs. Lelia Edwards; two brothers, Benjamin B. Bird and H. J. Bird; and many nephews and nieces.

Sister Ardelia labored under conviction of sin, many years ago, she was given a sweet hope in the saving blood and righteousness of the Lord and Saviour Jesus Christ, as her only Saviour. When the ordinance of baptism had been administered to others, she came at the water's edge, gave a reason of her hope, and humbly asked a home with the Providence Primitive Baptist Church, July 26, 1942, and was baptized the same day into the full fellowship of the church by the unworthy writer. She lived a faithful member until she was called home. Often she and her husband would walk the distance of several miles from their home to the church, winter or summer, foul or fair weather, so great was their love and esteem for the church. She never tired of hearing the gospel of Christ. She was well established in the doctrine, and loved to converse on the things of Jesus. She was my Sister in the flesh and no words can express my joy in the sweet privilege of burying her in baptism. She was of great strength and comfort to me in my feeble ministerial efforts in serving the church as Pastor.

She was a good wife, a kind mother, a good neighbor, a staunch friend. She spent a useful, industrious life, and was respected and loved by all who knew her. She loved to entertain her kindred in Christ in the home, often having preaching service in the home in the evenings

by the brethren.

Our loss in the church, in the home, and in the community we keenly feel, but we grieve not as those who have no hope. We feel that for her to die was gain. In her last hours, she spoke to members of her family at her bedside and assured them that everything was alright, manifestly the sweet resignation to the will of God. She fell asleep in Jesus in the full triumph of a living faith.

Funeral services were conducted by Elder Veldon Linn, who was blessed to set forth the doctrine she believed. Her body was laid to rest beneath a mound of flowers in the family cemetery on the old home place.

I have felt my limitations and weakness in this attempt. Many things I would love to say relative to her charity and graces, but for the sake of brevity, I must omit. May God visit us with reconciling grace.

Written by one who loved her as a sister in the flesh and as a sister in Christ.

Elder H. J. Bird

MRS. W. T. CLAYTON

Mrs. W. T. Clayton, widow of Elder W. T. Clayton, was born in Webster County, Kentucky, September 26, 1879. Her maiden name was Genoah Townsend, and was married to Elder Clayton November 22, 1893; and they lived together for over sixty years. Dad was a gifted minister of the Primitive Baptists. He preceded Mother in death five years. Mother gently fell asleep in Jesus May 20, 1960, at her home in Providence, Kentucky. While she was not a member of the church, she gave evidence of her love to the Master. She was in bed a year, and was always patient and kind; she put her trust in God. She was a true and faithful companion to Dad while he lived. She proved that she loved the cause Dad so faithfully served, and entertained many of the Baptists and friends. Everyone who knew her loved her. They were precious, loving parents to their children. Memory brings back scenes of Home Sweet Home of days gone by. We praise and thank the dear Lord for their life.

She is survived by five sons and four daughters: Mrs. D. L. Ball and Mrs. Finis Hinkle, Providence, Ky.; Mrs. S. G. Harralson, Nebo, Ky.; and Mrs. John Fike, Allen Park, Michigan; Wallace, John and R. G. of Providence; Raymond, Dixon, Ky.; and Otis, of Oak Park, Illinois. Also surviving are 20 grandchildren and 14 great grandchildren; and a brother, T. M. Townsend, Providence, Ky.

Funeral services were conducted by Elder R. L. Biggs, of Nashville, Tenn., at the Tirza Primitive Baptist Church in the presence of the family and a large crowd of relatives and friends. The many floral tributes testified of the esteem in which she was held. Interment

was in the church cemetery by the side of Dad, both to await the call of their Master in the resurrection.

May the dear Lord in whom they trusted, give us comfort.

A daughter,
Mrs. Finis Hinkle

CAPTAIN LEE HANKS OSBORNE

Captain Lee Hanks Osborne, aged 44, U. S. Army, retired, was killed in an automobile accident near Columbus, Ohio, on the night of March 9, 1962.

Captain Osborne had a long and distinguished record in the Armed Forces of our country. During World War II he served as aviation instructor, test pilot and bomber pilot with the Eighth Air Force Unit in the European Theatre of the war. His military record shows that he flew 32 bombing missions over Germany. On one occasion, he brought his plane in, with his pilot dead by his side, and two engines of his plane on fire. His awards and decorations consisted of Air Medal with three oak leaf clusters, the Purple Heart (for wounds received in action), two Bronze Stars, the Distinguished Flying Cross, and several citations for gallantry in action.

Following World War II, he served with the Central Intelligence Agency and Criminal Investigation Division. His assignments included Atomic Energy Project, Albuquerque, New Mexico, agent in charge of C. I. D. field office, Kobe, Japan, and Chief Criminal Investigator New York Port of Embarkation, Brooklyn, New York. He also served as Criminal Investigator for the U. S. Army, Heidelberg, Germany.

After his retirement to civilian life, he was Supervisor, Training Institute of Central Ohio, which position he held at the time of his death.

Early in life, Lee received a hope in his Lord and Saviour Jesus Christ, and united with the St. Louisville Primitive Baptist Church, near Newark, Ohio, being baptized by his father, Elder T. W. Osborne.

Amid the dangers and carnage of war, he was sustained by an unfaltering trust in an allwise and omnipotent God, and could say with David, "Though war should arise against me, even then will I be confident. For in the day of trouble he will keep me secretly in his pavilion: In the covert of his tabernacle will he hide me." (Psalm 27:3, 5)

The deceased is survived by his wife, Mrs. Lois Imogene Osborne, one daughter, Kathy, his father and mother Elder T. W. and Rosa Osborne, three brothers, William, of California, Elder Claude Osborne, of Huntington, West Virginia, and Samuel, U. S. Navy. Two sisters, Mrs. Ella Applegarth and Mrs. Nora Newkirk

of California.

His funeral services were held at the Norris Funeral Home, Grove City, Ohio, Monday, March 12, 1962, where he was buried with full military honors. Elder Eldon A. Huchison (Colonel, U. S. Army, retired), conducting the funeral service. That which was mortal was laid to rest beneath a mound of flowers to await the reveille of the resurrection, when the trumpet shall sound and those who sleep in Jesus shall come forth from the grave, changed and made like unto the glorious body of our risen Lord and Saviour Jesus Christ; according to the mighty working of His power whereby He is able to subdue all things unto Himself.

Eldon A. Huchison

JESSE CLAY THORNTON

Jesse Clay Thornton was born January 12, 1911, in Putnam County, W. Va., the son of T. J. and Rosa (Oxley) Thornton; and departed this life July 12, 1961, at the age of 50 years and 6 months, the victim of a car collision. He was united in marriage March 4, 1934, to Rosetta Edwards; and to this union five daughters and two sons were born. One son and one daughter died in infancy. Surviving are his widow; four daughters: Mrs. Janet Chapman, Mrs. Irene Goff, Mrs. Betty Lipscomb, and Miss Brenda Thornton; one son, Gregory Thornton. Surviving also are three brothers, Fleet, Elwood, and Everett Thornton; three half-brothers, Leonard, Buford, and Howard Thornton; two sisters, Mrs. Elva Sloan, and Mrs. Leva Byrnside; two half-sisters, Mrs. Edith Johnson, and Mrs. Catherine Coyner; and his stepmother, Mrs. Harriet Thornton.

Jesse was indeed a friend to the Primitive Baptist cause. He never united with the church because of his felt sense of unworthiness. He was deeply convicted of sin, and was given a good hope through grace in the cleansing blood and imputed righteousness of Jesus. Many times through the years he visited me in my home to talk of the redeeming pity and power of Jesus to save the chief of sinners. Several times he confessed to me his desire for a home in the church, but was never given strength and courage to come, though he was faithful in his attendance of the church meetings. He was an honest, upright, and conscientious man in all his dealings with his fellow man; a man of humble, unassuming manner, and a gracious husband and father, and a true neighbor. He will be greatly missed by all, in the vicinity and in the church, for truly in spirit and feeling he was one with us.

Elder Veldon Linn was called to conduct the funeral, and was blessed to speak to the consolation of the bereaved family and friends. He was laid to rest in hope of that blessed

immortality. Our confidence is that he fell asleep in Jesus, therefore our grief is softened. May God visit reconciling grace.

Submitted by one who loved him,
H. J. Bird

DEACON WALTER L. BIRD

Our dear brother in Christ was born January 8, 1874, and departed this life November 8, 1961. He was the oldest son of the late Joseph H. and Elizabeth (Wiley) Bird; and was united in marriage November 11, 1897, to Cordelia Bell Plumbley. To this union two sons and two daughters were born, who survive: Roy Bird and Ezra Bird, Hurricane, W. Va.; Mrs. Verland Smith, Canada, Ky., and Mrs. Bernard Oxley, Hurricane, W. Va. Surviving also are several grandchildren and great grandchildren, and three brothers: J. Addison Bird and John Bird, Hurricane, W. Va., and Andy J. Bird, Culloden, W. Va.; two sisters: Mrs. Stella Johnson, Hurricane, W. Va., and Mrs. Virgie Pennington, Huntington, W. Va.

Brother Bird united with Providence Primitive Baptist Church November 26, 1920, and was baptized by the late Elder W. I. Wade, and was soon ordained a deacon. He served in a spirit of meekness and humility until age and infirmity hindered him from attending the meetings. He also served for a number of years as church trustee. His convictions were deep, and his faithfulness marked: he loved the doctrine of salvation by the grace of God, and had no confidence in the arm of the flesh. He delighted in entertaining the kindred in Christ in his home. His health had been failing for several years, and his final illness was complicated by pneumonia, and the end came quietly and peacefully.

Brother Bird was quiet in disposition, not given to foolish conversation. He was honest and upright, a good provider, a kind husband and father. His was an industrious life, a farmer, a carpenter, and for some years held a position with the United Gas Fuel Company. We shall miss Brother Bird in the church and community for a long time to come, but we feel that our loss is his eternal gain.

Funeral services were conducted in the Providence Church house before a large concourse of brethren, relatives, and friends, by the unworthy writer. I used for a text a portion of the 15th chapter of 1 Corinthians, speaking upon the blessed doctrine and hope of the resurrection of the dead. His mortal remains were laid beside his wife in the family cemetery, to await the final resurrection.

May God bless with the healing balm of his presence. Written by request.

H. J. Bird

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 130

DANVILLE, VA., JULY, 1962

NO. 7

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 7/62
IT EXPIRES WITH THIS ISSUE

MY EXPERIENCE

The following was composed about 35 years ago, many years before I united with the church, when all I could hear from most people was, "You must accept it." — meaning the gospel. And since that was all they preached, and sinners accepting it is what saved them; and, as whatever you trust for your salvation is your God, it seemed that "Accept It", was the proper name for the God of these people. And, since he is unable to save by himself, I thought it proper to add "poor and little", thus making his name "Poor Little God Accept It".

"Poor Little God Accept It",
How frail and faint you are;
You cannot save from Satan
Nor hear us from afar;
For, with both men and money
To aid you in the task,
You're far too weak and puny
To grant what we would ask.

O, once in bitter anguish
I to that God did cry:
"I am a wretched sinner,
Pray save me or I die."
Thus answered God Accept It,
"I've done all I can do,
But Sunday Schools and preachers
Can do a lot for you."

I went to those professors:
Related my sad case;
Told them I was a sinner,
The worst of all the race:
They said, "You must accept it,

And us much money pay."
This is, they did assure me,
The strait and narrow way.

I answered thus his servants,
"You do not understand:
I am a ruined sinner —
The vilest in the land.
I am of sinful nature,
Good deeds I cannot do.
In works I'm short of stature,
So aid I seek from you."

"Then how can I accept it
When I am vile within?
Can light be loved by darkness,
Or righteousness by sin?
Though shaped in this condition,
Of late I found it out;
And if you cannot help me,
I'm lost beyond a doubt."

"Too long you have rejected,"
Their God did answer me,
"The overtures of mercy,
So vengeance you must see;
Too long you have resisted:
The spirit's taken flight;
And you who have desisted
Must dwell in endless night."

"Before your heart was hardened,
While in your tender years,
You could have then 'accepted'
And now been free from fears.
I only save such sinners
As those who give me aid;
And, if you cannot accept it,
You're lost, I am afraid."

I turned from "God Accept It" —
How bitter was my soul!
I cried, "No God can save me,
No God can make me whole."
'Twas then a voice answered,
"'Tis I, be not afraid;
Since false Christs failed to save thee
I now will give thee aid."

"I am the same Lord Jesus
That saved the rebel Paul,
Who, like thee, was a sinner
The chief among them all.
And I have all the power
In heaven, earth and hell:
'Twas given me to save thee —
I nothing have to sell."

"A heart of flesh I'll give you:
Your stony heart take away,
You'll then delight to serve me:
Delight to sing and pray.
I loved thee e'er the mountains
And valleys took their form.
Grace then was stored within me,
To save thee from all harm."

"And now I give thee knowledge
That thou wast saved from sin,
When on the cross I suffered
Death at the hands of men."
'Twas then my burden left me,
My joy no tongue can tell:
I shouted loud his praises:
He saved my soul from Hell.

And now I tell to others
Who are oppressed by sin:
The Lord of hosts will save thee,
Come now and enter in.
O, how it sorely grieves me
To see the nations trust
In "Little God Accept It" —
A God of greed and lust.

To free from "God Accept It"
I dedicate my days,
Deluded souls that serve him
And trust his works and ways.
He layeth heavy burdens
On shoulders drooping low,
And exacts much money
From them who to him go.

But blessed, blessed Jesus,
My Saviour, Husband, Friend,
'Twas thou alone who saved me:
I'll trust thee to the end.
And then through endless ages
With praise I will thee crown:
When "Little God Accept It"
Forever is cast down.

C. B. Britt
R. F. D., Box 282
Eldorado, Ark.

**"THUS FAR MY GOD
HAS LED ME ON"**

Delmar, Delaware

Dear Cousin and Sister in Christ:

Early one morning this week, your name came into my mind, with the same feeling I had when the name of Virgie Bennett came to my mind. I felt then I must write a letter especially for her. This I did, and the letter was published in the *Signs*, as you no doubt remember.

As a basis for what I may write, I will direct your mind to Hymn 574 in the Durand and Lester hymnal. I am inclined to the belief that this hymn has a special application to you, and part of the hymn I feel applies to myself also. Let us notice the first verse:

"Thus far my God has led me on,
Thus far his power prolongs my days.
And every evening shall make known
Some fresh memorial of His grace."

Do you not feel your days have been prolonged or extended? You have outlived all of your immediate family. You have passed the seventy to ninety years. Does this not prove your days have been prolonged?

I have lived longer than any of my immediate family. I have passed the seventy years by seventeen. If I remain until the 25th of this month, I will be 87. We will remain on the earth until the appointed time comes for the curtain to be turned aside, then we will not have to look through a glass darkly, but face to face.

In Revelation it is written, "Every eye shall see Him, and they that pierced Him shall wail because of Him." They that pierced Him refers to Roman soldiers, but our sins were the cause of his being pierced, which is almost saying we did it.

The first line in Verse 2 seems to apply especially to me. "Much of my time has run to waste." This is the way I feel. I have wasted my life. But if such men as Isaac Watts felt their lives were wasted, I cannot expect to be above them, but much lower than them. But I had rather feel this way than to feel like some I know of, who believe there is a great reward awaiting them for the number of souls they believe they have saved. So I hear them sing sometimes, "We shall come rejoicing, bringing in the sheaves." If they would use "He" instead of "we," it would sound better. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bring-

ing *his* sheaves with him.”

I must digress from the main subject for a little while and present a few thoughts on this sixth verse of the 126th Psalm. “He that goeth and weepeth.” Let us notice these words carefully. These words apply to Christ. At his first advent, he went forth weeping. He wept over Jerusalem, knowing that the city would soon be destroyed, and that not one stone in the temple would remain in place. They would all be thrown down. He wept at the grave of Lazarus. “Jesus wept.” Shortest verse in the Bible. “He went forth weeping.” How wonderfully these words apply to a sinner saved by grace.

There is a difference, however, the difference being Jesus did not weep for His sin, because He was sinless. But He wept for our sins, if so be we are embraced in the everlasting covenant of redemption. He wept in silence many times because of our sins. We went forth weeping. But one day, suddenly, our burden was gone, and instantly we began to rejoice. The birds never sang so beautifully before; the sun never shone so beautifully, all nature was praising the great Creator. We then could join Wesley and sing:

“’Twas a heaven below
The redeemer to know,
And the angels could do nothing more
Than to fall at his feet
And the story repeat,
And the lover of sinners adore.”

“And the wind bloweth where it listeth; and thou heareth the sound thereof. But can’st not tell from whence it cometh, or whither it goeth. So is everyone that is born of the spirit.” This is the new birth. This is when we receive a hope. But this happy frame of mind doesn’t last long with us; we are soon in doubt again. The conflict with the flesh and Satan just begins.

Now a thought about the sowing of precious seed. Jesus began to sow precious seed in His Sermon on the Mount. He fed them (the disciples) with the

finest of the wheat. “He maketh peace in thy borders, and filleth thee with the finest of the wheat.” (Psalm 147:14) The word “finest” we understand to mean the most perfect. There are no half grains or stunted in development, but whole perfect grains.

As I am sure you are familiar with this Sermon on the Mount, I will only notice one verse, in Chapter 7, Verse 12: “Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.”

Yes, this was the rule or doctrine promulgated by Moses and all the prophets. Solomon prayed for wisdom that he might know how to rule over the people of Israel well, and in righteousness. So we in this day should have the same desire as did Solomon. We cannot, we must not, be partial in our judgment. If we feel to judge another in any matter, let us be sure there is no mote in our own eyes, large enough to blind us so that we might make a mistake in judging another. We must always remember that “with what judgment we judge, we shall be judged.” Therefore when we think about bringing a charge against another, let us first turn to the Bible to see if the Bible will sustain us in this charge. This is important.

We have been considering the sowing of the precious seed, now let us notice the crop produced by the sowing of these seed. In nature, these seed must be covered up with soil. The sun and rain on this soil cause the seed to germinate, and a body is started from the seeds, and forces its way through the soil, and this body becomes visible. It can be seen. But the fallow ground must be plowed or broken up before the seed can be sown. In like manner the heart of men and women must be first broken up, and prepared by the Holy Spirit, before the good seed sown can take root . . .

Now back to the hymn. I will quote Verse 4:

"In vain the sons of earth or hell
Tell me a thousand things.
My God in safety makes me dwell
Beneath the shadow of his wings."

These words bring to mind a hymn written by the late James B. Durand:

"O God of love, how infinite and holy,
How great in wisdom and in power thou art!
And yet doth make thy dwelling with the
lowly
And him who is of meek and contrite heart.

"Under the shadow of Thy wing reposing,
I feel that all is best which come to me;
I see Thy circling arms my way enclosing,
And feel that even my life is hid with Thee."

Read both of his hymns on Page 251. Notice in Verse one of Hymn 618, he says the Lord knoweth the number of his heart throbs. This dear one was writing these two hymns, but did not know he was writing to some who would be alive in the year of 1961. But the Lord knew it, and saw to it that the hymns would be kept until this time, for the comfort of all for whom they were intended.

This dear brother was received into the everlasting Kingdom of Christ as he told those around him just a little while before he passed away. And now he is resting from all his suffering and labor, and his works do follow him. These two hymns are inspiring.

There is another hymn which often comes to mind. It is Hymn 323 in the D and L hymnal. I will quote two verses:

"Stand up my soul, shake off thy fears
And gird the gospel armor on.
March to the gates of endless joy
Where thy great captain Saviour's gone.

"Hell and thy sins resist thy course,
But hell and sin are vanquished foes;
Thy Jesus nailed them to the cross,
And sung the triumph when he rose."

The most impressive words in this hymn are, "Hell and thy sins resist thy course." Yes, I certainly have something in common with these words. Not one time, but many times I have been in the lowest hell where David was on one occasion, and no doubt on many occasions. When we are in the lowest hell,

we cannot get any lower. But the Lord brought David up out of that horrible pit, and in another place he says, "By thee have I run through a troop, and by my God have I leaped over a wall."

And again he writes: "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures," etc. Notice the Lord does all this. I feel I know a little at least about deliverances. But as to being cast into the lowest hell because of sin, I can fully join in with him. Yes, hell and my sins have resisted my course, but the power of hell and my sins have been put to rout, and I keep on writing, and talk a little sometimes.

If we would know why we have to be cast down and severely tempted at times, the answer will be found in 2nd Corinthians 12:7. The answer: "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure."

We today want this thorn in the flesh and the messenger of Satan to depart from us. If this was done, what do you think the result would be? I think we would become puffed up, and might descend as low as did the Pharisees mentioned in Isaiah 6:55, "Which say, stand by thyself, come not near me; for I am holier than thou. These are a smoke in my nose, and a fire that burneth all the day."

I well remember a few years ago, when I felt I was sinking down never to rise again, an inward voice, or I should say a still small voice, said, "Read Isaiah 66:2." At that time I thought there were only 65 chapters in Isaiah. So I thought, this is Satan. He knows there are only 65 chapters, and when I look for Chapter 66 and don't find it, he will laugh at me.

But I could not erase these thoughts from my mind, so I finally opened the Bible and to my great surprise there were 66 chapters. Then I read verse 2,

and it follows: "For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." I was strengthened.

"When I was sinking down,
Christ laid aside his crown
For my soul."

Read Hymn 604 in the D & L Hymnal. I close repeating the words in the last line of verse 2, Hymn 574: "He gives me strength for days to come."

In hope,
A. T. Benson

To: Sister Tomlinson
Salisbury, Md.

San Juan, Texas
June 2, 1959

I now live in San Juan, Texas, just a few miles from Old Mexico. I will attempt to pen a few lines about my travels and call to the ministry, if indeed I have been called. I was born in the state of Mississippi July 24, 1871. Father moved to Texas in 1880, when I was nine years of age. Little did I think of my future welfare at this time. But when I was 14 years of age I began to study more about my future. We went to these modern meetings, but I saw nothing in them. It was at this time that something happened to me, I was in a terrible fix. I tried in my weak way to ask the good Lord to be merciful to an unworthy wretch like me.

On July 18, 1885, I saw the brightest light I ever saw in my life. It was no common light for it shined so brightly; and at this time I loved everybody; in fact, I loved everything. I thought I would go and tell my dear mother, but before I could get to her, something said, "Hold on, now, you might be mistaken." So I did not tell mother, but I think she saw a change in me. I learned to play the violin and at times while I was playing, this same scene would come back upon me. I could not get rid of it.

I continued off and on in this position and at the same time attending church and Sunday School even though I did not enjoy what I heard. It all seemed so foolish to me. I had heard Old Baptists preach, but it was not until I reached the point where something had to be done, that I heard old Elder Hosier preach. This time it struck a responsive cord with me. I believed it was the truth. I started going to the Primitive Baptist Church regularly with mother, and they seemed so good I wanted to be like them. But I thought I never could be as good as I saw them, but if I could only be just a little one. The impression was so great that finally I offered myself, and on what little I told them they took me in and the dear old pastor baptized me the next day, being Sunday.

I was married shortly afterwards at the age of 22. During these times I felt to be the happiest person living and I thought all my troubles over but instead they were just beginning. I could not sleep, my appetite failed and I thought surely I was going to die; and I guess I did. My wife would ask me what was wrong with me, and I would tell nothing — tell her a falsehood; and dear children, I have told more lies about this preaching than all other things put together. I continued on in this condition until around 1900. My dear old pastor would ask me if I felt like I wanted to talk some. I told him if I could tell it like he did, I wouldn't mind. It was in this same year that I made my first attempt and, dear children, my first text, if indeed I had one, was the language of David: "What have I now done, is there not a cause?" The house was full and when I quit, the people were shedding tears, they felt so sorry for me. I said I would never do that again but in thirty days from that time I was back in the stand again. They soon liberated me against my will. I walked 18 miles to meetings and my feet would be blistered. They ordained me against my will. I have gone through heat, cold, rain, and shine to get to my appointment, leaving my wife and chil-

dren at home to carry on with making the crop. There were many times when I didn't see how I could go but my wife would sell some chickens to pay my way. I decided to quit and moved to the plains of north Texas to get away from it all, but we found the same God there. This left me completely broke, nothing but wife and children. I asked, "How long, Lord, just how long?"

My dear brethren and friends, we have had many ups and downs but so far the Lord has made a way for my escape. If indeed we were called to preach the goodness and mercy of a gracious God, we have said in our thoughts, we will never preach; no, the Lord can kill but He can not make us preach. We read in the Good Book that the dumb beast spoke with man's voice. Well, if God can make a beast speak, He can make a poor mortal man speak. Jonah decided he would not preach, but my children, the man was made willing. There is nothing like the joy and the comfort when the light shines within and gives us poor mortals a small bit of His love.

I attended a large association in Alabama many years ago. They put me up first on Sunday. I told them I would give a large Texas pony for someone to take my place; but they told me after a while that I said I wouldn't take 40 ponies for my place. It seems at times I am given to meditate on the far beyond where our dear Savior has gone to prepare a place for His dear children. He redeemed them from under the curse of the law; yes, He paid all that was against His bride. Yes, His dear Father gave her to Him before the foundation of the world. She is His by choice and He purchased her with that precious blood. Oh, but if this poor worm can be one of that number when Jesus comes to claim His own and take them home to glory.

I still try to preach, and I have tried to quit but there is no discharge in this war. Dear ones, I have never been satisfied with my preaching. It seemed if I could preach some like my dear brethren,

I would be more satisfied. No, dear ones, I do not want their gift. I have had as many as four churches to serve, but I feel that I have only hinted at it. I still try to preach sometimes having to sit down while preaching. I lost my dear companion a year ago and it is so lonely by myself, yet it won't be long till we will quit the walks of life. The dear Lord has been wonderful to poor unworthy me, and I'm still here for some purpose unknown to me but well known to the Giver of all good gifts.

"Sometimes I go to meeting and wished I'd stayed at home;
And then I'd find a blessing and then I'm glad I come.
Sometimes I read my Bible and it is a sealed book;
And sometimes I find a blessing wherever I do look."

Dear ones, if I could think to think before I did think, I would be better in one way. When I want to be a better man then evil is continually before me. "Oh wretched man that I am, who shall deliver me from the body of this death!" Dear children, it doesn't seem to me that it will be long now until the angel will declare time is no more. I am not a prophet nor the son of a prophet, but it does seem that the end is drawing to a close. We know God declared the end from the beginning. It is all finished. Jesus said so when He was hanging on the cross. Yes He has saved all His people and the Holy Spirit makes it known. Yes, Jesus paid it all. You and I could not pay one farthing, our best deeds can not get us anywhere. This is just a little portion of my travels. I'm so weak and poor but I hope I love the brethren.

Elder J. B. Reid

(See obituary this issue — Ed.)

2 PETER 1:1-8

Spearsville, La.
P. O. Box 625

Dear Brethren:

In response to the request in the May

issue of the Signs, I am undertaking to comply with the request that someone write on 2 Peter 1:1-8. Though I feel unworthy and unprofitable, for some reason I am impressed, the Lord willing, to write on this sacred and very comforting portion of Scripture; and I hope that I may be blessed of the Lord to comfort His people, and all to the praise and glory of His precious name.

Now the first verse: "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." Now I feel that this verse is a complete introduction as to whom the Apostle Peter was, and that his entire position, calling and all, is of the Lord Jesus Christ. This introduction gives no indication that Peter had become an Apostle by and through his own wisdom, learning, or effort, nor by the teaching of any man or institution, but by and of Jesus Christ himself.

This verse also very clearly indicates to whom Peter is writing: It is not to the world, or all of Adam's race, but only to them who have obtained like precious faith with us — speaking of the Apostles and himself. So the complete apostolic teachings and writings are just to those who have obtained this like precious faith, and they are brought into this faith, wisdom, and righteousness, by and through Jesus Christ himself; who is the way, the truth, and the life: the Redeemer and Saviour.

To me it is very plainly taught as to whom the inspired writings are written. This same apostle in his introduction of his first epistle says, "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." And then in the next verse he makes it plain who these scattered strangers are: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied."

So, dear reader, regardless of the

teachings of worldly wisdom that asserts itself contrary to Bible teaching, there can be no interpretation other than what the Apostles, the Prophets, and Jesus Christ himself have taught: That the inspired teachings of the Bible are to the Elect People of God; and that they are strangers to the world, and are scattered among all nations.

These things are not broadcast to everybody, as most people teach and advocate, but they are only to those who are designated as strangers scattered abroad; and these are the ones to whom Peter is writing, they having obtained like precious faith with the Apostles and disciples. And it is very clearly set forth from what source these have obtained this precious faith: Through the righteousness of God and our Saviour Jesus Christ. Not from any other source than through the revelation of Jesus Christ; As in the case of Paul, to whom this knowledge was revealed by the light from Heaven, and Christ spoke to him. This is how Paul obtained like precious faith. (Acts 9th chapter)

Now the second verse: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." I feel that the grace and peace of Almighty God, which Peter speaks of here, is extensively and gloriously multiplied unto each and every one who have obtained like precious faith with us. And the next verse shows clearly how and from what source this gracious multiplication of grace and peace comes to the Lord's people: "According as his divine power hath given unto us all things that pertain unto life and godliness." So then, all things which pertain to life and godliness are gifts of God through Christ Jesus our Lord.

One might be ready to ask what these things are which pertain to life and godliness. I feel that there isn't sufficient time or opportunity for any poor mortal to answer, except to point out that the text says, **All things that pertain to life and godliness.** Dear humble children of God, God, Christ, and the Holy Ghost are the givers of all such

things which pertain to life and godliness. None of it comes from any other source: it is a gracious, merciful and abundant gift. You do nothing of yourself to obtain it: It is clearly stated that it is a Gift; and it is said to be not of works lest any man should boast. So it being alone the gift of God, no man has any right to boast of any of it.

It is stated also in this verse that all this comes through the knowledge of him (Christ) that hath called us to glory and virtue. So the gift, calling, and multiplication of grace and peace, all things which pertain unto life and godliness, are by the divine power of God through Jesus Christ our Lord. O dear reader, do you not hope that you are included with those who have obtained like precious faith with the apostles and children of God, who receive all things that pertain to life and godliness? What else do God's children need besides these wonderful gifts and calling of God our Saviour? I say they need nothing else. The Lord says he will supply all our need; and Paul was told, "My grace is sufficient for thee . . ."

4th verse: "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." So, through the gifts and calling, salvation, and merciful provisions, God's humble little ones have escaped all these things, and are free from just condemnation; which all of us are justly due, except through the provisions of the divine power of God in all his gracious gifts to his people. Among these gifts we find: "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

5th verse: "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge." Now this admonition and acknowledgement of adding to faith virtue, and all these things, it is done through the same divine power of Christ, and all pertains to life and godliness. The 3rd verse has acknowl-

edged and announced the gracious source of all these things as being a gift of Christ by his divine power. No wonder he announced, grace and peace be multiplied! Paul in Romans 8:28, records the very precious and comforting language: "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." With all things working together for good of God's people, what can be against them? "If God be for us, who can be against us?" With the gift by his divine power of all things which pertain to life and godliness, what else is needed?

Regarding the admonition the apostle Peter sets forth of adding virtue to faith; and to virtue knowledge; to knowledge temperance; to temperance patience; to patience godliness; to godliness brotherly kindness; and to brotherly kindness charity. Some might be ready to ask, how can God's humble children do all these things? Well, I think the teaching of the Bible is so complete that there can be no doubt; for Jesus said, "For without me ye can do nothing." (John 15:5) Then Jesus is with them, and is leading and keeping them, and upholding them, and working in them both the will and the do of his good pleasure. (Phil. 2:13) Paul has said, "I can do all things through Christ that strengthens me." Now Paul could not do the things he would, and said the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." (Gal. 5:17)

In Ephesians 2:10, Paul says, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Now all the good works which God ordained for his people to walk in, they will and do walk therein by the light and leadership of the Spirit; and all these good works which God has ordained them to walk in, pertain to life and godliness; and by the divine power of Christ they are led, and given

to walk in them.

Now dear reader, belief, faith, repentance, and obedience are all pertaining to life and godliness, and they are all gifts of God; and a godly walk and conversation in God's children pertains to life and godliness, and are given by the divine power of God through Christ Jesus our Lord, and they are given and led to walk in them, because they are ordained to walk in these good works. David said, "The steps of a good man are ordered of the Lord, and he upholdeth him with his hand." It is also written that God worketh all things after the counsel of his will.

I feel I should bring this to a close, lest I make it too lengthy. Let us praise and glorify the blessed God and Saviour, who is, and was, and shall be the Almighty Sovereign; who upholds all worlds by his power, and does his will in the army of heaven and among the inhabitants of the earth; and none can stay his hand, or say what doeth thou.

May the Lord bless each and every one who are brought down from high exaltation of worldly wisdom, and made to fall at the rich throne of grace and beg as the poor publican, saying, "God be merciful to me a sinner." May the Lord keep us in the way, even the strait and narrow way, which leadeth to life everlasting.

Soon the blessed Lord is to come the second time without sin unto salvation, and carry his little ones home to himself, where there will be no more sin, sickness, trouble, pain, nor death, but where there will be peace, love, joy, and everlasting praise, honour, and glory to His Holy Name forevermore. The heirs of God and joint heirs with Christ, shall worship and praise him forever.

Your very unworthy brother in hope of deliverance and salvation through Jesus Christ.

Elder R. W. Rhodes

LOVE

Much has been written about love,

for there are many different kinds of love. There is love for one's country; the love between a husband and wife; the love of a mother for her child, and etc. All these could be viewed in their own light. Each one could be shown to have intrinsic values, and time would not be wasted writing about them, but to write about the love that moved God to elect a number that we cannot number, is the greatest love. I have heard it said, if a man living from the beginning of time and writing upon this subject, he could have only told a very little of it. Even if he had written continually, who would have lived long enough to read all of it? But from the beginning of time there has been a manifestation of it to the children of men. In the Old Testament we find, there was such a sweet manifestation of family love, that people now-a-days have almost no trace of. They don't find the pleasure of each other's company they used to. Yes, there are a few fleeting moments displayed of it, but where is that family love that used to be in years gone by? What has taken its place, but the cold entertainments of this frivolous world? How soon forgotten are these light pleasures!

Of old the Lord loved Israel, although they were few in number. It would have seemed to us that he would have chosen a large number to have given so great a love to. We find that this love was an everlasting love. That it had no beginning and no ending. Israel, being a type of the church, shows that the church was formed in the mind of God before the world was. We find Christ willing to purchase it with his precious blood, and the Holy Spirit willing to indwell every believer. A love like that truly passes understanding; and yet at times it glows so bright in the heart of a child of God, they could wish to be away. I will say there is a longing in every believer's heart at times to see the One who loves them so much to give his life for them.

Everlasting love is also a timeless

love. How we would like to explain this love so we and others could fully understand it. This alone would banish a lot of fears which fill the finite mind. It's a sort of balm that heals all wounds. In sorrow we search for this balm; but lost in grief, we feel like Hagar of old out in the desert, — there's no water in sight. The sun bears down, and the body craves for water; and the desire is so consuming that nothing else seems important. Now notice though, that the spring, or well was close by, but Hagar didn't know it. In her misery and grief she began to talk to God. All this reminds us to go to him with every problem, however small it may be. Water is more satisfying than food; for water is a symbol of the Holy Spirit. Sometime, though, in blind confusion, we seek other means to comfort us. Afterwards, we're willing to acknowledge our folly. Sit down and ponder all the refreshing springs along the desert road. The blessed church holds wells of cooling refreshing water; the Scriptures are filled with golden promises for the redeemed along the way. In one place it says, "Lay hold on eternal life." That is, seek those things above where Christ is, and not things of the earth. Time itself is sweeping us on fast to our eternal home.

I'm inclined to think we look more to this side than to the other. It is well to state here and now, we are only overnight visitors in a far country. Lots of people would like to think otherwise; but try as they will, they can't twist the scriptures to suit themselves. I think many times of the Jews who wanted an earthly kingdom instead of a heavenly one. When they found that Christ came to establish a kingdom not of this world, they soon lost interest in it. We, of the church, see that it was mere folly to do so, but many in our day are doing the same thing. They would, if they could, patch up this old decaying world, and stay on a while longer; but the very thought of it is inconsistent with Scripture. We build our

hopes on things eternal, and not on time which soon will pass away. Our being embraced in the covenant of grace secures everything needed. All things needed to make the journey satisfactory is included. I like to think that it is so. I know there are lots of people today worrying about these needed things. Also, they are worried about the blessed covenant of grace being incomplete without their help in the matter. All these apprehensions only confuse the mind.

Again, could you imagine a world without love? It would be horrible to conceive. It would be worse than any of the worst prisons we could think of. It would be the survival of the fittest; and the others would be at the hopeless mercy of those human devils. We've heard of some of the awful things that happened in war-time that are almost beyond the imagination.

I heard of a man dying of an incurable disease in a foreign prison. What an awful outlook for this man! dying there with not the slightest expression of love. He could only look to the end of his life here with a degree of satisfaction; but one day a guard showed a little compassion for him. What a change it made in this man's life! It caused his mind to dwell on the love of Christ for the elect; that was as far as this man had somewhere, sometime heard of it. It brought a bright glow to his heart, and he cried out to God for help in his awful condition. For sometime he seemed to be left in despair; but not for too long. It came to him that somewhere love is expressed in its fullest, and in his troubled mind he tried to figure where. It could not be here, for only a little light shines here and there. It surely must be in another world. As he thought of a world where there was no hate, no malice of any kind, then it must be Heaven where Christ is. A feeling of happiness seemed to overflow his very being; and he knew it was a working of grace. What a great thing for one who had nothing

but a cold bare prison floor to sleep on.

All this reminds us of the Apostle Paul, who's prison terms must have been in a place something like this man's. No wonder he could say, "I have a desire to depart, to be with Christ which is far better." Imagine leaving a dark dungeon cell for the courts of Glory!

Love was displayed in its reality most at the cross. Even amidst such hatred and malice, it glowed like a beacon light. This was the hour to display a love so great that it cannot be told: a love that transcends time, and finds its fullest expression in the ages to come.

Not one of the elect shall ever wander beyond the boundries of this love. I feel as the Lord hung on the cross, all the elect came before him, even as a mother knows and loves all her children. Now let us try, in our weak way, to picture that love. I say, weak, for we can only in a small way, get some glimpse of it. It was not a new love; it was not what some would call an old love patched up. Of course it was old, being from everlasting to everlasting. We could say it was love in all its brightness, and it is ever the same, yesterday, today, and forever. We could also call it an enclosed love, a hidden love. I feel that this needs to be explained, for some might not understand it. This love is bound up in the hearts of the elect, and not for the world. We find our Lord saying in the 17th chapter of John, "I pray for them and not for the world."

Have you ever sometimes in the darkness of the night, felt a sort of loneliness, and began to seek to find an answer to it? For a moment you become a little bit bewildered; then a portion of Scripture will come to you with such an assurance of the love of Christ, that it seems to overflow your soul, and you know all is well. Its like a child reaching out for mother in the darkness: as long as mother is there no harm will come. I love to think of the Scripture where it says, "I have loved thee with

an everlasting love, therefore with loving kindness I have drawn thee." This world with all its splendor, all its vain riches, will some day die without that love. It will never have the treasure of a memory of it. The elect who are in possession of it now, will enjoy it forever with the Lord.

In hope of a better world,

Myrtle Cross

429 E. Chevy Chase Drive
Glendale 5, Calif.

LETTER TO SISTER DeHART

R. F. D. 1

Titusville, N. J.

Dear Sister DeHart:

... We missed you last Sunday, but we had a good meeting. Elder Warren preached so grandly and comfortingly from Isaiah 40:1, 2: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortingly unto 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."

This text was particularly precious to me because other able ministers have stood there before, and used the same text, when the meetings were well attended with many dear ones I see no more. But He who made our meetings at Hopewell Church so good and pleasant then, has not wholly deserted us, but His gracious Spirit is still in our midst as He was Sunday.

May your health and strength continue to improve, and your sweet self ever be precious in the eyes of your dear Redeemer; and may He spare you many years to come, that you may proclaim His glorious truth to the comfort of your children. And may the best and choicest of heaven's unnumbered blessings attend you today and always, is my prayer. Kindest remembrance to your family.

In sisterly love,
Mary Hellings

THE TRAIN THAT FILLED THE TEMPLE

"In the year that King Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up and his train filled the temple." (Isaiah 6:1)

Many years ago I dreamed of seeing the train that filled the temple. My dream seemed too fantastic to tell, for I had not read the above Scriptures. A few years later I heard Elder W. C. King use it for his text, and it was very comforting to know that it had been recorded back in the days of Isaiah.

As I grow older, my dreams seem to grow more precious. Yet, I am so unworthy of the beautiful things I hope my Lord has shown me in dreams and visions that sometimes I am fearful that I may use imagination for revelation.

It was the thought left by a dear uncle of mine that refreshed my mind of this dream. His name was not recorded on the books that are kept by men, but I have a blessed hope that it is recorded on the Lamb's Book of Life; and I believe he was baptized with the Holy Ghost and with fire that cleanses the Heart.

Elisha Apple was at death's door, and his room was filled with loved ones. It was a cold, dreary day, and no one was outside when he looked through the window and said, "They are all going home, and I am going next." I believe he too saw the train that was filling the temple.

We find in Joel 2:28 — "Your old men shall dream dreams, your young men shall see visions." I believe this young man is the spiritual man that sees the train which fills the temple . . . We learn obedience by the things we suffer; therefore, the Lord's children are taught in a special school that the world knows nothing about. David said, "Thy rod and thy staff they comfort me." We all fear the rod, for no chastening for the present seemeth to be joyous, but grievous. Nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto

them which are exercised thereby, so we hope to be a part of the train by the grace of God.

It is not in my power to take natural things and show you spiritual things, but I think of a train as an object whose tracks have been laid; and it follows the course that is laid out before it just as we as human beings also do. This train is a certain number of units fastened together and moved by a great power, so are the elect family a certain number of units fastened together by a God given faith that is the substance of our hope and moved by the great power of our heavenly Father. (Corinthians 4:13) "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak."

I dreamed of seeing this train not as a natural train but as something that I cannot find words to explain. It crossed a wide and swift flowing river of clear water, which calls my attention to the river that John saw. (Revelations 22:1) "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." I believe the clear water I saw was the spiritual water of life that is so swiftly passing onward, for man that is born of woman is but a few days and full of trouble.

The train I saw crossed over on no visible support. This to me is hope, the support of our faith, which is an anchor of the soul, both sure and steadfast. We know that no man can cross this river of life over into heaven and immortal glory except through faith supported by the pillar of hope; for faith is the substance of things hoped for, the evidence of things not seen. Your faith should not stand in the wisdom of men but in the power of God. Through faith we understand that the worlds were formed by the word of God so that things which are seen were not made of things which do appear. Without hope, there is no support of our faith.

I saw this train flowing into a great temple with a beautiful golden door.

Everyone in the temple was clothed in pure white, and I could tell no male or female. (Revelations 11:19) "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." (Isaiah 1:18) "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow." (Revelations 3:5) "He that overcometh, the same shall be clothed in white raiment."

I believe this beautiful golden door is our Lord and Savior Jesus Christ, for he is as pure as gold. The fairest of ten thousand, and altogether lovely, the only doorway to heaven. (St. John 10:7) "Verily, verily, I say unto you, I am the door of the sheep."

Brethren, sometimes I wonder why such a wonderful paper as the Signs of the Times is willing to publish writings of such a one as I. I do not wish to be boresome to my brethren, but I wish I could explain the relief I have found many times in writing the thoughts I hope the Lord has given me. For many years I have done this, and many articles will never be published. I find they mean more to me when writing them than when I read them later. I wish I could express myself like some of my brethren who write to this wonderful paper.

Clifton Robertson
Reidsville, N. C.

Rt. 3
Benton, Ky.

Dear Brother Spangler:

Am enclosing an experience Sister Ella Darnell wrote me sometime in January. I had written them that my home and contents burned January 3rd, and that in its burning, all my books, Bibles, concordances, especially my Young's Analytical Concordance, and my History of Welsh Tract Church, all went. I had our own Association book, and the church books of Soldier Creek Church, and I would have rather lost

all my own belongings than to have lost these old records: They were very dear to us.

Brother Paul Poyner asked me to mail you some of our minutes, which I will do . . .

Hope all is well with you.

A Sister I hope,
Effie Bouden

EXPERIENCE OF
SISTER ELLA DARNELL

Dear Sister Effie:

I just want to write a few lines to you, as I have been shut in, as you know, for a long time; and I have been thinking: "Am I saved, or am I not?"

I go back over my experience to the year 1921. I was in deep trouble. One day, while cooking dinner, I heard a voice saying, "Where are your sins?" The voice was so plain that I went to the door to see if there was anyone there. The sun seemed to be shining so bright — ten times brighter than usual; birds were singing sweeter, and my troubles were all gone.

I thought, I'll tell "Nuck" when he comes in; but by the time he came something seemed to say, "Don't deceive anyone."

Then one night I had a dream: I dreamed that we, Nuck and I, had started to old Dry Creek, when we met a man on a little mule. He said to us, "You can't cross the creek." But we went on; and when we got to the creek the water was so muddy, and big waves were rolling high. We walked up to the bank, and the waters parted; and we walked across on the bottom of the creek. The water and waves were higher than our heads; and when we were on the other side the water rolled on and on. We went on to the church, and it seemed that Elder D. R. Turner was to preach. When he arose, he was a big white sheep, with paws so white lying on the Bible. We were out in front; I looked, and Nuck was gone, but on one

side of the stand sat a big white sheep and a little lamb; and on the other side, two sheep looked so large.

I worried about this dream, but the day I joined the church my dream came true. Brother Turner preached that day; and Nuck and Brother Worth Futrell sat on one side, and Sister Mattie Thomas and our eldest son sat on the other side.

I can't say, Effie, if this means anything or not; but I get some sweet comfort from it when I begin to think about, "what does it all mean?" You know that I can't talk on the Scriptures, but I do love to listen to others when they talk on different texts.

I am feeling some better.

Ella Darnell

P. S. Nuck has brought the mail in, and your card telling us about the fire destroying the home and contents. Write us more fully about it. I can't put in words what I feel. Love from all of us.

CONTRIBUTIONS TO THE
INDIGENT FUND
(To May 1, 1962)

Eliza Turner, Va.....	\$ 2.00
Eldon A. Huchison.....	1.00
Mrs. Pope Darrow, N. C.....	2.00
Rena Moore, La.....	1.00
Miss Reidy Pickral, Va.....	12.00
Wm. O. Hall, Wash.....	1.00

ANNUAL MEETING

The annual three days' meeting of the **Bethel Church of Primitive or Old School Baptists**, of Riffe, Washington, will be held, if the Lord so wills, the 3rd Sunday and Friday and Saturday before in August, 1962, at the old Meeting House at Riffe, Washington. This is about forty miles East of Chehalis, Washington.

Any information will be furnished by the Clerk.

Mrs. Vernie Schoonover, Clerk
Box 612
Morton, Washington

STAUNTON RIVER ASSOCIATION

The Staunton River Primitive Baptist Association will be held with Malmaison Church Friday, Saturday, and second Sunday in July (July 6, 7, and 8, 1962). This church is located

on Rt. 726, off of Rt. 29 North of Danville, Virginia.

All lovers of the truth of our faith and order are invited to meet with us.

Mrs. Kate Dodd, Clerk

PIGG RIVER ASSOCIATION

The Pigg River District Association will be held, the Lord willing, with Leatherwood Church, Henry County, Virginia, Friday, Saturday, and 1st Sunday in August (August 3, 4, and 5).

Our correspondents and all interested brethren and friends are cordially invited to meet with us.

John D. Wood, Clerk

UPPER COUNTRY LINE ASSOCIATION

The Upper Country Line Association is appointed to be held with the church at Pleasant Grove, Caswell County, N. C., and will convene on Saturday before the 3rd Sunday in July (July 14th), and continue through Monday the 16th.

Pleasant Grove Church is located about 12 miles Southeast of Reidsville, N. C., just South of U. S. 158. Those coming from the South follow U. S. 158 East from Reidsville, N. C. for about 10 miles, and inquire.

Those coming from the East follow 158 to about 10 miles of Reidsville, and inquire, and look for signs at crossroads. Those from the North go to Ruffin, N. C. on U. S. 29, turn South across the railroad, take next lefthand hardsurfaced road in Ruffin, follow 4 miles to Quick, a crossroad, turn right and go to U. S. 158, and follow same to church.

Brethren and friends are cordially invited to meet with us.

D. V. Spangler, Asst. Clerk

APPOINTMENTS FOR
ELDER E. J. LAMBERT

Following are appointments for Elder E. J. Lambert:

Friday night, June 29th — at Dan River Church.

Saturday night, June 30th — Malmaison Church.

1st Sunday in July — all day meeting at Shiloh Church, near Roxboro.

1st Sunday night, 7:30 — Durham, N. C.

Monday night, 7:30 — Martinsville, Va.

Tuesday night, 7:30 — Rocky Mount, Va.

Wednesday night, 7:30 — Roanoke, Va.

Thursday night, 7:30 — Gretna, Va.

Then to the Staunton River Association.

D. V. Spangler

Danville, Virginia July, 1962

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BUSINESS OFFICE

Route 5, Box 332F, Danville, Va.

EDITORS

Elder David V. Spangler

Route 5, Box 332F, Danville, Virginia

Elder John D. Wood

P. O. Box 186, Manassas, Va.

ASSOCIATE EDITORS

Elder W. D. Griffin

39 Welsh Tract Road, Newark, Delaware

Elder E. J. Lambert

306 Richardson St., Winnsboro, Texas

Elder George Ruston

Dutton, Ontario, Canada

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SIGNS OF THE TIMES, INC.

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EDITORIAL

GOD HATH SHINED OUT OF ZION

"Out of Zion, the perfection of beauty, God hath shined." (Psalms 50:2)

I shall attempt to comply to a request of a reader of the *Signs* by treating upon the above quoted scripture. It is hoped that we all will be edified, comforted, and encouraged as we meditate upon Zion, the perfection of beauty.

I like to think of the Psalms as The Christian's Poetical Manual of Experiences. David was blessed to write this beautiful expression. I think David experienced it. When we experience the same it becomes our expression. How much better it is to feel and truly say from the heart, "Out of Zion, the perfection of beauty, God hath shined"; than it is to preface the expression with, "David said." Can you say experimentally, "Out of Zion the perfection of beauty, God hath shined"??

There are several phases of the Christian's experiences that must be realized

before we can incorporate this beautiful and glorious expression as our own. It requires the brilliant rays of God, Who is light, to shine in our hearts in order to bring us through the different phases of a Christian's experience. God focuses the beams of this great light first upon our own selves. The all-searching rays show the magnitude of our imperfections and sins. This causes us to fear and tremble. The things within ourselves which we thought to be light is gross darkness. These rays reach into the dark corners and crevices of our souls and brings to light the hidden evils and miserable wretchedness of even our best righteousness and most noble ambitions. These heart-searching and all-revealing beams of light reveal our greatest truth to be gross error. That which we thought to be right appears wrong. That which we thought to be strength becomes weakness. All which we thought to be beautiful and desirable in ourselves becomes ugly and obnoxious. We become sick of self and desire to look somewhere else for beauty. Should God see fit to forever focus His light upon us we would be of all men most miserable. However, when we become so disgusted with ourselves, and have such great desire to look elsewhere for beauty and perfection, the beams are focused elsewhere.

Next, we are given to view the world with the spotlight of God focused upon it. Dear ones, have you not continually searched for beauty elsewhere? How long did you go there and elsewhere in search of the truth? You were so thoroughly disgusted with yourself and so confused with your mixed-up ideas that there was a space of time that was devoted zealously in search for something to satisfy you. This religion and that philosophy and other ideas were tried and found wanting. You find no comfort nor edification in any of it. You are thoroughly convinced there is no beauty, no perfection, no satisfaction, nor anything to be desired in the world. You can then incorporate into your own

experience this true fact, "I am a man of unclean lips dwelling in the midst of a people of unclean lips." If God should forever focus His light upon ourselves and upon the world we certainly would continue to be unhappy, miserable, and hopeless. God, who has shined into our hearts and caused us to see no beauty there in ourselves; God, who has next focused the spotlight upon the world, and we have found no beauty there: — is pleased to next focus the spotlight upon Zion, the perfection of beauty.

God causes the perfection of beauty to shine out of Zion. When the beams are centered upon Zion and we are called upon to "Look upon Zion the city of our solemnities", the scene is drastically changed. We desire to turn from looking upon ourselves, for we found no beauty there. We desired to cease looking upon the world for there was no beauty to behold. What about this new view? Now, we behold order, perfect arrangement, and glorious beauty. How we do yearn that our eyes be continually fixed upon it. This is the first view in the revelations that has brought us up out of chaos and confusion. We can now incorporate our text into our own experience. We gladly say from the depth of our heart, "Out of Zion, the perfection of beauty, God hath shined." We see God, the source of light, shining out of Zion. Turn to the 33rd chapter of Isaiah and begin reading at the 20th verse, and meditate with us on some of the beauties and perfection of Zion.

First, we find it to be a city of solemnities. These become our solemnities when we are blessed to see them as God shines out of them. These sacred ceremonies are wonderful to behold. This city is composed of God's little ones. There are no towering selfish beasts there. The beasts have been killed. Beastly hearts have been taken away and pure hearts implanted therein by the mighty work of God. The spirit of humility is manifested by its citizens. Each has been fitly placed to fill his

place in the city. All pride and vanity has been pruned from them by the mighty work of God, and self trust has been taken from them. The praises you hear in song are directed to God. When the light shines and the inhabitants are blessed to sing with the spirit and the understanding also — what a melody! How sweet and exhilarating the music. Gladness fills the troubled heart, expressions of joy and peace can only be understood by those of like experience. Have you ever heard singing that so infiltrated your soul with joy that sorrow and sighing fled away? God was shining out of Zion.

Another beauty is the preaching in Zion. I shall never forget the beauty in the first sermon that I was blessed to hear. God shines thru gospel sermons out of Zion. I had never before heard the power of God preached. How different it was from the sermons that stressed the power of man. The mighty power of God to save His people from their sins through Christ Jesus was the sweetest preaching I had ever heard. Paul incorporated Isaiah's expression as his own when he said, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." (Romans 10:15) How it rejoices our heart to incorporate this expression as ours and see the beauty.

Prayer is another beauty beheld in Zion. Beautiful prayers are not the prayers of the Pharisees but the prayers of the little ones crying for mercy and grace, and confessing their own unworthiness. The prayer of thankfulness for what God has done for us is beautiful. A beautiful prayer is, "I thank Thee that THOU HAST." An ugly unjust prayer would be "I thank Thee that I HAVE." Many other solemnities that I shall briefly state are as follows: Visiting with one another, forsaking not the assembling of ourselves together, love manifested one to another, confessing faults, forgiving, the communion service, etc.

Another beauty of Zion is that Jeru-

salem is a quiet habitation. Bugles are not sounded when the Lord's people start out on a venture. The noise and confusion characteristic of worldly organizations are not to be found there. The church does not sound alarms in order to attract the attention of the masses of people. What a calmness! Citizens gracefully move about and orderly maneuver in such a manner that will least disturb or attract. People who do things to be seen of men sound an alarm so that men will see them. Not so with the inhabitants of Zion. When they do alms they let not their right hand know what the left hand doeth. (Note Elder Beebe's article in "Voices of the Past" in this issue.)

Another beauty of Zion is that "Not one of the stakes thereof shall ever be removed." Worldly organizations are subject to change with the changing of the times. Not so with Zion. Its builder and keeper is God. Articles of faith never have to be altered, deleted, or amended, because the "The Lord is our law-giver". His laws never change because they originate in Eternity. You show me a people who is constantly changing their modes, regulations, and rules; and, I will show you a people who cannot claim to be the inhabitants of Zion. God's people tread in the foot steps of the flock. The old paths are good enough for them.

Another beauty is, "Neither shall any of the cords thereof be broken." The cords of God's love which unite each and every trophy of His rich and amazing grace to Him, shall never be severed. His people are secure in Him. Nothing can separate them from the love of God which is in Christ Jesus their Lord. Nothing shall ever take from any one of them any blessing that God has in reserve for him.

Another beauty is that "There the Glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ships pass thereby". Nothing shall pollute that stream. It is clear as crystal proceeding from the Throne

of God and of the Lamb. No person shall make gain from this river nor streams. The river shall make glad the city of our God. There are as many streams flowing from this river as there are children of God. This water shall quench the thirst of famishing ones. No man can drink of this water other than those who have been made to thirst for it.

Time will not permit writing more. May God bless this to your comfort.

E. J. L.

VOICES OF THE PAST "He being dead yet speaketh"

APOSTOLIC FOUNDATION ON WHICH THE SAINTS ARE TO BUILD

"According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's works shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." — 1 Cor. iii. 10-15.

Officially Paul, as an apostle, by the will of God, duly inaugurated in power to sit on one of the twelve thrones of judgment, was a master builder, endued with power from on high, and by the grace of God supplied with wisdom to lay doctrinally the only foundation that can in a spiritual sense be laid. This foundation of the apostles and prophets, is the Lord Jesus Christ; for other foundation no man can lay.

Of the foundation of the eternal salvation of the church of God, the chief corner-stone, in whom all the building (the church) fitly framed together, groweth into a holy temple, in the Lord, the Lord God has said, by the mouth and pen of Isaiah, xxviii. 16, "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner, a sure foundation; he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding places." Hence the apostles have only laid doctrinally that foundation which Paul declares is already laid. No other is needed, no other can be laid; and by the *line* and *plummet*, in the hand of the Lord God, all that are not built even to the line and true to the plummet, shall be swept away. Whether we apply this declaration to the persons who claim to be in and of the temple of God, or to doctrine, works, hopes or expectations, nothing of faith or of practice, ordinances or order that does not rest squarely, perpendicularly and exclusively on this foundation, as tested by line and plummet, shall be swept away and perish.

The materials of which the church of God is composed are lively stones, that is, quickened, vital, living subjects of the grace and salvation of God. These are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. — 1 Pet. ii. 5. This building is not made with hands, for its maker and builder is God, and it stands eternal in the heavens. — 2 Cor. v. 1. No stones but those which God has chosen, Christ has redeemed and the Holy Spirit has quickened, can bear the test of the line and plummet. As in the garden, Every plant that the heavenly Father has not planted shall be rooted up; so all who come into a Christian profession without God's grace and the quickening power of his Spirit, shall go out without his saving favor. "Except the Lord

build the house, they labor in vain that build it." — Psa. cxxvii. 1. And it is also written, "When the Lord shall build up Zion, he shall appear in his glory." — Psa. cii. 16.

But in the text, at the head of this article, we understand the apostle to be treating, not on the building up of the house of God, for it is written, "The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it." And again, "Behold the man whose name is The Branch, and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord, and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." — Zech. iv. 9, and vi. 12, 13. This work will not our spiritual Zerubbabel, whose name is The Branch, intrust to any other hands, nor divide his glory with any of the sons of men.

But we understand the apostles to apply the figure of building to the works and theories, faith and practice which the saints attempt to build or predicate on the doctrine of the apostles of our Lord Jesus Christ, which works are to be tried so as by fire.

At the conclusion of Christ's sermon on the mount, we have the application of this figure of building, in perfect harmony with what we understand the apostle to mean. "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall of it." — Matt. vii. 14-27.

According to the dispensation of the gospel committed to the apostles, they as wise master builders taught the saints of all subsequent ages, even down to the end of the world, "to observe all things whatsoever Christ had commanded them." No more, no less. And in obedience to their great commission, they presented Christ, as the King and only and blessed Potentate, to whom all their allegiance is due, as the foundation, not only of their eternal salvation, but as the only lawgiver, on whose laws, sayings and instructions all their works and doctrine were to rest. A strict adherence to all the sayings he has uttered, and all the laws, ordinances and teachings which he has given them, either immediately from his own lips, or through the apostles whom he set in judgment over them; should forever prove to them a sure and safe foundation, from which no rains, nor winds, nor fires, nor storms can ever drive them. It is enough if for all we say or do as disciples of Christ, we can find a "Thus saith the Lord," or in other words, if we have the express authority of Christ or his apostles, then we are safe, and may confidently rest assured that our labors are not in vain in the Lord.

"Then let the wildest storm arise,
Let tempests mingle earth and skies,
No fatal shipwreck need we fear,
But all our treasures with us bear."

We are told that in the days of Micah, "In those days when there was no king in Israel, every man did that which was right in his own eyes." — Judges xvii. 6. But now God has set his King upon the holy hill of Zion, and he has commanded all the angels to worship him. The saints are not at liberty to do more or less in his kingdom than what he has commanded them; and in the fiery ordeal which is to test the validity of every man's work, all that has been done in strict obedience to his commands will rest securely on the foundation which Paul, as a wise master builder, has laid. It will then be

approved of God, and so will stand the fiery tests. Gold, silver and precious stones will suffer no loss, but retain their intrinsic value, though they be tried in the fire, while all that we may think or do, believe or practice, however right or good it may seem in our own eyes, shall prove as wood, hay and stubble, to be utterly consumed by that fire which is to try every man's work of what sort it is, whether good or bad. If any man's work abides, which he hath built upon the foundation which Paul has laid, he shall receive a reward; that is, he shall not suffer loss, in that he hath not labored in vain. It shall be said to him, Well done, good and faithful servant, enter thou into the joys of thy Lord. But those who have labored, however sincerely or industriously, to do something for the Lord, without his express authority, though they may say, Lord, we have taught in thy streets, cast out devils in thy name, converted the heathen, or evangelized the world, we have replenished thy treasury, qualified and employed many to preach, some at home, and sent others abroad, how terrible will be the interrogatory, Who hath required all this at your hands? Shall they not suffer loss? Even if any of them should be, as we hope there are some even among the infatuated thousands who are thus engaged, who are of the redeemed of the Lord. They who are God's redeemed people, shall be saved; yet so as by fire. Their wood, hay and stubble will all be consumed, and they saved as brands which are plucked out of the devouring flames.

The authoritative sayings of our Lord to his disciples, the laws, institutions and ordinances which he has enjoined on all his disciples throughout all time, are presented by the apostle as the only safe and permanent foundation or authority for the faith and practices of the saints; and the solemn and impressive admonition which above all other considerations concerns us, to whom they are addressed, is, "Let every man

take heed how he buildeth thereupon." The carnal Israelites who professed to predicate their doctrines and works on the law, and claimed to be Moses' disciples, made void the law by their own tradition, and as heedless builders refused the very stone which God has made the head of the corner, and a stone of stumbling and rock of offense to them which stumble at the word, being disobedient, whereunto also they were appointed. — 1 Pet. ii. 8. "Therefore 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. "Jesus saith to his disciples, And why call ye me Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: he is like a man which built a house, and digged deep, and laid the foundation on a rock; and when the floods arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth, against which the stream did beat vehemently, immediately it fell; and the ruin of that house was great." — Luke vi. 46-49.

The solid rock on which alone we can with safety build, may be deep hidden from our sight by the earth of human tradition, popular usages, and vain speculations; but the wise builder will dig deep, until he finds the sayings of our Lord, and cast away the inventions and traditions of man; for however plausible and pleasing they may seem to our reasoning powers, they will not stand the trying day when every man's work shall be made manifest, and when the hail shall sweep away all that is not founded on and sustained by the laws and sayings of the King of saints, who said of the Jews, "In vain do they worship me, teaching for doctrines the commandments of men." — Matt. xv. 9, and Mark vii. 7. By the inspired scriptures, the man, (or men) of God

are thoroughly furnished to all good works. — 2 Tim. iii. 16, 17. To presume that the performance of any service, religiously, which Christ has not commanded, will be acceptable to God, is impious, and forbidden. It implies a denial of the wisdom and ability of Christ to give us a perfect law for a standard of our faith and rule of our practice. How presumptuous, then, for us, as professed disciples of our Lord Jesus Christ, to attempt to revise, amend or improve upon his perfect laws, either by adding to, or diminishing from what he has enjoined. Let those who would make void the law of Christ by their own traditions, read and consider the fearful import of the declarations with which the New Testament of our Lord Jesus Christ is concluded. — Rev. xxii. 18, 19.

This moment while we write, a band of music is passing by with waving plumes in sight of where we sit, in marshal habiliments, employed by a religious sect to lead the children of a Sunday School to a picnic; and all in the name of piety. The advertisement reads, "GRAND CENTENNIAL PICNIC! The Sunday School and congregation of St. Paul's — — Church will make an excursion to Phillipsport, Wednesday, July 19, 1876. The Philadelphia centennial cars have been chartered on the occasion, and the Middletown Band invited to accompany the party. Ice cream, &c., can be procured on the grounds, &c. Proceeds (if any) will be applied towards the floating debt of the church," &c., &c.

Would not Saint Paul be somewhat surprised to be informed that he is the proprietor of a church in Middletown, and that his church in this place has a Sunday School and Congregation attached, and that his church is selling tickets to a religious frolic to obtain funds to pay off a floating debt? Would the old apostle regard this as building gold, silver and precious stone on the foundation which he, as a wise master builder had laid? Would he not rather denounce it all, as wood, hay, stubble,

to be utterly consumed when the heavens shall pass away with a great noise, and the elements melt with fervent heat, and the earth also and the works that are therein shall be burned up? — 2 Peter iii. 10.

(Editorial by Elder Gilbert Beebe, August 14, 1876.)

ORDINATION OF
ELDER AMOS I. HASH

The Long Branch Primitive Baptist Church, Franklin County, Virginia, met Saturday, September 30, 1961, with the following Elders present: Cecil Turner, B. O. Thompson, S. E. Terry, Tom Turner, Roy Agee, W. M. Holland, J. L. Boccock, P. L. Plybon, and Rufus Brown, together with deacons from the various churches. The meeting was for the purpose of a Presbytery to inquire into the qualifications of Brother Amos I. Hash, and ordain him a minister, if found qualified.

Prayer was by Elder Tom Turner, and then Brother Hash was requested to speak to the people. He spoke from Psalm 27, and was blessed to speak in demonstration of the Spirit and power.

The above named Elders and the deacons were organized into a Presbytery by choosing Elder B. O. Thompson, Moderator, and Elder Julius Boccock, Clerk. Brother H. Bowling was chosen spokesman for the church, and he expressed that the church was satisfied with Brother Hash's gift and qualifications. Elder Sam Terry was chosen to lead in the questioning; whereupon, all being satisfied, the Presbytery proceeded by laying on of hands, with prayer by Elder Roy Agee. Then Elder Cecil Turner delivered the charge, which was very impressive. Brother Hash was then delivered to the church a duly ordained minister of the gospel of Christ.

We heartily recommend Elder Hash to the brethren wherever our God shall cast his lot.

Elder B. O. Thompson, Moderator
Elder J. L. Boccock, Clerk

OBITUARIES

MISS BLANCHE TURNER

Miss Mary Blanche Turner was born March 24, 1887, and passed away March 24, 1962, making her stay on earth 75 years. She leaves to mourn her passing, one brother Howard Turner, where she had lived for years; and one sister, Miss Docie Turner; and several other relatives, as well as many dear brethren and friends among the Primitive Baptists.

She was abnormal physically, as were several of her brothers and Sister Docia Turner, who is and has been a wheel chair patient all her life. Sister Blanche joined Union Primitive Baptist Church 20 or 25 years ago, and Sister Docia joined at the same time. They were gladly received, and were well loved and respected by the brethren far and near.

She was faithful in her weak ability to help serve her greatly afflicted family until she became unable to do so. She passed away at St. Francis Hospital, in Monroe, La., on her 75th birthday. The writer and Elders David E. Turner and J. L. Smith, attended the funeral services March 26, 1962. There was a large congregation and many nice flowers.

May the Lord richly bless Sister Docia and her brother, Mr. Howard Turner and wife. She is much better off than we are — her sufferings and afflictions are over, and we feel the assurance of that sweet hope through Christ Jesus our Lord, that she will be gathered home to heaven to dwell forevermore.

R. W. Rhodes

SISTER ULTRA TAYLOR

At the request of the church I will attempt to write a little memorial of our dear beloved sister and Mother in Israel. She is being missed so much. She was faithful in attending her meetings, never missing unless providentially hindered. She had a willing mind and was always ready to do more than her part of whatever was to be done.

It may be of interest to the church to know that Sister Taylor wrote the following record of herself in 1959. It is recorded just as she wrote it:

"A record of me that may come in handy someday. Ultra Greer Taylor was born April 16, 1892, the daughter of Thomas J. and Nancy Lou Tysinger Greer. Married to Henry M. Taylor, April 24, 1916. To this union was born two sons, Henry M., Jr. and Roger Greer Taylor, one daughter, Ella Lou Taylor Wann.

"I was received into the membership of the High Point Primitive Baptist Church in High Point, N. C., January 17, 1911. I was appointed and unanimously elected to serve as clerk of the church March, 1937. I served in this office until 1944 at which time my health had become so bad that I asked to be relieved of this responsibility. By 1951 my health was much improved and I was appointed assistant clerk. In 1952 I was again appointed and unanimously elected to the clerk's office. I am still serving as of this date, 1959, as clerk. I have also served on the board of trustees for many years."

Mrs. H. M. Taylor

Sister Taylor served as clerk right on until she was called home by her Heavenly Father,

leaving the church with a good record. Sister Taylor was called home October 13, 1961, making her stay here on earth 69 years, 5 months, and 29 days. We all mourn our loss, but could not ask her back. Our loss is her eternal gain.

Everyone of us has been greatly enriched by her life. May we never forget the humble spirit and the great boldness in which she stood for her convictions. No opposition ever shook her faith in her Precious Savior. She was always ready to defend the doctrine that was so sweet to her. She believed in the complete sovereignty of God. She believed that He decreed to create and to bring about or bring to pass all things that has been or will be, and to rule over it all sovereignly so that it will serve Him in the purpose for which He created it. It is, indeed, a great privilege to be given such a great belief, and such great faith to uphold it. May we all bow to the great will of God and pray for thankful hearts for such a life as Sister Taylor had. May he give us strength and courage to press on and upward toward the mark for the prize of the high calling as it is in Christ the Lord.

Yes, all of us will go right on missing Sister Taylor, but I am sure that no one, outside the family, will miss her more than I, her pastor. I always looked forward to seeing Sister Taylor come in and take the same seat each meeting day. She was of great strength to me. Her words were always encouraging, understanding, and sympathetic. When the chips were down, she knew exactly what to say and how to say it to give me the needed courage. Her unselfish support and encouragement have meant much to me in the 29 years I have served her church. I most surely do and will continue to miss her, but I do not grieve after her as I would one who had no hope.

We all hope someday to meet her on the banks of sweet deliverance, where there will be no separation, and join in a song of eternal praise to our Savior. So we will say, sleep on dear Mother and take your rest, for someday we hope to awake with you in heaven, with all the family, to praise our Lord and Master.

Children, children, we have a lot for which to look forward and a lot for which to thank God. May He ever keep us by His Grace.

At the request of the church, I have written this, for the church and for its disposal.

Elder D. A. O'Bryant

The above letter of Testimony and Memorial for Sister Ultra Taylor was read and approved by the church while in conference, Saturday, February 17, 1962.

Elder D. A. O'Bryant, Moderator
R. D. Newnam, Clerk

SALLIE SHELTON SNOW

Sister Sallie Shelton Snow, age 78, passed away in the home of her daughter, Mrs. Owen McGregor, December 6, 1961. She was born in Pittsylvania County, Virginia, in 1883, the daughter of James and Eliza Hines Shelton; and was united in marriage to the late John A. Snow. Nine children survive to mourn her passing: Mrs. Raymond Pickeral, Danville, Va.; John J. Snow, Plainsfield, N. J.; Mrs. Jesse Watlington, and Victor, both of Cleveland, Ohio; Mrs. Leroy Owen, Lynchburg, Va.; Landon, Gretna, Va.; Mrs. Owen McGregor, Willie and Clay, of Java, Va. Surviving also are two brothers, Tommy Shelton, Gretna; and Walter, of Java.

Funeral services were conducted from Riceville Baptist Church by Mr. B. R. Cook, Mr. W. G. Hall, and Elder O. K. Tench. Interment was in Highland Burial Park.

May we all bow in humble submission to God who doeth all things well, and desire that God may comfort and bless the bereaved ones.

Done by order of Springfield Church. Written by Annie Tosh.

Elder O. K. Tench, Moderator
R. C. Dalton, Clerk

ELDER J. B. REID

It pleased God in His infinite mercy to call from our small number our dear brother and faithful friend, Elder J. B. Reid, from this earth of sin and corruption to a better place prepared by the Father for the members of the mystical body of Christ.

Elder Reid was born in the state of Mississippi July 24, 1871 and departed this life, December 27, 1961, making his stay on this earth 90 years, 5 months, and 3 days. He was the son of Thomas Thorton and Clementine (Cox) Reid. His mother was a member of the Primitive Baptist Church and his father was a firm believer in the doctrine of the same. His family moved to Texas in 1880.

The grace of Christ was communicated by the Holy Spirit to Elder Reid at an early age. He was only 14 years of age when that great and brightest of all lights shined upon him. He, like many of God's little ones, kicked against the pricks until the impression was so great that he offered himself for baptism, was received and baptized by Elder Hosier into the Primitive Baptist Church. He was asked, and preached his first sermon in 1900, was liberated a short time later, and was ordained to the full gospel ministry a few years later.

He was a faithful servant of God, serving as many as four churches at one time, and having to walk a distance of 18 miles in order to keep one of these appointments. He was married to Miss Ada Jane Milner in 1895,

and to this union was born 3 sons and 4 daughters. His wife was a member of the Primitive Baptist Church. She departed this life in 1918. He met and married Mrs. Johnnie M. Berry September 4, 1919. To this union was born one daughter. Mrs. Reid had 5 young children by a former marriage. This made a total of 8 children and 5 stepchildren whom he considered and loved as his own, 35 grandchildren and 49 great grandchildren.

Mrs. Reid preceded him in death, leaving this earth in June 1958. Elder Reid was carefully watched after by his daughter, Mrs. Kay Lay, and two stepdaughters, Mrs. Bobbie Dobbs and Mrs. Allen Cox all of San Juan, living in a little house they built for him and his wife next to Mrs. Dobbs.

For the past 5 years this unworthy writer has had the pleasure of spending many profitable hours in communion with him. The minute his brethren would walk into his home, he would start talking upon the Scriptures, which he was greatly blessed to do by the Holy Spirit, going down into the things crouched beneath — the things hidden from the wise and prudent but revealed to God's little ones. He was blessed to go into the stand and preach Christ and Him crucified until just a short time before his death, feeding the children of God with spiritual food for over 61 years.

His funeral was conducted by Elder E. B. Ault, assisted by Elder Wm. Burkhalter in the presence of friends and relatives. His body was laid to rest in the family burial ground near McAllen, Texas, to await the resurrection morn: at which time he will come forth in the likeness of the blessed Son of God. "Blessed are the dead which die in the Lord."

At the time of his passing the writer was in Dallas, Texas, attending the funeral of his father, N. Frank Hamrick.

Elder Joe L. Hamrick

MEMORIAL

Brother Thomas W. Saunders, the subject of this sketch, was born December 1, 1876, and departed this life on February 24, 1962, at the age of eighty-five years, three months and twenty-three days. Brother Saunders was a son of the late Brother Monroe and Emma Brincefield Saunders. He was twice married. His first was to Miss Maude Moore Webb, of Randolph County, in 1899; and to this union the following children survive: four sons — Lee Roy, C. Norman, J. Arnold, and Millard F., all of Reidsville, North Carolina; and five daughters — Miss Blanche, of the home in Reidsville, North Carolina, Mrs. J. A. Moore, of Greensboro, North Carolina, Mrs. Claude Webb, Mrs. Audrey Minor and Mrs. C. C. Robertson, all of Reidsville, North Carolina.

He was last married to Sister Minnie A. Apple in 1926, and to this union were born two children, and both survive. One son, T. W. Saunders, Jr., and one daughter, Mrs. Wesley King, of Ayden, North Carolina. Sister Saunders has been very unwell for the past two years, and too feeble to be out.

I feel that I should state here that all of Brother Saunders' children felt to be one family of brothers and sisters, and felt just the same to each other. Brother Saunders raised a lovely family of children and with all my acquaintance with Brother Tom and his family, having been in his home so many times, I never heard Brother Saunders raise his voice in speaking to any member of his family, nor in speaking to anyone else. I know this is most unusual and a praise worthy thing to say, but I am writing the very truth and I feel like those who knew him as a husband, and as a father, and as a businessman would say just what I have said. Brother Saunders leaves but one brother, Brother Lofton J. Saunders, of Gibsonville, North Carolina.

I know what I am about to say now has, perhaps, seldom taken place among our churches, and I feel deeply touched in my feelings, but my tears are tears of thankfulness to God that it became my sweet and sacred privilege as Pastor of Gilliams Church to baptize this dear Brother Thomas W. Saunders at our September meeting, 1923; and within one year before and one year after our church at Gilliams had received the father at 83, and both of his sons, the youngest, our dear Brother Lofton J., first, and Brother Thomas W., next, and the father, Brother Monroe, last, at age 83. The mother was a lovely person, and retained her membership with the Methodist Church. I had her funeral, and she lived to be 89 years old.

Brother Saunders was ordained Deacon on 4th Sunday in November 1926, and continued to serve with much honor as Deacon of Gilliams Church for many years until dismissed by letter. When Brother Saunders joined Gilliams, he was a citizen of Caswell County and remained so until about twenty years ago, when he moved to Reidsville, where his business was located. The Lord had given Brother Saunders a very fine mind as well as heart, and he was more than an ordinary person. He was a leader of the finest type, and was an asset to any community.

Brother Saunders was a man of excellent character and of the noblest convictions. His word was his bond. He personified many of the fine things Primitive Baptist stands for. He was a lovely Brother and has left a host of brethren who mourn their loss. He had great concern for the poor, and he was ever ready to lend them a helping hand. He was an humble and God-fearing man. His religion

was seen and felt in everything he did. Some way I can't question in my feelings that Brother Saunders was one of the Lord's Jewels, and I feel like the Lord has taken him home to heaven.

Brother Saunders spent the last few years living in Reidsville, where most of his children live, and where he had a good Old Baptist home, just a few blocks from the Reidsville Primitive Baptist Church; and he was received by the church there in 1955, in sweet and loving fellowship.

Brother Saunders provided well for his own household. He was most attentive to his family to see that they lacked for nothing needful. So long as he was able to go to his place of business he was there. Finally he became too feeble to work, and seemed reconciled to remain at home and await the Lord's time to call him. He was cared for most tenderly and lovingly by his family, and I feel that he came to the end just as he lived, in full triumph of faith.

His funeral services were conducted by his Pastor, Elder D. V. Spangler and myself, before a large group of sorrowing brethren and friends.

Written by request of Reidsville Church.

Sincerely yours,
Elder J. W. Gilliam

Approved by the Reidsville Church at the April meeting, 1962, a copy to be given to the bereaved family, and a copy sent to the *Signs of the Times* for publication.

Elder D. V. Spangler, Pastor
M. T. Smith, Act. Clerk

RESOLUTIONS OF RESPECT

WHEREAS, Since it has pleased our Heavenly Father to remove from our midst by death on February 2, 1962, our dear sister Mae Hines Mitchell, we bow in humble submission to His will.

She was born in the Hinesville Community, near Whitmell, Va., January 12, 1885, a daughter of the late James Thomas Hines and Belle Towler Hines. She was united in marriage to the late John Albert Mitchell on January 9, 1906, by the late Elder G. W. Hundley. She was a good wife and mother. She leaves to mourn her departure four sons and four daughters: W. B. and Robert Mitchell, Danville, Va.; Surry Mitchell, Aberdeen, Md.; Elmer Mitchell, Dry Fork, Va.; Mrs. H. R. Beville, Reidsville, N. C.; Mrs. Benjamin Brown, Ruffin, N. C.; Mrs. Dewey Matherly, Danville, Va.; and Mrs. James Wilson, Axton, Va. She also leaves twelve grandchildren and three great grandchildren.

Sister Mitchell united with Strawberry Church September 3, 1921. She had not attended her church meetings regular during

her last years due to ill health.

Her funeral was conducted at Swicegood Funeral Chapel by Elders W. R. Dodd and R. S. Payne, and Mr. T. E. Leviner, amidst a huge congregation of friends and relatives and immense floral offerings, showing the esteem in which she was held. Interment was in Highland Burial Park, Danville, Va.

We, the church at Strawberry, greatly feel our loss, which is her eternal gain. We extend our sympathy to the family who devotedly cared for their mother during her illness. May God reconcile them to His will, and may they be given to trust the God their mother trusted and believed.

THEREFORE BE IT RESOLVED, That a copy of these resolutions be recorded on our church record, a copy sent to the family, and a copy sent to the *Signs of the Times* for publication.

Done by order of the church in conference March 3, 1962.

Elder W. R. Dodd, Moderator
Josephine Dodd, Clerk

RESOLUTIONS OF RESPECT

WHEREAS, It has pleased our Heavenly Father to call from time unto himself our beloved friend and fellow pilgrim, Jesse Clay Thornton, be it

RESOLVED, That we, the Primitive Baptist Church of Providence, desire to bow in humble submission to the sovereign will of our God, witnessing that what He does is ever right.

Jesse was indeed our staunch friend, and was faithful in his attendance of our church meetings. He was a firm believer in the cardinal points of doctrine espoused and believed by our people. He was given a good hope through grace in the blood and righteousness of Jesus. Yet, through a felt sense of his unworthiness, he never united with the church. He was born January 12, 1911, son of the late T. J. and Rosa (Oxley) Thornton; and departed this life July 12, 1961. He was united in marriage March 4, 1934, to Rosetta Edwards; and to this union seven children (two sons and five daughters) were born. One son and one daughter preceded him in death in their infancy, and the others are left to mourn their loss, together with his widow. The church in this place has lost a precious friend. Be it further

RESOLVED, That a copy of these resolutions be spread on our church minutes; a copy be given the family; and a copy be sent to the *Signs of the Times* for publication.

Done by order of the church in conference.

H. J. Bird, Pastor
V. L. Byrnside, Clerk

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 130

DANVILLE, VA., AUGUST, 1962

NO. 8

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 8/62
IT EXPIRES WITH THIS ISSUE

COULD I BUT KNOW

(L. M. Double)

Could I but know I loved the Lord;
Could I but know that Christ is mine;
Could I but know that I abhorred
All that is carnal, not divine,
Methinks with joy my path I'd tread:
My doubts and fears I would lay by;
I'd know the Spirit had me led
Unto the Rock higher than I.

I then shrewd Satan could resist;
With joy could say "Get thee behind".
Should he temptation still persist,
I would dismiss it from my mind.
On eagle's wings I then would soar
To heights more lofty and sublime;
And fleshly lusts that now me bore
Would then be banished for all time.

O, what a heav'nly, rapturous thought!
Could I but know instead of hope —
Assured with blood I had been bought —
I would no more in darkness grope.
And doubts and fears me now pursue,
And mighty battles in me rage.
I watch and pray, but cannot view
An exit from my prison cage.

But He who gave me this thorn
Lest I should too exalted be,
Ordained my steps e'er I was born:
Each trial and sorrow that I see.
And though by sight I fain would walk,
To walk by faith was His decree.
So of His mercies I will talk:
His grace sufficient is for me.

C. B. Britt,
El Dorado, Ark.

Rt. 1, Box 69
Silas, Alabama

Dear Editors of the *Signs*:

Since my subscription is about up, I am sending renewal.

I have been taking the *Signs* for a number of years, and I don't want to miss a copy of it. It is all the preaching I hear: It is over a hundred miles to a true Primitive Baptist Church from where I live. I love the doctrine of Salvation by Grace, for it only can reach the case of anyone.

Wishing you much success and a prosperous future, I am, I hope a sinner saved by grace. In bonds of love to you and all God's saints.

Sincerely,
D. L. Cunningham

1160 Halifax Road,
Danville, Va.

Dear Editors, and Associate Editors:

What wonderful God given servants you are to us who are seeking the truth of the one who is full of grace and truth. (John 1:14) "And you shall know the truth, and the truth shall make you free." (John 8:32)

I believe the word of the Lord has had free course with you laboring for the cause to your readers of the *Signs*. I do get joy and comfort from it. It is reviving to me, especially when I am so low down in the dark valley. My days are filled with mixtures of joy and sorrow.

How great it is to know a Jesus who read the words: "The Spirit of the

Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." "And he began to say unto them, This day is this scripture fulfilled in your ears." (Luke 4:18-21)

Enclosed you will find \$5.00 for two years subscription for the *Signs* to continue on.

Mrs. Nettie R. A. Evans

COMFORT FOR THE BEREAVED

P. O. Box 625,
Spearsville, La.

Elder C. Y. Osteen,
Perrin, Texas.

Dear Brother:

I did so much enjoy my short visit with you. It was a long ways to travel, but I most assuredly did enjoy seeing you once more; and my deep sympathy goes out to you in your loneliness, and your great sadness and bereavement, in the loss of your dear wife. Yet we feel that Solomon was correct when he said that better is the day of one's death than the day of one's birth. Again it is written that, "Precious in the sight of the Lord is the death of his saints." So our only hope is in the blessed Lord and his salvation, for ourselves and any of our loved ones; because Paul says, "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." So then, as Paul says in this same 8th chapter of Romans, "If God be for us, who can be against us."

So, my dear and aged brother, what is more to look to than the blessed and almighty God and Saviour? He so rules and controls all things that they work together for good to God's humble,

trembling, and loving ones, who are brought to see and feel their very needy and dependent condition before Him, who declared the end from the beginning, and spoke from ancient times things not yet done, saying his counsel should stand and that he would do all his pleasure.

O, how wonderful to be blessed to look to, and to trust in Him who worketh all things after the counsel of his will! and who has so sweetly promised all his to be with them always, even to the end of the world; and that he would never leave nor forsake them. Peter wrote of God's people when he said, "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" What a sweet and comforting consolation it is to be given a sweet hope in Him and his atoning blood and righteousness; and to hope that we are sweetly embraced in his everlasting covenant ordered in all things and sure!

Dear brother, what a lonesome, troublesome place this frowning world would be, were we not given this sweet hope in Him, his mercy and grace, and all his lovingkindness, which God has so bestowed upon his humble, trembling little children as they journey through this low ground of sin and sorrow. Yet we are made to feel so unworthy, sinful, cast down, and lonely so often; but realize that it is through much tribulation that we shall enter into the kingdom, as Jesus said while he was here on earth; and as his little ones find it to be with them as they journey through this wilderness.

May God be with you, comfort and keep you through all your trials, afflictions and sorrows, as you journey here in this greatly troubled world. What a glorious and grand day we are looking for, when the Lord Jesus comes again the second time without sin unto salvation unto all his children, who are looking for and hoping for that blessed day. The Lord himself shall come in the clouds, and gather all nations be-

fore him, and shall set the sheep on his right hand, but the goats on the left; and then shall say to those on the right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then shall the sheep go into everlasting life, where there will be no more sin, sickness, sorrow, pain, nor death, but glorious and eternal love, peace, joy, and pleasure forevermore; there to see the Lord as He is, and be like him and be satisfied.

Dear brother, I arrived at Minneola, Texas, at 8:30 that night after leaving your place, and I stopped and visited with old Elder Davenport, who is very much afflicted, and a bed and wheel chair patient, but I feel that the abounding faith and patience of the Lord and his Spirit is very sweetly abiding with him and his dear aged wife. God bless you, is my prayer.

Your brother in hope,
R. W. Rhodes

HEAVENLY MANNA

2564 Hillger Ave.,
Detroit 14, Mich.

Dear Editors:

Enclosed is a money order for renewal of my subscription . . . I certainly don't want to miss an issue of this greatly appreciated paper. May God's blessings abide each one that has a part in the experiences that go to make up this paper; and enable the Editors and Elders and others by His Spirit to continue to pen the great truths therein. When at a throne of grace, please remember a poor sinner and family in these days of great trials and tribulations.

The ones who write for this paper tell my experience far better than I ever could. If I am saved, I am saved by grace and not of works. I have nothing whereof to boast; works are excluded, and it is by grace through faith we are saved. My sins are many. When I would

do good evil is present with me; and afflictions and bonds abide me. I cannot order my steps in straight paths, or avoid evil thoughts. Like Peter, I denied my Lord and Saviour; and when he bade me come to him on the water, I looked down instead of to Him. And I cried out, "Save or I perish."

. . . Like Thomas, I am a doubter; and unbelief covers all evil. Like Peter, I was grieved when the Lord and Master spoke to me, "Do you love these more than me?" I have been cumbered about with many things, like Martha; but Mary chose the good part: to sit at Jesus' feet; and this is my hope. Like the woman with the infirmity for so long, if I can but touch the hem of his garment, I shall be made whole.

I am enclosing money order for \$5.00 for one year's renewal and \$2.00 for the Indigent Fund.

May our Heavenly Father watch over us, and keep us in the narrow path that leads to heavenly mansions, where there's no war, nor trials or tribulations; but peace and love where He is the Light of that Bright City.

I am weak and very unworthy, and dark clouds hover over me so much I fear and tremble to even try to write. But I want you to know that this paper is heavenly manna to this poor sinner, because I don't get to go to church the way I desire. But I know that God knows best, and that what He wills shall be done. If I am not deceived, I love the Old Baptists, and have had a home with them more than 29 years, but do not deserve it.

Yours in hope beyond this life where no tears or sorrows come.

Minnie Seay

Swansboro, N. C.

Dear Brother Spangler:

Our church has requested, together with other brethren, that I send the enclosed account and minutes of the

recent ordinations of Brother Jabez Rhue to the full work of the gospel ministry; and Brother Jesse R. Rhue to the office of Deacon of Hadnot Creek Primitive Baptist Church, for publication in the *Signs of the Times*.

We read the *Signs* regularly and enjoy the good articles and letters contained therein. Indeed, if we know anything about the truth, the *Signs* does contend for it. We hope and pray that the Good Lord will in mercy continue to bless you together with the other editors, and the many others whom the Lord has so blessed to contend for that faith that was once delivered to the saints. The doctrine of salvation by grace is the only doctrine that will stand when we are gone. I believe there will be someone enabled by the grace of God to preach and defend this truth as long as time lasts.

May He who is able keep us all and protect us through the further journey of this life; also present us to the Father in heaven. This is my hope.

Vilma Garner Rhue, Clerk

IT IS GOOD TO BE EXERCISED IN WEIGHTY MATTERS

Lord, lead us in the way of truth, is my prayer for Jesus' sake.

Am I an Old Baptist? Oh, how I do wonder and hope. I believe we are approaching the day when our Lord shall come again — the second coming of our Lord. How comforting to feel our God is still ruling in the armies of heaven and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou?

This should be to all true believers in Jesus a time of serious thinking; a time for striving for peace. I spend sleepless nights over disturbances, and it causes me to long to hear the doctrine expounded as we have been brought to believe, and have been shown of the things of Jesus, as we humbly hope.

Do I believe God predestinated all

things whatsoever shall come to pass? I am fully aware that many do not believe this, and I do not judge as to their being children of God, but it is good enough to live and feed on in this life, and is a source of comfort to poor dying sinners such as I.

I am made to believe that God controls all things; has all power in heaven and in earth; speaks and it is done; commands and it stands fast. I believe that He not only looked down through the ages seeing all things that shall take place, but he also purposed all things taking place as they do. It is as impossible for one thing to be out of focus as it is for man to go to Christ when he is dead in trespasses and sins.

I know I am unable to put the things on paper which I feel in my heart, without the help of my Lord; or even hint at them. Pray tell me what comfort could I feel in a doctrine that gives God only part power, and man part power? I am the one that is so weak. Such a doctrine declares God is able to save, and does save those chosen in Christ unto salvation eternally, then it is left to man to render obedience to God to merit spiritual blessings here in time; and that God only predestinates the good that shall come to pass. To say that God does not ordain, or predestinate, every step we take here in this world, means to me that he does not control all things: Which would mean some things he has left to poor, puny man to help him in salvation. Then when Christ said, "It is finished", he didn't mean what he said. But he **did finish** the work the Father gave him to do.

I hope I have been taught in the school of grace that my God needs not the likes of me to help him save one of his beloved children. This Christ has done. He secured the salvation of everyone who shall some day see him, be like him, and be satisfied, in a world which shall never end. No, he doesn't need my help; but I need him and his help continually. He has to give me strength, else I have none; he has to come to me, I cannot go to him. Then, if I in a state

of helplessness cannot go to him, how could I perform one acceptable act without him; how could I render obedience to God except the Holy Spirit moves me in an acceptable way. Christ, the head over the church which is his body, is our obedience. In him we live, move and have our being.

My deepest concern is, am I one of the elect family of God. If I am one of these blessed characters, no amount of opposition can take my inheritance from me; or, if I am not one whose name was written in the Lamb's book of life from the foundation of the world, then no amount of so called obedience of the creature, with all forms of outward profession, could put me, or any of the non-elect, in that number. "Except the Lord build the house, they labor in vain that build it." This testimony, together with the words of our Lord planted in our hearts by the Holy Spirit, teach us truth. "It is the work of God that ye believe on him whom he hath sent." — believe on Jesus whom God hath sent to save his people from their sins.

If Jesus has been revealed in us the way of salvation, then we have fellowship in the gospel. Paul said, "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." The gospel is the power of God unto salvation to every one that believes.

Knowing the depravity of my nature, (and this I believe I do), how could one so weak, so full of mistakes as I surely am, feel comforted to have such a doctrine declared that my God does not control all things? He said he made all things for himself, yea, even the wicked for the day of evil. How can this be explained? and, please, I desire that it be explained, for I want to be set right if I am mixed up in the matter.

The written testimony of John says that all things were made by him, and without him was not anything made that was made. Now I am concerned about these things, for I have had it

put to me that God did not make the devil; that he was an angel, and fell, as Adam fell, in sin, and thus became a devil by choice through his fall. Also it is said that we become better in regeneration. The Scripture says that it is the Spirit that quickens, the flesh profits nothing. It is the inner man that does not commit sin, or the seed within which cannot sin; but we are still sinners by nature and practice. Not lovers of sin, mind you, for we have had our fill of that; and hate it, and long to be free of it. We are promised grace sufficient.

Back to the idea that God did not make or have anything to do with anything but good things: I believe I have read in the word of God that he formed the crooked serpent; and I have believed that the devil has always been a devil from the beginning: he was made for the purpose he serves, and was never an angel. Will you also set me right on this, if I am wrong, for I hope I desire to know what is truth and what is error. I may be unable to talk as some, but I hope I long after the things of God; long to know more of him and his truth. Today we see more isms and schisms that to hear some talk who claim to be Old School Baptists, is confusing. I am made to feel as the dear sister from Louisiana wrote recently, "How can these things be?"

If it is so, as I heard from a pulpit recently, that God does not ordain, or did not absolutely predestinate all things that shall come to pass, how can it be explained that God hardened the heart of Pharoah that he would not let the children of Israel go until the appointed hour. Then all things worked together for good, in so much that the bark of the dog was withheld in the appointed time of their departure. The Scripture says that for this purpose God raised up Pharoah, that he might show his power in him, and that His name might be declared throughout all the earth. "He will have mercy on whom he will have mercy, and whom he will her hardeneth. Mind you, it says that God hard-

eneth some that they could not believe, be converted, and be healed. Yet he cannot be charged as being the author of sin. I believe He taught me this by experience: if he withdraws his Spirit but for a moment I would go astray.

Now also, how can it be explained that Joseph's brethren were allowed to do all the evil things they did to him; and, mind you, Joseph told them that they meant it for evil, but God meant it for good: for their good, and His glory. Then did He not predestinate, pre-determine, or anything else one might choose to call the fore-ordination and purpose of God in whatsoever comes to pass. This does not mean that it is perfectly all right to do evil, but let us draw a line and put down a stake here. If we are partakers of salvation by grace, we are sinners by nature and practice: our nature does not become better in regeneration; and when we go astray, (and I often do, to my sorrow), we are visited with the rod of correction. Without this chastisement there would be evidence we were bastards and not sons. Afterwards it yields the peaceful fruits of righteousness to them that are exercised thereby. "Thy rod and thy staff they comfort me." When we walk in an orderly way, it is that we are being led by the Spirit of God.

Then we feel to grasp a tiny ray of light on the teaching of the Apostle Paul when he said, "For we know that all things work together for good to them that love God; to them who are the called according to his purpose." He foreknew all the beloved family of God, having predestinated every one of them to be conformed to the image of his Son. They shall all be called with an holy, effectual calling; and justified, and glorified. "What shall we then say to these things? If God be for us who can be against us. He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things."

Here is the beauty, dearly beloved of God: our Lord has redeemed his bride from the curse of the law, and we are

no more under the law, but grace. Isn't this enough to make every one of his little ones beg to be kept in the way of truth, walking acceptably before Him, ever looking to our Lord, the author and finisher of the faith of God's elect. May we press onward and upward toward the mark for the prize of the high calling in Christ Jesus our Lord.

I realize I have only hinted at the greatness I hope I see in this subject, and I hope you will place a mantle of charity over my imperfections. I would not misapply when I bring a few remarks on a subject under consideration. There is strength in these words, "I am God and there is none else; I am God and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all of my pleasure." "To every thing there is a season, and a time to every purpose under the heaven." "As I have thought so shall it come to pass; as I have purposed so shall it stand."

These things are dear to me. All error belongs to man, but my God is perfection: he works and none can hinder, hinders and none can work. "We love him because he first loved us."

A little sister, I hope,
Mrs. Fred Cobb,
R. F. D. 1,
Ruffin, N. C.

Ajlune, Washington

Dear Editors:

I have permission to send you the enclosed letter for publication, subject to your approval.

... With best wishes to all the editors and writers of our family paper.

A sister in hope,
Mrs. D. C. Davis

THE LETTER

Hermiston, Oregon,
July 9, 1958

Dear Brother and Sister Davis:

We received your good letter yesterday, so will try to answer it while it is on my mind.

We are both as well as usual, but rather lonesome on the first Sunday as it was the first time we had missed being at Elgin for one year. We were pleased to hear you had a mind to write to Brother and Sister Eckard. Their address is Spokane, Washington, 7814 N. Yale Street.

Now as for me to write on the Scripture you mentioned, I am somewhat hesitant, as I fear I might not rightly divide the word of truth. I do believe a bit different than some on this body of flesh, and I have been led to dwell on obedience of late; and have been made to see it somewhat different in regard to our bodies that I have condemned so much in the past.

So I must pray to Almighty God to lead me in truth and understanding. Now turn to 1st Corinthians 6:15 to 20th verses. It may be well for us to read the 5th chapter, then on to the 6th chapter — all of it.

We see that the preceding chapters are referring to their way of life, and the natural body. (1 Cor. 5:11) Now to the quotation you wrote about: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. 6:19, 20)

I believe this is the same body that was spoken of in Romans 8:20: "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." And the same body spoken of in the 23rd verse: "And not only they but ourselves also which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit: the redemption of our body." I have thought that there was a great difference or gulf between the

body and the spirit; but I see it differently now. I see the body as a dwelling place for the Spirit; and so closely related that I have a great desire to keep it clean both naturally and spiritually, and may I add, morally. For I have a great desire to be enabled by the power of Almighty God to walk soberly and righteously in this present world. Therefore, if my body is the temple of the Holy Ghost, should I not try to keep it unspotted from the world (or uncleanness)? If we are what we profess to be, what manner of life should we live?

God, I am sure, has made me willing in mind and body to be submissive to His will. So I am taught obedience by the things I have suffered. When I realize how I rebelled so long, and was so disobedient, I am made to know how the power of God can make the lion eat straw like the ox: For it is the power of God working in you both to will and to do. So we are made willing and anxious to glorify God in our body, and in our spirit, which are God's.

Paul says, "I can do all things through Christ who strengtheneth me." (Phil. 4:13) In Acts 20:28 it is written, "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood." Therefore I believe God will do just what he has promised. "And being made perfect he became the author of eternal salvation unto all that obey him." Then please read Jeremiah 7:3-28.

I may be accused of being one who believes in good works; and I hope I do. But not to obtain grace for my good works. I believe in efficacious grace: that there should be an outward show of the inward working of God's grace, which is free, and does not depend on the works of the creature.

I also believe that those whom He foreknew he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did pre-

destinate, them he also called; and whom he called them he also justified; and whom he justified them he also glorified. There must be a way for us to glorify God in our body and in our spirit or else he would not have inspired the writers of his Word to admonish and advise us to do those things. If God calls a man to preach the gospel, I believe God will enable him to preach. Without Him we can do nothing. I must come before you empty and stripped of all natural desires and strength, for I feel as clay in the potter's hands.

I know by experience that God has enabled my natural body to endure hardships, and that he has given me spiritual strength to comfort his chosen ones at times. So I must say again that I do feel in debt to him who is the giver of every good and perfect gift; and one of the many good gifts is that I have a desire to glorify God in my whole body and spirit, which are God's.

And we are admonished to purge ourselves from certain things, and flee youthful lusts; and follow righteousness, faith, charity and peace with them that call on the Lord out of a pure heart. I am a strong believer in the doctrine of salvation by grace, and that God's grace is sufficient for us. To love God is to hate sin; so where sin did abound, grace did much more abound. Some may say to continue in sin so that grace might abound. God forbid! How can one that is dead to the love of sin, continue to have pleasure in sin?

It is the Spirit of God that has been placed in this body that enables us to walk by faith; to forgive the ones that are offensive to us. It isn't in us to do that until God places it there. So it is by the unlimited power of God that makes us willing to suffer for the ones we once hated. It is the Spirit of Christ that Paul spoke of in Romans 8:9: "Now if any man have not the Spirit of Christ, he is none of his." The Spirit is placed there in that man by Almighty God, and no other power can put it there, or remove it.

So I am continually praying to God

to enable me to walk worthy of the vocation wherewith I have been called. I well remember when I felt that I could resist or accept it anytime I desired. But that Spirit is not passive in our hands; it is of God just the same as our body is God's; and we can only glorify God as we are enabled by his will and power to worship, glorify, praise, and love Him, and his precious chosen ones.

May God have mercy on us all, and lead us in the way; for He is our life, our resurrection, and our only salvation in this world and that eternal home or rest and peace, where no more trials, sorrows, or heartaches will ever be known.

God bless you both to all your needs, and comfort and keep you, is the prayer of one who feels to be one of the least; and so weak at times. Please remember me when you have a mind to pray. Submitted in love, and I hope in sweet fellowship.

As ever,
Ernest J. Attebery

LONGING FOR HIS FELT PRESENCE

I want to love the Lord. I long to praise his name. My heart cries out from the night of my experience, to embrace and draw him near me. I seek him in the light and shadows of my thoughts. Heights and depths do not escape the seeking for him of my soul. Day and night I search and search.

I long for the touch of his hand, the smile of his countenance, the presence of his spirit. I beg for a small remembrance, a token of love for my famished soul. I reach for the substance on which my faith and hope are hinged.

My search is in vain. My soul grows weary with seeking. His love evades me and I fall, exhausted, into slumber.

Behold! there he is, in a dream. He was waiting on Calvary. His love shone down on me with the brightness of his countenance. He found me with his loving eyes as I slept, weary, tired, and

exhausted from my futile works. His mercy and grace endureth forever, O my soul.

Mrs. Cisco Barron,
Lillie, La.

IS GOD LIMITED?

R. F. D. 3, Box 123,
Axton, Virginia

To the Signs of the Times:

Is God a limited God, or is he just limited in the minds of men? I believe it was David who said that they limited the Holy One of Israel; and I believe David also said that He does his will in the sea and all deep places.

We find in the Old Scriptures that there isn't anything too hard for God; and in the New Testament that all things are possible with God. Yet some say He wants to save everyone, but some won't let him.

The Scriptures say that Abraham believed that whatever God promised, he was able to perform; and, since the Scriptures also say that God cannot lie, and the impossibility of it, it would seem that, if God has promised to save every man that ever lived, it would be impossible for anyone to be lost.

I hope I believe in the sovereignty of God, — yet I doubt that everyone who says so, does. I have heard some say that they believed it, and then say that it is impossible for God to save a man unless the man "hears" the Gospel. And then some say that God can't hate, even though the Bible says that he did. And some say that He can't be displeased, even though he was displeased with some of the things that David had done. I don't believe in a God that can't be displeased; but I hope I believe in one that can do, and does, as He pleases, and has a perfect right and the power to do so; one that is not limited in any direction by what I believe, or by what any other man or group of men might believe; though most men claim to have a lot of wisdom.

Paul said that our faith is not in the wisdom of men, but in the power of God. Some say that God's people can't be disobedient, but, if that is the way it is, then I am not one; for it is how to perform that which is good I find not. No man, except Jesus, ever lived in perfect obedience, and pleased God at all times. This is the reason I would hate to think that anything was conditioned on man's obedience. I believe God predestinated all things, but I do not believe that limited him, or made a sinner out of a man; for I read where Paul said that by the disobedience of one man, many were made sinners; and that by the disobedience of one man sin entered the world. So disobedience is what made me a sinner, and I do not believe that anything can justify man in what he does or does not do, but God. Jesus is the only reason I have a hope; and I wouldn't trade my hope for what most people claim they know, even if I could.

I hear some say that it doesn't make any difference what we do, but I do not get the idea. I do not believe that salvation is by man, but rather that salvation is of the Lord. And I fail to see how Adam, or any man, could sin, if he had a right, or was free to partake of any and everything. I also feel that anything we can't freely partake of, is just as much sin now as ever.

These are just a few thoughts I would like to send along as I renew my subscription for the Signs. If there should be anything that is in error, I hope you could feel to forgive, as I am very limited in knowledge. I don't want to hurt anyone, unless with the truth.

Yours in hope of eternal life,
Howard T. Edwards

1320 Aspen Street,
Danville, Va.

Dear Brother Spangler:

I have been reading some old Signs of the Times, and I feel that the Lord has showered a blessing down on me.

There is wonderful reading in the Signs: I believe the ones who write for it are moved with the Spirit from the Lord. It is not man's natural knowledge. Their writings and the Bible are right along together.

I feel sure and satisfied that we have the doctrine of our Lord and Saviour; but what troubles me is that I have never been able to say that I know I am one. I get weak and low spirited, which keeps me bowed down; but I believe the Lord has a purpose in it — to keep us humble.

I was overjoyed in reading Brother Gold's piece in the Signs. Such a calm, sweet spirit. We have some like that now: they will suffer rather than cause confusion. The Lord teaches his children; how wonderful!

We had a good meeting at Danville Church last night and this morning. Young Brother Smith was there and preached last night. We were happy to have him. Brother Dodd seems to be as well as usual. I feel the Lord has wonderfully blessed Danville Church. He has blessed us with good, sound preachers who are taught of him. As far as I know we are in peace. It is the dearest place on earth, to go to where there is peace; and hear good, sound preaching.

I wish you both God's richest blessings.

A sister in Christ, I hope,
Mary J. Patterson

ACCOUNT OF ANNUAL MEETING

1046 Cedarcrest Drive,
Huntington 5, W. Va.

Dear Brethren:

On Friday, Saturday, and Sunday, April 27, 28, and 29, 1962, the Harmony Primitive Baptist Church of Huntington, W. Va. was blessed to hold its Annual Meeting, according to appointment made the 5th Sunday in April, 1961.

We were privileged to have visiting with us our dearly beloved Elders J. P. Helms and William Holland, of the Pigg River Association, and George L. Weaver, of the Virginia Corresponding Meeting; along with several brethren, sisters and friends among our correspondents. Services were held Friday evening, all day Saturday, and in the forenoon on Sunday. All were well attended.

What wonderous love is this, when, as it were, heaven comes down our souls to greet, and glory crowns the mercy seat; and we can feel that love and sweet fellowship flowing from breast to breast, and see it in the faces of our brethren and sisters! We feel that it was through the mercy and loving kindness of God that we were privileged to have these precious elders, brethren and sisters with us. We hope we are thankful.

He has planted a love so great in the hearts of His people, they are made to leave their homes, and travel many miles over the mountains (His mountains) to be together, and enables them to dwell together in unity; all singing the same theme: Saved by the grace of God through faith (implanted by Him), and not by the works of man.

The preaching throughout was of one accord: proclaiming the power of God, the love he has for his people whom he chose before the foundation of the world; and sent his only begotten Son to redeem them with his own precious blood. What a comfort to know it has all been done, and nothing left to puny man.

Our next Annual Meeting will be held the 5th Saturday and Sunday in June, 1963, the Lord willing.

Elder J. R. Lane, Moderator
Mildred Stanley, Clerk

P. S. Dear Editors: I am sending this account of our meeting. If you deem it worthy of publication, we would be grateful.

Mildred Stanley

“HE HATH CEASED FROM HIS OWN WORKS”

“There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his.” (Hebrews 4:9-10)

The children of God enter into that rest experimentally when they have ceased from their own works. As long as one tries to establish his own righteousness by the deeds of the law, it is a certain sign that he is not in that rest.

Now, what causes you to cease from your own works? The flesh desires to be praised, or to receive credit for its deeds. It is natural for men to attempt to obtain eternal life by their own merits or deeds. It takes the power of Almighty God to turn you about. “— turn thou me, and I shall be turned: for thou art the Lord my God.” (Jer. 31:18) It is God that gives you an eye of faith to view how filthy the works of the flesh are. “They are as filthy rags in the sight of God.” (see Isaiah 64:6) “Therefore by the deeds of the law there shall no flesh be justified in his sight.” (Romans 3:20)

When you first saw and felt the burden of your lost and ruined condition, then you may have tried to work harder. But the harder you worked, the deeper you sank in your miseries and sorrows. “I sink in deep mire where there is no standing.” (Psalm 69:2)

The burden of the law was too heavy for you. You found that you could not bear the yoke. You became weary and heavy laden, and was in such a helpless condition that you realized that there was nothing you could do to obtain this “Great Salvation”. It is not by any works of righteousness which we have done. (see Titus 3:4-5) You could see death staring you in the face. Destruction lay before you. You looked away from self, and was made to cry unto the Lord for mercy. In due time, God visited you in his love. These words were spoken to you: “Come unto me,

all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and by burden is light.” (Matthew 11:28-30) Notice that this text is directed to weary people who are looking for rest. Since you are in this class, then this scripture is a great consolation to you.

Christ is revealed in you the hope of glory! Christ is your rest. This heavy burden left you. As the poet said, “Nothing in my hands I bring, simply to the cross I cling.”

You have ceased from your own works and entered into that rest: not because you decided to, but because you were led to do so. “Draw me, we will run after thee.” (Song of Solomon 1:4)

Yours in hope,
W. W. Hudson, Jr.
1508½ Country Club Road,
Bastrop, La.

DELAWARE ASSOCIATION

The brethren of Rock Springs Church, where the Delaware Association would be held, have found it best not to entertain the Association this year. Instead, they have appointed an all-day meeting, the Lord willing, on the 1st Sunday in September.

Our brethren and friends are cordially invited to meet with us.

Charles B. Osborne, Clerk

MAIN OLD SCHOOL BAPTIST ASSOCIATION

The Maine Old School Baptist Association will convene, the Lord willing, with the Whitefield Church, Whitefield, Maine, on August 31, September 1 and 2, 1962.

An invitation is extended to those of our faith and order, and interested friends.

Mrs. Sanford Bartlett, Clerk

CONTENTNEA PRIMITIVE BAPTIST
ASSOCIATION

The next session of the Contentnea Association convenes with the church at North River, Carteret County, N. C., to begin Friday before the second Sunday in October, 1962, and continuing through Sunday.

Following are directions to the church: Follow highway number 70 through Morehead City, N. C. and Beauford, N. C. to Otway, N. C., and turn right; the church is about one-quarter mile.

E. M. Smith, Clerk

Bakersfield, Calif.

Dear Editors of the Signs:

You will find enclosed, \$5.00 to renew my subscription for another two years. Will you please publish this announcement in the Signs:

The Predestinarian Baptists of Bakersfield, California, will hold their three-day Union Meeting September 28, 29, and 30, at the Odd Fellows Hall in East Bakersfield. All believers of the truth are invited to meet with us. Call Export 9-0429 or Empire 6-4317.

Elder T. R. Jefferson, Mod.
Mrs. Robert Wright, Clerk
108 Circle Dr.
Bakersfield, Calif.

PLEASANT VALLEY ASSOCIATION

The next session of the Pleasant Valley Association convenes with Mount Zion Church, Weslaco, Texas, beginning on Friday before the fourth Sunday in August, 1962, and continues through Sunday. The church is located about 6 miles West of Weslaco on Highway 63.

E. B. Ault, Clerk
Rt. 2, Box 23,
Weslaco, Texas

CONTRIBUTIONS TO THE
INDIGENT FUND

(To June 1, 1962)

Andy D. Hall, Ore.....\$3.00
J. Taylor Boyd, Tex..... 3.00

PLEASE NOTE

In the fourth verse and third line of Elder John Lee Smith's "Close To Thee" in the May, 1962 issue, the name David should be Daniel, as is obvious. Please mark the change in your copy — J. D. W.

Danville, Virginia

August, 1962

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BUSINESS OFFICE

Route 5, Box 332F, Danville, Va.

EDITORS

Elder David V. Spangler

Route 5, Box 332F, Danville, Virginia

Elder John D. Wood

P. O. Box 186, Manassas, Va.

ASSOCIATE EDITORS

Elder W. D. Griffin

39 Welsh Tract Road, Newark, Delaware

Elder E. J. Lambert

306 Richardson St., Winnsboro, Texas

Elder George Ruston

Dutton, Ontario, Canada

All letters for this paper should be addressed and remittances made payable

TO

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Danville, Va.

THE SKEWARKY UNION

The Skewarky Union is appointed to be held at Hopland Church in Whitakers, N. C., on Highway 301, the 5th Sunday in July, 1962, and Friday and Saturday before.

Elder W. E. Grimes was chosen to preach the Introductory Sermon, with Elder Marvin Garner, alternate.

We extend a cordial invitation to ministers, brethren and friends.

E. C. Harrison, Union Clerk

THE CONTENTNEA UNION

The Contentnea Union will convene with Hancock's Church, near Wirtville, N. C., in Pitt County, on July 28th and 29th, 1962.

W. W. Stallings, Jr., Clerk

EDITORIAL

JOHN 3:9; 5:18

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

"We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not."

As I endeavor to write to you my prayer to God would be that He remember how frail that I am, and that He give my kindred in the Lord a patient spirit toward me, and a mantle of charity to throw around my narrow shoulders. Just because any two brethren differ does not give us the right to bear with wrong doing or wrong applications of the teachings of the Scriptures, nevertheless it is still true that no two men are agreed on the Bible. This calls for much soul searching and should be conducive to much patience and forbearance towards all saints. In almost all cases every question of importance among us has had much difference of opinion. On these questions I have known as lovely brethren on one side as the other. I would not draw a line between them as to their soundness, sincerity, and devotion to the cause of our Lord Jesus Christ.

To get before you the thoughts connected with the above texts, let me here insert another. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (John 1:8) Each of these passages mean what they say, although they are (in the letter) diametrically opposed to each other. As to what they say, I am sure that all believers will be agreed that it is the inspired writing of the apostle. When it comes to the application of what is said we often differ as to what or who is under consideration. Thus, our task is to apply both scriptures to the child of God; not to apply this one to a part of the child and the other to another part of the child. Working among "parts" is an exasperating business.

I only know one thing that is the subject of gospel address. That is the same thing that is the object of the New Birth, which is man. Any attempt to apply gospel teaching to a part of that man is as abortive as trying to apply

the New Birth to a part of a man. I am not in the mind to do so, and would not be able if I did have the mind, to use better language than did the Master; his was the best, therefore, I accept without any reservation that the beneficiary of the New Birth is the man. Except for denunciations, God, nor his Son, nor his apostles, ever addressed the unregenerate or those that had not been born again. The Bible is silent in commanding anybody to be born again. But after the man is born again, then he becomes the subject of gospel address. Everything that is written belongs to him. All the commands, all the exhortations, all the admonitions, all the entreaties, all the promises, all the things left on record in the Bible, become his by reason of being born into the family of God.

Man is a triune being. As God is three-in-one, so, also is He one-in-three. As man is three-in-one, so, also is he one-in-three. As it was "us" that agreed to make man in His image (us); so, also, is that which was the object of His creation a character that was composed of three. This man is said to have three component identities, either of which is referred to as being the whole. This man is the object of salvation. As he came from the creative hand of God he was not spiritual. He had life, but it was natural life; that life was suited to his surroundings in his pristine morning of life. He did not, in his creation, receive any thing from the immortality of God; this creation was not the bringing of **something** from the bosom of God and putting it with **something** that God created, thus making the man an eternal outlet of **something** that He had had concealed in His Deity. The man, the whole man, was created and made out of the mass of God's natural creation. He had a soul; he had a spirit; he had a body. These three component parts made up the man; made him in his entirety.

We do not speak of three Gods. Bible evidence will not permit such disparage-

ment of the godhead. Human understanding and human grasp of things divine will never enable us to speak of Him as being a three-in-one God without running into difficulty, and without coming to a misunderstanding by our brethren. Nevertheless, He is spoken of as being God the Father, God the Son, and God the Holy Ghost, and yet we find Him as being One born and One given; still further, we find His office work as each of these three Beings overlapping to where we are not able to put our finger on Him in any realm and stay the work of Him as the Son or the Spirit.

This Supreme Being said, "Let us make man in our image." I have hoped and begged that the Lord would grant me light to expound what I see in this creature of His as being in His image. So far I have felt my inadequacy to get across the grandeur and beauty of what was, and is presently, being done for that creature. In the midst of this little epistle to the saints let me pause long enough just here to say that my deep and main concern is not in what is to be the disposition of the non-elect. That there is a non-elect, yes; that God's disposition of them will be final and just and eternal; that this disposition of them is not to be construed as being annihilation, but that their woe will be as lasting as the joy and felicity of the saints. Otherwise, I do not care to enter into lengthy discussions of their state. This man I desire to deal with as the object of salvation. Once again let me urge that the man was made; that God created the earth out of nothing (creation is the bringing into existence that which did not previously exist), and from the mass of creation He made the man. Again let me urge that God did not bring **something** from His eternal abode and infuse it into the man as a part of him so that it could be said that he was an eternal child, or that it could be said that he was a part created and part immortal or eternal as God was.

This man, which God made and placed under law to Him, violated that law and fell into condemnation, fell into death and the consequences of that death. He fell all the way, HE FELL INTO DEATH IN HIS ENTIRETY, SOUL, BODY AND SPIRIT. He did not have left a single faculty for the throwing off of that condemnation, for the quickening of himself back into the life he had before the violation (which, if he did have, would be an absurdity), for the re-establishing of that relation that he had with his Creator. It was no more and no less than this man that all the promises, all the types and shadows were given to, and tended towards.

It was this man that fell and became a sinner; it was this man, in his entirety, in his soul and body and spirit, in the aggregate, that lost all perception of godliness, all desire towards godliness, and all ability to do godliness. Bleak, yes; comfortless the thought, yes; without hope, yes, but in the work of Christ, in the finished making of that man in the image of God, which will be consummated in the resurrection of the dead, there is joy unspeakable and full of glory awaiting that man, for it was this man, the man which fell and became a sinner, that the angel had in mind when he declared that "she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins", and it was this man that Christ had in mind when he said, "I came not to call the righteous but sinners to repentance", and it was this man that Paul had in mind when he declared "that Jesus Christ came into the world to save sinners."

It was this kind of a man that came to Jesus at night. This man is the man that is coming to Him today; not any difference in the two, save about two thousand years in time. That man was told then, and this man is being told today, the same thing, to wit, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." I have said earlier that the man is spoken of as the whole even

though it is the flesh or the spirit or the soul under consideration — in the same manner that God is spoken of as the whole, even though we are considering Him only in His creation or redemption or revelation.

Let us suppose, dear brethren, that John had in mind a part of the man; let us suppose that in one case He was talking about the spirit of man (that is, to the part that was the object of the New Birth), and that in the other case He was talking to the unborn part of a man. All these things were written to the we and the us and the them and those. If the apostle is talking about the body or to the body when he says, to wit, "If we say that we have no sin, we deceive ourselves, and the truth is not in us", then, when we say that we do have sin, we are not deceived any longer, and, reason how we may, we have the body in as good condition as the spirit — both alive in Jesus Christ, both with a living relationship to the precepts and commandments of the Lord, both with truth dwelling in them. On the other hand, if the apostle was talking to and about the quickened or born again spirit of the man, he was writing to "that which is born of God doth not commit sin," but I would kindly call to mind that it is "whosoever is born of God doth not commit sin."

"If we say that we have not sinned" His word is not in us. "If we say that we have no sin", the truth is not in us. Either in the past or at the present, the child of God can not say this. Both "His word" and the "truth" come from the same root word, and mean the same thing. It is the same "we" under consideration here as it is all through holy writ. It is "I" that sins; it is "I" that does not sin. Often my loved ones tell me that I speak strange things. Yes, for

"How strange is the course that a Christian must steer;

How perplexed is the path he must tread."

for,

"When his pardon is signed and his peace is procured,

From that moment his conflict begins."

This contradiction accompanies him his whole journey through, and yet it is all his journey. He feels the indwelling of sin; he feels to rejoice in Jesus Christ that he is presently delivered from the body of death. How surprising to find that sin still dwells in the man; how joyful to find that it does not reign any longer. It is the same man, the same child of God that has these exercises of mind. The battleground between the flesh and the spirit is the child of God, and it is between opposing forces, both of which are he or she. Paul and John wrote the same thing, only they used different language to convey it. One said, "Sin shall not have dominion over you", the other said, "Whosoever (definitely, not what and not that) is born of God doth not commit sin". How pleasant it is to observe the same spirit of reasoning in the two, for, if not the same thing is taught by both, we certainly have one of them saying that the other is not born of God, that he is a child of the devil; we have the other saying that the one is still under the dominion of sin. Let us remember that there is a vast difference between sin reigning in the believer and sin dwelling in him; let us remember that David reigned in the kingdom of Israel, but that the Philistine still dwelt in the land.

Before we were born sin reigned. Its realm was the man; its dominion reached into soul and body and spirit. We were subjects of sin and could not and would not quit it. If we will remember that it is a man all the way, much of our difficulty will disappear. The same man that was born the first time is born again. The language of the blessed Son of God will not allow of any other interpretation. This man (Nicodemus) had been born once, but, in order for him to enter the kingdom of God, he must be born again. It is not a renovation of the first; it is not a remodeling of an old building; it is a New Birth.

Now who will say that the first nature of that man is removed? Not I; and

neither will Paul and Peter and James and John and Jude. That body is still there, and it is still dead, and it is still living on fleshly or dead things. This it will continue to do while it is this side of the corporeal death of it. This is what we got in the first or fleshly birth, and this which we got in that birth will continue just that, no more, no less, the flesh, and nothing but the flesh, until it is dissolved in the death of the body. That which is born of the flesh is flesh. How can I interpret that? O Father give me grace just here. This fleshly birth came about by fleshly work. The work of nature in our parents brought this birth about, thus the Saviour used good language when he said, "That which is born of the flesh (the workings of flesh) is flesh." Fleshly work begets a work of flesh. Now, "That which is born of the spirit is spirit," and this is a spiritual work. The body or the nature is not born again, but the same man that was born of a fleshly birth or by fleshly work, is now born again by a New Birth or a spiritual work.

The man in his flesh (body) is not able to render any service unto God. He is the tree that cannot bear good fruit. In his New Birth the tree is made good, and as a good tree it can not bear evil fruit (Matt. 7:18); even so, we, the children of God, can not, and do not, bear sin as the crop of grace. While the old nature of the tree (man) is still present, the goodness of the Husbandman is such that the trees of righteousness, the planting of the Lord (Isa. 61:3), bring forth after their kind. This weakness, or inability to render good, is found all through the Bible (Matt. 26:41; Rom. 8:3), as well as being felt in the lives of God's children.

This man is composed of soul and body and spirit. In the New Birth he is given eternal life. Before this he was alive unto death and did not and could not refrain from sinning; after this, he is alive unto God, or unto holiness, and he can not continue in sin. God forbid that he do this, and it is true and certain this is forbid of God; not only in

the written word, but if we continue in sin as our manner of living, it is dead certain and sure that we are of the devil and His Spirit has never made us spiritual, never regenerated us in our spirit; and the Church of the living God is commanded to leave out from communion any that still live in adultery, in wantonness, in drunkenness, in rebellion to God.

We can not continue in sin. If we have been born again, we have quit sinning, we can not go on in our old manner of living. How grievous to find that there is still sin in our members, but while in the midst of this realization that we are bearing about a body that is dead because of sin, we are also given the spirit (mark that word well) of adoption. And while this work is the work of the Holy Spirit, it is in our spirit. It is our spirit that has the "spirit of adoption"; it is "ye that have not received the spirit of bondage again", and it is "Ye that have received the Spirit of adoption, whereby we cry, Abba Father." Now follow the apostle: The Spirit itself beareth witness with our spirit, that we are the children of God (Rom. 8:16). This is present salvation, yea this is that salvation which is of the Lord. It is time and timely. I do not know how that I would get along if it was not in time. I am beset by so many difficulties; I have such a heavy load carrying my former bed (my flesh, my place that I rested on while in nature's freedom, my dead body) that I wonder will I get to the place of laying it down. Not only is it in time, but it is timely, oh, so timely, even so much so that oftimes when I am without strength that Christ appears to me as being crucified for the ungodly. Having been delivered from sin as a habit of living, and yet finding it present everywhere I turn, I am made to cry out, "O Lord, my Abba, my Father"; and to have him, as I humbly hope, to bear my despairing spirit witness that I am now his child; that he blesses me with the Spirit of adoption, enabling me to rest assured that the dead body that I am

bearing about is my body, and that one glad tomorrow I shall be adopted in body into the glorious kingdom of heaven, and then shall the full fruition of being made in his likeness come about.

In conclusion, with the brother in England many years ago, "I am not what I ought to be, I am not what I want to be, I am not what I hope I shall be, but I thank God I am not what I once was." I once loved sin and I made it manifest by the life that I lived. The time came when I died to the love of sin. When that time came, I quit living in sin. I have not, to my sorrow and my shame, quit sinning, but I have, as I hope, quit it as a life. Not having quit it, and yet having to serve, as I sometimes hope, another, gives me courage to cry unto him, knowing that the work begun will be consummated in the leavening of the whole to the praise of his grace in the which I shall have gotten rid of the burden of carrying my dead body, in the which I shall be brought from a poor character in which sin still dwells (but does not reign), to where sin is not known nor felt, in the which I will not need the witnessing of the Spirit to my spirit; in the which I shall be all that I have hoped and desired and aspired to while struggling here below.

I have written this at the request of my yoke fellow in the ministry, Elder W. B. Barnes.

W. D. G.

VOICES OF THE PAST

"He being dead yet speaketh"

"Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow." II Samuel 23:5.

In the first verse of this chapter it is said that "these be the last words of David," who was also declared to be "the anointed of the God of Jacob, and

the sweet psalmist of Israel." The last words of a man are usually considered to be of great importance. When a man makes his last Will and Testament, for instance, he almost without exception prefaces it by declaring that all previous wills and testaments are revoked and made null and void. This is done in order to give emphasis to and make certain of the fact that regardless of what he may have done and said previously, it is to be disregarded entirely, and only his last disposition is to be of value and effect and regarded as final and binding. David said, "The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God." The standard set up for those who ruled over Israel in the days of Moses was that they should be "able men, such as fear God, men of truth, hating covetousness." Ex. 18:21. David had not measured up to these standards, for he had coveted Uriah's wife, and in order that he might have her he became a man of blood by sending Uriah to the front of the battle, that he might be killed. Later when David wanted to build an house for God, he was forbidden, and God said to him. "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom forever." This house, or temple, was reserved unto Solomon to build, and what a temple it was! The like of it was never before nor since known on earth, and when the Queen of Sheba beheld it she exclaimed, "The half was not told me." As wonderful as it was, however, it could not begin to compare with the wonder and grandeur of that spiritual workmanship of God, the true church, of which it was only a type, and which God created in Christ Jesus before the foundations of the earth were laid.

"The God of Israel" having said, "He

that ruleth over men must be just, ruling in the fear of God," David had to confess that his house, or life, was not so with God. This strikes at the very heart of the matter for all of us, for we have all come short of the glory of God and like sheep have gone astray. But let us weigh carefully David's words and see if we cannot find some basis for hope. "Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things and sure." How wonderful to contemplate that while he had no standing before God in his own right, by and through the mercy and grace of God in his Head, (Christ Jesus), an everlasting covenant had been made which embraced all things and was absolutely sure and certain of fulfillment in every detail. As a member of the mystical body of Christ, he stood safe and secure, and there was no possibility for him to utterly fall away. He whose wisdom comprehended the end from the beginning, provided for all things whatsoever cometh to pass and, therefore, there was nothing insecure or uncertain about his infinite plan.

With the help of God we shall endeavor to trace out for our readers something more of the mysteries of Him who doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or need ask, what or why doest thou? One of God's inspired prophets, centuries before the advent of Christ into the world in the flesh, was enabled to set forth his coming and to portray in type his sufferings and death, and the glory that would follow, in the following words: "Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent: In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the

shadow of the branches thereof shall they dwell." Ezek. 17:22-23.

As we understand it, the highest branch of the high cedar represents David as king of Israel, who sprang from the tribe of Judah, the most faithful of all the tribes of Israel, and, therefore, it was the high cedar. God said he would "set it," or fix and order it so nothing would interfere or cause it to go amiss. God also said he would crop from the top of his young twigs a tender one, and would "plant it upon an high mountain, and eminent." These young twigs evidently typified the house of David, and God's plan, in the fulness of time, was to crop a tender one, which signified Jesus, who was declared to be the offspring of David, according to the flesh. God was to deliver up his only begotten Son, Jesus, to be crucified in ignominy and shame for the sins of his people. In this everlasting covenant, entered into between God the Father and God the Son, in the counsels of eternity, all things were ordered and sure. Nothing was unaccounted for or left out. The Son of God was wise and had figured out all the cost before coming into the world, and God had determined before hand not to leave his soul in hell, or to suffer his Holy One to see corruption; therefore he could not be holden of death, but would arise in splendor and power and great glory, in justification of his people. Thus was he planted "upon an high mountain and eminent." He was indeed exalted "in the mountain of the height of Israel," and it was he who brought forth boughs and bore fruit. He was truly a goodly cedar and under his shadow dwells fowl of every wing, his people in every nation, kindred, tribe and tongue. What a safe place in which to dwell. The Psalmist also said, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

Let us trace still further God's mysterious purposes in his dealings with his servant David. If we will turn to the first chapter of Matthew and read "The book of the generation of Jesus

Christ," we will find that he came unto the world through the lineage of David and Solomon, whom David begat of her that had been the wife of Uriah. Surely, no one will contend that so great and important an event was left to mere chance, but rather that it was determined upon and that every link in the chain was forged and welded according to the predestinated purpose of Him who worketh all things after the counsel of his own will, that no part of the whole could fail to fulfill its part, since no chain can be any stronger than its weakest link; therefore the wisdom and power of Almighty God was at stake and nothing could come short of fulfilling all that was embraced in his purpose. As the Sovereign Creator of heaven and earth, and all that in them is, had determined before hand that the ultimate end of all things should be for his own glory, and for the lifting of the name of Jesus on high, it illy becomes any of his creatures to call in question his wisdom, or to reflect in any way whatsoever upon what he has done. Our late brethren in England declared concerning God's decree that "God hath decreed in himself from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things whatsoever come to pass; yet so as thereby is God neither the author or sin, nor hath fellowship with any therein; nor is violence offered to the will of the creature, nor yet is the liberty of contingency of second causes taken away, but rather established, in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree."

It would appear that David himself was in full accord with this for he made no attempt whatever to blame God for his sin, but confessed freely his own guilt, saying, "Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest." Psalm 51:4 He realized full well how vile he was, for he con-

tinued his wailing by saying, "Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow."

The experience of the Lord's people is also clearly set forth by David in the 139th Psalm, where he says, "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest altogether." With the burden of condemnation resting heavily upon him, he continues by saying, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me."

We believe this language expresses the innermost feelings of those whom God has led into a right understanding of his precious truth; therefore they cannot have fellowship with those who walk in darkness and take refuge in the doctrine of predestination as a cloak for their sins. God held Adam accountable for the violation of his law, and we may rest assured that God's people will have to give account unto him for the deeds done in the body. John says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Let us, therefore, come boldly to the throne of grace, acknowledging our guilt before God, and rejoice that mercy is meted out by and through our Lord and Savior Jesus Christ.

In conclusion, we wish to emphasize the fact that in this "everlasting cove-

nant" all things were ordered, and sure, and nothing can take place contrary to the will of Him who declared, "Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." The faith of our fathers must needs have been tried, tested and proven, in order that it might come down to us as the unfeigned faith of God's elect, and the more it is tried in the furnace of affliction the more precious it will become to us. We see in the *all things* which were ordered, and sure, in this everlasting covenant, *predestination, election, resurrection, final preservation of the saints in glory*, and all that pertains to them. All that had anything to do with Israel's going down into Egypt, and remaining in servitude and bondage for four hundred years, was embraced in the mysterious purpose of God, but when they were brought up by an high and mighty hand and delivered at the Red Sea, God was glorified. While Joseph's brethren intended evil against him, God meant it for good and his overruling providence brought all things in subjection to him. Jesus said concerning himself, "The Son of man indeed goeth as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born." While the prophets of old foretold the sufferings and death of Jesus, they likewise spoke of his resurrection and the glory that should follow. If we will carefully examine the genealogy of our Lord, according to the flesh, as recorded by Matthew, we will discover that blood of every hue flowed through his veins, which enabled him to shed that blood, or lay down his life, for Jew and Gentile alike, representing sinners in every kindred, tribe and tongue. Not a single one of his was left out, but all were embraced in that everlasting covenant, ordered in all things, and sure.

And we like to think that the God

of our own little individual life has appointed all things therein, and that we shall in due time be brought forth more than conquerors, through him that loved us and gave himself for us. Therefore death nor any other creature or thing shall ever be able to separate us from the love of God, which is in Christ Jesus our Lord. David said, "for this is all my salvation, and all my desire, although he make it not to grow." This is all embracing, with nothing to be added to it, and neither can anything be taken from it; it is so full and complete that there is not even anything more to be desired. It is good indeed when we can walk about Zion and see this perfection, beholding her towers and marking well her bulwarks. We can then look upon her solemnities and "thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ships pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us."

All we can do is to hint at the significance of our text, and we are glad it has been said that "a word to the wise is sufficient." God's children have been made to see and feel the great mystery of these precious things, which have been hid from the wise and prudent of this world and revealed unto babes. Moses called upon heaven and earth to witness to the matchless glory of God, and then said, "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." Paul with all his command of various languages could not put it into words, for he said, "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." May we be giv-

en to see and behold that in Him all fullness dwells!

(Editorial by Elder R. L. Dodson April, 1947.)

ORDINATION LETTER

Carteret County, N. C., March 18, 1962.

Hadnots Creek Primitive Baptist Church, while seated in Conference with the approval of brethren and sisters from our sister churches with whom we correspond, on February 17, 1962 requested that a presbytery be called to examine Brother Jabez Rhue and if found qualified, to ordain him to the full work of the ministry.

The Church also agreed while seated in conference on March 17, 1962, with many of our brethren from sister churches seated with us to call Brother Jesse R. Rhue to the office of deacon of this church if found qualified by a presbytery.

The following Elders and Deacons assembled at the above named Church on March 18, 1962: Elders Z. L. Rhue, D. R. Pyrtle, Zeb Rhodes, J. T. Prescott, Deacons J. D. Cagle, B. B. Hogan, and G. B. Hawks.

After introduction by song and prayer by Elder Rhodes the presbytery was organized as follows: Elected Elder Z. L. Rhue to serve as moderator and G. B. Hawks as Clerk, Elder D. R. Pyrtle to offer the ordination prayer, Elder J. T. Prescott to examine the brethren and Elder Z. L. Rhue to deliver the charge.

Deacon J. D. Cagle was chosen by the Church as spokesman and was called upon by the presbytery to deliver the brethren into the hands of the presbytery.

After being examined and found qualified Elder Pyrtle being blessed to pray wonderfully the ordination prayer, and in the laying on of hands Brother Jabez Rhue was entitled to all the ordinances of an ordained Elder of the old line predestinarian Primitive Baptist Church, and Brother Jesse R. Rhue was an ordained Deacon of the above named Church.

Elder Z. L. Rhue in delivering the charge to Brother Jabez Rhue read 2nd Timothy, 4th chapter, 1st through 5th verses, dwelling upon the scriptures very clearly set forth the teachings embraced in them pertaining to that of the walk of an Elder of the ministry.

Reading from 1st Timothy, 3rd chapter, verses 8th through 13th, dwelling upon this scripture very clearly set forth the duties and walk of a Deacon of the Primitive Baptist Faith.

Deacon J. D. Cagle then delivered the brethren back into the hands of the Church, Brother Jabez Rhue an ordained Elder and Brother Jesse R. Rhue an ordained Deacon.

Moved and carried that Deacon B. B. Hogan

write the credentials for Elder Jabez Rhue.

Conference dismissed with prayer by Elder Z. L. Rhue.

Done by order of the Presbytery.

Elder Z. L. Rhue, Moderator
Deacon G. B. Hawks, Clerk

OBITUARIES

JAMES W. TRUITT

James W. Truitt, of Snow Hill, Maryland, was born June 2, 1900, and died after a brief illness in Johns Hopkins Hospital, Baltimore, Maryland, April 15, 1962. He was the son of William K. and Gertrude W. Truitt.

He is survived by his widow, Agnes Lynch Truitt; a daughter, Mrs. Donald Yourison of Wilmington, Delaware; and four grandchildren. Also by a brother, Elijah P. Truitt, of Snow Hill, Md.; and a sister, Mrs. Edward Mariner, of Berlin, Md.

It was the writer's privilege to visit many times in the lovely home of our departed friend. His home was open at all times to the Old School Baptists, and he manifested in many ways his love for them, and his interest in the things of the Lord. On one occasion, after I had spoken in the Snow Hill meeting house on the subject, "Mercy and truth are met together; righteousness and peace have kissed each other", he wept and said, "That is what I have been wanting to hear a long time."

He was an excellent husband, father, neighbor, and citizen; and, above all, has left evidence that he feared God, and loved our blessed Saviour. Those who fall asleep in Jesus, have more to die for than to live for. "Blessed are the dead which die in the Lord from henceforth; Yea, saith the spirit, that they may rest from their labors; and their works do follow them."

Funeral services were conducted at the Snow Hill Old School Baptist meeting house by Elder W. D. Griffin, of Newark, Delaware. Interment was in the church cemetery.

Written by request,
D. V. Spangler

GROVER CLEVELAND ADKINS

Brother Grover Cleveland Adkins passed away October 30, 1960, making his stay on earth more than 75 years. He died at the home of his daughter, Mrs. Edna Oakley.

He was married to Mary Lessie Draper February 2, 1910; she preceded him in death. To this union were born 6 children, 4 girls and 2 boys. The following survive: Mrs. Effie Coleman, Mrs. Viola Adams, Mrs. Mildred

Thompson, Mrs. Edna Oakley, Dover Adkins, and Wilden Henry Adkins, all of Martinsville, Va.

Brother Adkins asked for a home in Camp Branch Church the first Sunday in June 1960; and was baptized by Elder Rufus Brown. He served his church faithfully until his death.

His funeral was held at the McKee Funeral Home by Elder J. E. Burgess and Elder Cecil Turner; and his body was laid to rest in Rose-lawn Cemetery at Martinsville under a beautiful mound of flowers.

MRS. ANNIE P. LOVE

Mrs. Annie Pilgreen Love was born in Union Parish, Louisiana, September 24, 1877, and departed this life May 14, 1962. She leaves to mourn her passing, two sons: Firman Love, Ruston, La.; and George Love, Linville, La.; two daughters: Mrs. Lizzie Shelton, Hamburg, Ark.; and Mrs. Winnie Sones, West Monroe, La. Surviving also are 9 grandchildren and 20 great grandchildren.

Sister Love was a very devoted member of Union Primitive Baptist Church, near Linville, La. She was a widow who had adverse circumstances in caring for and schooling her children, but she attained this great task by the wonderful blessings of the Lord.

She joined the church between 50 and 60 years ago, and proved to be faithfully devoted to the church, the doctrine, and the dear brethren, as well as her friends and neighbors. She believed the one and only gospel of God our Saviour, which is the power of God unto salvation to his precious children, who are taught of the Lord to know and love this comforting doctrine.

So I would say to her dear loved ones, weep not as those who have no hope, because the precious fruits of love, mercy, grace, and the light and leadership of God's Holy Spirit was so manifest in her life, that it clearly manifested her as one of the Lord's humble little children. The Lord has received her spirit unto himself, and her body is asleep in the tomb awaiting the day of the Lord's second coming and his saints shall arise from the tomb, and the Lord shall say, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world."

Her funeral was conducted by the writer, assisted by Elder W. W. Hudson, Jr., at Liberty Baptist Church, near Linville, La., with a very large and attentive congregation and many flowers, which indicated the near ties she had with many of her brethren, relatives and friends.

May the Lord, in his abundant mercy, bless all those who mourn her passing. May you be comforted in the fact that she is forever

delivered from the sufferings of this life. Your unworthy brother in hope through the saving grace and abundant mercy of our Lord.

R. W. Rhodes

RESOLUTIONS OF RESPECT

WHEREAS, It has pleased our Heavenly Father to remove from our midst by death our beloved sister, Mary Sharpe, on October 16, 1961.

She was born on April 10, 1869, making her stay on earth more than 92 years.

Sister Sharpe was truly a wonderful mother to her family, and sister in the church. She was a school teacher in her early life, and remained true to her profession as long as she lived. She was faithful to the needs of the household of faith and always had a kind word for everyone. Her honesty and neighborly traits were among her many virtues. Her hospitality was known by all who knew her. Her funeral was conducted by her pastor Elder D. V. Spangler at Dan River Primitive Baptist Church amidst a host of friends and neighbors, some of whom attended her classes when she was a school teacher, who showed their last tribute of respect.

We, the church at Dan River, greatly feel our loss which is Sister Sharpe's eternal gain. We extend our sympathy to her remaining relatives, and especially her son, Mr. Harold Turner, who is the only surviving child.

THEREFORE, Be it resolved that we bow in humble submission to Him who works all things after the council of His own will. "The Lord giveth and the Lord taketh away, blessed be His name." Furthermore

BE IT RESOLVED, That a copy of this resolution be recorded on our church record, a copy sent to the son, and a copy sent to the *Signs of the Times* for publication.

Done by order of the church at her regular meeting on the fourth Sunday in March, 1962.

Unworthily her Brother in hope,
Coley S. Strader

RESOLUTIONS OF RESPECT

WHEREAS, God in his infinite wisdom has seen fit to call from time unto eternity, our beloved Sister Ardlie (Bird) Booth, who was born February 7, 1895, in Putnam County, West Virginia, and departed this life January 8, 1961. She was united in marriage February 4, 1922, to Thomas H. Booth; and united with Providence Primitive Baptist Church July 26, 1942. Funeral services were conducted by Elder Veldon Linn on January 11, 1961. Therefore be it

RESOLVED, That we bow in humble submission to the will of our God, who doeth all things well. Our loss is great in the passing of our dear sister, but we feel assured that our loss is her eternal gain. And be it

RESOLVED, That a copy of these resolutions be spread upon our church records; a copy tendered to the bereaved family; and a copy be sent to the *Signs of the Times* for publication.

Done by order of the church in conference.

H. J. Bird, Pastor
V. L. Byrnside, Clerk

RESOLUTIONS OF RESPECT

WHEREAS, It has pleased God in his infinite wisdom and sovereign mercy, to call from time into His embrace, our beloved Brother, Deacon Walter L. Bird, on November 8, 1961. He united with Providence Primitive Baptist Church November 26, 1920, and was baptized by the late Elder W. I. Wade. He was ordained to the office of Deacon and appointed church trustee, which offices he filled in a spirit of meekness, serving faithfully. Funeral services were conducted in Providence Church House by the writer, after which he was laid to rest beside his wife to await the Master's call. Therefore be it

RESOLVED, That we bow in humble submission to the will of God, who was pleased to call our brother from his suffering here below. We have sustained a great loss, but we feel that our loss is his great gain. And

RESOLVED, That a copy of these resolutions be spread on our church records; a copy be tendered the bereaved family; and a copy sent to the *Signs of the Times* for publication.

Done by order of the church in conference.

H. J. Bird, Pastor
V. L. Byrnside, Clerk

DEACON G. C. WREN

Deacon G. C. Wren was born in Washington County, Texas, February 10, 1886; and passed away in San Jacinta Hospital, Baytown, Texas, January 29, 1962.

He leaves to mourn their loss, his wife, of the home address; 8 daughters: Mrs. Belle Sartor and Mrs. Weldon Sartor, Arlington, Texas; Mrs. Jack Comer, San Antonio, Texas; Mrs. Billie Sartor, Baytown, Texas; Mrs. Cecil Day, Mesquite, Texas; Mrs. W. T. Hardison, Baytown, Texas; Mrs. Burnell Jones, Fort Worth, Texas; and Mrs. Bertha Winkels, Anson, Texas. And one son, A. B. Miller of Baytown, Texas; two sisters: Mrs. Vada Beaver and Mrs. Lou Martin, Teague, Texas; four

brothers: J. W. of Kilgore, Texas; G. W. of Teague, Texas; H. B. of Pasadena, Texas; and C. E. of Houston, Texas. Also twenty-four grandchildren and seven great grandchildren.

Brother Wren farmed near Teague, Texas, most of his life. In 1957 he moved to Baytown on account of ill health. He united with the Primitive Baptist Church in October, 1923, and was ordained deacon in 1932. He and Sister Wren united with the Fort Worth Church in 1945, and he died a member of that church, and we believe in the faith which is of God. He was sound in doctrine and in discipline, and was kind; not out-spoken, but not afraid to speak at the proper time. We feel that he served his church well as a deacon for almost 30 years. He left a lovely family. You would not know who were step-brothers and sisters unless you were told. He was "Daddy" to all of them.

We would remind Sister Wren and the children of the words of the Apostle, "Sorrow not as for those who have no hope." Brother Wren died in hope of a life beyond the grave. We believe he is now waiting for the second coming of our Lord and Saviour Christ Jesus, when all the saints will be clothed with perfection; even see Him, be like Him, and be satisfied.

Funeral services were conducted at Ham Brothers Funeral Chapel, Teague, Texas, January 31st, by the writer, and Orval Barger, of the Missionary Baptists, and friend of the family. May the God of all grace comfort his family and his brethren and sisters. Sent in by request.

C. U. Landers

MRS. ZETHA ROWELL

Sister Rowell was a member of Rehobath Primitive Baptist Church, where she and her husband, Brother Arthur L. Rowell, were loved and devoted members for about twenty years. They attended church services regularly far and near as long as their health would permit. Sister Rowell was partially paralyzed several years ago, and was a semi-invalid until the end came on December 9, 1961.

She is survived by her husband; one son, John Lee Rowell; two daughters, Mrs. C. C. Darden and Mrs. Glen Lewis; two brothers, Willie Primm and John Primm; three sisters, Mrs. Nannie Mitchell, Mrs. Hattie Smith, and Mrs. Cassie Thompson. And also by 5 grandchildren and 8 great grandchildren.

She and Brother Rowell entertained many of the dear brethren and friends every opportunity they had, and were delighted to have them in their home. Dear ones, it is sad indeed to give her up, but we are comforted by the precious and gracious promises of God to his people. She is only gone to sleep in the tomb

until the Lord comes again, to call all his children home to heaven. Her spirit has already gone to God who gave it. So dear family and loved ones, weep not as those who have no hope; she is gone from the evil to come and is free from troubles and sorrows.

The funeral was conducted at Friendship Methodist Church near where they lived, and near where Sister Rowell was reared. The writer, together with Elder E. J. Lambert and Elder J. L. Smith were in the services, in the presence of a large and attentive congregation, with much manifestation of the high regard and respect she was held in.

May God bless and comfort Brother Rowell and family, and all who mourn her passing.

Your unworthy brother in hope,
R. W. Rhodes

JAMES D. BETHARDS

As it pleased God to take from our midst, our dear brother James D. Bethards on Dec. 21, 1961, at the age of seventy-nine, we bow in humble submission to the will of our God.

Brother Bethards was born May 10, 1882, and his parents were the late Littleton and Cornelia Dennis Bethards.

He is survived by his wife Mrs. Chloe Timmons Bethards; three sons, Raymond, James, and Cletus Bethards, of Berlin, Md.; three daughters, Mrs. Rada Jones of Powellsville, Md., Mrs. Thelma Littleton and Mrs. Belva Littleton, both of Berlin, Md.; seven grandchildren and three great grandchildren.

Brother Bethards early in life asked for a home with the Indiantown Church, and was baptized by the late Elder T. M. Poulson on September 1, 1907. He was later appointed deacon, and served as long as his health would permit. He had not been well for many years, and in his last few years of his stay here was not able to attend the meetings very often.

Funeral services were held at the Burbage Funeral Home in Berlin by the writer, and he was laid to rest in the Riverside Cemetery.

We feel that our beloved brother had spent his appointed time here; and it is our humble prayer that it may please our God to reconcile those left to mourn the loss of this dear one, and to feel that their loss is his eternal gain.

Elder Arthur R. Warren

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 130

DANVILLE, VA., SEPTEMBER, 1962

NO. 9

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 9/62
IT EXPIRES WITH THIS ISSUE

1508½ Country Club Road
Bastrop, La.

*"I will hear what the Lord will speak,
for he will speak peace unto his people."
(Psalm 85:8)*

How wonderful and comforting it is when the Lord speaks peace unto our souls. It is most precious and sweet, especially when we have experienced a previous season of being troubled and overcome with much sorrow. The storm clouds have raged, and we cannot view the light of the sun. Oh! How miserable is this horrible state of darkness!

In due time the Lord commanded the storm to cease. ("He holds the wind in his fists. Proverbs 30:4) He commanded the light to shine in our souls. How sweet is this peaceful, calm state.

Yet, there are times when it seems that our friends have turned against us, and it grieves us, and causes us much sorrow. But, if we have peace with our souls, and feel the presence of this wonderful God, then it does not matter if the world and all our friends have turned against us.

Oh! may our prayer be as this: "O, Lord, I want not the smiles of men. I want not the applause of men. But I want thy smiles, I want thy presence, I want thy peace; because I feel to know that thy art my all in all. I feel to know that thou art a merciful God; and I beg thee, O Lord, to give me a few crumbs

of this mercy which flows from thy mercy seat. Oh! Lord, I pray that thou will speak thy sweet peace unto my poor soul. Have mercy, O Lord. Amen.

I had much rather have peace with my soul, and have everyone turned against me — than to be troubled in my soul, and to feel that God had forsaken me, and then have the friendship and applause of men.

In other words, it is much more miserable to feel that God hath forsaken us, than to have our friends forsake us.

The applause of men cannot help a troubled soul who feels forsaken by God. Christ said, "My peace I leave with you." The peace of God in our souls is sufficient. It is enough.

Oh! May we not look to man for comfort, peace or guidance. May we look to the Lord, and look to Him alone. As David said, "I will lift up my eyes unto the hills, from whence cometh my help." (Psalm 121:1)

Yours in hope,
(Elder) W. W. Hudson, Jr.

"THE LORD'S PORTION IS HIS PEOPLE"

By the Late Elder L. L. Schenck

*"The Lord's portion is his people;
Jacob is the lot of his inheritance. He
found him in a desert land, and in a
waste howling wilderness; he led him
about, and instructed him, and kept
him as the apple of his eye. As the eagle
stirreth up her nest, fluttereth over her
young, spreadeth abroad her wings, tak-
eth them, beareth them, upon her wings:
So the Lord alone did lead him, and
there was no strange god with him."
(Deut. 32:9-13)*

At the beginning of this 32nd chapter of Deuteronomy we notice that heaven and earth are called to record what is written here. Therefore it is of the utmost importance that we give heed to the doctrine herein set forth. It is a song which God commanded Moses to write for a memorial to the children of Israel, so I wish to dwell somewhat on that portion that I have recorded here from the 9th to the 13th verses, inclusive.

Taking each clause of this divine song in its order, it is interesting and comforting to know that the Lord has a portion and that portion is his people, and that there is no power that can ever dispossess him of that portion nor any part of it. Christ declared, "My sheep hear my voice. They know me 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 for my Father which gave them me is greater than all, and none shall be able to pluck them out of my Father's hand." It is a matter of great consolation to these care worn pilgrims to know the Lord's portion. His people are secure. They are not only found of him, led about and instructed of him, but they are kept by his power: kept as the apple of his eye. Jacob is named "Israel." He found him in a waste howling wilderness and in a desert land. And there he finds all the Israel of God. They, as Jacob, are led about and instructed. "All thy people shall be taught of the Lord and great shall be the peace of thy children."

The fact that they are led, precludes the thought that they are directing their own steps. The way of man is not in himself. It is not in man that walketh to direct his steps. Much is written in the Scripture concerning the leading of His people. "He calleth his own sheep by name and **leadeth** them out." "**Lead** me to the rock that is higher than I." "He **leadeth** me beside the still waters." This is enough to confirm the fact that none can attain unto this exalted state except they be led, thus refuting the idea that one can become a child of God at one's

own pleasure or, in other words, to assume it is a matter of our own volition whether we are a child of God or a child of the devil. No child can choose its own parent. Jesus did lead Jacob, although it is taught universally among the denominations of anti-Christ that the Lord must have help in the salvation of sinners. The Scriptures declare the Lord works **alone**. Christ came **alone** into this dreary world. He trod the wine press of the wrath of Almighty God **alone**, and of the people that were none to help. In the beginning God **alone** did create the heavens and the earth. This truth is most generally accepted, so Jesus has said, "Ye believe in God, believe also in me."

Jacob and Esau were twin brothers and were set as a symbol of the elect and the non-elect. The love and the hatred of God was fixed upon them before they were born. It cannot therefore be argued that their conduct can be given credit for the love of God toward Jacob, nor the hatred of God toward Esau, for the children, "Being not yet born neither having done any good or evil that the purpose of God according to election might stand." It might be said with propriety that the conduct of Esau was more commendable in the sight of men than that of Jacob, but God's purpose in all things must stand. His wills and shalls can never be revoked. Esau was sent by his father, Isaac to the field (which represents the world) to take him some venison and make him some savory meat such as he loved. Rebekah overhearing the words of Isaac, called her son Jacob and instructed him to go to the flock, which represents the church, the sheepfold of God, and take two good kids and she would make his father some savory meat such as he loved. Her instructions were carried out to the letter, and when he returned with the kids she dressed them and prepared the savory meat, and she took the skins of the kids and with them she covered the hands of Jacob and the smooth of his neck, and in this deceptive way she sent him to Isaac with the savory meat.

And in this deception he came to his blind father and declared, "I am thy very son Esau." It is quite contrary to human reasoning that the Lord would lead Jacob or any of his little ones in this deceptive way, but the purpose of God must be considered. It was the purpose of God that the one he loved and not the one he hated should receive the father's blessing. It was also the purpose of God that this loved savory meat should come from the flock and not from the world; for this savory meat taken from the flock must represent the flesh and the blood of our Lord Jesus Christ. That is the meat and the drink of God's people. Jesus said, "Except ye eat my flesh and drink my blood ye have no part in me."

Jacob drew near with the savory meat. Isaac heard his voice but he could not discern by sight for he was blind. Being skeptical he asked, "Art thou my son Esau and he said, "I am." Isaac commanded him to come near that he might feel of him, for Esau was a hairy man but Jacob was a smooth man. Isaac felt his hands and his neck which were covered with the skin of the kids and he said, "The voice is Jacob's voice but the hands are the hands of Esau." The voice of God's little ones is that which betrays them. Christ speaking to his bride says, "Let me hear thy voice, let me see thy countenance for sweet is thy voice and thy countenance is comely."

How many of the Lord's little ones today speak with the voice of Jacob but display the hands of Esau! They may talk of the goodness and mercy of God and the doctrine of God our Saviour, but cannot find time from their worldly labors to watch with him one hour. Truly the voice of Jacob but the hands of Esau. Jacob lied but he received the father's blessing. Not that his lie was commendable but that the purpose of God must stand. Be it remembered the Lord is leading Jacob and the purpose of God in directing his steps is far reaching indeed. Jacob was a chosen vessel unto him. Loved before he was born; foreknown and predestinated to be

conformed to the image of his Son, called, justified, glorified. One who has been led to drink of the dregs of sin as Jacob was, can imagine the feeling of this one who came as a deceiver to his old father and obtained the blessings under false pretenses. He knew that he was guilty. And this feeling must have been augmented by the entrance of Esau just as he was leaving the presence of his father. Thus sin was made to appear exceedingly sinful to him.

It is thus with all of God's people who are led about and instructed of him, but it is good to know that where sin abounded grace did much more abound. Thus the purpose of God was that grace should triumph in the salvation of sinners. To follow the purpose of God further, the twelve tribes of Israel must issue from the loins of Jacob, and through this lineage Jesus Christ must be born. Hence Jacob was led to Padan Aram for there was the woman whom God purposed to become the wife of this man. God declared to Abraham, "Thy seed shall serve an evil nation four hundred years, and that nation whom thou serve will I judge," saith the Lord, "and after that I will bring them out." So all the way in which Jacob was led composed an unbroken chain of events which worked to the fulfilling of God's purpose.

"As the eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, and taketh them and beareth them upon her wings so the Lord alone did lead him." The nest was indeed stirred up. After he had received the blessing through guile, Esau hated him and purposed to kill him, thus his nest in which he was reared and wherein he had reposed became decidedly uncomfortable for him. He fled to the house of his mother's father. Night overtook him and he took a stone for a pillow and lay him down to sleep. He dreamed, and saw a ladder set up on the earth, and the angels of God ascending and descending on it, and the Lord stood above. He awoke and said, "Surely the Lord is in this place and I knew it not." The Lord was leading him but he

knew it not. He was watching over him with the vigilance of an eagle when she fluttereth over her young. "As the eagle stirreth up her nest" seems to illustrate the beginning of an experience of grace with every child of grace. The penitent sinner remembers when his nest was stirred up: his old bed of nature and sin in which he was conceived and reposed. It has become strongly uncomfortable to him. Instinct teaches the parent bird when it is time for the little ones to leave the nest. She destroys the nest then poses at a safe distance to watch over her young. They attempt to fly but their strength is not sufficient to bear them up. They go down to would be destruction, but the mother bird sitting yonder sees their plight and swiftly she comes with wings spread abroad. She comes underneath and taketh them and beareth them upon her wings to safety. So the Lord alone did lead Jacob. When the poor sinner is first awakened to his lost and ruined state, like the little nestling he tried to go alone but finds his strength is not sufficient to bear him over the great abyss that lies between him and his God. He finds himself going down to destruction unless God in his mercy intervenes. So God alone comes to his rescue and keeps him as the apple of his eye. Thus Christ comes to the rescue of his little ones when they cry in distress, "God be merciful to me a sinner."

"There is no other name under heaven given amongst men whereby we must be saved." The works of man even now can be given no more credit for salvation than Jacob, for all of God's people, like Jacob, were loved before they were born. "Jacob was the lot of his inheritance." That is to say God will lay claim to none other than his beloved Israel, that is his lot, and he has set his sacred seal upon them. "The Lord knoweth them that are his." And the Lord knoweth where they are whether they be at home or abroad, on the land or on the sea. He watches over them with the vigilance of the eagle watching over her young.

The apostle has given us the blessed assurance that God who is rich in mercy, for his great love wherewith he loves us, even when we were dead in sin hath quickened us together with Christ. (By grace ye are saved). So Jacob or Israel has been borne, as it were, on eagle's wings from the womb. Through prosperity and adversity, God alone has led him all the way and he has blessed him with a never dying hope that when he shall have finished his course he shall enter unto the full fruition of the unfading glories of the paradise of God.

"Lord's portion is his people."

(Submitted for publication by Elder W. W. Hudson.)

"THE OIL AND THE MEAL WASTED NOT"

(By the late Elder L. L. Schenck)

"And the word of the Lord came unto him saying, Arise and get thee to Zarephath which lieth beyond Zidon and dwell there. Behold I have commanded a widow woman there to sustain thee." (I Kings 18:8-24)

These words were the words of the Lord spoken to Elijah the prophet of the Lord. Needless to say the prophet went. This was in the days of the great drought for the space of three years, when it was declared in advance there would be neither dew nor rain. The prophet arose and came to Zarephath. And when he came to the gate of the city he saw the widow woman whom the Lord told him should sustain him. She was gathering sticks. The prophet called to her, saying, "Bring me water that I may drink"; and as she started to go for the water he called to her again, saying, "Bring me a little cake or a morsel of bread in thine hand." She answered, "As the Lord thy God liveth, I have not a cake but a handful of meal in a barrel and a little oil in a cruse; and behold I am gathering two sticks that I may go in and dress it for me and my son that we may eat it and die." Thus is revealed the destitute condition of this poor widow, which is a fitting

type of every child of grace: destitute, starving, helpless, and ready to die. They are found gathering sticks — two sticks, striving not only to sustain their natural lives but also to insure an entrance into life eternal. Her own works were her dependence, and how soon those two sticks were consumed. She came to realize that death was staring her in the face; and so it was, had not the Lord been mindful of her. So it was no accident that the man of God came to her just at this time, and found her in just this condition. Now the prophet asked for a little water that he might drink, and a morsel of bread in her hand. She was quick to acknowledge her poverty. But she was richer than she knew. There was a handful of meal in a barrel and a little oil in a cruse — representing the grace of God in the vessels of mercy. Not unlike Saul of Tarsus, she was a chosen vessel unto the Lord, a subject of divine grace whom the Lord will not forget. To all such the Lord has sent the man of God even Christ to relieve their fears and comfort their hearts, and they all likewise were found gathering sticks, that is, depending on their own efforts for life and salvation. And they all like this poor woman came, or must come, to the place where they see their efforts are of no avail. But there is a little oil in a cruse, a little grace in the vessel. And although it may seem little indeed, it is sufficient. This little oil and this handful of meal wasted not. It did not diminish but she and her son and the prophet did eat many days. But I wonder how many of the subjects of God's grace remember our obligations to Him who is the giver of this grace. "Make me a little cake first." This command on the part of the prophet was not an act of impudence, as the world might construe. It was a divine command coming from the man of God, showing that our duties toward Him should not be secondary but first. A similar command came from the lips of our Lord and Master when he was on earth: "Seek ye first the Kingdom of God and

his righteousness, and all these things shall be added unto you." Not as though by our own works we can purchase to ourselves salvation, for those to whom the command was given had already found favor with God. But there are duties for all of God's people to perform. Not the least of which is, "Forsake not the assembling of yourselves together as the manner of some is, but exhort one another and so much the more as ye see the day approaching." Indeed whatsoever your hands find to do, do with your might. Zion is in a sad state when her members neglect her solemn assemblies to run after the things of this world. How many will say they believe on the Lord Jesus Christ and then doubt his word that all these things shall be added unto you. "Make me a little cake first." It is commendable in all to labor to provide things honestly: things necessary for the sustenance of our natural lives; but God knoweth that we have need of all these things, and just how much we need. Hence we may gather sticks or do whatsoever we will, if God is not pleased to bless our labors our efforts can avail us nothing.

This woman was gathering "two sticks." Striving in her poverty to sustain not only her natural life but to purchase an entrance unto life eternal. Her sticks were soon consumed and were it not for the oil in the cruse and the meal in the barrel she must soon have perished. Had not the man of God blest the oil and the meal she could not have subsisted. In a word, she was thrown entirely upon the mercy of God. "Go to Zarephath and dwell there." This little community of Zarephath is enshrined in the hearts of God's humble poor. It is a sacred place, a hallowed spot in the memory of those to whom the Lord has given grace. It was here where we first saw ourselves destitute and helpless and just ready to give up. It was here where we first saw our blessed Lord when he came down to dwell there. God has declared, "I will dwell in them and I will walk in them and I will be their God and they shall be my people." This little

supply of grace in our vessel, although a little morsel, it is enough through God's blessing to sustain us many days.

When the man of God came to this poor widow, he did not consult her about his dwelling there, but she was no doubt glad to receive him into her house since he had shown his wonderful power to bless her little supply of oil and meal that it wasted not. Thus it is declared, "My people shall be a willing people in the day of my power." The prophet was sent of God to dwell at this place; and thus when he sends his Holy Spirit into the hearts of his people, he does not consult them whether or not they are willing to receive him. He makes them willing by reducing them to poverty and distraction, as in the case of this woman. She not only received him, she gave him an upper chamber; and it is so with every pardoned sinner: when our Lord came to dwell with us, we gave him an upper chamber. The highest place in our poor hearts was not enough. We exalted him, and in our estimation he was the fairest among ten thousand and the one altogether lovely. We praised him, we worshipped him. Indeed we gave him an upper chamber. But it happened with this poor woman as with every child of grace. In our exultant joy we thought our troubles were over. But, alas, this woman's son fell sick. And his sickness was death. And the woman cried, "What have I to do with thee, Oh thou man of God, art thou come hither to call my sins to remembrance to slay my son." How common it is for the sins of God's people to be called to remembrance. The unclean spirit returns seven fold to dwell there. When it pleases God to lay his hand heavily upon us, it is enough to make us to remember him, and to continue to cry unto him, "O thou man of God what have I to do with thee."

But notice the pity and compassion of the man of God. "Give me the child." It is the exalted privilege of every child of grace to cast all his care upon him for he careth for him. "Give me the

child." And he took the child from his mother's bosom, he carried him to an upper chamber and laid him upon his own bed. How unspeakably blessed! Laid in his own bed. When our blessed Lord was put to death in the flesh he slept three days in the grave, this was his bed. Thus in the type the child was laid in his own bed as every soul must be. But let us not overlook the power of the resurrection. The man of God stretched himself upon the child, not once, not twice, not four times, but three times, and life came into his body. He carried him down to his mother with these joyful tidings: "Behold thy child liveth." "Three times." An emblem of our blessed Lord when he lay three days in the grave, and thus sealed the redemption of every child of promise. He atoned for all their sins and guarantees the redemption of the purchased possession, even the resurrection of the dead. Jerusalem which is above and is free is the mother of us all. Thus when the bodies of the saints shall come forth from the grave I am persuaded that every disembodied spirit will receive its own body. When the man of God shall call them forth and present them to our mother with those same glad tidings, "Behold the child liveth," all by virtue of the fact that he stretched himself three times upon the child and life came into him. Thus one poet has so beautifully declared:

"It is not death to die,
To leave this mortal clod,
And with the brotherhood on high,
To be at home with God."

There is yet another feature presented in this Scripture that is worthy of our notice. This woman, who so beautifully typifies the church of God, was a widow. She had had a husband, but he is dead. She can no more rely upon him for support, nor for consolation. He is dead and buried. So the church of Christ once had a husband, the law. But he is dead now. She cannot further rely upon the law for justification; for the law is dead to her, and she is dead to the law

by the body of Christ. We have learned that by the deeds of the law no flesh can be justified in the sight of God. For if there had been a law given that could have given life, verily righteousness would have been by the law. But there was no such law given. The law could take one's life, but it was not the design of Him who gave the law that the law should give life or bestow righteousness. Concerning the heritage of God, "Their righteousness is of me, saith the Lord." Concerning humanity there is none righteous, no not one. Else why should Christ have suffered for sin? When he came into the world he had no sin, and he came unto a people who had no righteousness. His righteousness was imputed to them and their sins were imputed to him. He took them, he bore them in his own body. He stood as the surety of his people. He suffered the penalty and paid the debt that was justly theirs. We had nothing with which to pay. Consider this poor poverty stricken widow and you have a picture of the bride of the Lamb's wife. But what a glorious transition is hers! We found her in her poverty, starving and ready to die; we now see her redeemed from that wretched state. John can best describe her now as a woman clothed with the sun, the moon under her feet and a crown of twelve stars upon her head. The sun, her clothing, is the righteousness of God; the moon, the law under her feet. In other words, she is raised above the law. No more under the law but under grace. Her crown of twelve stars is the testimony of the twelve apostles of the Lamb. The crown also represents the fact that she sits as a queen now. A glorious transition indeed! Raised from the dunghill, so to speak, to sit upon the right hand of the great King, a partner of his throne. This is the end of the Christian's hope.

"There shall we see him face to face
And tell the story saved by grace."

(Submitted for publication by Elder W. W. Hudson.)

Rt. 4,
Fayetteville, Tenn.

Dear Editors:

I received your card. I do receive the Signs each month, but cannot always read it. My health has been bad for a long time, and my eyes are very weak. But I do not want to complain, for I believe with my whole heart the God does all things well, and that we do not have more on us that we are made able to bear.

I love the blessed truth the Signs stands for, but I have to read a little at a time, which seems to do away with some of the sweetness it contains.

... I enjoyed the experience of Sister Ella Darnell. I love her, and hope the giver of all good will be pleased to restore her health. She has visited in the Flint River Association with her husband, who so faithfully preaches Christ the way, the truth, and the life of poor sinners. I feel so little and unworthy to claim even a little place among them. Yet my little hope is worth more that tongue can tell.

I haven't been able to go to meetings for sometime, but have sweet memories of when I was blessed to go to my home church, and meet with God's children, and sing sweet songs of Zion; and hear the pastor, one of God's humble ministers, preach salvation alone by the grace of God. This fills our hearts to overflowing.

"How sweet the name of Jesus sounds
In a believer's ears."

Through God's mercy, I hope each one that helps in the publishing of the Signs will be given strength to continue the good work. It is good news from a far country.

I have had a home with these people for nearly forty-one years, and hope I have never done anything to hurt the church I love. Just a little place at their feet, makes me happy.

Many thanks to you, and may God continue his blessings to you. A poor sinner saved by grace, if at all.

Miss Willie Sisco

EXPERIENCE

R. F. D. 1,
Jack, Alabama

Dear Editors:

With fear and an trembling heart I undertake to write a few lines of my experience. I want to say to begin with that I believe in a just and righteous God, the maker, upholder, and disposer of all things; one who doesn't have to look to any little, feeble man for anything.

I have been reading the **Signs of the Times** for about three years, and do enjoy it; and have had a desire to write some for it. Sometime last year I did write, but did not send it.

On Sunday, November 25, 1956, Jesus came into my heart, and I pondered over it and was heavy laden. After all the family was asleep that night, I was awake and could not sleep. About eleven o'clock one of the biggest, brightest stars I ever saw shined down on me, and I saw an angel flying from the East and came to the star. And then the Union Springs Church in the Conecuh River Association came before me, (our home church). I had thought I loved that church, but not like I have since. All the people who usually go there were gathered there, and Brother Russell Gibson was in the stand. I want to say that he did preach to me that night — and me lying on my bed with my pillow wet with tears. When he came down from the pulpit and opened the doors of the church, I went to Brother Gibson and took him by the hand and around the neck, and told him I loved him. This was in a vision; and I thought I couldn't wait until the first Sunday in December. But my daughter and her husband came home from Germany, and I did not get to go to meeting.

I was so miserable, and I thought I would surely offer at the next meeting. But when I got there, it seemed that something said to me that I was not fit to even ask for a home with these people. I came back without asking for a

home; but, Oh, how miserable I was. It was this way with me from November, 1956, until the first Sunday in September, 1957.

I believe that God directed my path, and the first Sunday in September, 1957, there was nothing in the way; although it seemed I was almost persuaded not to go. They had almost finished singing the song, and I went and asked for a home; and to my surprise they accepted me, and I was baptized that afternoon. It was a fearful thing to fall into the hands of the living God.

I believe I have experienced somewhat like Elder Spangler. He was at our association last Fall at Darion Church, and while in the stand he said that a week or two before he went to bed, and could not sleep; and he got up and went to his desk and wrote three or four pages. He said the next day he couldn't have thought of it. One night last week, I just couldn't sleep. My wife found that I was not asleep, and asked what the trouble was. I told her what Brother Spangler had said, and that I had been writing to the **Signs of the Times** in my mind, but that if I had it on paper I didn't believe the book would hold it.

In conclusion I would like to say that I have enjoyed reading Elder R. W. Rhodes' verses on 2 Peter 1:1-8, and I would like for some of the elders to comment on all the chapter; and also on Hebrews 10:26.

I feel to be a sinner saved by grace, if saved at all; and feel to be the least of all.

C. D. Mobley

General Delivery — V. A. Branch,
Los Angeles 25, Calif.

Dear Brother Spangler:

Here in Los Angeles this glorious morning, I don't need to read David's or Isaiah's message to see the beauties of nature, for it is all around in all its glory. It is not the least to be given natural faculties to see the sun, with

its Spring warmth, and flowers, and the green grass; to hear the birds singing — and the smog not too bad. It has not always been this way, for the past four to six months we have had much windy and chilly weather, with more rain than usual, and fog especially early in the morning, when I like to get outside and read the Bible and the Signs, or perhaps write. The Lord knows my needs, but from all reports this has been a long, bad Winter.

The Signs was very good. It does us good to read articles like Elder Beebe's, "Where is the True Church?" I hope I can see in it who is included in this church: They are a holy people, a special people, a peculiar people, and fewest of all the people of the nations of the land, as noted in Deut. 7:7, 8 and 1 Peter 2:9. While many of His people are in other churches, and some do not have their names on any church roll, yet He chose them, and died for them and will come for them. Jesus said in Matthew 16:18, "I will build my church . . ." None of these people had anything to do with the formation of His church. I guess his church came in its fulness on the day of Pentecost, as the Holy Ghost came in power as never before.

My main object in reading the Scriptures, is to obtain comfort from its pages. In St. John 5:39, we read, "Search the Scriptures, for in them ye think ye have eternal life; and they are they that testify of me." Paul, writing to Timothy, said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the world of truth."

Adam and Eve tried to hide their sin by covering themselves with fig leaves, but the Lord showed them that their works were worthless, and he made coats of skins and dressed them; thereby teaching a valuable and beautiful lesson to the believer, not to trust in their righteousness, but trust the living God.

I have wondered quite a bit about St. John 21:25. I don't believe that anything that Jesus did was done in vain, or anything that he said was said in

vain. It appears to me that the writers since that time, and the preachers since, and coming into this present time and to the end of time, will have fulfilled all of it. His ministers today are preaching the word as always. May the Signs and ministers always be a witness for Him. It has not always been so with all publications; and the Bible speaks something concerning it in the last days.

I wish I could write to all who contribute worthy messages. I can't praise Him enough for my blessings.

A brother, I trust, though a poor mortal,
Harry T. Vories

"GOD HATH SHINED"

Route 5, Box 245,
Reidsville, N. C.

Dear Elder Spangler:

Enclosed is a letter I wrote you some months ago, as you can see by the date. I very often write to relieve my mind of something that lingers on; and I still have a mind to write you.

The first time I saw you was in a dream last November. Then at Dan River Church the 4th Sunday meeting in December. It was Christmas eve; and I had had a dread of the coming Christmas, for it was the first Christmas since God had taken my companion out of this world of woe we are traveling through.

It was the first time I had ever been to Dan River. I felt very low and heavy hearted. The singing had already begun when I got there. Surely, then I saw, "Out of Zion, the perfection of beauty, God hath shined." So many times I want to thank God for such a gift as you, and to humbly ask Him to never leave this world without one to declare above and beyond any trial, affliction, and sorrow of this world, that God is still Lord of Lords; still the great Shepherd; still our Almighty, Merciful, ever loving Father, who has forseen all things, and will reign and rule his sovereign will from everlasting to everlasting: None can stay his hand.

I feel I have no right to take up your time.

In hope of God's mercy,
Fannie Sue Ware

THANKFUL THAT SHE IS A
MEMBER OF THE CHURCH

1415 Chamberlayne Avenue,
Richmond, Virginia

Dear Elder and Mrs. Bunn:

May God, our Glorious Father, lead me in a few lines to you; and I pray you will accept my feeble attempt to write something of my desire to express my thanks to you and all the other brethren and sisters, for the sweet and kind love from heaven above, as it seemed to me; although I felt that this unworthy, sinful piece of clay that I am, was far too low to be accepted to be one of His flock. Nevertheless it was sweet to me then, as it still is. I have found comfort from it that I had wished for so long; yet my hope was very low at times. I would think to myself that it is a test of my faith in God Almighty. Thanks to God for this sweet morsel that has been provided for me.

When you told me that you would make provision for me to ask for a home with you and the other brethren in your church at Pleasant Hill, I felt glad and a warmth inside me, for I had yearned for such an opportunity for so long. Then I began to feel so low, wondering if I was deceiving myself and you the people I loved, even those I had never seen of the Primitive Baptist faith.

Then when I arrived at your home and the warm, sweet greetings extended to me by all those godly brethren and sisters, I felt glad; yet doubting myself. I almost felt I should go and hide, for I didn't want to deceive any of God's people. I felt that if I were not accepted I would get my just dues, but I thank my heavenly Father that I was accepted and that I could be baptized the next day. The feeling of lightness that came over me — it was as a great heaviness

had rolled away.

How can one have such mixed feelings? I know God knows, and I pray I am one of his elect and he will take care of this my body and soul. If he does, and I believe he will, then my trials, tribulations, and sufferings, both mentally and physically, are not too much for me to bear: And I hope I can be thankful for them all the days of my life.

How God, or the good Old Primitive Baptists, can love such a worm as I feel to be, is beyond my comprehension; but I am thankful when I am made to feel I get a little taste of it.

This is getting lengthy, and I still haven't been able to say anything worthwhile; but, as I said, all of my efforts are so very feeble, and I feel so vile and unworthy, that I fear I make or take too many privileges.

To all the brethren and sisters, and to you two, may I say, God bless us all. My heart is full of love to you all, and to God our Father and Christ our Saviour.

Do hope to see the home church, Pleasant Hill, and the whole family of brethren and sisters; but if I never see them, it is still good to have a home there. Pray for me.

A little sister in hope,
Mollie Shackelford

Dunbar, W. Va.

Dear Editors:

I am enclosing \$5.00 for two years renewal to the **Signs of the Times**. I do enjoy the articles in the Signs, and hope to be able to continue taking it.

The Editorials and **Voices of the Past** are especially appreciated, if I know my mind. They give God all honor, praise, power and glory, leaving the depraved, weak, puny, carnal man completely out of the picture; which is the doctrine I hope I have been made to believe, and the only doctrine I can feast upon.

In hope of eternal life,
Nanna M. Carney

1420 North Avenue,
Los Angeles 42, Calif.

Editors of the Signs of the Times:

I see from the date on my paper that my subscription is due, and you will find enclosed money order for another year.

May it please God to enable you to continue the good work of editing and sending the Signs to those that hunger and thirst after righteousness. The many good Editorials and letters are a comfort and blessing to all that love the blessed truth of a crucified Lord and Saviour.

We read in the Scriptures where Jesus said, "Many are called but few are chosen."

"Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord, or no?
Am I his, or am I not?"

May God in mercy bless and keep you. From one of the least, if indeed one of God's little ones.

Leara M. Willis

CONTRIBUTIONS TO THE
INDIGENT FUND
(To July 1, 1962)

Mrs. Robert E. Richardson, Kan.....	\$ 5.00
J. B. Barron, N. C.....	3.00
Katherine Gillies, Can.....	5.00
Mrs. J. B. Hill, Sr., N. J.....	2.00
Mrs. D. H. Baker, Wash.....	1.00
Harry Vories, Calif.....	20.00
Mrs. E. A. Bagwell, Ala.....	2.00
Mrs. Lonie Ray, Tex.....	1.00
Elizabeth Walker, Can.....	4.00

LEXINGTON-ROXBURY ASSOCIATION

The Lexington-Roxbury Association is to be held in the Holcottville Meeting House the

12th and 13th of September (Wednesday and Thursday), 1962. Meetings are on Daylight Saving Time.

All lovers of the truth are cordially invited to meet with us, especially ministers of our faith and order. Entertainment will be at the same place as last year, at the James Peet's, Holcott Center, N. Y. Turn at the Esso gas station in Fleischmanns, N. Y. for Holcott Center.

Prudence O. Hinkley, Church Clerk

SMITH RIVER ASSOCIATION

The Smith River Association is appointed to be held with Bell Spur Church on Friday, Saturday and first Sunday in September, 1962, the Lord willing.

Bell Spur Church is located at intersection of Route 615 and Route 645, between 58 and 52. Turn off Blue Ridge Parkway at Milepost 18A. Church is in view of Parkway.

Brethren and friends are cordially invited to meet with us.

Amos I. Hash, Clerk

THE VIRGINIA
CORRESPONDING MEETING

The Virginia Corresponding Meeting will be held, the Lord willing, at the usual place at the Mt. Zion Meeting House, on Wednesday, Thursday, and Friday, October 17, 18, and 19, 1962. Mt. Zion is located on U. S. Route 50, about 3 miles East of Aldie, Virginia.

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

L. D. Duke, Clerk

HYMN AND TUNE BOOKS

We have placed an order for an edition of the Durand and Lester Hymn and Tune Books, in the shaped note. We are promised delivery in July or August.

The prices will be: \$3.00 each, or \$33.00 per dozen, delivered.

Send orders to:

F. D. Long,
Roxboro, N. C.

or

Masten H. Lester,
814 30th St. N. W.,
Roanoke, Va.

or

P. G. Lester, Jr.,
2246 Memorial Ave., S. W.,
Roanoke, Va.

Danville, Virginia September, 1962

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BUSINESS OFFICE

Route 5, Box 332F, Danville, Va.

EDITORS

Elder David V. Spangler

Route 5, Box 332F, Danville, Virginia

Elder John D. Wood

P. O. Box 186, Manassas, Va.

ASSOCIATE EDITORS

Elder W. D. Griffin

39 Welsh Tract Road, Newark, Delaware

Elder E. J. Lambert

306 Richardson St., Winnsboro, Texas

Elder George Ruston

Dutton, Ontario, Canada

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Route 5, Box 332F

Danville, Va.

TO THE CLERKS OF CHURCHES
AND ASSOCIATIONS

Quite often we receive notices of special meetings and associations, etc., too late to publish in the issue desired. In order to avoid this please send in your notices early, (about 6 weeks before publication date, at least), and please mail them directly to P. O. Box 186, Manassas, Virginia. The cooperation of the brethren will assist both them and us.

We would appreciate more of our elders and others writing for the Signs, that we may continue to have choice copy to present the brethren in our columns. The brethren and friends will enjoy reading such articles, etc., as we can publish in the Signs of the Times.

The interest of any of the brethren and friends on behalf of the paper is greatly appreciated.

J. D. W.

EDITORIAL

ZECHARIAH 4:11-14

"The two anointed ones, that stand by the Lord of the whole earth."

The prophet Zechariah is usually called one of the minor prophets, as though his testimony is of less importance than some others, but that is not so. In this chapter we see a prince, Zerubbabel, a type of Jesus Christ who was also a Prince of the House of David, one who laid the foundation of the temple, and also brought forth "the headstone thereof with shoutings, crying, Grace, grace unto it." Zechariah 4:7. The prophet, when wakened out of his sleep, saw a candlestick all of gold and seven lamps thereon, and two olive trees by it, one upon the right side and the other on the left side. The angel that talked with the prophet asked him if he understood what these things were, and he answered, "No, my Lord." Verse eleven begins with the prophet asking, "What are these two olive trees upon the right side of the candlestick and upon the left side thereof?" He also asked, "What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?" Again the angel questioned him, saying, "Knowest thou not what these be?" and he said, "No, my Lord."

Turning to the New Testament, we find in Mark 9, "After six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. — And there appeared unto them Elias with Moses: and they were talking with Jesus." How did these three disciples know Moses and Elias but by revelation? John the Baptist, the last of the prophets, said, "And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy

Ghost." John 1:33. We believe that by the same Holy Spirit those three Apostles saw Moses and Elias, THE TWO WITNESSES, standing by the Lord of the whole earth. Our view therefore is that the first is Moses, who personifies the Law, of whom Paul in Hebrews tells "was faithful in all his house as a servant for a testimony of those things which were to be spoken after." Everything he did was according to the pattern that he saw in the mount. Moses died before Israel entered into the land of Canaan. The Lord buried him, but no man knoweth of his sepulchre unto this day. When he died, his eyes were not dim, nor his natural force abated, which suggests to us that the Law, no matter how old it is, is still as strong as when it was first given by the hand of Moses.

Elias is the Greek for Elijah, and we are told that Elijah did not die but was taken up to heaven in a chariot of fire. Elijah personifies the prophets, who all spake of Jesus, his sufferings and the glory that should follow, and who, like Daniel, were to stand in their lot to the end of their days. The golden candlestick was the light of the old dispensation, and standing on the right and on the left were the Law and the Prophets. They had their place in a worldly sanctuary, which was a shadow of a better and more enduring substance.

The olive tree was an evergreen tree to which the people of the Eastern lands looked for its fruit, which, when ripe, was used to produce the olive oil which was so needful for them in their every day life; and when the olive failed, it was a calamity, as suggested in Habakkuk 3:17. Gold, in the Old Testament, was used to set forth the Godhead. The ark, with its mercy-seat, the table of shewbread and the golden altar, were made of wood, a type of the manhood of Jesus, and were overlaid with gold, a type of the Godhead. The golden pipes therefore carry the thought that it was a God-ordained way that their testimony should come, the oil a type of the Holy Ghost, the pipes setting forth a

perfect channel, that not a drop could be wasted, i.e. not a word of their testimony could fall to the ground. How wonderfully their testimony came to pass: Isaiah, speaking of the perfection of those golden pipes, said, "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 sent it." These two witnesses, as ministering spirits, testified in types and shadows to the fathers. Some were given to feel and know the preciousness of that oil, for our Lord told the Jews, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." The Son of God and the Holy Ghost were the only two GOLDEN channels through which the oil of joy for mourning could then, as now, be known and felt in their souls.

These two witnesses stood by our Lord, who is the Lord of the whole earth, as we have said. We see this in the Mount of Transfiguration, where stood Moses and Elias as witnesses, yet the glory of Jesus our Lord eclipsed their glory, and the three disciples, when they came to themselves, saw none but Jesus. In the account given in Luke 9:28-36, we are told that Moses and Elias appeared in glory and spake of his decease which he should accomplish at Jerusalem. Peter was for building three tabernacles, one for Jesus, one for Moses, and one for Elias, not knowing what he said. "While he thus spake, there came a cloud and overshadowed them and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son: hear him."

From his advent into the world to his death on Calvary's cross, those two witnesses stood by, proving that their testimony was true, through the inspiration of the Holy Ghost, which was the golden

oil that proceeded from them and moved them to testify of Jesus, his sufferings and the glory that should follow. From the time that Israel became a nation, these two witnesses prophesied in sackcloth, and when Jesus came, they had foretold that a virgin should conceive and bear a Son, and that he would be a light to lighten the Gentiles and the glory of his people Israel.

During the three and a half years of his ministry, in which he showed by his wonderful miracles that he was the one of whom these two witnesses had testified, yet so debased were the Priests and the Levites, that they would have none of his counsel and despised his reproof. Moses and the prophets were read, sacrifices were made, but their worship was a dead formalism. They replaced Moses with the traditions of the elders. Jesus said unto them, "Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition." He then shows how fully the prophet Isaiah stood by him. "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." Matthew 15:3-9.

It is the mind of the writer of this article that these two witnesses are those spoken of in Revelation 2. In the parable of the talents, Matthew 25:15, Judas was given the talent of carrying the bag, but he buried it in the earth, he was a thief. His talent was given to Paul, who faithfully carried what the brethren could give, up to the afflicted

brethren in Jerusalem. 1 Corinthians 16:2-3. The Jewish nation buried their talent in the earth, they saw nothing more than a ritual that was pleasing to the eye. It can be said that their talent was given to John, who saw, when in the Spirit on the Lord's day, "seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man." Thus in what the Jews buried in the earth, John, in the Spirit, saw the perfect number of the churches which are the ground and pillar of the truth.

In Revelation 10:8-11, John received from the angel a little book. The angel told him, "Take it and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey." John must come into the fellowship of those two witnesses as they also came through great tribulation. Ezekiel was given a roll of a book to eat, and there was written therein lamentations and mourning and woe. "So I opened my mouth and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it: and it was in my mouth as honey for sweetness." Ezekiel 3:2-3. The witnesses certainly prophesied in sackcloth amongst a wicked and rebellious Israel. John describes the witnesses and what they could do, and gives the same honour and placing as the angel did in the vision of Zechariah, which is the subject of this article, for we believe that they are the same two witnesses. Read of Moses in Numbers 16:28-35, and see what happened to Korah, Dathan and Abiram and their followers. Did not Moses in Egypt turn water into blood and smite the earth with plagues? Read of Elijah the Tishbite, who appeared before King Ahab, a wicked king, and said, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." 1 Kings 17:1. Did not Elijah, in 2 Kings 1:9-10, command fire to come down from heaven and consume those sent by the king to arrest him?

"These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will." Revelation 11:4-6. These two witnesses stood firm in their testimony, as Daniel did, who was told by the angel, "Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." Daniel 12:13.

The wickedness of Israel increased, and when our Lord appeared, Satan had so blinded their minds that the wonderful testimony of both these witnesses was ignored. During the three and a half years of our Lord's public ministry, he, being the substance, the types and shadows ceased, and the two witnesses lay dead in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. Revelation 11:8. The people saw their bodies, which, to our mind, means that they, in their love of tradition, read their words but believed them not, as now the Bible is in every pulpit, but who believes what it says?

After three and a half years our Lord was crucified, and on the first day of the week he appeared to the two brethren on their Emmaus journey, chiding them for their unbelief, saying, "O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at MOSES and all the PROPHETS, he expounded unto them in all the Scriptures the things concerning himself." Luke 24:25-27. Thus these two witnesses were caught up into the gospel heaven. Our Lord put life and meaning into their testimony so that from then on they were as lights from afar to the

Church of the living God. When they ascended from under the Law to the Gospel Heaven they ascended in a cloud, a cloud of witnesses. Paul, in Hebrews 11, tells who were in that cloud, and in chapter 12 he begins, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us (the sin of unbelief) and let us run with patience the race that is set before us. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the same, and is set down at the right hand of the throne of God." Our Lord, as our High Priest, is in the Holy place of Heaven itself, and the Gentiles are given the outer court. To the Jew, Moses and the Prophets are still prophesying in sackcloth. The outer court John was not to measure with his reed for it is given to the Gentiles for a set time. "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Romans 11:25. To this day they read Moses and the prophets but see not that they testified of Jesus the Son of David. The judgments that Moses pronounced upon their disobedience have been meted out to the full, the mercies that are promised them in Ezekiel from chapter 37 are yet to come.

So completely to John the Apostle was the sight of Jerusalem above given, that in Revelation 12 he describes her as clothed with the sun, and the twelve apostles as stars in her crown and the moon (the Law) under her feet. She was ready to bring forth a man child (Jesus) who should rule the nations with a rod of iron. The dragon (Herod) stood ready to slay the man child as soon as it was born. Matthew 2:16. The child was caught up to God and to his throne. The Church, spoken of as the woman, fled into the wilderness, that is, among the Gentiles, "Where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." Revelation 12:6. Our Lord's ministry was three and a

half years or forty-two months, a limited time, which is also set forth by the twelve hundred and forty days. How soon the church will cease among the Gentiles is in the hands of the Lord.

G. R.

VOICES OF THE PAST

"He being dead yet speaketh"

"Thy people shall be willing in the day of thy power." (Psalm CX. 3)

The Holy Ghost gave unto David glorious and comforting views of Christ. For David himself said by the Holy Ghost, "The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool."—Mark xii. 36. Our Savior in citing this portion of the holy Scriptures declared his own eternal Godhead, and that he, the Incarnate Word, thought it not robbery to be equal with God. Thus he silenced and confounded his adversaries who charged him with blasphemy in claiming to be the Son of God. From quotations made from this Psalm, in the New Testament Scriptures, it is very clearly seen that the language of this Psalm is speaking of Christ and his church. David by the Holy Ghost was enabled to "see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor." Christ is risen from the dead, and is become the first-fruits of them that slept. He ascended to heaven, and is set down on the right hand of the Majesty on high. There enthroned and crowned, reigns the Head of the church, the Incarnate Son of God.

"Thy people shall be willing in the day of thy power." Christ has a people. So it is written of old, "The Lord's portion is his people, Jacob is the lot of his inheritance," and when the Son of God was about to be made flesh and dwell among us, it was declared of him, "His name shall be called Jesus, for he shall save his people from their sins." Christ

speaks of them saying, "Thou gavest them me," and they are described as "all which the Father hath given me."—John vi. 39. His people then are the elect according to the foreknowledge of God the Father, and given unto the Son of God in the covenant ordered in all things and sure, wherein Christ is the Head and Husband of his people. Our Prince and Savior having saved his people from their sins by the sacrifice of himself, is now seated upon his mediatorial throne to give unto Israel repentance and forgiveness of sins. From his glorious high throne he pours down upon the election of grace his Spirit and graces, and grants them times of refreshing from his presence, bringing to pass the fulfillment of the word, "Thy people shall be willing in the day of thy power." The people of God in their earthly estate are far from being the friends and willing ones of Christ. In their Adamic nature they are enmity against God, enemies in their minds by wicked works, and have no disposition of soul to bow beneath the sceptre of the Son of God. So darkened are their eyes with the depravity of their flesh that they see no beauty in the King that they should desire him. But the Lord hath published the decree, "Thy people shall be willing in the day of thy power." Christ hath all power in heaven and earth. He made the worlds, the winds and the waves obey him, and in the everlasting covenant the Father hath given him power over all flesh, that he should give eternal life to as many as the Father hath given him. (John xvii. 2).

How strong was he when as the Captain of our salvation he vanquished Satan, made an end of sin, and triumphed over the grave. He, death's conqueror, is risen from the dead, and dieth no more. The Son of God went up with a shout, robed in his sacred, incorruptible manhood. He is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him. The Lord's Christ is not the powerless myth that people talk about. The so-called Christ proclaimed

in the popular religion of the day is one whose success in saving people from their sins and bringing them to heaven depends upon the actions of frail, sinful creatures. Their doctrine is, He would save sinners if they would let him. What a worthless Christ would such a Christ be. But the Lord's Christ in the day of his power captivates his people; his love and mercy revealed in their hearts apprehends them, and holds them fast; they are called by grace, and respond to the omnipotence of his gracious work in their souls. Though in times past there was estrangement and non-intercourse, and like the Jews and Samaritans, there were no dealings with Christ. He was undesired, but in the time of love, (Ezek. xvi. 8), in the day of his power, he came to us, he dealt with us in such a way that we were won by his kindness, and we have been friends ever since. They that are with the Lamb are called and chosen and faithful. (Rev. xvii. 14.

To be among the called of God is to experience a gracious and invincible work of the Holy Spirit in our hearts, and this divine work constitutes and presents us unto Christ a people made ready for him. It is not in the first Adam nature or life that the elect are the willing ones of Christ, but in the day of his power they are quickened with eternal life, they are born of the Spirit, they are made partakers of the Spirit of Christ, and thus joined unto him they are new creatures, a new creation. The natural creation is wondrous, and glorious, but it hath no glory in this respect, by reason of the glory that excelleth, for the glory of the new creation surpasses in excellence the things that are seen. All God's works in nature are temporal, and shall be dissolved, but the new creation is destined to endure eternal ages. When all the work of the everlasting God shall be consummated in the regeneration of the church of Christ, of which the crowning act is the resurrection of the mortal bodies of the elect, at the last day, to immortality, incorruption and eternal glory, then shall the

members of Christ's body be conformed to the image of God's dear Son, and then shall it be seen what a far more exceeding and an eternal weight of glory is the portion of the new creation. "Therefore if any man be in Christ, he is a new creature, old things are passed away, behold all things are become new." It is then this living and transforming power of the Lord, constitutes the called of God a new creation, wherein they are made and become Christ's willing ones; and I am sure that when with the eyes of our understanding enlightened by the Spirit we contemplate the amiableness of God's workmanship in his new creation, that the glories thereof will be seen to far surpass the glories of the material universe.

"Thus saith the Lord, I will give them an heart to know me, that I am the Lord, and they shall be my people, and I will be their God, for they shall return unto me with their whole heart." "I will make an everlasting covenant with them, that I will not turn away from them to do them good: but I will put my fear in their hearts, that they shall not depart from me." I will and they shall, thus the eternal covenant stands. The fear of the Lord, which is a fountain of life, works marvelous things in the poor sinner. He is born again, he was dead in trespasses and sins, but is now alive, possessing life divine in his soul; now he sees things he never saw before, and feels manifold things to which before he was insensible. By the teaching of the Holy Spirit God's chosen discover what a dreadful condition they are in, that they are vile transgressors under the curse of God's righteous law. Their consciences become burdened with guilt, and darkness, and sorrow is their portion. The Lord graciously humbles them under the knowledge of their iniquities, and bows their hearts in godly sorrow at his feet, and there with a contrite heart they mourn over their sins. (Ezek. vii. 16). Blessed mourners! Under the Lord's gracious discipline the enmity of their heart is subdued, and they no longer despise Jesus Christ and his gos-

pel. Now, in their sore need as guilty, perishing sinners, Jesus is the one sought for, and as the Holy Spirit unfolds to them the way of mercy the gospel has sacred attractions unto which their yearning hearts flow forth. O the preciousness of the gospel! All its blessedness is for the poor and needy, the hungry and thirsty, the captives, the lowly, the contrite in heart.

Then again they are made his willing people, because the love of God is shed abroad in their hearts by the Holy Ghost which is given unto them. He creates and maintains in their souls heavenly affections, and thus with loving-kindness they are drawn to Christ. (Jer. xxxi. 3). Who can resist the omnipotence of the love of Christ? It breaks every barrier down, conquers all opposition, and transforms a foe into an affectionate friend. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me. This he said signifying what death he should die." In the day of his power we are drawn to the crucified One. We have eyes of faith and love given us to see him the conqueror of sin and death, how gloriously he wrought in behalf of poor sinners, traveling in the greatness of his strength, mighty to save, and when in our guilty and distressed souls hope is imparted by the Comforter that all was for our sakes, then our hearts are bowed to him. (2 Sam. xix. 14). A vision of Jesus in his acts of love, has a power divine within us, and the gracious work of the Spirit persuading us that he gave himself for us, then a transformation takes place within us, we are overcome in melting, wondering gratitude, as that sweet thought passes through our hearts: "He loved me, and gave himself for me." How affectionately we would hold fast this thought; yes, dear children of God, you know as more and more Christ Jesus is revealed to you, the more and more you are drawn to him. Being drawn we run after him, as the spouse says, "Draw me, we will run after thee." We are sick with sin, and are willing to be healed by the great Physician. (Exodus

xv. 26). We are lost and perishing, and in the day of his power willing to be saved, willing to be clothed, willing to come unto him that we might have life, willing to slake our thirst at the river of the water of life, (Rev. xxii. 17), willing to take his yoke upon us, to serve him forever, willing that he should reign over us, willing to suffer for his sake, and sometimes so great and gracious is his power working in us that we are brought into sacred acquiescence to his good pleasure, and can say, even in sore tribulation, "Thy will be done." Christ is revealed by the Spirit unto us the Captain of our salvation, the King of glory, the Lord mighty in battle, and having eyes of faith and love given us to behold him, though poor and sinful, the ends of the earth, we see his ensign from afar and flock to his standard. For he will lead us on from victory to victory over the world, the flesh and the devil. We willingly follow him, having an eye to his atoning sacrifice for sin, his righteousness for our justification, and amidst our conflicts with sin and temptations we sometimes can sing the battle song of faith: "In all these things we are more than conquerors through him that loved us."

But our text invites us on to the contemplation of additional glories of the riches of God's grace, for it is published in the decree, "Thy people shall be willing in the day of thy power, **in the beauties of holiness.**" This is their appearance, thus the willing ones are apparellled. In their standing in relationship to the first Adam they cannot be viewed in such array. Ah no! In our earthly life all is sinful, the finest garments woven by the flesh are not fit to be worn in the presence of the King. "All our righteousnesses are as filthy rags." We have no holiness, no comeliness in our fleshly nature, and as we are led to know how depraved we are we see, and feel, too, with grief that we are a mass of wounds and bruises and putrefying sores, the whole head is sick and the whole heart faint. (Isaiah i. 5, 6). "Behold, I am vile," exclaimed one, (Job xl. 5), and

"O wretched man that I am!" cries out another. (Rom. vii. 24). The presentation of Christ's willing ones unto himself in the beauties of holiness is not that fancied holiness of the pharisee, who trusts in himself that he is righteous, and despises others. (Luke xviii. 9). What then are the beauties of holiness in which the willing ones are so lovely in the eyes of the Lord? It is that perfection of beauty which the Lord puts upon them, as it is written, "Thy renown went forth among the heathen, for thy beauty, for it was perfect through my comeliness, which I had put upon thee, saith the Lord God."—Ezek. xvi. 14. Christ is the Lord our Righteousness. (Jer. xxiii. 6). The doctrine of Christ's imputed righteousness (Rom. iv. 6), is full of blessedness to those who feel the nakedness and shame of their unrighteousness. Grace brings a poor sinner to submit himself unto the righteousness of God. Finding he has no righteousness of his own to put on, how willing he is to be dressed in the best robe, (Luke xv. 22), the wedding garment. (Matt. xxii. 11). Christ loved the church and gave himself a sacrifice for her, he hath espoused her to himself, (Hosea ii. 19), and grants unto her that she shall be arrayed in fine linen clean and white, for the fine linen is the righteousness of the saints. (Rev. xix. 8). O Zion, thou art a perfect beauty! Thine admiring Redeemer, ye willing ones, says, "Thou art beautiful, O my love, as Tirzah: comely as Jerusalem." Thy wrinkles and blemishes, blots and spots, are all removed. Our Savior hath cleansed them away in his sufferings and blood. He died to redeem thee from all iniquity. Thou art all fair, there is no spot in thee. There is no condemnation, O believer in Jesus; thy Savior's obedience and blood hide all thy transgressions from view.

There is also a marvelous work of beauty wrought in God's elect by the Holy Spirit, described in the Scriptures to be the sanctification of the Spirit. This internal beauty verifies that divine word, "The King's daughter is all glori-

ous within: her clothing is of wrought gold."—Psalm xlv. 13. All the lustre of material adorning fades and dies, it is soon tarnished, it is corruptible. But the beauties of holiness, without which no one shall see the Lord, are immortal. Believers, after the inward man, are as a glorious palace. Indeed, the King in his beauty dwells in them amidst the loveliness of those graces which the Holy Spirit has wrought in them and constantly brings forth in them. This internal loveliness of Christ's willing people is called "the hidden man of the heart, the new man which after God is created in righteousness and true holiness." (1 Peter iii. 4; Eph. iv. 24). The Lord's willing ones are beautified with bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, love, joy and peace, gentleness, goodness, and they are kindly affectioned to God and his truth and to one another. (Col. iii. 12; Gal. v. 22; Rom. xii. 10). O, dear children of God, thy Redeemer and King greatly desires thy beauty, he is thy Lord, and in all thy lovely graces worship thou him. (Psalm xlv. 11). O, my heart yearneth and crieth out, "Let the beauty of the Lord our God be upon us." Ah, while we are in this world the beauties of holiness put upon and wrought in the elect are often obscured from our view by the motions of our depraved nature, then in full view we behold with grief and shame our vilenesses, or we are so languid, feelingly so dead to divine things, it seems to us impossible that there can be anything of the beauties of holiness about us. O, the icyness of my heart with its languid, frozen prayers, its dull, formal praises. It is the revelation of Jesus anew to our souls that has gracious healing efficacy, bringing us forth again in the beauties of holiness. We put on afresh, in faith and love, our beautiful garments, (Isaiah lii. 1), and all the attributes of the new creation are called forth into fervent exercise, and as lovely, sweet-smelling flowers, our faith and love, peace and joy, and prayer and praise abound. O Jesus dear,

thy word is very true, "From me is thy fruit found."—Hosea xiv. 8.

Let us still go on to consider our text; it declares, "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth."

Christ is the Morning; his going forth is prepared as the morning, (Hosea vi. 3), even a morning without clouds. (2 Sam. xxiii. 4). He is the light of life, the bright and morning star, the Day-spring from on high, who visits his people and scatters all the darkness of sin and death, and shines upon them in all the healing warmth of his love.

The Son of God came into the world to abolish death, and bring life and immortality to light unto his church. He gave himself a sacrifice for our sins, descending in suffering unto death, but when he arose from the tomb he unlocked the portals of death and came forth for our justification. Christ the Sun of Righteousness arose in triumphant radiance, bringing life and immortality to light. Christ is risen, the first-fruits of them that slept, afterward they that are Christ's at his coming. When Jesus our King arose from the grave, all the clouds were gone, our sins and iniquities which were as a thick cloud were blotted out by his atoning sacrifice. No clouds of wrath, no frowns of displeasure, greeted our risen Redeemer, but the smiling, approving countenance of God the Father greeted the risen, Incarnate Word, and he was full of joy. "Thou shalt make me full of joy with thy countenance."—Acts ii. 28. Christ is our morning; from him streams forth that marvelous light of love and salvation, of justification and glory, in which believers live and rejoice. When he appears our dawning is begun, the darkness is past, and the true light shineth. When Jesus shines upon us there is no gloom, no night, no sin, no curse, no pain or sickness, these former things flee away at his presence. This willing people then are the fruit of the Morning. The morning brought them forth in the beauties of holiness; they

are the children of light. Before Christ brought them forth how dark was their condition, they were captives in the kingdom of darkness. Satan, sin and death held them fast: "Ye were sometimes darkness, but now are ye light in the Lord."

"Thou hast the dew of thy youth." This is speaking of Christ. "My beloved is white and ruddy, the chiefest among ten thousand." Christ, and his church in him, hath immortal youth, they shall never grow old. In the beauties of holiness Christ and the church are one, and altogether lovely; they shall live for ever and ever. No sin, therefore no corruption, no decay, no wrinkles or blemishes or any such thing shall ever come upon Christ and his church.

"Thou hast the dew of thy youth." What sacred mysteries the gospel declares. Look at this, Christ and the church are one, (Eph. v. 31, 32), and his body, the church, being under the guilt, the stain, the curse of their iniquities, he came in the fullness of time to save his people from their sins. Thus when in his spotless manhood he took upon himself our transgressions, to make atonement for them, he descended with all our infirmities, all our sicknesses, all our sins upon him; he made himself of no reputation; he took all our shame. He stood before his bride, and for her sake he hid not himself from shame and spitting. He was her shield from all ignominy and everlasting reproach; it fell upon him. Our Head, our Lover, our Surety, humbled himself and became obedient even unto death; he was made a curse for us. Thus he descended with all our woes, all our wrinkles, blemishes and spots upon him, but he purged them away in the shedding of his precious blood. "He died unto sin once." This was enough for by one offering he hath perfected for ever them that are sanctified. And when he arose from the tomb how glorious and triumphant was he. He dieth no more, death hath no more dominion over him. Never more shall Christ suffer for our sins; he came forth in immortal youth; his visage is no

longer marred, his form no more bowed down with anguish beneath the curse of our sins; the travail of his soul is over. How blessed! His eyes no longer flow with tears, his body is no more baptized with bloody sweat, all his sighs and groans are spent, for he poured out his soul unto death and redeemed his church from hell, and now by faith we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor. (Heb. ii. 9). Then, as he is, so are we, in this world accounted unto God. (1 John iv. 17). "Ye are complete in him." In union with Christ is all our beauty, and we shall reign in life by him. This is our destination for which we are apprehended of Christ Jesus. (Phil. iii. 12). "We shall be like him, for we shall see him as he is." Like him? Yes, we shall bear the image of the heavenly, we shall be glorified together with him. Now, in our earthly estate our bodies are weak, they decay, thy are corruptible and die, but when the Lord shall descend with the voice of the archangel, and the trump of God, he will quicken our mortal bodies by his Spirit that now dwelleth in us, and we shall be changed, and we shall be raised incorruptible, fashioned like unto the glorious body of our risen Savior.

(Elder Fredrick W. Keene in the Signs January 15, 1902.)

A LITTLE GIRL'S PRAYER

Dear Lord, I've had a busy day,
I hardly have much time to pray,
'Cause if a long prayer I recite,
I won't have time to say "Good Nite".
So, bless this world an' make me good,
And let me sleep the way I should.

For I am tired, and need some rest,
But you will always be my guest,
To share my dreams and thoughts with me,
And I'll always want to be with thee.

I'm glad to know of the deeds you've done,
Of the love you've given everyone,
For in heaven we are not alone,
In heaven we won't throw a stone,
'Cause you're the only Mighty Lord,
You're the One to be adored.

Satan lurks the "once good" earth,
And makes us sinners, straight from birth,
But, let me in, please give me the key,
That when I die, I shall be with thee.

Janet Osborne,
Cantonsville, Md.

OBITUARIES

ELDER ABNER B. AYERS

GONE HOME

It is with a saddened heart that I write this obituary of my dearly beloved father, Elder Abner B. Ayers, who parted this life on March 30, 1962. His untimely death makes us who knew him believe as Ecclesiastes 3:2 reads, that there is, "A time to be born and a time to die." We know not when or how. He had run his course and had his fill and was ready to meet his God, whom he had tried to serve these many years.

Elder Ayers was born on July 6, 1885, the son of John H. and Courtney Rogers Ayers. He spent all of his life in the Bear Grass Community and was held in high esteem by all who knew him. He united with the Primitive Baptist Church at Bear Grass on the third Saturday in September 1920 and was baptized with his wife, on the third Sunday by his pastor, Elder B. S. Cowan.

He was ordained in the ministry on the third Sunday in August 1934, and spent the rest of his life telling the people how good the Lord was to those that loved him. He was Pastor of Bear Grass, Briary Swamp, Flatty Creek, and Singleton Churches. He said so many times that he was thankful to God that those churches never replaced him.

On April 24, 1910, he was united in marriage to Lavinia Jones Harris. This union was separated on January 20, 1958, when a Mother in Israel departed this life and left him with an empty spot in his heart that no one could fill. He was a man who would share our burdens but would not let us share his.

The doctrine he preached was accepted up and down the Atlantic Seaboard and Canada. Everywhere he preached he was asked to come back, and felt that he was not doing his duty unless he went even though he was not physically able to go at times.

A dedicated man to his community, state, nation, and churches, he was faithful to visit the sick, and he preached over five hundred funerals. He came as nearly living what he preached as mortal man could, and the tribute paid him at his funeral was glorious to behold. His home was a haven for visiting ministers and brethren and hundreds of friends enjoyed many hours of sweet fellowship during their visits.

The funeral was conducted in the Church at Bear Grass on April 1, 1962, at 3:00 o'clock by Elders E. C. Harrison, P. E. Getsinger, I. S. Conner, A. P. Mewborn and W. E. Grimes. He was laid to rest in Woodlawn Cemetery beside his wife. He is survived by one son, A. B. Ayers, Jr. of the home; two daughters, Mrs. Selma Rawls of Williamston and Mrs. Mildred House of Robersonville; one step-daughter, Mrs. Elsie Bailey of Greenville; and one step-son, H. S. Harris of Plymouth; fourteen grandchildren and eight great grandchildren.

Written by request of the church by his son, A. B. Jr. and wife, Theresa.

In the passing of this lovely servant of God, the Old School Baptist have lost a faithful servant of God. We shall miss him in the assembly of the saints. His sound doctrine, adorned by a godly walk, and conversation, will remain in the hearts of our people through the years to come.

I loved him very much.

D. V. Spangler

WYATT EMERSON PHELPS

Brother Emerson Phelps was born in Person County, N. C., August 10, 1906; and died at his home in Yanceyville, N. C., March 14, 1962. He was the son of Wyatt E. Phelps and Mollie Fitzgerald Phelps.

He is survived by his wife, Mrs. Ray Ivey Phelps, and one son, William Emerson (Billy) Phelps, of the United States Army.

Brother Phelps joined Prospect Hill Primitive Baptist Church on the 26th day of November, 1961, and was baptized by the pastor, Elder W. C. King, on the second Sunday in December, 1961, at Bush Arbor Church. He was a strong believer in the doctrine as set forth by the Primitive Baptists; he loved the truth, rejecting all uncertain sounds. He attended his church as long as he was able.

He was employed by the North Carolina State Highway Commission, and was an Engineer at the time of his death.

Funeral services were held at the First Baptist Church, Yanceyville, N. C., and interment was in the cemetery there. Elder J. M. Mewborn was in charge of the service, assisted by Mr. Paul Hardy.

Elder W. C. King, Moderator
Hallie O. Griswold, Clerk

MRS. JOSHUA S. ADKINS

Our dear and beloved sister in Christ was born December 26, 1880, and departed this life March 26, 1962. She was the daughter of

the late John E. and Sallie E. Freeney.

She was married to Joshua S. Adkins January 10, 1900, who passed away on August 3, 1957, and to this union were born two sons and two daughters who survive: Mrs. Margie Holloway of near Parsonsburg, Md.; Mrs. Helen Tull of Salisbury, Md.; Kenneth Adkins of Ocean City, Md.; and Conrad Adkins of near Parsonsburg, Md. She also is survived by six grandchildren and seven great grandchildren.

Sister Adkins expressed her desire on October 27, 1946, to unite with the Old School Baptist Church near Parsonsburg, Md., and was baptized the same day by the late Elder Harold M. Bennett.

The writer had the pleasure of visiting our dear sister many times during her illness of about two and one half years, and always found her to be reconciled to her affliction. Though we miss her very much, we feel she had spent her appointed time here, and believe she has gone to be at rest with her Lord.

Funeral services were conducted by the writer at the Holloway Funeral Home in Salisbury, Md. on March 29, 1962 and she was laid to rest in the Forest Grove Cemetery near Parsonsburg, Md. May it please the Lord to reconcile those left to mourn the loss of this dear one, is the prayer of the writer.

Arthur R. Warren

MAGGIE DeBRULER

It has pleased our Almighty God to remove by death, our beloved sister, Maggie DeBruler. We wish to bow in humble submission to the will of the God she loved and served so faithfully.

Sister Maggie was born in Caswell County, North Carolina, on January 19, 1886 and departed this life November 22, 1962, at the age of 75 years and 10 months. She was the daughter of the late Joseph F. and Chestina Oakley DeBruler. Never being married, she made her home with them until their death.

She was a very devoted sister, a mother to her family, and was a gentle and humble woman. She seemed to love everyone, was ever sensitive to the good within the human soul, she was always one to uncover good where most persons discerned only evil. She seemed happiest when she could do something to help someone.

Following the death of her sister, Minnie D. Browning's husband, the two made their home together for the past twenty years in the McCray Community. They were very devoted sisters and after the sudden passing of her sister, Minnie, on May 6, 1961, she was deeply grieved and depressed so much of the time. Her health failed more rapidly. She suffered a

stroke and was critically ill for one week. The moment before she passed she opened her eyes wide, then closed them, there I believe she saw that home in heaven for all his dear ones. My prayer is that when my time comes that the Lord will show me that home that is built on high.

She joined the McCray Primitive Baptist Church August 15, 1954. She was a faithful member, many times attending church in much physical discomfort. Her home was always open to her many friends and to the household of faith.

Her funeral was conducted from the McCray Primitive Church by her pastor, Elder W. Curry King, assisted by Elder Ernest Oakley. She was laid to rest in the church cemetery, under a large blanket of beautiful flowers. She was one who loved flowers and always placed flowers on the graves of her loved ones each week while her health permitted.

She leaves to mourn her departure, three brothers, E. J. DeBruler, D. L. DeBruler of Burlington and A. T. DeBruler of Burlington, Route 3, several nieces and nephews and a host of friends who feel her loss very much.

The Lord has given and the Lord has taken away, blessed be the name of the Lord.

Written by her brother,
Andrew T. DeBruler

SISTER KITTY HUDSON

It has pleased our heavenly Father to remove from our midst our beloved Sister, Kitty Hudson, at the age of about 75 years. She leaves to mourn her departure two daughters: Gracie Rice, Emma Clide; and two sons: Noel Hudson and Blythe Hudson.

She became a member of Pilgrim's Rest Church of the South Arkansas Association when she was a young woman, and remained a faithful servant the remainder of her life. The membership of the church joins the family in their grief, but we feel to hope that our loss is her eternal gain.

May God in his kind and tender mercy reconcile us all to his most holy will, and give us faith to look to Him from whence cometh our strength, is the prayer of the humble writer.

Elder J. T. Everitt

SISTER JAKE PETERBAUGH

It has pleased our dear heavenly Father to take from our midst our dear Sister Jake Peterbaugh, at the age of seventy-four years. She died March 12, 1962.

She was received into Pilgrim's Rest Primitive Baptist Church of the South Arkansas

Association, about ten years ago. The membership joins the family in their sorrow, but hope our loss is her eternal gain.

She leaves to mourn her passing two sons: Willie, of Kingsland, Ark.; Jewel, Kansas City, Kansas; two daughters: Birdie, Beardin, Ark.; and Ola May, Amorilla, Texas.

May the good Lord enable us to look to Him from whence cometh our strength, and reconcile us all to his holy will, is our prayer for Jesus sake.

This done by order of the church at Pilgrim's Rest, the 3rd Sunday in March, 1962.

J. T. Everitt, Moderator
Emma Broach, Clerk

RESOLUTION OF RESPECT FOR BROTHER GASTON TART

Brother Tart was born February 5, 1883, and died March 10, 1962. He stayed on earth seventy-nine years, one month, and five days. He was a member of Bethsaida Primitive Baptist Church thirty-three years, and at Liberty Church seven years. He was a faithful and humble member, and attended church as long as his health permitted. We loved him, but God loved him best. Our loss is his eternal gain, we hope and believe. We miss him very much.

His funeral was preached at Liberty Primitive Baptist Church by Elder Lester E. Lee and Elder W. D. Godwin; and he was laid to rest in the Norris Cemetery.

He is survived by his wife, five children, and several grandchildren and great grandchildren.

It was agreed that a copy of this be sent to the family; a copy put on the church record; and a copy be sent to the Signs of the Times for publication.

Done by order of the church in conference Saturday before the 1st Sunday in April, 1962.

Committee: James G. Young
Liddie Tart
Melia Byrd

MEMORIAL

ELDER A. B. AYERS

It is with a deep sense of unworthiness, and in a most depressed and heart-broken frame, that I try to comply with the request of the Church at Flatty Creek, to write a memorial of our beloved and most God-fearing Pastor, Elder A. B. Ayers. We feel that a Prince of Israel has fallen and is now resting in the Paradise of God, waiting to receive his crown and the robe of righteousness, which was not wrought out by any act of man, but by Jesus, our righteous Judge.

Elder Ayers suffered a great deal in his call as a shepherd into the ministerial field, but in his suffering, he was made willing in the day of Jesus Christ to go forth in His name, never faltering to preach Jesus, the way, the truth, and the life — complete salvation of poor sinners, and sovereign grace to fallen man. He said many times that his greatest desire was to preach the whole counsel of God, rightly dividing the work of truth, and God blessed him to do so with a great demonstration of the Spirit. He was a man of an orderly walk and a godly conversation, a man of great intellect, bearing out the true marks of a child of God, and a great gift in the gospel field. He was very meek, humble, kind, and unselfish, always so loving toward his brethren and friends. In greeting him, one could always feel a warmth of God's love that went out from heart to heart, and in his special gift of prayer you could feel something very endearing because of the sincerity in which he petitioned his Father. He prayed so earnestly in behalf of the least unto the greatest, with a true heart fervently for the welfare of Zion, that it might please the Lord to bring them all together as a family of happy children speaking the same language as one in Christ Jesus. We do not have adequate words to express what we feel in our loss of our father in Israel, who was so dutiful and forbearing in the twenty-seven and a half years he served us. After his ordination, he preached his first sermon for us, and also his last one. In these many years, though seemingly few, he shared our joys and sorrows, looking over us at all times for our good as a good shepherd over his flock.

While we loved him God loved him, too, and He "moves in a mysterious way, His wonders to perform." David said, "The steps of a good man are ordered by the Lord: and he delighteth in his way," so we feel he is now come into the reality of his hope, resting from his labours. While we grieve, we rejoice also, witnessing with David who also said, "Precious in the sight of the Lord is the death of his saints." We quote:

"Lord we are pained but we resign
Our bodies to thy will;
'Tis grace, 'tis wisdom all divine
Appoints the pains we feel.

Dark are the ways of Providence;
While they who love thee groan,
Thy reasons lie concealed from sense,
Mysterious and unknown."

Beadie Meads, Church Clerk

IN MEMORY OF WOODROW
AND LAWRENCE S. CROKER

In memory of my husband and son, Woodrow W. Croker, who died March 28, 1960, and Lawrence S. Croker, who died Feb. 22, 1958.

When my thoughts are beyond the sunset,
Through my window I can see,
Where my precious ones are sleeping,
Oh! they were so dear to me.

When my mind beholds their memories,
And my dreams of them are clear,
As we talk and laugh together,
Like we did when they were here.

Then I cannot keep the tears from flowing,
From this afflicted form of clay,
In hope of a glorious resurrection,
Where we will spend an endless day.

Where sorrow cannot touch us,
And no tears or trials there,
We will praise our blessed Saviour,
In that land so bright and fair.

In this world we will have tribulations,
For Jesus plainly tells us this,
Dear ones I know you are sweetly sleeping,
In a land of perfect bliss.

Sometimes the road gets mighty rough,
But I will try not to complain,
For I know it leads to a glorious rest,
Where happiness will forever reign.

I know, dear Lord, you are gracious,
When you take our loved ones from here,
Through the storms and tempest clouds of
sorrow,
You've caused me to smile through a million
tears.

You've taught me to cry to you, and humbly
pray,
To keep me in your fear all the day through,
Sanctify to me all my trials and afflictions,
That I may not glory in anything but you.

For it was in the furnace of affliction,
That I learned my deepest lesson,
For you enabled me to stand the trial,
And I received my greatest blessing.

Now I know you have been with me,
If left to self I would surely fall,
Give me faith to press on forward,
Give me grace to meet each call.

And when I hear the death angel calling,
Dear Lord, please linger close to me,
Carry me in your arms to heaven,
Where I will spend eternity.

Then my eyes shall behold thy glory,
I'll sing sweet grace has brought me home,
There I will meet my precious husband,
There I will embrace my dear darling son.

Mrs. W. W. Croker,
Hiram, Ga.

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 130

DANVILLE, VA., OCTOBER, 1962

NO. 10

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 10/62
IT EXPIRES WITH THIS ISSUE

Whitefield, Maine

Dear Elders Wood and Spangler:

Enclosed is money order for two years renewal for the *Signs of the Times*, which is over due.

As I write, my mind is directed to the fact of how blessed we are that we both see eye to eye regarding the blessed truths recorded in the Book of Books, the Holy Bible; and set forth in the writings of the *Signs*. We do enjoy the articles on different passages of scripture, also the experiences of the brethren. Many tell of their travels of life along the pathway that corresponds to our own experiences — which we hope is by the Holy Spirit.

So many times I (the writer) am so far in the depths of despair, I have to question, "Am I His, or am I not?" Often so low that all I can think is to hope I have a hope. It seems the Bible is so often a sealed book to me; I so void of understanding. Then my mind is directed to some past experience that was so wonderful, it gave renewed hope, with peace and joy, that I could say that God in his mercy and love was truly with me, — all, unworthy as I am of the least of God's mercies. I hope that I am included in that number whose names are recorded in the Lamb's Book of Life, chosen before the foundation of the world. "Saved by grace!" What a firm foundation the children of God

have? "Nevertheless the foundation of God stands sure, having thy seal, the Lord knoweth them that are his."

One experience that I was called to endure: A few years back I lay in a rest home over three months with one leg elevated 45 degrees because of a ruptured vein, which would not heal. The following scripture, as I was reading, stood out as just for me: "Fear thou not for I am with thee. Be not dismayed for I am thy God. I will strengthen thee, yea I will help thee; yea I will uphold thee with the right hand of my righteousness." (Isaiah 41:10)

A few days later my doctor told me an operation was the only way. He took me to the hospital and tied off the veins at thigh and knee. That same day I walked supported by my doctor and an attendant — the first steps for thirteen weeks.

The above named scripture gave me much comfort and peace of mind that there was no fear about the operation. I feel to know that God was with me, and strengthened me. Praise His holy name.

My husband joins me in love and fellowship to you both. May God continue to bless you in your publishing of the dear old paper, that I know so many enjoy.

Mrs. Arthur Merigold

A WORD FROM CANADA

R. R. 1,
Walkers, Ontario,
Canada

Dear Editors of the *Signs*:

Please renew my subscription for the *Signs of the Times* for two years, with

the remainder to be used in your work. Please forgive me for being overdue. I feel the need of much forgiveness from God's children, as I so often do and say unbecoming things for one who professes to be a follower of the meek and lowly Jesus. My hope is that my shortcomings may tend to keep me humble, lest I become exalted above measure.

We here in Canada do enjoy the love, fellowship, and labor of our pastor, Elder Ruston, and his dear companion. May God spare them to us for many years with health and strength equal to their burden, if it be His will.

. . . I enjoy the reading in the *Signs*. Some articles express my belief, and tell my experience better than I can myself. We need one another. May we ever pray for the peace and prosperity of Zion.

"There my best friends, my kindred dwell;
There God my Saviour reigns."

May God's blessings rest upon all his people, for Jesus sake.

A sinner in hope of God's mercy,
Flossie Bishop

"ITS FREE"

Woodward, Iowa

Dear Elder Spangler:

As my time is upon its expiration, I am enclosing a money order for another year for the most wonderful publication in existence in these modern times. If after all is said and done, and all the confusion is past and gone, — I seem to think — if my name was not written in the Lamb's book of life before the foundation of the world, what have I to stand on, — I have no hope whatever. And if anyone can understand that there is anything he can do to help in any way to help themselves, it is more than I can see.

I can't understand any way but salvation by grace. My life span is nearly run, and I have not much more time to remain here in this time world, but I

feel I am ready to go any time the Lord calls me. I may be mistaken, I don't seem to care about the going; only the change is my concern. I have nothing on earth but my children and God's children that I hate to leave. I do love them with a love that will not die; and when my time is up and I ever reach that golden shore of sweet deliverance, we can all sing together:

"Amazing grace how sweet the sound
That saved a wretch like me."

It is wonderful to have that hope of heaven and immortal glory. It doesn't cost money, either: Its free. I know I am a sinner, and I have never done one single thing to merit any of the many blessings that have been bestowed upon me.

Time is fleeting, and time will disappear. Then real life will begin for the people of God, when death is swallowed up in victory for the giver of every good and perfect gift.

. . . May God bless you and yours, and all who trust in God's grace for Heaven and Immortal glory.

Yours in hope,
W. J. Kimbro

CIRCULAR LETTER
OF THE PIGG RIVER ASSOCIATION

Dear Brethren:

The church is the greatest brotherhood on earth, and is the workmanship of God, created in Christ Jesus unto good works, which God has before ordained that we should walk in them. These good works are the fruit of the Spirit, and if any man have not the Spirit of Christ, he is none of His.

We receive the Spirit of Christ by being born of God; and the work of regeneration is the sovereign work of God. As children of God, we are the children of promise.

There is one thing that makes manifest the sons of God, and that is the love of God. Love unites the whole fam-

ily of God, and holds us together as one church, having one Lord, one faith, one baptism. Grace saves all of the elect family of God, and keeps them saved. Insofar as the faith and ordinances are concerned, the faith was once delivered to the saints, and the ordinances were given by Christ through the Apostles, and through this faith they have been kept through the ages. The Bible tells us that, "by their fruits ye shall know them."

The church has never lost its identity, and never will. The imprints of the love of God are stamped in His church, and will thus identify her from all other kingdoms and organizations under the sun.

Finally, brethren live in peace, and above all things put on charity, which is the bond of perfection.

Now unto Him who is able to keep you from falling, and who will preserve you unto that heavenly kingdom, be honor, and glory, and majesty forever.

Submitted in love,
Frank F. Eggleston

"THE PROMISE INCLUDED TRIBULATIONS"

Route 4,
Rocky Mount, Va.

Dear Brother Spangler:

Pardon me a stranger for presenting myself so boldly, since I don't think you know me anything like as well as I do you, and that only in a general way, having been one on the back bench during several of your preaching appointments.

To introduce myself is the purpose of this note for included herewith is a letter containing a few pages of my diary in recent months and years, and it appears proper that a touch of history concerning the author would be in season: partly for identification, and to search for marks of growth in grace, to see if it was a real leper, or a false alarm.

Today is exactly one year since the liquid grave consumed me, so it would appear good to look and see the way I have come; was that occasion a false pretense, or was relief found? The latter is my persuasion; however, the battle was not finished that day, as I had thought. The warfare goes on, and the battle rages worse now than then. Even so, I would not engage in continual complaining, for there has failed nothing at all of the things promised. The promise included tribulations, and I have had my assigned lot.

The way laid out was via the lily of the valley, so I have had my classes there, and learned that Solomon in all his glory was not arrayed like that lily. Part of the voyage, (which is still incomplete, since I am yet a scholar), went to the top of a mountain, and had to do with an occasion known as the Transfiguration; the substance of which I have never been able to reproduce. But I am continually made to go back to look to yonder hill from whence cometh my strength, for another of those crumbs cast upon the waters to return again after many days.

The consolation that was mine for a couple of hours while the instructions of this matter were being made known, I shall never forget; nor the beauty of the picture that was framed in my mind concerning the significance of that occasion: The cloud came up (faith), and the voice spoke (Spirit) and said, "This is my beloved son, hear ye him." The representative of Mount Sinai law, Moses, disappeared; and the favorite of the prophets, Elias, was gone.

The most striking part of the occasion was that Peter, poor fellow that he was, though he should build a tabernacle for each of the three. But the truth of the matter was that he was just like any other human would be, he was afraid, and wist not what to do. Oh, in my poor, lame, and helpless pilgrimage here, how oft has it been the case, "I wist not what to do." And fear overcoming to the measure permitted,

I would undertake what I have no business at all to do. But notice now what happened when the cloud came, that overshadowing, as it were, of faith, and out of the cloud, the voice. Was that voice terrible as the fast wind? Nay, but that still voice, the hearing of faith, that "slips" in, as one might say, by the back way, and stills that fear, seals instruction, and imparts joy and peace that the ordinary man in the street would be altogether stranger to.

Is this then the right way? and evidence of grace? Of this I would say, he did lead them forth by the right way; that he did cause them to walk in paths they had not trod before; that he did turn darkness into light before their eyes; that he did, in the essence of all this, form himself in them the hope, (which is the word I am coming to,) of glory, and then promised (and that promise can't fail,) that they should be saved by that same hope.

I bear witness that this is the way I have come; and that it is the way left on record as being "the way", with the exhortation, "walk ye in it." Not run in it, for in this case to walk is fast enough pace; and at times that is slowed to a "stand still, and see the salvation of the Lord."

I realize now that I have overshot my mark, for I only aimed to make a little extension to the letter written some months back. I love to hear of the wonderful works of God, and trust, if I am not deceived, (as the enemy of all righteousness has so many times tried to persuade me), that He has called me to suffer in an assigned measure for his own name's sake. I do not claim to be the chiefest of sinners, as proclaimed by our Gentile Apostle, for I have never done many of the things that he had done outwardly; however, as concerning that inward sting and continual drag of sin, the natural depravity of fallen Adam, I know something of that, and that I am lost world without end, save for interest in, and application of the precious blood of a crucified and risen

Saviour. There is nothing I have ever done in my 27 years, or left undone, that would gain me favor with God, seeing he receiveth not honor from men, neither giveth his own glory to another. If these things be true, and I am a child of Jehovah, it is simply because He loved me and gave himself for me, and that is my hope; and that the life I now live is by the faith of the Son of God.

I must leave off, for I had no intention of going so far; but even so, this life is so short that if I devoted all the rest of it to continual praise of the great God, (if I could do that), I should not more than say his name, in comparison to what could be said about him: unfathomable and unsearchable, and plainly manifest, yet unknown as he is.

Excuse my feeble way, encourage my theme, and may the God of all grace be tenderly manifest with you all. I am a stranger and a pilgrim enroute to that celestial city eternal in the heavens, so I hope.

James R. Holley

(We hope Brother Holley will write again. The length of the letter referred to, written to Elder Posey Plybon, Rocky Mount, Va., prohibits its publication, but we shall look for more. We regret the delay in publishing the above. — J. D. W.)

THE BEGINNINGS

(A sermon at the Pigg River Association of Virginia, 1962)

Somehow, brethren, I have full fellowship for the expressions of our brethren who have preceded me, as to their weakness, as to their inability to come before the Lord's people, because I think that the greatest trial I have is my feeling of inability, and that I am unlearned; and that it is a fearful thing to come before such a great people as the Lord's people: A people who have been taught the truth; a people who believe the truth; and a people who have been enabled through the grace of God

through the years, to contend earnestly for that truth; and who will not have anything else but that truth.

I am glad to have the wonderful privilege of being with you again. I have been coming to this association, of course, since I was just a boy, and have many fond and pleasant memories of our brethren, and of the love and fellowship that was manifested through these many years. Each year at the time for the meeting to come on, I have a longing to come to be with you again; but I honestly can say that, as I thought a moment ago, that if I were yet a member of the Pigg River Association, the brethren wouldn't call upon me, and I could sit and just listen; and that was my desire. Because, while I am sure that I am not ashamed of the gospel, believing it to be, as the apostle said, the power of God unto salvation, unto every one that believeth, etc. I am not ashamed of that, but I am ashamed so very often of the weak manner, the weak way in which I present this power of God unto the Lord's people. I feel, if I am not deceived, that I have been shown something of the wonderful power of God, believing that he has all power both in heaven and in earth, and that he works his will, and that there is nothing in heaven or in earth that can turn aside, or go contrary to that which our Father in his wisdom and determinate counsel decreed before the world began.

On yesterday my mind was greatly exercised, and I felt that when Elder King spoke, everything was taken from me, because he took my text; but he ran it, I am glad to say, in a way that I rejoiced in it. He said things that just suited me exactly, things I feel the text contains; therefore I was glad he was given that liberty.

My mind this morning has been to some extent upon *The Beginnings*.

I have often been amazed, often been concerned that there are many, many people who profess to believe the Scriptures, who say that the Bible is the

word of God, yet on the other hand turn just around and deny much that is contained in the Scriptures. Now I believe, and am certain it is true, that the Scriptures as we have them are the word of God: That God enabled his servants, holy men of old, to write as He moved them; therefore the things that are written are the things that God would have us understand and know, and that He himself has so wonderfully wrought in all things, that these things are left for us. They were given by inspiration, and are profitable for doctrine, reproof, etc. I feel, as I stand before you, to say this: To me, if I should use the word blasphemy, it is not too strong a word to use when we hear men who profess to believe in the God of heaven — the almighty and all wise God of heaven — and then turn on the other hand and say that God wants to do things, and men won't let him. This is blasphemy to me; and I don't like it at all. I wonder how men, even in their carnality, could make such a profession, and feel that they are acquainted with the scriptures and what they teach, and then turn about and deny them almost entirely.

If I have a text at all, as a basis of what I might say, the Lord giving me light and liberty, as I have said, I have thought something concerning *The Beginnings*. And in 1st John, 4th chapter, there are two verses I want to read. The 10th verse says, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." The other one is the 19th verse, "We love him, because he first loved us." To me, that is a beginning — we love him because he first loved us. You will remember that by inspiration Moses said, "In the beginning God created the heaven and the earth." "In the beginning." We hear John in the first of his gospel, say, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was made flesh and dwelt among us," as you will recall. There is

another scripture that comes to mind, the language of the Apostle Paul, "Being confident of this very thing, that he who hath begun a good work in you will perform it until the day of Jesus Christ."

We have several beginnings in these scriptures, do we not? "We love him because he first loved us." "Being confident of this very thing, that he that hath begun a good work in you will perform it until the day of Jesus Christ." "In the beginning was the Word, and the Word was with God." "In the beginning God created the heaven and the earth."

I don't know whether you are quite aware of it, or not, but my attention has sometimes been called to it, that even in our schools, especially of higher learning, the colleges, they are actually, openly teaching and advocating things that are contrary to the things God has revealed in his word. They are not going behind a tree to advocate, but they are teaching it openly. They are denying many things that our God has revealed. Therefore I feel safe in saying that to profess to believe, and then deny some of the things God has revealed, is blasphemy.

I am somehow firmly fixed upon this truth, that God did in the beginning create the heaven and the earth, and the fulness thereof; that he is the maker and creator of all things. And the Apostle said in Hebrews, that by faith we understand these things were made, that God created these things. He is quoting, not verbatim, the things that Moses stated in the first chapter of Genesis. It is by faith that we understand these things; and without faith we cannot understand. Without faith we cannot please God. Without faith we cannot know anything about God. And this is a matter that is seldom understood, (and I should say, never understood), by those who have not been exercised, never been born of the Spirit. I was interested in our brother's text this morning: "For the grace of God

that bringeth salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world."

Now our God has loved us with an everlasting love; and we are blessed, as the apostle said, with all spiritual blessings in heavenly places according as he has chosen us in him before the world began. The same apostle also said, "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."

There were those who came into the hearing of Jesus when he first began his public ministry: some of them believed, but many more did not believe. There was a reason why some believed. We are told that they who believed Jesus were those who were born not of blood, nor the will of the flesh — not born of man — but born of God. These were the people who believed that Jesus was the Son of God. And we remember that when Jesus asked his disciples, "Whom do men say that I the son of man am?" They answered that some said that thou art Elias, or one of the prophets. I feel that the answer was, that men don't know who you are, they are just guessing at it. But when Jesus asked his disciples, "Whom do ye say that I am?" Peter answering for them all, said immediately, "Thou art the Christ, the Son of the living God."

We ought to be, and are, very interested in the reply that Jesus made to them: "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

The thought, my brethren, which I want to emphasize is, (leaving as we shall now the truth that God is the creator of the heaven and the earth and

the fulness thereof, the upholder of all things, the disposer of all things, and works all things according the counsel of his will; and going back, if we can, in our mind's eye, in faith of which Jesus is both the author and finisher, back beyond the beginning of material things), that God loved his people. Not only did he love them, he chose them in his Son Jesus Christ before the world began. And I have rejoiced, my brethren, in the midst of many afflictions (or rather doubts I should say), and fears and tremblings, that I just believe and am convinced that the salvation, the redemption of the Lord's people, is the surest thing we can think about. Because God has the whole matter in his own hands — he hasn't done some of it, and then left it optional with men to do the other — not even to choose whether they will accept or whether they will reject. God doesn't work that way. God has declared the end from the beginning, and having done that, he must necessarily have declared all things between the beginning and the end, else it would be possible, (if we can think about it as something possible that way,) that something might come up that would prevent the end from being as it was decreed to be. But our God works all things after the counsel of his own will; and men or devils have never stayed his hand, and they never will. The Devil himself is a creature of God. He is not an independent being, though when I was a boy, I was taught that there were two great powers in the world. One was God; the other was the Devil. And the great question which should concern men, was who should have the most on his side in the end; because the greater number decided the victor. But you know, brethren, we read in the scriptures, "Now the serpent was more subtle than any beast of the field that the Lord God had created." Do you suppose that God did not know anything about that serpent? Did he somehow just slip in without the knowledge of

God? Or was this, though it may be beyond our understanding, also according to the eternal will and purpose of God?

I want to say that I believe so without any doubt. Jesus was given to the church before the beginning, before the world began. God gave him, that he should come into the world at the proper time, to do a certain thing; and that was, to redeem his people from their sins. This was before the world began. Therefore, God, having determined to save his people, also determined that his people should stand in the need of being saved. It was for this reason that Jesus came into the world. Is it not true, as you have heard, that the remedy was prepared before the disease? Is it not true that Jesus was ever with the Father; that he was a lamb slain from the foundation of the world? Therefore, when Jesus came into the world, he came to do one certain, specific thing, including everything that he did — to this one end, to this one purpose; because he said, "I came not to do mine own will, but the will of him that sent me; and this is the Father's will that sent me, that of all that he hath given me I should lose nothing, but raise it up again at the last day."

One of the brethren has quoted, "All that the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out." Along with this, in the same chapter of John, it is said, "No man can come unto me except my Father which hath sent me draw him."

So we see, brethren, from these scriptures that the salvation of the Lord's people had its beginning not in time, not even after Adam and Eve had sinned and come short of the glory of God; but it had its beginning in the choice, or election of grace before the world began, when God knew and loved all his people. He chose them in his Son Jesus Christ before the world began; and it was the Father's will to redeem whom he loved; and whom he gave as the bride, the

Lamb's wife; and he sent his Son to redeem them. Therefore it is said that he came not to do his own will, but the will of him that sent him.

Now everything that Jesus did, (and I might also say here, that I believe that everything in the world, that has ever been or will ever be; in other words, the purpose that God had in creating the earth, the heaven and the fullness thereof, the world), was to this very end, that His people should be redeemed from their sins. Therefore, as you have probably thought, when the last one of these who were loved by the Father before the world began, has been brought to the knowledge of the truth, given a hope of eternal life, it just seems that then will be the time that the Father has no longer any use for this world, or for things of time; and then the end shall come.

It is a wonderful thing to believe and to know, and to be firmly settled upon the fact that the Father loved his people before the world began. This very truth, this very doctrine, is the very thing that separates, brings a division, and causes men not to be able to walk together; because not many believe that God actually chose his people before the world began; that he provided for these, and these alone, in the person of his Son, that they should be redeemed. The common doctrine is that Christ came into the world to offer salvation — a sufficiency of salvation — that, if men will choose, will to accept and believe, and conform themselves to certain requirements, then everything is going to be alright.

But here is the scripture that I read first in John, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." I wonder if we could in any sense consider that the Apostle Paul, or Saul as he was before, was choosing to believe in the Lord Jesus Christ. We read, and I think that everyone who is experienced in these things, knows something about the condition Saul was in, when he verily thought he was doing

God's service; doing the very things he thought God required of him. He really believed that; and I am convinced that there are many who are earnest in what they believe, and in what they do: they feel they do the right thing. But we may be so very, very earnest in what we do, and, if we are wrong, we are just simply wrong. Two wrongs can never make a right. It positively is not true that God has in some way changed his manner of dealing with men, as I have heard nearly all my life, that he has now fixed it so that if men will do the very best they know how, then He will give them some grace, and everything will be alright.

As a matter of fact, brethren, if these who talk so much about the kingdom of heaven, the church of God, if they had ever been brought experimentally to see themselves as they really are in the sight of the eternal God; if they had ever been brought low; if they had ever been brought to see themselves in the pit, in the horrible pit that David wrote about; and had ever been brought out, and realized that it was God that brought them out, and put their feet upon a rock and established their goings, etc.; if such had ever been taught of the Lord, you wouldn't have all this Armenian doctrine that is rampant in the world. You would have the gospel of the Son of God being preached. But only those who know the joyful sound; only those who have been taught of the Lord; only those who have been born of the Spirit, know anything about, have ever seen, have ever rejoiced in, or ever will know anything about the kingdom of heaven. Because men, even those who were chosen in Christ before the world began, are simply so dead in trespasses and sins that they don't realize what they are of themselves — they have no knowledge of it. And they go along in this condition, even those chosen and loved of the Father, until in the wisdom of God the time comes, (because we know there is a time to every purpose under the sun), that God is pleased to send his Spirit into the hearts of his

chosen ones. None can ever know their need, until it is opened up to them — until these things are opened up to them, not by men, but by the Spirit of God.

But how wonderful it is that God has loved poor sinners — he doesn't love sin: he loves sinners; and he loved them with such a wonderful love — and who can understand that love? Yes, he loved us with such a wonderful love that he gave his only begotten Son. No wonder John said, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." Could you do that? Have you ever loved anyone with such a love that you could give your own flesh and blood, your own son, to die for the best friend you ever had? I say, No! You couldn't do it. Behold, then, what manner of love the Father hath bestowed upon us, who are the sinners that we are, and unworthy of His notice, that He should give His Son to die to redeem us.

So it is The Beginnings that we are interested in: the beginning of these things. "We love him because he first loved us." It was his first loving us that prompted all of his eternal will and purpose in the giving of his Son to come into the world to die to redeem us from **all sins**.

My brethren, this is a serious thing; and I hope that all our brethren are exercised to the extent to know that it is a serious matter. In the beginning of the chapter which our brother used as a text, in Titus, it says, "But speak thou the things which become sound doctrine." "Contend earnestly," Jude says, "for the faith once delivered unto the saints." And should you ever, (and it is impossible not to hear, if you listen), hear men preaching what they call the gospel, and they in any way limit the purpose of God, and the power of God in the salvation of sinners; or if they preach anything, save, as the apostle said, "For I am not ashamed of the gospel, for it is the power of God unto salvation . . ." If they preach anything else than the power of God in its entirety; all the way through, the begin-

ning, between, and the end, then they are not preaching the gospel.

It is a wonderful and glorious thing if we are given to trace out in our feelings experimentally, as well as in the scriptures, and to remember that Jesus was with his people here in the world manifestly for three and one-half years. But he had to go away when he had accomplished the will of the Father — when he had finished the work the Father gave him to do. And we want to emphasize the fact that Jesus did finish the work the Father gave him to do. He did not overlook a single thing: he did not forget anything. I have often been glad that it is said that certain things were done, that the scriptures might be fulfilled. So, brethren, all these things work together.

We remember that when Jesus was about to go away, having finished his work, he prayed unto the Father to glorify him with the same glory that he had with him before the world began; and the Father answered, "I have both glorified thee, and will glorify thee." He gave his divine approval that Jesus had finished the work he was sent to do. Therefore He was glorified in being received back into heaven. But he gave something else, brethren. The church is not alone in the world today. Your Lord and Master is ascended to the Father, where he is at his right hand interceding for us. But you are not alone: God said to him, "Sit thou at my right hand until I make thine enemies thy footstool." So the all-seeing eye and the everlasting purposes of our God are still ruling in the armies of heaven and among the inhabitants of the earth, and in the church, just the same as God determined before the world began. He is still ruling; he is still reigning. Jesus said, "If I go away I will send the Comforter, the Holy Ghost, who shall take the things of mine and show them unto you."

Now that is the only way that I know of, that the scriptures teach that poor sinners, those who were chosen in the Son before the world began, are brought

into the knowledge of the truth — by the Spirit of God, the Holy Ghost, of the Trinity: the Father, the Word, and the Holy Ghost, these three are one. That, as the Father chose his people, and sent his Son to redeem them, he likewise sends his Spirit into their hearts to reveal to them that they were chosen and redeemed; that they are the children of God. This is the only way, and this is the first time, that they know anything about their election of grace. But so powerful is the work of the Spirit of God in the heart of dead sinners, that they are brought to a newness of life. They are brought! Jesus said, "The hour is coming and now is, in the which the dead shall hear the voice of the Son of God, and they that hear shall live." It is absolutely a falsehood to say, or for any man to preach, or believe, or teach, that the Spirit of God is wooing and beseeching, and doing everything he can in order to get men to believe, but that some are just so stubborn they won't believe.

But these are not talking about Israel's God. They are not talking about the God who created the heaven and the earth. They are not talking about the God who speaks and it is done. No, they are talking about some foreign god, some little idol god; and all such gods must fall before the God with whom we have to do. How good it is to remember that it is said that every knee shall bow and every tongue shall confess that He is Lord of Lords and King of Kings.

So, brethren, the salvation of the Lord's people, as I said, is the surest thing that I know anything about. Why is it sure? Because God has done it all. And He has declared what he has done: He hasn't left it for us to guess about it. He sent his Son into the world, saying, "Thou shalt call his name Jesus for he shall save his people from their sins." He shall do that! He shall save his people from their sins! Jesus sends the Spirit into your hearts; and when the Spirit speaks, it matters not how great a blasphemer a man may have been, how great an unbeliever, or full of self-

righteousness, when this power of God, this Spirit of God, comes and speaks, it just melts everything that is carnal and human — it just melts right before it. Even that highminded Saul, under the power of the Spirit, fell down to the earth, and had to beg God to have mercy on him: "Who art thou Lord?" "Lord what wilt thou have me to do?" He didn't know before: He thought he did, and verily though he was doing God's service.

The time is now, and will continue to come, (it will be in God's time), when you who do not believe the truth, but are of the chosen family of God, will be brought to see yourself as you are; and Jesus will be revealed to you as your Saviour: And that is the only way you will ever know it. In my case something took place which was so powerful that it turned me about; it took away everything that I ever trusted before; it made me come as a begger before the throne of God, asking him to have mercy upon a poor sinner. And I know, brethren, that yet, when I am brought to fear and tremble, and to sometimes wonder whether there is even a God in heaven or not; or to wonder whether I am of the Lord's chosen, or not, and go mourning and trying to pray; and sometimes can't pray, sometimes can't read or talk about the goodness and mercy of God, but every such time, when there is a renewing again, and a restoring again of the joys of my salvation, there is a leading right back to that time when this poor one was begging God to have mercy upon him. There is a going right back to that. And, my brethren, if I can't declare what I believe the Lord has done for me, you don't want to hear me, do you? You want to know whether I have been brought in the same way you have. You want to know whether it was just a notion I had that I would believe, or whether there was a power that overcame me; a power that made manifest to me that it wasn't because I loved God, but because God loved me, and he bowed the heavens and came down to a poor worm of the dust, and

manifested his graciousness, his mercy, his loving kindness.

And though we sometimes get exalted, God knows how to bring us down to where we must fall before him again, time after time; and to realize by the grace of God, that it is not in ourselves, neither is it in man that walketh to direct his steps. The Lord speaks when we are in great trouble: He brings us into a place of broad rivers, and wonderful glories of the Lord; and though our troubles may seem to be worse than anybody else's, we have not become any lower than the apostle when he said that, lest he should become exalted above measure through the abundance of the revelations, there was given him a thorn in the flesh, the messenger of Satan to buffet him. I believe that it is God's way that we should be brought into doubts and fears, that we should learn with the apostle, that, "My grace is sufficient for thee, for **my strength** is made perfect in weakness." — your weakness. You don't know anything about the power of God when you feel strong. But it is when you are weak that you are strong: you are strong when you are weak and realize that you are kept by the power of God.

We ought, brethren, to really desire that God would bring us low. There is something in being poured from vessel to vessel — not poured out, not poured upon the ground, not cast away, but poured from vessel to vessel — from experience to experience; from the revelation of God in our hearts — from one revelation to another revelation; and being confirmed that all of our ways, and all of the Lord's dealings with us; and everything we are, and everything we have, is of the Lord. These are favorite expressions of mine. Do you realize that you don't have a thing in the world that the Lord hasn't given you? "What hast thou that thou hast not received?" "Who maketh ye to differ?" Have you worked harder than your neighbor, and have something that he does not? Some of us feel that way, don't we; but what have you that you

have not received? Sometimes when I sit down to the table, I eat because I worked, and have the food I worked for; and at other times I am made to realize that it mattered not if I had worked and worked, it is God that gave the increase; it is God that gave the season; it is God that gave the food; and it is God that gave me the appetite to eat. Sometimes I am thankful, but often when I sit down, I forget where these things come from.

I hope you are not that way — yes I do hope you are that way, too! It is good for us. If it wasn't for the fact that we are often brought low, and if it wasn't for the fact that I am afraid of this place right here, I would become exalted, and so highminded that you couldn't have a bit of fellowship for me. When I stood back there yesterday and listened to the brethren as they talked about how fearful they were, I felt to take them into my arms, and say, "I know what you are talking about." This is the most fearful place I have ever stood in — and I have stood in lots of places and in lots of circumstances, but never in anything more fearful than this; because when we come here, it isn't to display natural wisdom, even if we had it, but it is in power and demonstration of the Spirit. If the Lord doesn't give us the spirit and the power, we just can't demonstrate it. You know that, brethren, don't you? You certainly do.

So, in the beginning God created the heaven and the earth; the Word was in the beginning; and we love God because he **first** loved us. And I am certain and sure that if it had not been for the grace of God that he manifested to us when we were dead in sin, and made us to know that even when we were dead, that Christ died for the ungodly, that today you and I would be going along with the world; we would be preaching self-righteousness; we would be going all over the world, maybe, using our influence as far as possible to try to save sinners. But, thanks be to our God, we are not trying to save sinners, we are

just trying to declare with such ability as we are given, that God has saved sinners: that He has done that. Not only has He saved sinners, but that he has ordained all things. "In whom we have obtained an inheritance, (isn't that wonderful?), being predestinated according to the purpose of him who worketh all things after the counsel of his own will." And when we realize how great strangers we are in this world, and that this world is not our home, we don't want to stay here long, do we?

You know, brethren, that except God has revealed something to you: that somehow heaven has come down — down where you are, you wouldn't have any hope of eternal life, would you? I say to you that, if heaven doesn't begin below; if there isn't an experience of the grace of God; if there isn't a sealing with the holy Spirit of promise; if you don't receive these things sometime while you live, you have no hope of eternal life. You are sealed with the holy Spirit of promise, and these things all work together. A man must be born again or he cannot see the kingdom of God. After believing, we are sealed with the holy Spirit of promise, which is the earnest of our inheritance. So, heaven begins below, and you have a little foretaste of it. The brother quoted yesterday, "Eye hath not seen, nor ear heard, neither hath it entered the heart of man the things God has prepared for them that love him. But God hath revealed it to us by his Spirit, for the Spirit searcheth all things, even the deep things of God."

So, brethren, my whole desire this morning is to preach to you and confirm you in your faith that God has done all things for you — things you could not possibly do for yourself. Even if it is contrary to the doctrine of men, God does not require you to do something before he will come to you, but it is when you are dead that he makes manifest that he loved you; and you love him because he first loved you.

If I have said anything that would tend to take any of the wisdom, power,

or glory from our God, I retract it. I don't believe that I have. If I have given man any of the honor or any of the glory, I likewise retract it, for I know that our God has all power; and I know that we have nothing except what we have received at the hands of our God. My God be with you, and keep you. I hope, the Lord willing, to be blessed to be with you next year; but this is in His hands. In the meantime, his grace is sufficient for you.

(The above was by me at the Pigg River Association, 1962. It is published at the request of Sister D. S. Reid, and others, and is from a recording, and somewhat condensed for publication. — J. D. W.)

REJOICED TO MEET WITH THE BRETHREN

1168 High Avenue
Topeka, Kansas

Dear Editors:

I am enclosing \$3.00 due on my subscription and I hope to not miss a single copy. I am sorry to have been so long delayed and humbly ask you to pardon the delay which has been due to an illness from which I have not yet fully recovered. I find much comfort reading from the pen of the dear Saints scattered abroad, and I hope to continue it as long as I live; and I am now in my 83rd year.

Since the long illness and death of our beloved Pastor, Elder L. L. Schenck, who was also my precious and aged uncle, the little church here has been unable to meet except the few times Elder Wm. Winfrey visited us. We are now so few in number, some aged and afflicted and unable to attend, it seems the little church cannot longer survive. It is the last church of the three which constituted the First Kansas Association, which existed many years.

It is not within our finite minds to understand why we are thus left in a declining state, but we desire to be submissive to the decrees of an all wise

Providence, "who doeth his will in the armies of Heaven and amongst the inhabitants of the earth and none can stay his Hand, or say, What doest thou"; and who is too wise to err and too good to be unkind. And there is comfort and encouragement in the blessed assurance that, "All things work together for good to them who love the Lord."

The isolation from the dear saints of the Household of Zion has been grievous and hard to bear until recently. It was my blessed privilege to meet with the dear brethren at Kingman, Kansas, where Elder Wm. Winfrey is pastor; and visiting them at the time were Elder Wall and wife, and Brother McDuff and wife from Texas. My joyful heart knew no bounds to once more meet and greet them face to face and to humbly rejoice in the manifestation of the love and fellowship extended to me who am one of the least and most unworthy of any, if one at all. Both Elder Winfrey and Elder Wall are gifted speakers, and the blessed truths they were given to expound were indeed a feast of fat things to a hungry soul, and have afforded me many moments of sweet meditation after I returned home.

While in their midst, even in the joy of the moment, the isolation which had been my lot weighed heavily upon me, the loneliness that accompanied it overshadowed me and my desire and longing for a church home with this dear people so overwhelmed me, I was led, when the last song was sung at the closing, to ask for a home with them, with these words overflowing my heart, "Nothing in my hands I bring, Simply to the cross I cling," when the hand of fellowship was extended to me. Words cannot express the thanksgiving and gratitude which spring from the deepest recess of my heart to my Heavenly Master and these dear people who saw fit to bear with my many failings and shortcomings, to bestow on me the blessed privilege of a church home for my few remaining years.

"Give me, oh Lord a place,

Within thy blest abode,
Among the children of thy grace,
The servants of my God."

Unworthily,
Della Davis

1508½ Country Club Rd.
Bastrop, La.

"God is our refuge and strength, a very present help in trouble." (Psalm 46:1)

Notice that the text is speaking to those who feel the need of a refuge. In order to feel the need of a refuge, you must be brought down, and shown your helplessness and ruined condition, and to see that you have no strength of your own to save, or to help save, yourself out of this condition.

When you see that you are helpless and weak, and cannot help yourself, then you feel the need of strength; also you feel the need of a refuge. Your strength has failed you, but the strength of God lifts you up. Your refuge (works of the flesh, natural strength, pride, etc.) has been broken down by the shaking power of the Lord. The marvelous light of Almighty God has burned down your own refuge. You are made to feel the need of a refuge which shall stand for ever.

In due time, God speaks his peace to your poor soul, and gives you strong confidence in this sure foundation that cannot be shaken. Although you feel weak and have fainted along the way, God lifts you up by giving you strength. He gives you fresh courage to press forward. Does not the sweet communion of the Lord strengthen your soul?

The presence of the Lord is especially needed in our dark hours. Our enemies (both without and within) are too strong for us. Satan's temptations weary us. Our troubles weight us down. Oh, how we long for the sweet manifestations of the Spirit of God! We need reassurance. Again, God lifts you up by showing these things again to you, as John the Baptist had to be shown.

You are shown again that God is

your refuge and strength, a very present help in trouble. (Please read the 107th Psalm for a sweet picture of your travels.)

Yours in hope,
W. W. Hudson, Jr.

VISION AND DREAM

304 Monteray,
Chowchilla, Calif.

Dear Elder Wood:

The following scripture has been on my mind for some time, and I would like to mention it to you: "And it shall come to pass afterward that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy; your old men shall dream dreams, and your young men shall see visions." (Joel 2:28)

I have been young, and now I will soon be eighty-five years old, and have been a subscriber to the *Signs* for 50 years.

When I was a young man, I saw a vision. I was so burdened with sin I was down in the bottomless pit of Hell. I had violated the laws of God and man. I was working with a team and wagon, and my day's work was done. Somehow I fell on my knees and tried to pray all alone. I didn't know how to pray, and don't know yet. But I asked the Lord to remove these mountains of sin over me — I owed the 10,000 talents, but God heard my little cry. I thank him for everything. Jesus said that no man could come to him except the Father which sent him draw him. (John 6:44) I believe I felt a drawing; and, bless the name of Jesus, I saw a spiritual plane about 5 or 6 feet long, covered with a white silky velvet, about 15 feet high, over me. I saw all of this about 4 seconds; then it went on its way. Then I turned around, and saw all of my sins swept away with one stroke. When God speaks, it is done, when he commands, it stands fast. Bless the name of Father, Son and Holy Ghost, all my sins were swept away from my youth up. Bless

God for that day. I never try to boast of but one thing, and that is all that Jesus has done.

Now my dream after many years. I was on my bed, just thinking of heaven, wondering what it would look like. In my little weak way, I asked the Lord to show me a little inkling of heaven; and that night I dreamed of seeing a small portion of heaven. And here is what I saw. It was a beautiful sight: a small ever-green pasture. I was on one side, and on the other side I saw a beautiful bunch of God's little children: they were all alike, no big ones, no long tall ones, no crippled ones. They all looked alike and they were all dressed alike. And on the other side of a big highway, I saw an old abandoned shop about forty feet long; and along side of it was a great stack of dry bones.

I couldn't understand by dream, and I asked the Lord to please interpret this pile of bones. The next day I was alone, and something said to me, Turn on the T. V.; which I did. My wife and I seldom turn to 47, but that day I passed all other stations; and here is what I got: A so-called evangelist was holding a meeting — there must have been 10,000 people, and the preacher said that there was someone there chained, Yes, he has two chains on him. A small woman came down and said, "It must be my husband." The preacher went two or three isles, and came to a small man, saying, "It must be you. Come and go with me." When they got back to the pulpit, the preacher got him by the head, and said, "O.K., he is going to be a good daddy now." And he said, "Come out of him." And the poor fellow fell to the ground and laid there about four minutes, then moved one hand and then the other. The preacher and another man picked him up, and the so-called preacher said, "O.K. he is a good papa now."

I got so disgusted with such blasphemy that I turned the T. V. off. It was the worst blasphemy I ever heard; it was an abomination in the sight of

the Lord: man trying to imitate our Lord and Saviour Jesus Christ. Jesus came to the man among the tombs; and he said only one word, "Go". The devils desired to go into the swine, and he said, "Go." And they went into the swine, and they ran down a steep place, and were choked in the sea. The man came clothed and in his right mind; and desired of the Master that he might go with him. But Jesus said, "Go home to your friends and tell them what the Lord has done for you."

The kind of preaching mentioned above, represents that big pile of dry bones I saw by the old barn, and is abomination in the sight of the Lord: the anti-Christ doctrine.

Wm. E. Echols

Anyone arriving at Salisbury, Maryland, for the Salisbury Association, on Tuesday before the Association, please phone Mrs. Ralph Morris, and accommodations for the night will be arranged.

D. V. Spangler
Pastor

CONTENTNEA UNION

The Contentnea Union Meeting will convene with Red Bank Church, Pitt County, N. C. on September 29 and 30, 1962.

W. S. Stallings, Jr., Clerk
Tarboro, N. C.

CHANGE OF ADDRESS

On account of poor health, Elder George L. Weaver has moved to 3514 Westbury Road, Shaker Heights 20, Ohio, and asks that the brethren and friends address him there until further notice.

PLEASE NOTE

Please make the following corrections in your September issue of the *Signs*: In the Editorial by Elder Ruston on page 206, 7th line from bottom of the first column, the reference should be to Revelation eleventh chapter instead of the second chapter. And on page 207, second column, sixteenth line, the word should be "shame" instead of "same".

— J. D. W.

MEETING AT NEW VERNON

The Lord willing there will be an all day meeting at New Vernon, New York, the 1st Saturday in October; which is October 6th.

Lunch will be served as usual. Brethren and friends are cordially invited to meet with us.

Elder A. J. Slauson

KEHUKEE ASSOCIATION

The Kehukee Association is appointed to be held with the Primitive Baptist Church at Old Sparta, Edgecomb County, N. C., the First Sunday in October, Saturday before and Monday following (October 6, 7, and 8, 1962).

The association will meet in South Edgecomb School, Pinetops, N. C. The school is about one mile South of Pinetops. Those coming by Greenville may turn left at first stop light. Elder W. E. Grimes was chosen to preach the Introductory Sermon, and Elder A. B. Ayers, alternate.

We extend a cordial invitation to ministers, brethren and friends.

E. C. Harrison, Ass'n. Clerk

THE SALISBURY ASSOCIATION

The Salisbury Association of Old School Baptists will be held with Nassango Church, on Snow Hill Road, Wednesday and Thursday, October 24 and 25, 1962. Those coming on Tuesday go to the home of Mrs. Ralph Morris, Lincoln Avenue, Salisbury, Maryland — phone PI 9-3693, and she will place you. Those coming on Wednesday go directly to the meeting house.

All of our faith and order are cordially invited to meet with us.

Elder D. V. Spangler, Pastor
Sister Mollie Fooks, Church Clerk

THE SKEWARKY UNION

The Skewarky Union is appointed to be held at Smithwick Creek Church, Martin County, N. C., the 5th Sunday in September, 1962, Friday and Saturday before.

Elder P. E. Getsinger was appointed to preach the Introductory Sermon, and Elder Leon Harrison, alternate. The church is situated about 10 miles South of Williamston on black top road East of Highway 17.

We extend a cordial invitation to ministers, brethren and friends.

E. C. Harrison, Union Clerk

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Mrs. W. R. Watson, Ark.....	1.00
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BUSINESS OFFICE

Route 5, Box 332F, Danville, Va.

EDITORS

Elder David V. Spangler

Route 5, Box 332F, Danville, Virginia

Elder John D. Wood

P. O. Box 186, Manassas, Va.

ASSOCIATE EDITORS

Elder W. D. Griffin

39 Welsh Tract Road, Newark, Delaware

Elder E. J. Lambert

306 Richardson St., Winnsboro, Texas

Elder George Ruston

Dutton, Ontario, Canada

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EDITORIAL

A TALK WITH DEATH

“O DEATH, WHERE IS THY STING? . . .” (1ST COR. 15:55)

The thoughts of death have terrified me with such horrors that I have had no desire to talk to it. It has heretofore appeared as a terrible monster most willing and anxious to devour me at the least provocation. I have seen it as an adder ready to pounce upon me and to insert the deadly poisonous venom in the sting of death. These horrifying experiences have caused me to cry aloud for mercy. I have viewed it as my greatest enemy. Of course, I have for many years tried to shun the thoughts of it and was far from wanting to talk to it. Lately, I have thought differently about it. I have been given a hope that some day I can gladly talk to it realizing that it is not as powerful as it has appeared. I have anticipated saying to it when my journey comes to an end here, “O DEATH, WHERE IS THY STING?”

I have stood by the bedside of loved ones and watched them slip from time into eternity. I have been amazed as the frown of death was changed into a smile of life. I have watched troubled expressions turn into a peaceful calm. I heard the dying groans of one person cease and the same voice utter the sweetest words that could be imagined as she drew in the last breath of natural life. I have of late wondered if they were having their last talk with death by asking it, “O DEATH, WHERE IS THY STING?”

I do not wish death to answer when I talk to it because I believe its power shall have been subdued and it cannot answer when I shall be privileged to talk to it. I do not expect the dead to answer because we read in Eccles. 9:5 that the dead know not anything. I want the answers to come from God through His saints. As I begin to meditate upon this subject that has so terrified me before, this question comes to mind: O DEATH HAVE NOT I TALKED TO YOU IN THE PAST?

The Holy Spirit inspired Paul to write, in 2nd Cor. 1:10 “Who delivered us from so great a death, and doth deliver; in whom we trust he will yet deliver us.” Paul talked of a past deliverance from a GREAT DEATH. He must have been acquainted with it. He met it face to face when sin revived as a result of the law being indelibly written in his heart by the operation of the Holy Spirit. He confirms in Romans 7:9 that once he was alive without the law but when the commandment came the result was the revival of sin which slew him. Using Paul’s words to express it — he plainly affirmed, “I DIED.” I feel that he suffered the sting of death to such an extent that he lost his life. His soul fainted in him. The pangs of death got hold of him and he experienced the great sting of it. I conclude that the infusion of the Spirit of Eternal Life brought death to him.

We read in Ezekiel 18:4, “**The soul that sinneth, IT SHALL DIE” Paul ex-

perienced the death of his sinful soul when his soul was eternalized by the infusion of the Spirit of Life in Christ Jesus. We note that, "Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to DELIVER THEIR SOUL FROM DEATH, and to keep them ALIVE in famine." (Psalms 33:18-19) David said, "He restoreth my soul." Have not I talked to death when I found it to be powerless to destroy my soul even though my soul had been killed? I am persuaded that the death experienced in regeneration had the greatest sting of any experience that I shall ever again have with death. Have I not talked to it daily as I have been delivered from its clutches and sting by the grace of God? Paul said, "I die daily." (1st Cor. 15:31) I wonder if I have talked to it each time in my deliverance. The next question relative to death is, O DEATH, WHAT IS THY STING?

Let us listen to Paul as he testifies, "The STING of death is SIN" (1st Cor. 15:56) If sin be the sting of death I first tasted its sting when I was convinced that I was a sinner. When I was convinced I was chief of sinners I experienced its greatest sting. When I was brought into the captivity of sin and realized I was imprisoned in it I suffered its awful sting. Sin is that which kills, for the wages of sin is death. James affirms in his epistle, "***Sin, when it is finished bringeth forth death." (James 1:15) My next question that I shall seek for an answer is, O DEATH, WHAT IS THE STRENGTH OF THY STING?

Paul answers this question by saying, "The strength of sin is the law." (1st Cor. 15:56) Then, death cannot have dominion over any other ones than those who are under the law. Paul concludes in the next verse, "But thanks be to God which giveth us the victory through our Lord Jesus Christ." Death then can be swallowed up in victory. Read the Scriptures and you will find that death does not have dominion over

those for whom Christ died. Death cannot conquer those for whom He accomplished the law. The victory of Christ over death is given to all those who were chosen in Him. Paul wrote to "The beloved of God, called to be saints" these comforting words in Romans 6:14, "For sin shall not have dominion over you: for ye are NOT UNDER THE LAW, BUT UNDER GRACE." If we are not under the law then sin cannot reign over us. If sin cannot reign over us we have eternal life and can never die. If we have eternal life we have passed from death unto life and shall never perish in eternal death. In this sense we cannot sin because we are born of God and His seed remaineth in us. See 1 John 3:9. Sin does not reign in those who are born of God. The carnality or sin that dwells in us serves the law of sin which is that flesh of ours not yet experienced the quickening of the Holy Spirit. Our minds and hearts have experienced this quickening, but we are awaiting the quickening of our mortal bodies by this eternalizing Spirit. The next question in our talk with death is, O DEATH WHAT ART THOU?

We find that the first mention of death in the Bible was a fore-warning of consequence placed upon Adam and Eve for partaking of the tree of the knowledge of God and Evil. It was declared they should lose their freedom. Death was a penalty for the transgression of the law, and is the wages of sin, as has already been shown. Death is passed upon all men for all have sinned according to Romans 5:12. Death is the cessation of natural life. I feel that when Adam and Eve partook of the tree of the knowledge of Good and Evil they became as God in the sense of knowing good and evil as the Scriptures bear us record. Read Genesis 3:22-24. Since that time the TREE OF LIFE has been so hedged in and even the TREE OF THE KNOWLEDGE OF GOOD AND EVIL that man has been dependent upon God's grace to partake

of either.

Man ceased to have his freedom in the garden and the high privileges of all the things pertaining to God and godliness was taken from his reach. Death is a separation from something, or things, which the subject was before in possession of. The last phase of death is explained in Ecclesiastes 12:7:- "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." It is referred to in the Scriptures as, "Giving up the ghost" in Acts 5:10. In other places it is termed a sleep, a departure, a going the way of all the earth, a dissolving the earthly house of this tabernacle, and a being absent from the body and present with the Lord; as well as, sleeping in Jesus. The next question we shall pursue is, O DEATH, HOW DIDST THOU EFFECT ME WHEN I FIRST DIED?

Paul catalogued DEATH among the ALL THINGS that work together for good as noted in the 8th chapter of Romans from the 28th verse to the conclusion of the chapter. I maintain that the death experienced by Paul spoken of in the 7th chapter of Romans, 9th verse, was a blessing in disguise. Surely Paul was made somewhat better by having experienced it. If you compare Romans 7:9 with Romans 7:17 you will find a changed "I". After he had experienced this death and the resurrection from it he said, "It is no more I that do it but SIN THAT DWELLETH IN ME." There is a great deal of difference in sin dwelling in a person than SIN REIGNING. Paul did not serve sin any longer even tho it dwelleth in him. It was no longer the reigning influence of his life. The death that I died in my experience many years ago was the tool used in God's hands to cause me to hate sin and its consequences. Before experiencing this death and the entrance of the divine law, I rejoiced in things sinful, and was the servant of sin. Afterwards, the best of my own self righteousness is filthy and

sinful to me. Death killed me to the love of self and confidence in the flesh.

My next question: O DEATH, HOW DOTH GOD CONSIDER THEE RELATIVE TO SAINTS? God answers through the Psalmist, "PRECIOUS in the sight of the Lord IS THE DEATH OF HIS SAINTS." (Psalms 116:15) Our Lord considers death of great value to those whom He hath set apart to lavish His mercy upon. It is used in the sanctifying process. The term, SAINTS, mean sanctified ones. They were set apart from all eternity by God. They were sanctified in Christ Jesus. They are sanctified by the blood of Christ, the Holy Spirit, and by all the graces contained in the new covenant. Even this first death experienced in regeneration is precious in His sight. It was awful for us to experience but I trust that I have been given to thank God for it many times. I feel that I now see how valuable it was in separating me from self confidence and yearning desire to please my carnal nature. The death I die each and every day of my life is being shown to me a thing ordained for my good instead of being against me. I can look back and see the value of the death experienced thus far; but, I cannot see the death I am experiencing today so precious. I may be given to see it tomorrow. Of course, the final phase of death will be precious. This final separation from all things natural, carnal, material, and timely will be of great benefit to the saints of God. Surely it will be precious to the Lord when all the saints whom He loves so dearly shall have been separated from time by death, and shall have been gathered together in Heaven with Him. The next question: OH DEATH, WHAT SHALL I CALL THEE WHEN I SHALL HAVE FINISHED MY COURSE?

Paul talked much of death in his epistles. He talked of the horrors of it and the need of sinners to be delivered from it. He talked about it as a judgment of God upon those who fol-

lowed after the flesh. He thanked God for having delivered him from it. He rendered praise unto Him for constant deliverances. He trusted Him for future deliverances. When he had finished his course and came face-to-face with the death of his natural body he had a different attitude toward this phase of it. Read II Timothy 4: 6-8 and you will find that he was ready for it. He did not term this phase as death but rather "MY DEPARTURE". When he had finished his course he was **READY TO BE OFFERED**. I do not believe he was ready before then even though he termed it as more to be desired than dwelling in his earthly house. I firmly believe Paul welcomed this departure. When we are so thoroughly convinced of the frailties of our earthly house and the imprisonment that it proves to be, I feel, we shall rather desire this departure from this earth into Heaven. When I come to the end of my course here I trust by the grace of God through the Merits of Jesus Christ to term death my departure. When I shall reach the end of the way of all men and my departure is at hand, I trust I shall talk to death victoriously. I shall talk to it of its benefits. I shall term it many things beautiful and precious.

I shall say, O DEATH, INSTEAD OF A STING THOU ART A RELIEF. No more physical pains to torment me. No more suffering of conscience shall make me so despondent. No more sins shall hamper or frustrate thoughts, acts, and words that my pure mind and heart would have me think, say, and do. There shall be no more separations from loved ones. There shall be no more weakness of body to become weaker and weaker as natural life wanes. My eyes shall no longer need glasses. My ears shall not become duller of hearing. My dwelling place shall no longer be in a body subject to death. I anticipate saying to it, O DEATH, INSTEAD OF DREADING YOU, I WELCOME YOU. YOU ARE MANY THINGS WONDERFUL TO ME.

Instead of the end, you are the beginning. You are the passageway from earth to Heaven. Instead of the wall, you are the doorway. You are the dressing room where mortality shall be clothed with immortality. You are the anesthetic God uses to condition one for the major operations necessary for all the saints of God to be properly adapted to live eternally in Heaven with the Lord and all of His angels.

I have enjoyed my talk with death but have not depended upon death to answer any of the questions. I fondly anticipate talking with it when my time here ceases. May God bless these thoughts to your comfort and edification.

E. J. L.

VOICES OF THE PAST
"He being dead yet speaketh"

Reisterstown, Md., Dec. 2, 1881.

Dear Brethren: — In the first exercises of a convicted sinner he flies to the law for the way of life, and to his own deeds for justification, and the earnest inquiry of his heart is, "What must I do to be saved?" Further on in this experience he ascertains that he can do nothing good, nothing by which he can be justified before God, and then it becomes to him the all-important question, "What has the Lord done for me?" "Did Christ die for me?" And still further on in this same experience it begins to be the absorbing question of his life, "What can I do to honor and glorify the name of him who has done so much for me?" The first question is answered by the word, "Nothing." The second question is answered by the word, "Everything." But the answer to the third question continues to perplex the mind as long as the believer lives on earth. The answer to it covers the whole life of the Christian. Every thought, look, act, word, and the conduct in every relation which

we occupy in life, are involved in the answer to this question. General principles of truth are laid down in the Bible, but it is often a perplexing question what is best and right to do in special cases.

This desire to do the will of God, and this constant anxiety to know his will, is one of the evidences that we are born of God. If there be no desire after obedience, there can be no divine life within us. Desire always precedes action, and so the desire to do God's will, to obey his commandments, always precedes obedience. God himself declares, "Whatsoever his soul desireth, that he doeth." The psalmist once said, "Lord, all my desire is before thee." God looks at the desire. The feet may often falter and stumble, but the inmost desire is upward still; and though we fall in slippery places, yet the heart urges us on, and by the power of grace divine we are still helped on our way.

This question, "What can I do to glorify God?" is then, in the first place, a proof that a man is saved. The natural man never has such desires or asks such a question. The carnal mind is enmity against God, and is not and cannot be subject to his law. The very beginning of such great desires in the heart proves the entrance of that word which giveth light. This humble child, though poor and a beggar, yet will be satisfied with nothing less than heavenly riches, and to be made just like Jesus. He is not now satisfied, he is so unlike his Master. And it is not enough to tell him that he shall be like the Lord bye and bye; he wants to be Christlike now; he wants a present experience of salvation. It is not enough to tell him that he shall go to heaven. He wants to be holy, he wants to be happy, it is true, but in his view holiness is happiness. As he feels unholy here, he is unhappy; and across the many hours of darkness which line his pathway there comes a gleam now and then, giving the assurance, "Then shall I be satisfied when I awake in his likeness."

"If I in thy likeness, O Lord, may awake,
And shine a pure image of thee,
Then I shall be satisfied when I can break
The fetters of flesh, and be free."

In the second place, the prevalence of such a desire in the heart proves that the salvation of which we speak, is a salvation from sin and the love of sin in this present life, as well as a salvation from hell and death beyond. It is to be feared that this is too much lost sight of sometimes. If we do not love holiness here, what evidence have we that we shall be holy and happy hereafter? If our feet run in the way of the evil here, and we love the taste of iniquity, of what avail is it to say, "I have a hope beyond?" If selfishness is seen to be the guiding motive of our life to-day, of what avail is it to claim the name of the unselfish One, who came not to be ministered unto, but to minister, and to give his life a ransom for many? If we devote every energy to the seeking of this world, what assurance have we that the things of the world to come shall be given us? The salvation of God is for this world as well as for the next; and he who is not saved here, need have no expectations of being saved in that world. Now this desire to glorify God is proof of being saved here, and contains the earnest of that joy that is eternal. There is a great change in the motives, desires, hopes, fears, loves and conversation of this man who is saved. There are thousands who make the hope of heaven and future blessedness a thing of the veriest merchandise. A little self-denial here, a few works performed, which in themselves are distasteful, and to be happy forever the reward. Such as these do not know the meaning of the word salvation — have no idea of salvation from sin. An earthly paradise and mortal honors are their aspiration and reward. But we rejoice to be saved to-day, saved from the love and dominion of sin.

We rejoice to know that Christ reigns in us now, and that in spite of

all our falterings he still reigns, having chained the strong man of sin in us. This is our happiness to-day; it shall be our eternal joy in the land of the blessed. In this salvation self-denial becomes a joy, a duty, a privilege. The natural man works for a reward. This renewed man finds his joy in the commandments, and his reward in keeping them.

But in the third place, this renewed heart is very jealous of the honor of God, and so is willing to bear all infirmities, if so be, that God may be glorified. Paul once said, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." To such a man the honor of the Master is the chief thing. He is willing to be nothing, that Jesus may be all in all; and he wants all other men and all other things to take the same lowly place, and conspire together to put the crown on Jesus' head. Such a man is hurt and grieved when he hears a frail creature like his fellow-man speak boastfully of the dignity of human nature, and of God's impotency to save, &c. He knows that whatever of dignity human nature may have been created with, is all lost now, so that it is but a mass of groveling desires, and passions base, and "mischievous as hell." He knows that God is holy and all-wise and omnipotent, and his whole being longs to rise up and condemn the foul slanders which are sought to be put upon his Savior. And because the Christian hears the name of God blasphemed, even among his professed friends, and sees so much scorn heaped upon the cause of his Master, he is led again to inquire, What can I do to refute these slanders, to prove the power of the grace of God, and to exalt the religion which I have professed?

In the fourth place, the believer is very jealous over himself, his heart, his thoughts, his words, his actions, over all his ways. He distrusts the motives of the best actions that he ever performed. If not strict in exacting a

specified course of life from others, he is very stern in this demands upon himself. If he judges the faults of others leniently, he treats his own very severely. If he makes excuses for others, he makes none for himself. This jealousy over himself extends to all his relations in life. If in business, he is careful to be just before he is generous. He desires to provide things honest in the sight of all men. Religion makes men honest. It puts an honest principle into their hearts. The motive for greed of gain is taken away. It shows them how vain earthly riches are, and unfolds eternal riches to their view. They are taught by it, having food and raiment, therewith to be content; yet are bidden by the same principle not to be slothful in business. They are to have a good report of men in their business relations. As neighbors and friends, the Christian is taught as much as in him lies to live peaceably with all men. To do good unto all is the believer's chief business. As a parent or child, a master or servant, a husband or wife, a ruler or subject, the Christian feels a desire to act in these relations as to show that in all he does, he is influenced and controlled by just and right principles, so that men shall be compelled to say, There must be something in this religion which is real and good.

In the fifth place, this humble inquirer looks to the revealed word for his rule in all things, and asks for the Holy Spirit to help him comprehend it. To him the Bible is a perfect rule of faith and practice. To it all things must be brought, and by its decision he must abide. Are we all sure that we are standing upon the principle that the Bible only is to be our judge? This is God's word revealed in human speech to men. Whatever our experience may be, it is valueless unless sustained by these Scriptures. Whatever may look right, it is not right unless the Bible commends it. We may be mistaken in our view of what God has said in his word, but yet to that word we must go at all

times. Jesus himself said, "If any man will do my will, he shall know the doctrine." That is, the humble, obedient child shall not be left in ignorance of what the will of the Lord is. To me this is a blessed assurance. I rejoice to believe that he will give light to them that walk in darkness, and yet seek him in their hearts.

Sometimes brethren complain to me that they are perplexed what to do. They say, "I want to rejoice evermore, to pray without ceasing, and in everything to give thanks. I want to glorify God in both my body and my spirit; but the cares of the world oppress me, and my mind is caught away in them, till perhaps a whole half day passes that I do not think of him at all, and I feel so little love. Yet I would not have it so." I would say to such a one, You need not be overmuch troubled. As long as a man has life enough to complain, he is not all dead; and besides, no one can think of two things at the same point of time. Simply thinking of God may not be acceptable to him; that depends upon how we think of him. Is the desire in your heart uppermost and controlling in all things to glorify him? Are you doing your daily tasks for the honor of his great name? You are obeying God and honoring him just as much by your sturdy, honest toil in your fields, or shops, or houses, as you would be in going to meeting, reading the Bible, or singing psalms. Christians in the New Testament are commanded to labor with their own hands, and when doing so we should remember that we are doing the will of God as much as when we silently meditate upon his word.

In conclusion, is the question, "What wilt thou have me to do?" in any heart, and are you perplexed what to do in any relation of life so that God may be glorified in it? Remember two things. First, this proves you a child of God; and second, the Bible will tell you how to behave in all places and times.

I remain, as every, your brother in hope.

(By Elder F. A. Chick in the *Signs*
January 1, 1882.)

THE LORD IS MY SHEPHERD

The Lord is my Shepherd:
He is all I want.
All other seem tasteless,
Displeasing, and taunt.

The Lord is my Shepherd:
He's all that I need.
His help is the only
True help indeed.

The Lord is my Shepherd:
He has calmed my fear,
And made me to know
His presence is near.

The Lord is my Shepherd:
My life and my all.
He made me know, only
On him I can call.

The Lord is my Shepherd:
He's made me to know
He is all that I need
With friend or with foe.

The Lord is my Shepherd:
He's all of my hope
In light of his nearness,
Or in darkness I grope.

The Lord is my Shepherd:
To want I shall not.
In life's greatest storms we're
Sure He hasn't forgot.

Fannie Sue Ware,
Reidsville, N. C.

REST, SWEET REST

Jesus, lover of my soul,
When life's tempests round me roll.
Precious Saviour, hold my hand,
And lead me to the Promised Land.

No aching hearts, no throbbing brow,
T'is just one long, eternal "Now"
Of rest and peace, of joy and love,
In that celestial world above.

There in that Land of pure delight,
Safe in those mansions gleaming white,
There will be no foe's alarms,
But rest, sweet rest in Jesus' arms.

Forever freed from doubts and fears,
There God shall wipe away our tears;
And lay our heads upon his breast,
And gently bid us sweetly rest.

That home of such celestial joys,
Is unsurpassed by earthly toys;
There reigns the Saviour on his throne —
He'll guide our weary footsteps home.

To join that happy, angel band,
 To sing the praise of God the Lamb;
 In heavenly strains our voices swell,
 To Him who doeth all things well.

No parting hour will ever come,
 When we have reached that heavenly Home;
 And with the loved ones gone before,
 In glory reign forevermore.

'Twill be a grand and glorious theme,
 When we shall wake from sorrow's dream,
 Where unceasing anthems roll
 To Jesus, lover of my soul.

Della Davis
 Topeka, Kansas

OBITUARIES

SISTER GRACIE EVANS

Once again the Lord has been pleased to remove one from our midst, Sister Gracie Evans.

Sister Evans joined Malmaison Church in August, 1912, and was a faithful member, attending the meetings as long as she was able; having attended less than a month before her death. She died unexpectedly April 23, 1962, at the home of her daughter, with whom she made her home. She was born May 19, 1888, in Pittsylvania County, Virginia, the daughter of Mr. and Mrs. Sam Hollie; and was united in marriage to Brother Ernest Evans in January, 1909. To this union five children were born, of which two daughters and one son survive. Surviving also are seven grandchildren and one great grandchild; and one brother and one sister. We believe our loss is her eternal gain. She loved her church and its members.

RESOLVED, That a copy be sent the Signs of the Times for publication, a copy sent to the family, and a copy be put on our church book.

Done by order of the church.

Elder O. K. Tench, Moderator
 Kate Dodd, Clerk

MRS. CLAY PUTERBAUGH

Mrs. Clay Puterbaugh was born July 19, 1887, and died March 13, 1962. She leaves to mourn her passing, her husband, J. A. Puterbaugh, Kingsland, Arkansas; two sons, Willie, of Kingsland, and Jewel, of Kansas City; and two daughters, Birtie Wood, Bearden, Arkansas, and Ola Towery, Amorilla, Texas.

She united with the Primitive Baptist Church at Pilgrims Rest, Fordyce, Arkansas, about

ten years ago. We sympathize with her loved ones very much, but believe our loss is her eternal gain; and pray that the Lord will sweetly reconcile all her friends and loved ones, that they may say, "Thy will be done, and not ours."

Done by order of the church of Pilgrims Rest, while in conference the 3rd Saturday in April, 1962.

J. T. Everitt, Moderator
 Sister Erma Broack, Clerk

MRS. KITTY CLIDE McCAN HUDSON

Mrs. Kitty Clide McCan Hudson was born October 19, 1885, and passed away January 28, 1962, at the age of 72 years. She was received into the Primitive Baptist Church in early life at Pilgrims Rest, at Fordyce, Arkansas.

Survivors include two sons: G. N. Hudson, Eldorado, Arkansas, and B. A. Hudson, Blytheville, Arkansas; two daughters, Mrs. Olin Traywick, Union City, Tenn., and Mrs. Grace Rice, Washington, D. C.; one brother, Ben McCan, Fordyce, Arkansas; and six sisters: Mrs. George Davis, Fordyce; Mrs. Jewel Hearusberger, Memphis; Mrs. C. F. Fowler, Little Rock; Mrs. W. T. Martin, Grenada, Miss.; Mrs. Bessie Morgan, Henderson, Texas; and Mrs. Ray Gray, Fordyce. Also ten grandchildren and fifteen great grandchildren.

Sister Hudson was faithful to attend her church services when at all possible. She will be sadly missed by the church and many friends and loved ones.

This done by order of the Church of Pilgrims Rest on Saturday before the 3rd Sunday in March, 1962.

Elder J. T. Everitt, Moderator
 Sister Erma Broack, Clerk

JOB H. KERLEY

Deacon Job H. Kerley was born April 15, 1890, and departed this life May 17, 1962, making his stay on earth 72 years. He was the son of Elder J. W. Kerley. On the 11th day of November, 1945, he asked the Old Baptist church at Memphis, Tenn., for a home, and remained a faithful member as long as he lived. His father organized that church and was pastor of it as long as he lived, for over 40 years. Job Kerley was born near Ripley, Tenn., in Lauderdale County, and was laid to rest on the old J. W. Kerley home place near Flippin, Tenn.

He leaves his wife, Mrs. Bessie Lee White Kerley, and three boys: Conrad, William, and Alvin Kerley; also three girls: Mrs. Louise

Henson, Mrs. Ruth Stewart, and Mrs. Frances Mueller; and twelve grandchildren.

Services were conducted by Elder H. G. Brown, assisted by Elder H. R. Prince and Elder O. W. Perkins.

He was widely known, respected, and loved as a husband, father, friend and neighbor. It is sad and lonely here without him; but we would not bring him back, if we could. His suffering and sorrows are over, and God's purpose for him in the world is finished. Our earthly loss is his eternal gain.

A lonely wife, and children,
Mrs. Bessie L. Kerley,
Ripley, Tenn.

EDWARD LEE GILLUM

I will try to write something in memory of our beloved brother in Christ, Edward Lee Gillum. Brother Ed, as he was affectionately called, was born December 10, 1885, and passed away June 6, 1962. He was united in marriage to Blanche Morgan December 25, 1906, and to this union four children were born, two boys and two girls; one of the daughters died in early life.

Brother Ed's home was a welcome place for the wayfarer. In all his seventy-seven years he was an Old Baptist. He told me on the date he was baptized that he had wanted that ever since he could remember anything about the church. He never felt worthy of partaking of the ordinances of the church, but the 2nd Sunday in August, 1955, he came forward and asked for a home with those he loved, and who loved him, and was received, and was baptized by Elder J. N. Darnell. His home was a true Old Baptist home. There have been many church services held there. He was always ready to sacrifice for the church both before and after he became a member. His last thoughts before he became delirious was of the welfare of the church.

He was a firm believer in salvation by grace, and had a sweet hope that Christ had redeemed him to himself. On my last visit with him before he got so low he said that he thought he knew what Paul meant when he said, "It is better for me to depart and be with Christ." And said that He will give me strength and will not desert me in this hour; for God is too wise to err, and too good to be unkind.

Brother Gillum leaves to mourn his passing, his dear companion of 56 years, Mrs. Blanche Morgan Gillum; two sons, W. M. and Radford Gillum, of Bumpass Mills, Tenn.; and one daughter, Mrs. Clayce (Opal) Wallace, Denver, Tenn. And by five grandchildren, and two great grandchildren, and many brethren. We shall

miss him, but we feel to say, "Sleep on, dear brother, for your sufferings are over, and you are at peace in sweet paradise with Christ." The time will soon come when the gracious Lord will come again, and his people shall come forth in his glorified image, to be with him, be like him, and dwell with him forever.

His funeral was held at the Salene Creek Church, Bumpass Mills, Tenn., by Elder J. N. Darnell, assisted by the writer and Elder R. L. Biggs; and his body was laid to rest in the Morgan Cemetery beneath a mound of beautiful flowers. Written by request.

Elder W. Y. Chandler

RESOLUTIONS

LARRY RAYMOND JOHNSON

WHEREAS, God in his infinite wisdom has called from us by death, our beloved brother, Larry Raymond Johnson, who calmly fell asleep in Jesus in Betsey Johnson Memorial Hospital, Dunn, N. C., May 4, 1962; making his stay on earth 67 years, 10 months, and 25 days.

Brother Johnson joined the Primitive Baptist Church at Hickory Grove, along with his wife, the second Saturday in July, 1935, and lived a devoted member and able defender of the cause he so much loved.

His funeral was conducted by his pastor, Elder Lester E. Lee, assisted by Elder W. D. Godwin, at Hickory Grove Church, and burial was in the Johnson family cemetery at the old home place.

Brother Johnson was born and reared in Johnson County, near Benson, N. C., where he lived all his life. The church deeply feels its loss, but our loss is his eternal gain. We bow in humble submission to Him who doeth all things according to his will and pleasure. He leaves to mourn, his wife, Girtie E. Johnson; one daughter, Mrs. Richard Murphy, of New York; six grandchildren; one brother, H. W. Johnson, of Four Oaks; and three sisters, Mrs. W. J. Holliday, of Jamesville, N. C., Mrs. L. K. Parker, Wilmington, N. C., and Mrs. Addie J. Jackson, Tucson, Arizona; and other relatives. Therefore

BE IT RESOLVED, That we look to Him for comfort in all our sorrows; and

RESOLVED, That a copy of these resolutions be sent to the family; a copy be put on our church book; and a copy be sent the Signs of the Times for publication.

Done by order of the church while in conference Saturday before the 3rd Sunday in May, 1962.

Brother L. J. Kinsey and wife
Sister Bara Johnson
Sister Georgie E. Hill
Committee

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 130

DANVILLE, VA., NOVEMBER, 1962

NO. 11

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 11/62
IT EXPIRES WITH THIS ISSUE

"THE LONG-SUFFERING OF OUR LORD IS SALVATION"

"And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given him, hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." (2 Peter 3:15, 16)

I wish to write of those who are unlearned and unstable in the above scripture before considering the wisdom given unto Paul. My heart beheld a beautiful picture in meditating on the difference between the two classes; if I be permitted to tell you about it.

The world, led by these who are unlearned and unstable, is rushing headlong "unto their own destruction." They wrest or pervert the scriptures to teach their own good works as the way of salvation, instead of "the long-suffering of our Lord." True spiritual understanding cannot be reached by perverting the scriptures to suit the needs of those who would have salvation by any other than He who was sent.

They who preach according to the wisdom of this world, who are ignorant and unwise in "some things hard to be

understood", lift these scriptures spoken of by Peter, and written by Paul and others, from their contexts. They fit them into blasphemous pictures of man's self-righteousness, and a make-believe saviour, who is unable to save his people without their help.

An example of this wicked perversion is the comforting scripture, (to one taught as Paul), most used by the worldly taught helper to prove man's part in this matter: John 3:16. How often as a child I heard this quoted apart from its true setting and meaning. I wondered how anyone could get around it, or deny it. It was a mystery of Babylon to my young, unlearned and unstable heart. But ah, sweet mystery of life came later and made me know the blessed Saviour died, not for the world they portray through perversion, but for those the Father gave him out of the world, "That whosoever believeth in him should not perish."

Our text teaches that those who thus shape the scriptures to suit their own tastes, do so unto their own destruction.

Another portion of scripture is used when the blind leads the blind, that is very comforting to the elect when brought forth in its entirety. They say, "Not willing that any should perish, but that all should come to repentance", and apply it to all of Adam's race. How wonderfully different it sounds to a helpless, lost sheep when taken as a whole: "The Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to usward, not willing that any should perish but that all should come to repentance." (2 Peter 3:9) He is not willing that any of the "usward" should perish, but that all of the "usward" should come to re-

penance.

I believe the "usward" spoken of here, will be the great multitude which no man could number, revealed to John. (Revelation 7:9 They are given wisdom like Paul's, to know that the long-suffering of the Lord is their salvation.

Election, or God's choice of his people, is a belief very dear to the hearts of the "uswards" in the world. They know in being born again, that they can do nothing in and of themselves to obtain salvation. However, the unlearned and unstable worldling offers you a choice by the twisting and omission of scriptures. Have you not heard the invitation far and near, "Choose you this day whom you will serve," leaving the choice up to the sinner? Read Joshua 24:15, and you will find that, instead of choosing between God and the Devil, as portrayed by the perverters, the choice is only between little gods: the ones their fathers worshiped before the flood, or the gods of the Amorites.

Have you ever thought that the difference between the teachings of the true church and the false, worldly doctrines of men, is the wresting or changing the scriptures by the unlearned and unstable? How I hope and beg for a merciful wisdom like that given unto Paul, that I may be taught through this wisdom to rightly divide the word of truth; that a warning, spiritual conscience will make me to know the right path each step of the way.

The reason some things are hard to be understood by those who are so wise and mighty in their own eyes, and yet are so unlearned and unstable in the way of salvation, is, that "He hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, nor understand with their hearts, and be converted, and I should heal them." (John 12:40) These are hard sayings, and who can hear them? They are so hard to be understood that the unstable must twist them about, for them to make sense to carnal reasoning.

Satan has distractions, pitfalls, temptations, and all manner of evil contraptions to lure the little child of God away into the false teachings of these seducers. That they are kept through faith, spotless and unharmed from the doctrines of men, is no fault of these false prophets and interpreters. Ezekiel, speaking of the false prophets, said, "Because with lies ye have made the heart of the righteous sad," etc. (Ezekiel 13:21, 22) These are the wells without water, the foolish virgins without oil, the vessels of dishonor fitted to destruction. These are those on the broad way and in the wide gate, ravening wolves in sheep's clothing, seeking whom they may devour; these are the evil that understand not judgment. "But these . . . speak evil of the things they understand not; and shall utterly perish in their own corruption." (2 Peter 2:12)

These seducers not only change the meaning of Paul's writings, but the other scriptures as well. We can read, watch, and listen, to their discourses on every hand. What a horror to an humble child of God, when he sees all around him the stirring up of the unlearned and unstable, of the field wherein lies so small a thing as a precious jewel. But this treasure lies in a safe place, and no matter what happens to the chaff in the field around it, it remains the pure, precious pearl that He bought with His own life's blood. It is kept as the apple of His eye.

These unlearned, unstable wretches are never free from the watchful eye of the all powerful, sovereign God, who guards and keeps this treasure forever. The poor, weak children of God are just as safe as the Son himself, for they are joint heirs with him. This child of God is kept through the given faith, wisdom and understanding, from being defiled by these workers of iniquity. These unwise fulfill the purpose of God in their own place, as does the jewel in the field. God planted these and caused them to prosper, as told in Jeremiah 12. I be-

lieve they prosper only because God had a purpose for them, and their bounds are set. They go thus far, and no farther.

Peter was writing all this "to them that have obtained like precious faith with us, through the righteousness of God and our Saviour Jesus Christ." He was writing to a people who had a special kind of wisdom and understanding: not the wisdom like Paul learned at the feet of Gamaliel; not the wisdom of the letter and the law. It was a heartfelt wisdom and understanding, given them, like Paul's, through faith. This wisdom came not through the teaching of men, but by God's putting it in their minds and writing it in their hearts. (Hebrews 8:10, 11)

These wise people to whom Peter was writing, understood the hard doctrine and hard sayings told by Paul, John, and other inspired writers, because their wisdom was from the same divine source as that given Paul. This wisdom was sent to the wilderness of Judea, the same as to the road to Damascus. It is the kind of wisdom bestowed upon the weak and foolish vessels of mercy, to confound the wise of this world. This God given wisdom prompted Paul to write the same thing that Peter was telling them, "that the long-suffering of our Lord is salvation." This is hard to be understood by the unlearned. Paul wrote to the Ephesians, "Wherein he hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of his will, etc." Thus the source of the wisdom that teaches that salvation is of the Lord, is God himself.

No matter how weak, or strong the creature of mercy, he is made to know this wonderful working of grace; and his wisdom abounds in it. We have Paul, David, Solomon, Job, and others on back to Moses, who were great and wise men of letters in their day, and were also given this special wisdom to know that salvation is of the Lord. However, there were also the lowly publican, the prodigal

son, Peter, John, Jacob, and so many others who were fishermen, laborers, farmers, shepherds, poor and uneducated, who were made wise in this great mystery of godliness. This light of understanding shines as brightly through the one as the other.

There are among us educated and wise men of our day. It is a blessing indeed to have the leadership and counsel of these men of God: to hear them say that "the long-suffering of our God is salvation." But do you not know other wonderful lights in the firmament of grace with little book learning, who bring this wonderful news of glad tidings to men? Does the Spirit not comfort through these shepherds over their flocks the same as the others? The light sometimes seems brighter shining through the weaker vessel. Their wisdom abounds, and they are made to discern the pitfalls of the unlearned and the unstable wrester of scriptures.

The one who gives this wisdom also guards the narrow path and the strait gate. Is it not comforting to know He restrains the wicked, and holds the great storms of the earth in his hand, with the same power and knowledge he displays in a small sparrow's fall? The proud teachings of the worldlings, who would put to nought the long-suffering of Christ, are not food and drink to his humble poor. They are made wise through hungering and thirsting after his righteousness. They have been taught that their own righteousness is as filthy rags, and have been given this wisdom: That the long-suffering of our Lord is their only way of salvation.

Mrs. Cisco Barron,
Spearsville, La.

"Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." (John 12:24)

From this statement of Christ, and

others, it appears that the Triune God abideth alone in eternity before time; but it was His will "to bring many sons to glory", and that these sons should come of an earthly race, and be in such a low estate that their case would be hopeless in respect to their own ability to recover themselves therefrom. This God did by making the creature subject to vanity; not willingly, that is, God did not work in them (Adam and Eve) the will to sin, that is, to disobey Him, for "God tempteth no man to sin." But the temptation came from the temptor, the Old Serpent, the Devil. In obeying the temptation of the serpent, Adam sinned and died that day as God had declared. Now the word "death" to the natural mind has only one meaning, the end of natural life; but in the Spirit it means to exist without eternal or immortal life. "He that hath Christ, hath life, He that hath not Christ hath not life." He is dead without this life. God's decree, from, "dust thou art to dust thou shalt return," embraces man's creation, natural life, and death.

Man in his disobedience became the lawful captive of Satan, and as such came under the power and dominion of the kingdom of darkness into which all of Adam's race are born naturally, being dead in sin and enemies to God by wicked works. Adam, as he came forth from his creation, had a body and soul, called a living soul, and was without a spirit either good or bad, but when he came under the dominion of the serpent this evil spirit became his guide and leader. It was a union of soul and spirit, a oneness of purpose and action. Paul expresses it this way, "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom we all had our conversation in times past, in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others."

It is this condition that all of God's children were in: without God and without hope in the world. But since God gave His Son a certain number of this human race: all whose names are written in Heaven, written in the Lamb's Book of Life, (and whose eternal life has always been in Christ as their natural life was in Adam, who was a figure of Him who was to come); and He came into this world as the Only Begotten Son of God. "That holy thing that shall be born of thee shall be called the Son of God." He not only was the only begotten Son of God but He was the first begotten from the dead, the proof of the resurrection. All other persons were begotten of Adam or his descendants, and as such were not sons of God but His creatures, and their flesh and blood cannot inherit the kingdom of heaven, "neither doth corruption inherit incorruption."

This is where adoption comes in. If God were the father of our flesh, no adoption would be necessary, for a father does not adopt his own son. Christ stood as a Lamb slain from the foundation of the world, and He came in a body "thou hast prepared me" to put away sin by its sacrifice, that God could justly and gloriously receive His own in that upper kingdom.

To go back to where they were under the dominion and power of the prince of this world, Satan, their soul in union with the spirit that worketh in the children of disobedience, there must be a change brought about by the Holy Spirit. It is called circumcision. Under the law, circumcision was outward in the flesh and performed by man in order for a man to receive all the privileges of an Israelite, for none were admitted into the temple worship without it. But the true circumcision is performed by the Word of God which is Spirit. It is performed in the heart. It is a dividing asunder of the soul of the creature from that evil spirit that had once been its leader and ruler. It is a putting off of the old man with

his deeds and the putting on of the new man which is renewed in knowledge after the image of Him that created him, a new creation. "This word of God is quick and powerful and sharper than any two-edged sword, piercing even to dividing asunder of soul and spirit" etc. This circumcision in Paul changed him in a moment of time from a persecutor to a servant of Christ.

But in this work of the Spirit, our flesh is not circumcised but continues in this life as a body of death from which Paul and all others of His children desire deliverance. Christ promised, "He that hateth his life in this world, shall keep it unto eternal life." The Spirit of God in His children is the Spirit of adoption, a promise that their mortal shall put on immortality. Thus they live in hope of adoption, to wit the redemption of their bodies, which shall take place at the resurrection of the just (the justified).

W. L. Crowley
Gordo, Ala.

OUR REDEEMER'S RETURN

Our risen Lord and Saviour Jesus Christ had met with the eleven disciples on a hill near Bethany. His earthly mission in the days of His incarnation had been completed. He was returning to His eternal home in glory, from whence He had come down to earth — where He had been born of a woman and made under the law for the suffering of death.

He had laid aside His robes of heavenly glory to tabernacle among men. His mission was to save His people from their sins. To do that, He must become their substitute and sin bearer. He became flesh and dwelt among us — had invaded death's realms — had met man's last enemy — and had conquered death, hell and the grave.

In simple language, He had defined His mission in these words: "I came down from heaven, not to do mine own will, but the will of Him that hath sent me. And this is the Father's will which

hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day." John 6:38-39.

His resurrection was a verification of His having accomplished every thing entailed in an everlasting covenant of grace, ordered in all things and sure.

On previous occasions He had told His disciples that it was needful that He go away. Now, that the time had come, He wished to leave them in such a way, that they would not think He had simply vanished (as He had sometimes done in His post resurrection appearances), and wait for another earthly appearance. It was the parting forever, so far as outward and visible communion on earth was concerned.

Step by step, He had instructed them and raised their conceptions of Him as to the unspeakable grandeur of His true nature and work. He is now leaving them as witnesses, to give testimony of the gospel of His grace.

The charge which He gave to them has been called "The Great Commission." It outlines and defines the responsibilities of the gospel ministry. Their task was not to make a flock, but to feed the flock of God of which the Holy Spirit had made them the overseer.

As we read that commission we observe that it bears two great seals — like that of the Great Seal of the United States, as an emblem of authority. The first is the seal of *omnipotence*: "All power is given unto me in heaven and in earth." Matt. 28:18. Then follows the authorization: "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." Matt. 28:19. He then adds another seal — the seal of *omnipresence*: "Lo, I am with you alway, even unto the end of the world." Vs. 20. Every God called minister of the gospel has known and felt the meaning of these two seals as he preached the sov-

ereignty of God in the salvation of sinners.

Little by little, for they were disciples of clay, sometimes slow of understanding, He had revealed Himself as the Son of God, veiled in the form of man. Since His crucifixion and resurrection, He had taught them to see in Him the Messiah, exalted to immortal and divine majesty, as the conqueror of death and the Lord of all.

"He was Lord in the manger,
Lord in the tomb,
Lord on the cross,
Our guilt to assume.
As Lord He arose,
Ascended above;
The Saviour of sinners,
Oh *beautiful* love."

The last earthly scene which closed His contact and communion with His chosen ones, is described, in simple language by Luke, in the Acts of the Apostles: "When He had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, 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." Acts 1:9-10.

"A cloud received him out of their sight." In Holy Writ, the cloud is sometimes emblematical of God. It was a cloud that went before Israel in the exodus — a pillar of fire by night, and a shade and banner by day. It was a cloud that directed the movements of Israel in her wilderness wanderings. When the cloud stood still, Israel stood still — when the cloud moved, Israel went forward. It was a cloud, the shechinah of the Lord that hovered above the mercy seat of the tabernacle and temple. It was from a cloud a voice came saying, "This is my beloved Son: hear Him." Luke 9:35. And, so, on the day "in which He was taken up," it was God receiving His only begotten Son

unto Himself in the courts of heaven; and, indeed, He was well pleased.

As we give way to our imagination, pondering that transcendent miracle of His ascension, we recall the words of Jesus in His great High Priestly prayer: "I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John 17:4-5. That prayer has been answered. He is seated today, at the right hand of the Majesty on high as our advocate and intercessor. He is pleading in glory — not as the Arminian hymn states, with sinners to accept Him and be saved — but pleading for us. When Satan would accuse a saint or God, Christ can point to His pierced hands and say, "Lay no charge against them! See these scars in my hands! I put their sins away by the sacrifice of myself on Calvary's cross." "Who shall lay anything to the charge of God's elect? It is God that justifieth." Romans 8:33. *God won't — and the Devil can't.*

But, this same Jesus is coming again. "This same Jesus", the angels said. The One whom they had known when "the Word became flesh and dwelt among us."

He went away unobserved by the world — rejected and despised by the world of unbelievers. Some day, He is coming again — "in the same way as ye have seen Him go."

The world will not be looking for Him when He comes again, but "unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews 9:28.

Just prior to His going away, His disciples "asked of him, saying, Lord, wilt thou at this time restore again the Kingdom of Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power." Acts 1:6-7. Recently, we have seen the restoration of Israel as a sovereign state among

the nations of the earth. Some one has said, "the Jew is the time piece and calendar of God." Once Frederick the Great requested one of his chaplains to prove the existence of God, saying, "I want a brief answer — I haven't time for a long dissertation", and the chaplain answered in four words: "The Jew, your Majesty."

The religious leaders of the various Christian groups have had a great deal to say about the Second Coming of our Lord. Some have tried to fix dates, as though they had access to the calendar of God. I know they don't know, for Jesus said the time of His coming was not known even to the angels — that it was known only to God.

Others tell us He will establish a kingdom here on earth — but the kingdom of God is a spiritual kingdom and is not of the earth, or earthly. Another view is that He will come again after a thousand years of peace and goodwill among the nations of the earth. But if mankind ever expects to find such conditions here on earth, then we will have to have a regenerated society — and the Bible contains no such promise as that.

The ideas of men concerning His coming again, can be grouped under one of three schools of thought. Some are pre-millennial, some post-millennial and others are a-millennial. The prefixes "Pre", "Post" and "A" designated their point of view. I shall not enlarge upon them here — nor, is that the purpose of this message.

The Word of God has a great deal to say concerning our Redeemer's return. As we have mentioned, no man knows the hour or the date of His coming again. So much that I have read is speculative — or the vain prattling of misguided teachers — nor, shall I attempt to reply to such.

But, I know He is coming. He told us to watch and wait. We ought to live each day, as though we were expecting our Redeemer to return to earth. What sweet Christian fellowship and spiritual

warmth would be found in our churches, if the visible church were watching and waiting, and serving in humility while they wait. Here is food for a discourse on the second coming of Christ.

If we were really looking for Him — watching and waiting — would we want Him to find us engaged in many of the things we weave into our daily lives? Does your conversation indicate that you are seeking those things which are above? A good tree brings forth good fruit. Do our daily lives give outward evidence of an inward work of grace?

He is coming! The angels said He would come! Christ said He would come! The Holy Spirit through the inspired writings of God's Holy Word says He is coming! He didn't say *when* — but He did say, "*Watch!*"

Some day, when an evil world is least expecting it — when it is engrossed as always in the mundane things of this life, He will come again. He said: "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:3.

Yes, He will come again! In that great day — *the day of the Lord* — the earth and the sea shall give up their dead, and the mortal bodies of them that sleep in Him shall be changed and made like unto His own glorious body, according to the working of His mighty power, whereby He is able to subdue all things unto Himself.

When He comes again, we shall not all be sleeping in our graves, but we shall all be changed, "and so shall we ever be with the Lord. Wherefore, comfort one another with these words." I Thessalonians 4:17-18.

Elder Eldon A. Huchison

909 Philip Powers Drive,
Laurel, Maryland

Dear Elders of the Beloved Church of God:

I submit the following in a question-

ing manner, and desire to be enlightened and admonished, as required.

The saying often arises that predestination is the backbone of the religion of the believers of truth. Now I take no offense, and mean not to admonish those who are steadfast in their belief, — for who am I that I should find fault, warn, or give advice? — that God is all-powerful, and that He has created all things, past, present, and future; for I profess to believe in predestination, if it is by God's grace that I believe anything.

However, by saying that we believe in predestination does not make our belief any more steadfast, or effective. I certainly think that if I believe that God is all powerful, all present, and all wise, then I *must* believe that nothing is excluded. Therefore I rather feel that God or Christ is the backbone of our religion, and that knowledge of predestination is one among many of the beautiful things that God has revealed through his Son to the elect. The fact is that man has many destinations, carnal as well as spiritual, in his life.

Oftimes we dwell so strongly on our conviction of predestination that we do not look to the Light, but are somewhat blinded. A mere belief in predestination is no more than a belief in, say, a road map. To believe in God is the positive point of our salvation, and this is not of ourselves.

Therein lies our hope, in that it is our devout hope that we believe in God. It goes without saying, that, if saved at all, we're saved by grace.

But my thoughts return to predestination. There are many who profess that the foreknowledge of God is indisputable; and also, they admit that to everything there is a season, or an appointed time. It seems there are some who confess this to be true, but become nearly violent at the use of the word predestination.

Do I believe in predestination? I say that I hope I do believe that our each and every destination has been prede-

termined; and this is evidently predestination, and not chance. Chance doctrine denies that God is God. If by grace we have knowledge, then we glorify Him according to his purpose; for the elect praise God in the acknowledgment of His power over all things. This truth is made known to all His people by His love and mercy, to sinners made to fall before him through grace.

It is my fervent desire to praise God always, but am not worthy of such a blessing. If any are unworthy, I am the most. But I thank God that He has revealed to me, if not mistaken, that He is most High and Mighty, and that I am most lowly of all. God's power is not to be denied.

Thank you for your forbearance thus far. Be merciful if I offend, for I mean no offense.

Yours in hope of a better life,
B. K. Smith

“MUTILATED’ BIBLE

As a student of Biblical literature with a background of seven years' study in Greek and three years in Hebrew, I noted with interest the Associated Press story, “Revised Old Testament Will Have No ‘Nonsense’” (*Star*, August 20).

Under the cover of “accuracy and readability” we are told that a panel of “Biblical scholars” is weeding out “nonsense” passages and such words as virgin and Jehovah from the Old Testament in a revolutionary English language translation. Indeed, this will be “revolutionary” because it won't be a translation. It will be a perversion of the Bible much like the Revised Standard Version and the New English Bible (New Testament). This is simply a further effort to make the Bible conform to liberal and modernistic theology with little or no concern for accuracy in “translation.”

The panel would well use its time to stop the nonsense of trying to mutilate

the Scriptures instead of weeding out "nonsense" passages which do not exist.

The Rev. Ralph J. Schuler."

The above was copied from the *Evening Star*, Washington, D. C., and expresses our sentiments concerning the matter. While we know but little of the Greek and Hebrew languages, we do hope that we know something of, "He that hath an ear, let him hear what the Spirit saith unto the churches."

The language of the scriptures may be changed in new translations to suit the whims and fancies of liberalism, etc., and multitudes will follow with their approval, but it will be an impossible task for them to change what the Spirit saith to the Lord's people, or dull their hearing ear.

J. D. W.

3125 Hiawatha,
Fort Worth 14, Texas

To the Editors:

I am enclosing a money order for the renewal of my subscription.

Many things cross my mind but I cannot concentrate on any certain text, but will try to write about some things the Lord has done for a chief of sinners. When the Lord was pleased to add me to the church in 1924, by the grace that was given me, I labored with charity with widows and the fatherless more than some of the brethren, and my proselyte friends. Yet not I! but the grace of God that was with me.

To take credit to myself would be a great sin. All the power, and all the glory belongs to the infinite, triune God: His grace has brought me through hard things; things that were impossible for me to do. In the Spring of 1945, when it seemed to me that all things were gone from me, in the depth of my sorrow His grace caused me to bless his name with joy. He changed my feeling in a twinkling of an eye. Sometimes I feel like David: "Is his mercy clean

gone forever?" But with Paul the Apostle, "We know that all things work together for good to them that love God, to they that are called according to his purpose."

I wonder sometimes how my afflictions can work for good. At times I feel so cold and indifferent: It seems the Winter will last the whole year. When will Spring time come again? so that the showers of blessings will come to make our hearts rejoice, and to kindle our poor souls with love.

I can only affirm the writing of the Apostle to the Gentiles, "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, all are things: to whom be glory forever. Amen."

Living in hope of eternal life,

W. K. Williams

"AND THOU SHALT REMEMBER"

"And thou shalt remember all the way which the Lord thy God led thee these forty years into the wilderness, to humble thee and to prove thee . . . And He humbled thee and suffered thee to hunger and fed thee with manna which thou knewest not, neither did thy fathers know . . ." (Deuteronomy 8:2 and 3)

"For the Lord thy God hath blessed thee in all the works of thy hand: He knoweth thy walking through this great wilderness; these forty years the Lord thy God hath been with thee; THOU HAST LACKED NOTHING." (Deuteronomy 2:7)

To the Household of Faith,
Dearly Beloved:

Recently, as I have read the foregoing verses, I have felt a compulsion

to write a little of the sweetness they have brought to me as I meditated upon them, and "The years that are past".

The book of Deuteronomy was written by Moses in the last years of his life, to the stiff-necked and gainsaying nation of Israel whom he had led forty years through the wilderness from Egyptian bondage even to the very border of the promised land. The book consists largely of parting counsels, exhortations, warnings and above all, reminders of the way the Lord had led them, of His great faithfulness while He had been with them those forty years in the great wilderness. He brings to mind their rebellion, their gross ingratitude for all the Lord's benefits to them; how they murmured against the Lord, saying He had brought them into the wilderness to die; how they had looked back with desire even to Egypt; how the Lord, in His wonderful faithfulness, had afflicted them, then healed them; had suffered them to hunger, then fed them with manna; had permitted them to wander, then restored them — that He might humble them and prove them and make them to know the source of their supply. He reminds them tenderly that the Lord their God had known their walking through the great wilderness; that He had been with them, and says, "THOU HAST LACKED NOTHING."

If we are of the Lord's redeemed ones, I believe when we read these wonderful and precious reminders, we are moved, in loving gratitude, to fit them to our own pilgrimage as we have walked through the great wilderness of this evil and perilous world; which inclines me to speak briefly of some of the way over which the Lord has led me these past FORTY YEARS. My experience has been so unlike most I have read in the *Signs* that I've been reluctant to write of it. Indeed, at times, I have wondered if I had ever had an experience — at other times I have known I did. In the beginning, I did not experience the terrible condemnation for sin which so

many relate. This has come to me from time to time throughout the years as my experiences have taught me how frail and weak I am, and as I have been blest to see the loveliness, humility and holiness of my dear Redeemer; neither have I ever been given very much to doubts, as so many seem to be. But then, what parent finds it necessary to deal exactly alike with each of his children? The body of Christ is made up of individuals, with individual characteristics, individual desires, individual short-comings and individual needs, and I believe the Lord, in His great wisdom, love and mercy, deals with each of us as He alone knows best.

Forty years ago, in the fall of 1922, when just a young girl, I met and fell in love with a man — the best man, the most wonderful man who ever walked the shores of this world. One night that Fall, when I was going through a bitter experience, He spoke to me, told me to look unto Him; that He would give me peace and supply all my needs. This wonderful man had written, rather had dictated, a great book, filled from cover to cover with "the things concerning Himself" and the bride He would one day take to be with Him forevermore. He sent me this book and I have had it these forty years, and, with exception of the Man himself, it is my most precious possession. Truly, each time I read it with supplied understanding, I find a new loveliness in the Man that I had not seen before. It soon became apparent that this wonderful man had loved me before I loved Him — before I even met Him, even before I was born; in fact, that my loving Him was BECAUSE HE FIRST LOVED ME; moreover, His love for me was so great that, however unfaithful I might ever be, He would never leave me nor forsake me; that nothing either in life or in death could ever separate me from his great love. Oh, my dear Brethren, this wonderful man was The Man Christ Jesus, the incarnate Son of God, the Lord Jesus Christ.

As I meditate upon the verses quoted in the beginning and look back over my own forty years walking through this great wilderness, I see myself just as Israel was — stiff-necked, hard-headed, wanting my own way and failing to see the Lord's gracious hand as He led me on. So many have been the pitfalls in my pathway, and it seems to me I have walked headlong into every one of them; so many have been the snares of Satan and I've been the victim of them all; so many times I've looked with wistful gaze at the world and all its charms; so many times when the going was hard, I've wondered why and wished my lot were different. But in all my unfaithfulness, the Lord has been faithful, chastening me often and afflicting me, that He might humble me and prove Himself to me; and through it all, I can say with an overwhelming sense of gratitude, I HAVE LACKED NOTHING. His gracious and bountiful hand has supplied my material needs. It is true I don't have very much of this world's goods, but I have never had to go hungry or cold, and so far, I've never had to be a burden on or dependent upon anyone but the Lord. God forbid that I should ever, for one small moment, feel independent of Him!

He has also met my spiritual needs as He fed me with the gospel from the written and spoken word, has blest me with sweet fellowship and communion with Himself and His dear saints. Sometimes the waves of His great love have flooded my soul, bringing forth loving response from my heart. He has shown me so many times and in so many ways how much better are the things He has for me than anything this changing world could ever afford. Human beings change, even those we love the most, but He changes not! In the depths of distress and sorrow, He has spoken to me and comforted me. Not only that, He has given me a little foresight of that city to which I humbly hope I'm traveling, so that I do not dread, indeed sometimes I anticipate the prospect of leaving this old house for that eternal

city where the glory of our dear Redeemer will be the light; where there will be no more temptation, no more sin, no more need for chastening; where darkness shall nevermore dim our view of His dear face. What a glorious day that will be!

Just a few words concerning chastening and afflictions which I've been taught these forty years in this great wilderness. Paul tells us "no chastening for the present seemeth joyous but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby". How very true! I have learned through the years that each chastening has brought me closer to Him who inflicted it, and made me to love Him more as I was blest to see the tender love in the chastening hand. Many years ago when I was teaching, I found it necessary, because of disobedience, to punish a little boy of whom I was very fond. After I had punished him, I took him in my arms, told him I loved him, that it grieved me to have to punish him and I hoped I would never have to do it again. Through his flowing tears, the little fellow looked up into my face and said, "Miss Dykes, I love you more than any teacher I ever saw". In the years that followed, I have sometimes been like the little boy, when in affliction my heart was melted and I was made to look into the face of my dear Redeemer and say, "Lord, I never loved you before as I love you now". You see, the Great Teacher had assured me of His love, even as He found it necessary to chasten me.

These experiences on the way are teaching me, little by little, that His way is best for me, and I am instructed: "In all things give thanks, for this is the will of God, in Christ, concerning you".

Dear Brethren, in closing, I wish I could say, as Paul did, "I have fought a good fight, I have kept the faith", but I cannot say that. The faith has kept me and so I can say, as Paul did on another occasion, "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". By the faith of the Son of God! Let us watch closely for His footsteps as we journey through this great wilderness, until He comes again, whether the years be many or few.

Yours, in that inseparable tie,

Mildred V. Dykes
1114 Mt. Hermon Road
Salisbury, Maryland

A FEW OF MY THOUGHTS

I sometimes wonder how one poor mortal can be in so many different conditions. I often feel that I have been every way from the bottomless pit of Hell to the peaks of the highest mountains. Many times I feel so all alone, without a friend on earth, nor one in heaven: so low I have been on my knees to beg for mercy for what I thought was the last time. Yet I feel to witness with Job, "Though he slay me, yet will I trust in him." (Job 13:15)

I know I must bear my own burdens, even though I journey with a bowed head and a heavy heart. I have no where else to go, as when Simon Peter answered the Lord, "Lord to whom shall we go, thou hast the words of eternal life."

If not deceived, I have been lifted so high as to feel heaven in me, and I in heaven; and have felt the love that flows from heart to heart, and breast to breast, while seeing the manifestation of the Spirit of Christ reflected in the faces of my brethren; and realizing that I had no control over my thoughts and feelings. And sometimes I wonder how I can be so unconcerned: that often I am not concerned because I am unconcerned; notwithstanding all these things. I hope, if not deceived, I am trusting in a God of purpose, and that every condition we are brought in, is in accord with the will and purpose of an almighty, just, and righteous God, who works all things after the counsel of his own will, and together for good

to them that are the called according to his purpose.

I have seen many things that I feared were intended for evil, which God, through his love, worked for the good and to the glory of his Church; which he predestinated, called, justified, and glorified through his only begotten Son, whom he made a little lower than the angels; for He came into this low-ground of sin and sorrow, and shed his precious blood on Calvary's Cross. We think of this as the cruelest thing that man ever did; but it was to be just as it was, for He stood a lamb slain from the foundation of the world. By this he bought and paid in full with his own blood, those that were chosen in him before the foundation of the world; and every object of his mercy will crown him King of Kings, and Lord of Lords, in heaven and immortal glory.

Sometimes my hope for these things grows very dim; and when things are not as I would have them, I go murmuring and complaining. Many times, when I have used all my tools and timber, if not deceived, He shows me that the building was fitly framed together: Jesus Christ being the chief cornerstone.

I have tried to pray for evidence that he will supply me with the grace by which to die, but I feel that he has taught me that this is not needed until the time comes to die.

A few months ago I stood by the bedside of my father-in-law, Brother T. W. Saunders, and it was such sweet sorrow to see the manifestation of the God given grace by which to die. I felt that God had delivered him from the body of this death, and there would be no more pain, but a sweet sleep in Jesus, while waiting for his coming to take his jewels home.

I have stood many times by the graveside of my father, and I feel and hope, a brother in Christ, Arthur Robertson, and wondered why it could not have been me. His humble walk in this world manifested the guiding Spirit of the Saviour; and I so often feel that mine

is of the Devil. Yet I find myself anxiously hoping for that day, when I hope to see my Lord for myself, and be like him, and be satisfied — in that city not made with hands. I fear the sting of death as any mortal man; and I know it cannot be long, even if I live to be old. The past forty-four years have been but a few days and full of trouble.

Clifton Robertson,
Rt. 1,
Reidsville, N. C.

When thou, my righteous Judge, shall come
To take thy ransomed people home,
Shall I among them stand?
Shall such a worthless worm as I,
Who sometimes am afraid to die,
Be found at thy right hand?

I love to meet among them now,
Before thy gracious feet to bow,
Though vilest of them all:
But can I bear the piercing thought?
What if my name should be left out,
When thou for them shall call!

Prevent, prevent it by thy grace;
Be thou, dear Lord, my hiding-place,
In that most solemn day;
Thy pardoning voice, O let me hear,
And still my unbelieving fear;
Nor let me fall, I pray.

Let me among thy saints be found
Whene'er th' Archangel's trump shall sound,
To see thy smiling face:
Then loudest of the crowd I'll sing,
While heaven's resounding mansions ring
With shouts of sovereign grace.

Lady Huntington

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BUSINESS OFFICE

R. F. D. 5, Box 539, Beechwood Lane
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EDITORS

Elder David V. Spangler
R. F. D. 5, Box 539, Beechwood Lane
Danville, Virginia

Elder John D. Wood
P. O. Box 186, Manassas, Va.

ASSOCIATE EDITORS

Elder W. D. Griffin
39 Welsh Tract Road, Newark, Delaware

Elder E. J. Lambert
306 Richardson St., Winnsboro, Texas

Elder George Ruston
Dutton, Ontario, Canada

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John D. Wood

EDITORIAL

PSALMS 23:4

"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."

Walking is spoken of more in connection with the experience of God's children than any other exercise. If the

Lord wills, let us walk with David as he contemplates the care of his Shepherd. As we walk, **let us walk**, and God forbid that we hold in ridicule or disdain those that run or sit or lie down, for, mark my words well, we, too, will come to all these experiences, that is, we will, if we are walking in the kingdom of heaven. There has been too much bodily exercise and too much printer's ink used in making it appear that **this** doctrine was blessed from heaven to the exclusion of that one, and that **this** exercise and experience was the only one that God's children had.

To the carnal professor, it would seem a dismal walk through the valley of the shadow of death. At times, as I look back, yea, as I look inwardly at present, I find that I am at cross purposes with God about this walk. I have criticized others because of their lack of understanding, but it is the writer that would, when left to walk alone, call in question the good that could come to me in walking in that valley of dark and gloomy shadows. This walk, like all the perilous journey of God's people, is an allotted walk. It is not, **To walk or not walk**, as seemeth good to the child. The child does not know the way, and, unless heaven directs, would end up in walking to (not in the valley of the shadow of death, but) death, eternal, everlasting, the second death.

This walk is inevitably fixed. It can not be avoided; if so, the bearing hardness as a good soldier of Jesus Christ would be left to the whim and the ability of a child of God; the characteristics and marks of God's children would be left to chance; there might be, and in all likelihood would be, some that would escape the chastening rod, and would be manifest as bastards and not sons. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Isa. 43:2. This walk and passage through these trying times is one that comes to each

child of God. If the walk through the valley of the shadow of death does not come to a professor, it is good evidence that he or she is not in possession of that good name, which is better than great riches.

This valley begins at birth, but it is not realized until we are born again. Thus our history of this walk is not interesting or of value until we are brought to feel that, were we dealt with according to our deserts, that we would walk **through** the valley and **out into** death, the second death, which is not the valley of its shadow, but death itself. O the love and mercy of God as we walk here. Deserving of (not only the valley of the shadow of death, but) death, and having brought it all by our transgression, yet, what love and mercy and tender compassion is given to us. We know that few and evil have been our days (Gen. 47:9; Job 14:1), and that this is our allotted way. This evil is to be considered in a two fold sense. Pestilence and disease and storms and disasters are considered evil in the Bible, and are a part of God's creation (Isa. 45:7); this evil is that which we receive from the Lord (Job 2:10). This phase of evil we will not fear, although, as with Job, we may be slain by it. Here mercy shows itself in its diviner form. We will not fear it because "our Shepherd is with us." Too, in this valley we are surrounded by the sins of an ungodly world. And this will not move us, because our Shepherd is with us. He governs these ungodly men, saying to them, Thus far shalt thou come and no further (Job 38:11).

"Thou art with me." Has anything ever been said that is worth as much to poor, helpless, ruined sinners as this Shepherd being with His sheep? Lift up your head you sighing sinners, for the great Shepherd is with you. Being great, we have the promise that he will never leave us. That is how far reaching his oversight of his flock goes. Shepherds may rise from out of a conditional hill; but they will not last and stay as long as this one will. He is as good as he is

great. His goodness was demonstrated in laying down his life for the sheep, and his greatness was shown in his rising for their justification. O what a rich boon is this good news. The good Shepherd has died for us, and the great Shepherd has conquered the grave for us, and he is now in attendance, watching over the household of faith. He is with the church now; he is with his little children now. The shepherd that has to wait for us to come to his conditional hill before he can save us, might become angry and leave us, but our Shepherd did not wait for us to become good; he did not wait for us to desire him; he did not wait for us to find him. He came to us; he came to us when we were wandering in the wilderness; he came to us when we were in the desert land; he went before us and laid up bread for us; he came down into the wilderness where we were bowed down under the load of our guilt, where we were lost and ruined forever, and he brought us out from the power of that dismal place; he changed our raiment, he gave us living water to drink, he taught us new things, he kept us. The power of bondage was gone, the sadness of being lost was turned to joy, the solitary place became a place where two is far better than one. He kept us in the same place we had been in, but he stayed there with us.

Dear readers, he is with his children now. If he has ever left one of them I do not find it in the Bible; if he is accustomed to leaving his bride for anything I have yet to be shown that. "All that the Father hath given me, shall come to me." How do they come? Is it a matter that he has left in their hands? If so, he is not a good shepherd, seeing that Jacob was lost in the wilderness. Moreover, Jacob is the lot of Christ's inheritance, and if that doctrine had one scintilla of truth in it, the shepherd would not have one sheep to herd. But their coming to him has not been left in their hands. They will all come. Every brother of Joseph came to him. Furthermore, they will all come confessing their

sins. Repentance has been granted to Israel and forgiveness of sins is in the name of the grantor of repentance. Has the entry ticket from the kingdom of nature into the kingdom ever been delayed by secondary matters along the way? Has a doubt ever arisen in regard to the birthdate of the one being brought in? And has one ever come that the Shepherd was not expecting? And has more ever come than He could care for? This is just what I need; this is the Shepherd that I desire to guide and guard me while I live here in this world. I need, yea, the church of the living God, every heir of heaven, needs this One to bring us into the fold. But we need something more. We need Him to stay with us, to keep us while we remain in this unfriendly world and to finally carry us home to glory. "Thou art with me." Let the inhabitants of the rock sing, let them shout from the top of the mountains (Isa. 42:11). Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel (Isa. 44:23). Ah, what a lovely text, "I will fear no evil, for thou art with me." They shall come to him, and he will in no wise cast them out. If he does not cast them out, he will stay with them. Now will someone rise up and name a reason that will cause them to be cast out? What will it be? It has got to be better than the Shepherd in power. He will not, he can not, cast one of them out. This is the Shepherd of His people now. This is the Shepherd that I need. Do you?

"Thy rod and thy staff they comfort me." Ah, what joy floods my soul as I contemplate the gospel of grace. It is said to be good news and such it is in every phase of it. What a gracious and mysterious working it is with a sinner that the rod brings comfort to him that it is applied to. This rod that belongs to the Shepherd; that is exclusively applied for the benefit of the sheep by the owner of both rod and sheep, I want to

notice from three standpoints. First. It is a rod of correction to the erring child. Right here is where a lot of wrangling has been carried on by lovely brethren over something that is in the hands of our Shepherd. The judgments of God are unsearchable, and his ways are past finding out. We have forgotten that all judgment is in the hands of Jesus (John 5:22); that he sits on his own seat of judgment; that we all must come to this seat and receive the things done in our body, whether it is good or bad. This is the administering of the rod to wayward children. All of God's children are wayward, and they all receive the chastening of the Lord. All of them are partakers of this administering of chastisement, for the Lord chasteneth all that he loves. All afflictions are from the Lord, but all afflictions come not as a rod. The afflictions of the righteous are many (Psa. 34:19), but keep in mind that these afflictions are not the result of guilt. The rod of affliction is one thing; the afflictions of the righteous are another. One is administered for correction; the other is administered in mercy and for Jesus' sake and for humility. I will separate the chastening for correction from the suffering of God's people for righteousness sake. Chastening can not be applied to one not guilty of wrong doing; if so, it ceases to be chastening and becomes suffering for righteousness sake. There are many afflictions, both in body, and in spirit, that God's family are called on to endure. These come not by a rod of chastisement. These are not sufferings for disobedience, but they are sufferings and afflictions and persecutions for righteousness sake (Mat. 5:10; Rom. 8:17; Phil. 1:29; 2 Ti. 3:12). Joy and comfort are not synonyms. It is a joy to God's people when they are counted worthy in Jesus's name to suffer righteousness sake (1 Pet. 4:13), but the chastening by the rod is not received in that way. For the present chastening seems grievous. But the exercise under his chastening hand brings us to see that he was doing it for our good. It

then becomes a joy (not in being a subject of chastisement for our wrongs, but) that we have a Shepherd that uses the rod to his name's declarative glory. Second. This rod that is in the hand of the Lord is the sceptre. Here we have the rod becoming the ruling staff in the hand of the Shepherd. The sceptre of the law ruled over Judah until Shiloh came, and then all rule and authority was vested in him. This sceptre became a rod of iron to all nations but it became a badge of goodness and mercy and loving kindness in the eyes of God's people (Rev. 12:5; 19:15; Gen. 49:10). At the first appearance of Jesus as our Ruler, we were not in accord with him (Gen. 37:8-11; Isa. 53:2; Luke 19:14), but as we were led forth from our own works and had him revealed unto us as the Saviour, then we were glad to follow him, and how anxiously we watch today for that hand that holds the rod of kingly authority. I will never forget an incident of some years ago. I was so tossed about in regard to moving here. I could not sleep, and my life was a nightmare. I could not stay and I could not go forward. Our senior editor was in touch with me and he said time and again, Wait until you see the Lord's hand. That time did come, as I humbly hope, and I shall never forget how comforting it was to see that hand stretched forth, beckoning me on. In this hand is the rod or sceptre that gives us joy and peace and comfort in (but not for) following him. Third. This rod is used as a measure. It has already measured all things that we will ever be called upon to endure. No man builds a house without first counting up the cost (Pro. 24:27; Luke 14: 28, 29), and God not only knew but he measured all of the depths of sorrow and affliction and distress that he would have to endure in order to redeem his people; he measured all of the cunning and cruelty, and untamed fury of Satan; he measured (as the Man) all of the Father's hatred of sin; he measured all the love of the Father for sinners; he measured and spanned the gulf that lay between his

people and heaven; he measured all the bitter desert travels, the exhausting travels through the wildernesses; he measured the deep waters wherein he sank; he measured the horrible pit of sin that we plunged him into. Ah, dear child of God, this rod has searched out the deep things of God. I see him measure, and I see him go down to that depth that it took to get under us; I see him measure, and the mountain is not too high to scale to teach an erring Peter; I see him measure, and the river of death is not too deep to defy to bring his darling bride home; I see him view and measure the yawning and narrow limitations of the grave and yet to go there to prepare us a place with many mansions here (John 14:2, 3), and to show us the way we must go, and that he went as full a measure into death as we will go, yet conquering it to the full measure.

What comforting words are these. This doctrine comforts my poor soul. This is what I need here; it will be what I need in death; it will be what I need in the resurrection morning. This is all I need now and ever. The rod in his hand. His rod, but my benefits. I am corrected by it when wrong; I am chastened by it when disobedient; I am delighted and made to joy when I am fully exercised (but not when I fully exercise) in this chastening. I am blessed to see his hand ruling the nations with a rod of iron and his dear children with a hand of mercy and grace; we are comforted as the sceptre over law and Satan and death glistens in the sunshine of God's love. Lastly, we are comforted when the measuring rod is shown us. We know that it has already measured out the sufferings to Jesus for us; that He descended into the depths for us and is now ascended on high and is now appearing for us before his Father's throne; that he has measured to us a sufficiency of grace for a thorn, for life, for death, for all things, and that it also measured to the full extent that Satan would go, assuring us that all things are working for our Good.

Lastly, a comforting staff to lean upon. The thigh may wither under the angel's touch; the step may falter and stumble; the eyesight may dim and fade away; the tabernacle of clay may be razed after slowly leaning and falling and perishing. All this is sure to come, but to all the sheep, they will lean on the everlasting arm of Jehovah-God, on this staff, even Jesus Christ the Lord. I think of a very aged sister who is badly afflicted with rheumatism. She almost has to crawl in at the door, but she always says, "I wanted to come one more time"; and I am reduced to nonentity in myself considered, and I am made to rejoice and to be comforted that the poor crippled children of God have a staff to lean upon, a sure staff, a tried staff, a staff that will never give nor break, having been tempered by the fiery fury of a sin avenging God, as Jesus hang dying. If the staff stood (let hell say different, let the raging of the world say different, let spys and scoffers and imposters in the church say different), and it did; if he stood what the sin of his people brought, and what Satan brought, and he stood it for you, then a question and I am through. Will that which is brought by our sins now, by this Satan now, will it be any stronger than what was brought against him on the cross? If not, then the staff will not break. Lean on it dear little one. Lean heavily on it.

"I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." Amen.

W. D. G.

VOICES OF THE PAST
"He being dead yet speaketh"

Newark, Delaware
May, 1858

Dear Brother Beebe: — I cannot think that any established child of grace

can be carried away with the modern inventions, for their erroneous nature is becoming more and more palpable in every new addition; yet in all ages of the church there have been some who were comparatively weak in the faith, and more liable to be tempted by appearances and certain associations than others. Indeed, we all have within us a natural propensity to idolatry. True, we may not feel any inclination to make images of gold, silver, wood or stone, but what were those images but the work of men's hands — mere human inventions? And what are all these modern religious institutions but the inventions of men? There is no God in them but the god of this world; there is no Christ in them but the Christ which bears the prefix *anti*. Yet they are doing wonders in the world; they can boast of their thousands and tens of thousands, and of taking the most desperate characters and christianizing them in a few minutes! And the leading spirits in these enchantments do not fail to make the most of these things to give plausibility to their cause, and by this means delude thousands into their meshes; and in some instances we have reason to think some who have the root of the matter in them may be embarrassed and perplexed by their art and ingenuity, as were the Galatians by the art and eloquence of the Judaizing teachers.

Moses admonishes Israel that deceivers might do wonders, and thus deceive the people. He says: "If there arise among you a prophet or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet or that dreamer of dreams; for the Lord your God proveth you to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him and keep his commandments, and obey his voice, and ye shall serve him

and cleave unto him." Deut. xiii. 1, 4. These wonder-workers were not confined to ancient Israel, for we read of them in the Revelations. "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men," &c. Rev. xiii. 13. In the sight of men, that is, in the sight of unregenerated men. And by these wonders and false miracles, anti-Christ has deceived the credulous and deluded his millions; but the subjects of true faith have always been enabled to see the deception and escape the delusion.

Modern anti-Christ is now doing wonders, making fire come down from heaven in the sight of men. Men, unregenerated men, wonder at these things which are now going on. "How can we ascribe it to anything short of the power of God?" say they. Look at the wonderful effects of the present movement; its extent is almost boundless, it has reached Europe and America, and is sweeping all before it. Rich and poor, bond and free, are alike subjects of its influence. We must admit that these things are very imposing, and well calculated to deceive the simple. This is indeed like bringing fire from heaven in the sight of men, the eyes of whose understanding have not been enlightened by the spirit of truth. Indeed, there is nothing short of the sheet anchor that can prevent our frail bark from being shipwrecked and lost in this whirlpool of error and delusion which is now engulfing its millions. But deplorable as these things are in themselves, our God has them perfectly under his control, and he will cause good to result from them, and order out of confusion. These false dreamers and wonder-workers were to prove Israel, and Paul told the Corinthians that there must needs be heresies among them, that they who are approved might be made manifest among them, 1 Cor. xi. 19.

False doctrines and human inventions in matters of religion have been made manifest. It is with the visible church as it is with our atmosphere, it requires storms and tempests to purify it of nox-

ious vapors; and so with the visible church when enjoying a comparative calm, it becomes infested with noxious vapors, false professors, who have been brought in without having passed the fiery ordeal of regeneration, and these being unstable, yield to the storm of error and delusion. They are the stony ground hearers, who anon with joy receive the word, that is, they know nothing of the deep and pungent conviction through which true believers have passed; but with apparent joy received the word, and, for a time, seem to run well, even to outstrip the true convert; but it is because they have no weight to carry, never having known the plague of their own hearts; they have not been troubled as other men, neither are they plagued like others. Now these being light and airy, are ready subjects of the winds and storms of delusion. They fly before them as the chaff of the summer thrashing floor, and like the false spies they make a false report of the goodly land. While the chaff is thus yielding to the storm, lighter grains of wheat may be disturbed. This is a sieve to sift Israel, but although lighter grains may be carried to a certain distance with the chaff, they shall not perish with it. God has effectually provided against that. In fact, all the interests of flesh and blood favor the errors of the age, and when consulted, are sure to lead astray. There are various associations of a perplexing nature which have their effect in embarrassing the Christian. Husbands and wives, parents and children, worldly interests, worldly responsibilities, &c., all have their effect in tempting to error, and some are less able to resist these influences than others. Indeed, to be reproached as **hard shells**, **antinomians**, **contracted spirits**, and as the off-scourings of all things, is not at all pleasant to our proud nature, and whenever consulted we begin to sink. To say with Paul, "None of these things move me," requires the same amount of faith that he had.

True, all God's visible children have the same faith that Paul had, in quality,

but all do not have it in the same degree; for we read of strong and of weak faith; and while the strong can bear the storms of error and persecution, the weak are often made to quake and tremble before them. These things show the propriety of the admonition of Moses, Deut. xiii. 4, "Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him and cleave unto him." When one of the disciples, on a certain occasion, said, "Are there few that will be saved?" Christ's answer, "What is that to thee; follow thou me." Whether there are many or few saved is with Christ; he will attend to that matter and see that all is right. As to the salvation of sinners, that is the work of Christ, he has never surrendered that prerogative to another, he has never authorized us to resort to means and ways to carry his purposes into execution, but we are to leave it wholly to him, and be content to follow his word, to take that as the man of our counsel, and as our guide while we sojourn in this wilderness. In all true science, certain first and fixed principles are recognized as indispensable to a correct understanding, and to these first and fixed principles reference is had to detect and expose false theories in the scientific pursuits of men. Such also is true in reference to all important matters of religion. That there are true and false religions, all are willing to admit; but how is the difference to be detected, is a question of vast importance, which deserves to be well pondered. Not by the **bulls of Popes**, the **decrees of councils**, or the **ipse dixit** of D. D.'s, nor yet by the decision of Synods, Conferences, Presbyteries or Associations; all such decisions are but the production of men, and often wicked and designing men who lie in wait to deceive the simple. Even good men whom we have esteemed as men of God, and as being substantially sound in the faith, whose writings we have perused with pleasure and profit, and whose memory we have cherished with esteem, and whose views we

respect; yet the best of men are but men at best, and are not to be regarded in the light of standards in this matter; but they are to be followed only as far as they follow Christ. And they who would claim the character of standards, and who require an unconditional surrender to their superior claims, are to be viewed as usurpers, and as such to be discarded.

The Bible is the only infallible standard of faith and practice, and they who speak or act in contravention of it, do so because there is no light in them. We are to try the spirits, but how can we try them without a certain standard? And if the Bible is not that standard, we have none on which to rely with certainty, and we should be like ships at sea, without compass or rudder, the sport of every adverse breeze. How often do we see this illustrated in those unstable men and women who have no fixed principles to govern them. Every new ism is swallowed with avidity, every new plan introduced is embraced with eagerness; they have no discrimination, all preaching is alike to them, except the plain, unvarnished truth, and they all unite to discard it; and why? Because it is a torment to those who dwell upon the earth.

But let us return to the Bible. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Here, then, we have all we need as a certain guide in matters of religion; unto which we would do well to give heed as unto a light that shineth in a dark place. We are to bring everything we see or hear, of doctrine or order, to this standard, and receive or reject it according thereto. All that will bear this test is to be received, and all that comes short is to be rejected. No matter what may have been the standing of the promulgator in our minds, nor all who have once stood high in the church for soundness in the faith, and for their uprightness of deport-

ment, if they have (at least to a certain degree) yielded to seductions of popularity or interest, they have become serious stumbling-blocks in the way of many honest-hearted Christians. But we should never let the servant get between us and the master. We should never let any man get so high in our confidence as to take for granted what he says, without reserving to ourselves the right to take heed what we hear, and of weighing it in the balance of the sanctuary. This is what all honest servants of God wish you to do; and whenever we find a man demanding implicit faith in his word, we have reason to suspect something is not right. Paul attributed nobleness to the Bereans, not because they received his word without examination, but because they searched the Scriptures daily to see if these things were so. And the men of Samaria said to the woman, "Now we believe, not because of thy word, for we have heard him ourselves, and do know that this is the Christ," &c.

When John sent his disciples to know of Christ whether he was the Messiah, he did not say to them, Go and tell John that I am; but he said, Go and tell John what things ye see. And to the Jews he said, If ye believe not my words, believe for the works' sake for they do testify of me. Here, then, we find the Master who had a right to demand implicit confidence in his word, condescending to refer to tangible evidences. With these examples before us, how absurd and arrogant must he be who would dare to demand an unconditional endorsement of what he may advance. And on the other hand, it would be a mark of extreme weakness, if not of idolatry, on our part, to elevate any man so high as to consider him above the reach of scrutiny. We are to regard no man as being incapable of committing error. There are and always have been men who have justly stood high in the church, whose services have been highly esteemed for their work sake. But such men have always been humble and unpretending. One great object with

them has been to lead their brethren to the Bible. The fact that there always have been false teachers and false religion, and that men who have once stood high in the church have departed from the faith, and that no man, whatever may be his present standing, is to be taken as an infallible standard, are calculated to show the necessity of a perfect standard, and the imperative necessity of adhering closely to that standard; and thanks be to God for giving us a standard in his word.

Honest believers are sometimes perplexed by the differences among brethren on some points, or in reference to the proper application of some passages in the Bible, but although these differences may honestly exist, those things which essentially interest us are plain, they float upon the surface and are plain to the eye of faith. Who that has been the subject of the faith of God's elect, but has discovered that salvation is exclusively of grace, that it is not suspended on human volition, or any conditionality whatever, on the part of the subjects of its influence? "Not by works of righteousness that we have done, but of his own mercy hath God saved us. Being born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The sentiment here established is realized in the experience of all the subjects of regeneration; for they are all taught by the same spirit, and they are taught essentially the same lessons. And whenever we see a religious excitement progressing on any other principle, on that of human agency, human volition, or conditionality, we may take it for granted that it is not of God, but that it is to be rejected. The order of the gospel is plain and simple, and whenever anything is proposed as of religious use or authority that is not sustained by a "Thus saith the Lord," it should be at once rejected, no matter by whom presented. Any man who will dare to impose upon the church, as a duty, or as of spiritual benefit, that which is not according to what is written in the Scriptures, should be treated as a usurp-

er, and he with his plans should be alike rejected, if he should persist in them. It is often asked, Do we not admit that there are real Christians connected with these things? But to this I would reply, that whatever may be our opinion in the case, it has nothing to do in influencing our course. We would here again refer to the reply of Christ to his disciple, "What is that to thee; follow thou me." We are to know no man as a gospel minister who does not preach and live the gospel. We can recognize none as citizens of Zion who do not obey the God and King of Zion, by taking his word as their only standard, and obey its precepts and walk according to its directions.

The present is no doubt a time of great darkness and delusion; truth has fallen in the streets; yea, truth faileth, and he that departeth from iniquity maketh himself a prey. But still the Lord God omnipotent reigneth, and his truth must and will triumph, and with Christ revealed in us, the hope of glory, and with the Bible in our hands and its precepts established in our minds, we have nothing to fear. Let our enemies increase in numbers, power and influence in and with the world, we need not dread them, while we are arrayed under the banner of the Cross of Christ. "These things say I unto you, that in me ye may have peace: in the world ye shall have tribulation; but be of good cheer, I have overcome the world." So said Christ to his disciples, and this is enough for faith to cling to. This is firm footing, it is solid rock, and it will sustain us; all besides is sea. But I must stop, and leave the above to your disposal, and remain, as ever, Yours in the joys and afflictions of the gospel.

(From the Signs of July 15, 1858, and written by Elder Thomas Barton.)

OBITUARIES

SUE BET BRUMFIELD

It has pleased our heavenly Father to call from our midst our beloved sister, Sue Bet Brumfield, wife of the late Austin Brumfield; who preceded her in death July 15, 1952. She

was the daughter of Benjamin and Martha Mayhew, and was born October 16, 1879; and died June 19, 1962.

She leaves five children; two boys and three girls: Mrs. Thomas Worsham and Mrs. Charlie Tucker, of Altavista, Va.; Mrs. Brice Simpson, Danville, Va.; Jesse Brumfield, Chatham, Va.; and Oscar Brumfield, Gretna, Va.

She joined Springfield Primitive Church October 16, 1909, and was baptized by Elder Tom Oakes. Her health was very bad for several years before she passed away. We feel our loss is her eternal gain. "The Lord giveth and the Lord taketh away, blessed be his Holy Name." May the God of all grace and the Father of mercy comfort her children, and reconcile us all to his Holy Will.

Her funeral was conducted by her pastor, Elder O. K. Tench, who spoke very comfortingly. Her body was laid to rest in the family cemetery.

Done by order of Springfield Church; and written by Mrs. Annie Compton, Gretna, Va.

Elder O. K. Tench, Moderator
L. R. Willis, Acting Clerk

CLARA E. HASTINGS

Clara E. Hastings departed this life on December 26, 1961, at the age of seventy-four. We feel that she had spent her appointed time here, and we would desire to say, with Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Sister Hastings was the daughter of the late Benjiman and Sarah Serman. She was married to the late William Henry Hastings; and to this union were born two children, Mrs. Calloway, deceased, and Floyd Hastings, of Delmar, Delaware who survives. There are also twelve grandchildren surviving.

Sister Hastings was for many years a strong believer in salvation by grace, having no confidence in the flesh; and in her latter years asked for a home in the church she loved. She was baptized on August 18, 1957, by the late Elder Harold M. Bennett.

Sister Hastings was a faithful member, and always attended her meetings when it was possible for her to be there; but was not too well during the last year of her stay here, having spent some time in the hospital, where she died. She suffered much pain during her last days here, but we feel that she was reconciled to her affliction, and hoped for a better place beyond the toils and cares of this world.

Funeral services were conducted by the writer at the Marvel Funeral Home in Delmar, Delaware and she was laid to rest in the Delmar Cemetery.

Arthur R. Warren

JOHN W. DIX

Inasmuch as it has pleased Almighty God to remove from our midst by death, our dear Brother, John W. Dix, may it be His will to grant us reconciling grace, knowing whatsoever He doeth is right.

Brother Dix was born in Rockingham County, North Carolina, June 5, 1886, and died June 3, 1962; the years of his allotted life here being 76.

He is survived by his wife, Carrie Setliff Dix, and the following sons and daughters: William of Danville, Virginia; Dewey of Christiansburg, Virginia; Edward of Norfolk, Virginia; Mrs. Eleanor Josey of Danville, and Mrs. Pauline Josey of Norfolk, Virginia. He also leaves 17 grandchildren and 14 great grandchildren.

Brother Dix was enabled to go home to his friends at Dan River Church the fourth Sunday in July, 1938, and was baptized the second Sunday in August of the same year.

He was strong in the faith and delighted in attending his meetings though often not physically able to do so. The last six years of his life was in much physical suffering, yet he was given grace to bear it without complaint, looking forward to that blissful land where sickness and suffering shall never come.

Funeral services were held at Dan River Church by his pastor, Elder D. V. Spangler, who spoke so comfortingly from a portion of the 11th chapter of Hebrews to wit: "For they that say such things declare plainly that they seek a country"; after which his body was laid to rest in the church cemetery to await the glorious Resurrection.

May God bless those that mourn and comfort them as only He alone can do.

Humbly submitted,
Harold D. Weatherford

ADDIE COBB FRENCH

Sister Addie Cobb French was born September 17, 1894, in Rockingham County, N. C., and departed this life May 5, 1962; making her stay on earth 68 years. She was married to A. L. French, and to this union five children were born: Mebane and Catheryn, deceased; Elmer and Glenwood, of the home; and Mrs. Ruby Strader. Also surviving are her husband and ten grandchildren.

She united with Dan River Primitive Baptist Church in 1926, and was a faithful member. She was afflicted with much sickness, but bore her affliction with great faith, which the Lord gave. We shall continue to miss her presence with us. May God's blessings be with each member of her family through the further journey of this life.

Funeral services were conducted by her pastor, Elder D. V. Spangler, and Elders Hay-

wood Wray and J. W. Gilliam. There was a large congregation, who mourned their loss. She was laid to rest in the church cemetery to await the second coming of our Lord and Saviour Jesus Christ; then we can praise him forever and ever.

RESOLVED, That a copy be sent to her family, and a copy be sent to the *Signs of the Times* for publication. Written by an unworthy sister,

Mildred Strader

HENRY C. HASTINGS

Brother Hastings was born on October 18, 1892, and departed this life on April 25, 1962. We desire to say of his passing, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

He was the son of the late James and Martha Hastings, and was married to Clara B. Truitt on February 12, 1912; who survives. There were born to this union two sons and four daughters, Henry W. and Benjiman C. Hastings, of Seaford, Delaware; Pauline Short, Doris E. Hill, and Helen Hearn of Seaford, Delaware; and Rachel Oliphant of Laurel, Delaware; who survive. There are also several grandchildren.

Brother Hastings asked for a home in the Little Creek Church and was baptized on January 20, 1952, by the late Elder Harold M. Bennett. He was a faithful member to his church, but was unable to attend the meetings for some time before his death, due to illness. He always enjoyed seeing someone come, and liked to talk of the grace and mercy of an all-wise and eternal God.

Funeral services were conducted by the writer at the Watson Funeral Home in Seaford, Delaware and he was laid to rest in the Smith Mills Cemetery, near Delmar, Delaware.

Arthur R. Warren

MRS. LILLIE DEAN WILLIFORD

Sister Williford departed this life at Person Memorial Hospital in Roxboro, N. C. on March 13, 1962, at the age of 66 years.

She was the wife of the late Deacon Lester Williford. It had been the pleasure of this writer to have known this fine family for many years. It truly was a lovely family. She leaves to mourn her departure six daughters: Mrs. Wilson Clark, of the home; Mrs. Jones Day, of Durham, N. C.; Mrs. Macon Daniels, of Oxford, N. C.; Mrs. Charles Howard, of Burlington, N. C.; Mrs. John H. Cline, of Knoxville, Tenn.; Mrs. R. Delbert Kirkman of High Point, N. C.; also two sons: Victor L.

Williford, of Route 3, Roxboro, N. C. and John Roy Williford, of the home. Also surviving are one sister, Mrs. D. T. Adcock, of Lillington, N. C.; three brothers, Aubrey Dean, of Angier, N. C.; Paul Dean, of Durham, N. C.; and Elmo Dean, of Varina, N. C.; and thirteen grandchildren.

Sister Williford united with the church at Bush Arbor on the second Saturday in November, 1953, together with her husband.

Sister Williford spent many months in hospitals with a heart condition. She loved her church and always looked forward to attending her meetings as long as her health would permit. We feel that she had fought a good fight, she had finished her course, and that her spirit is now with God. We believe that Sister Williford will come forth from the sleeping grave in the likeness of her Lord and Saviour, Jesus Christ, where sorrow, pain, sickness, or death shall never come.

Her funeral was conducted by Elder D. V. Spangler and the writer from her home and her body was buried at Surl Primitive Baptist Church Cemetery to await the coming of Christ the second time.

Submitted by W. C. King

MRS. LOLA SIMMONS SOMERS

On June 13, 1962, God saw fit to remove from this world of suffering and pain our beloved Sister Lola Somers at the age of 59 years. Sister Somers had been in failing health for 10 years. She bore her suffering patiently, remaining firm in the faith she professed, believing all things work for good to them that love God, who are the called according to the will of God.

Sister Somers united with the Church at Bush Arbor at the October, 1956, meeting, and lived a faithful member; always attending church when health would permit.

She was the daughter of the late G. W. and Emma Jane Barker Simmons. She leaves to mourn her departure two daughters, Mrs. Edith McPherson, of the home, and Mrs. Maggie Hogan, of Route 2, Mebane, N. C.; six grandchildren; one sister, Mrs. Edward Terrell, Route 2, Elon College, N. C.; and four brothers, John D., Berry W., and W. Roach Simmons, all of Route 2, Elon College, N. C., and Phillip Simmons of John Umstead Hospital, Butner, N. C.

Her funeral was conducted by the writer, assisted by Mr. Robert E. Ayers and Mr. Bill Traylor, at Bush Arbor Church. Her body was buried in the church cemetery.

May God bless and comfort all who mourn her departure.

W. C. King

LUCY M. CONNER

Sister Lucy M. Conner was born in Floyd County, Virginia, and was seventy-four years old at the time of her death July 26th. She was the daughter of William and Frances S. Stump; and was united in marriage to William D. Conner, and for many years their home was in the vicinity of Port Deposit, Maryland.

Besides her husband she is survived by one daughter, Mrs. Raymond Miller, Rising Sun, Md.; a son, Clifford G. Conner, Colora, Md.; three sisters, Mrs. Martha A. Collins, Mrs. Addie Bell, and Mrs. Louemma Bell, Roanoke, Virginia; and a brother, Leonard Stump, Roanoke, Va.

Sister Conner united with the Primitive Baptist Church more than forty years ago in Floyd County, Virginia, and was baptized by the late Elder S. L. Moran. She wrote Sister Farmer, of North East, Maryland, when she received a copy of Elder and Sister Moran's obituaries, "He baptized me when I was thirty years old, and that was the happiest day of my life; I felt so happy for weeks, but it just couldn't last. My mind goes back to that happy time; and if I could only feel like that when I die, I would welcome death, and could say, 'Farewell vain world, I am going home.'" Sister Conner united with Rock Springs Church by letter after they moved to Maryland, and was a faithful member until her health failed and circumstances prevented her from attending her meetings.

Her funeral was conducted by Mr. Walter Burcham in Perryville, Md., and she was laid to rest in the West Nottingham Cemetery.

John D. Wood

OSCAR DALTON "BUD" BOSWELL

Brother Boswell was born on September 25, 1892, and departed this life on May 15, 1962, making his stay on earth 69 years, 7 months, and 20 days. He was the son of the late Marion and Betty Scott Boswell. Brother Boswell leaves to mourn his departure his wife, Mrs. Nannie Della Creed Boswell; two sons, Marshall Boswell, of Graham, N. C., and Dalton Boswell of Route 1, Efland, N. C.; three step-daughters and four step-sons; two sisters, Mrs. Weldon Campbell, Route 1, Yanceyville, N. C. and Mrs. Rosa Boswell, Burlington, N. C.; also seven grandchildren, twenty-four step-grandchildren, nine great step-grandchildren, and a host of other relatives and many friends.

Brother Boswell united with the church at Bush Arbor at the April, 1953 meeting and lived a faithful member, always attending his meetings as long as health would permit. His

illness was for a long duration. He lost his speech entirely and had to communicate by writing. He bore his affliction with great patience.

His funeral was conducted at Bush Arbor Church by the writer and Mr. C. J. Holt. His body was buried in the church cemetery to await the coming of our Lord the second time to call him together with all the Redeemed of the Lord to come forth.

May God richly bless his wife and family.

W. C. King

MRS. BERTHA ELIZABETH
RUDD SIMMONS

On May 22, 1962 God saw fit to remove the spirit of Mrs. Bertha Simmons from this earthly tabernacle to be with Him in Glory, at the age of 70 years, 11 months, and 22 days. Mrs. Simmons was the daughter of the late George W. and Fannie Susan Rudd. On December 24, 1924, she was married to Deacon Roy T. Simmons. To this union was born one daughter, Mrs. G. W. Cox of Route 1, Gibsonville, N. C., and one son, Thomas Aaron Simmons, of Route 1, Yanceyville, N. C., who survive, along with one sister, Mrs. R. E. Miles, of Burlington, N. C.; one brother, Mr. G. D. Rudd, of Route 1, Yanceyville, N. C.; and five grandchildren.

May God richly bless her dear husband, children and grandchildren, together with all other members of this fine family, to say, "Not my will but thine be done."

Mrs. Simmons never united with the church but God gave her a good experience of grace. She had many visions or dreams of being baptized which she so beautifully related even on her death bed. Her illness was of long duration, but was borne patiently. Every care for her recovery was made possible by doctors and loving care by her family, but God only knows best. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Revelation 14:13)

Her funeral was conducted at Bush Arbor Primitive Baptist Church where she had attended all her life by Elders W. C. King, Harvey Smith, Ernest Oakley, and Wallace Smith. Her body was consigned to the tomb to await the coming of our Lord and Saviour, Jesus Christ, who shall call her sleeping dust to come forth to be made like unto His own glorious body.

May the blessings of our Heavenly Father be upon all who mourn.

Done by request of Bush Arbor Church.

W. C. King

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 130

DANVILLE, VA., DECEMBER, 1962

NO. 12

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 12/62
IT EXPIRES WITH THIS ISSUE

Cumberland, Md.

Elder and Sister John D. Wood,
Precious Fellow Travelers in Hope:

Your good letter, which came some-time ago, was a great comfort to me, and also my sister, Martha. We have been thinking of you both. I hope I'm forgiven for this delay in answering, mostly due to my inability to write anything of spiritual interest to ones so gifted as you. I read in the Scriptures where Jesus said that out of the mouths of babes and sucklings he has perfected praise; and well do I know that unless guided by a higher power than mine, my faltering feet could never follow in the footsteps of the saints who have traveled the narrow road that leads to life eternal. At times I must hope against hope that I am one of that blessed number. If the Lord's children were able of themselves, they would never need to cry unto the Lord; nor would they ever be in distress. But they are taught by the Spirit through the things they experience, that salvation is of the Lord.

"Bound by his word, he will display
A strength proportioned to our day:
And when united trials meet,
Will show a path of safe retreat."

We know that here we have no continuing city, but we seek one to come; and that there is a highway provided,

and a way, it shall be called the Way of Holiness: All the Redeemed shall walk there. The Spirit bears witness with our Spirit that we are the children of God; and that He is our God. He is our Rock and Fortress, and will be our guide; He will be with us in all our troubles, and not forsake us.

I thank God for all the brethren and ministers, the Church, beloved of the Lord, for God has from the beginning chosen them to salvation through sanctification of the Spirit, and belief of the truth. We are taught to love one another, and to esteem our brethren better than ourselves; also to come out from among all the workers of iniquity; and to prove all things, and hold fast that which is good; and that if these things are hid, they are hid to them that travel the broad way that leads to destruction, who know not the truth.

The fear of the Lord is the beginning of wisdom: to Him alone we look for guidance and mercy. He who was verily foreordained before the foundation of the world, and manifested in these last times for us, will not cast off his people, neither will he forsake his inheritance. His people, or church, are as the apple of his eye, and are kept by the power of God. They are a chosen and peculiar people: He has redeemed them with an everlasting salvation; and the gates, or powers, of Hell shall not prevail against them. They shall reign with Him who has called them with an holy calling, not according to their works, but according to his own purposes and grace, which was given them in Christ Jesus before the world began. It is written in Psalm 91:4, 11, "He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler." "For he shall give

his angels charge over thee, to keep thee in all thy ways." And so,

"God is the refuge of his saints,
When storms of sharp distress invade;
Ere we can offer our complaint,
Behold him present with his aid."

This small remnant was his choice, and not many wise or noble are among them, but the lame, the poor, and the needy were his choice, which He made before the foundation of the world; and their names were written upon the palms of his hand and in the Book of Life. They were all baptized in Christ, and He was the sacrifice (the Lamb) prepared to redeem them: He was sent in God's own time, and completed their redemption to a jot and tittle. Thus paying the ten thousand talent debt they owed by the shedding of his blood on the cross; and not only that, but he hid their sins away in Christ, and God remembers them against them no more. O what a sacrifice! Then what manner of persons should we be?

No, a thousand times no, can we ever claim any of our works in His Salvation to us: He trod the wine-press alone. As for man, there was none to help. He alone paid the awful debt; and by his grace and mercy, he draws his children, causing them to love and fear him; and he clothes them in his own righteousness. So we see that

"Jesus paid it all,
All to him we owe;
Sin had left a crimson stain,
He washed it white as snow."

A broken spirit and contrite heart is not despised by our Lord: he seeketh such to worship him. For behold the eye of the Lord is upon them that hope in his mercy; and he knows how to deliver the godly out of temptations, and how to reserve the unjust unto the day of judgment to be punished. He knows how to comfort his people, and will supply all their spiritual, as well as earthly needs. So, dear ones,

"How can we sink with such a prop
As our eternal God,
Who bears the earth's huge pillows up,
And spreads the heavens abroad."

Of late, I don't worry so much con-

cerning the great falling away mentioned in the Scriptures, and spoken of so much in these days. Surely, as in the time of Moses, the mixed multitude went along, and in God's own time he made the separation. The bed of truth that the Old School Baptists rest upon, becomes too hard for them, and they fall out by the wayside, returning to their wallowing in the mire. Truly the leopard cannot change his spots. The food we eat does not suit them. We are told in Psalm 49, that "None of them can by any means redeem his brother, nor give God a ransom for him."

The Lord's people are not of them who draw back unto perdition, or fall by the wayside, but are of them that believe to the saving of the soul. "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." (Psalm 146:5) "He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord." (Psalm 112:7)

We know, according to the Scriptures, that except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh in vain. So let us be of good courage as we walk about Zion, considering her strong bulwarks: Even the gates of Hell shall not prevail against it (the church). So, my beloved ones, there is no power on this earth, or in Hell, that can ever separate one of his children (who compose his church) from him and immortal glory.

"Then let our souls in Zion dwell,
Nor fear the wrath of death or Hell;
His arms embrace this happy ground,
Like brazen bulwarks built around."

May his grace be sufficient for you and yours. As for me, at times I grope in much darkness, and feel to need your prayers. "Like Israel, Lord am I, my soul is at a stand: A sea before, an host behind, and rocks on every hand."

Truly I feel to be the very least, if one at all; yet at times I have this little hope, that I am a companion of all those who hope in His mercy.

From a sister, I hope,
Hester B. Thompson

EXPERIENCE AND CALL TO THE
MINISTRY

Dear Brethren:

Feeling impressed to write some of my thoughts in childhood and youth upon the subject of death and religion, and at the request of many brethren to write my experience and call to the ministry, though feeling incompetent, I attempt it.

I was reared between two mountains of the Blue Ridge, where my opportunities were limited. I went to school but three months. No church was nearer than seven miles. My father and mother were Primitive Baptists. My mother's conversation on the subject of death brought solemn thoughts on my mind. On one occasion, when I was five years of age, she was taken sick very suddenly, and looked down at me at her feet, and said, "Matt, without a change I shall have to leave you, but I have a hope that I will be with my blessed Jesus in heaven. Be a good boy, and it may be He will bring you to me." I left the room but did not get out of her sight; and an awful gloom arrested my mind. I felt that I wanted to do as she told me, for I loved her. I could not sleep, — when I would retire, my mind was so concerned about dying and being put under the ground.

As I came to the age of eighteen, my mother was taken suddenly ill and in a few days passed away. She called the family to the bed, and bade them farewell. When she gave me her hand, she said to me, "I am going to heaven, be a good child. The Lord will bring you where I am." Then she sang, "Bright angels crowd around my bed, to carry me home when I am dead," and then passed away. But there was not enough power in her language to make me feel that I was a poor lost sinner.

Something very strange took place with me a few months later. On February 14, 1848, some of the larger children mortified my feelings, and the first thing on my mind was that I had no mother to comfort me. I went to her

grave and got on my knees to beg the Lord to send her back to me. While there, I felt some voice say to me, "It is not my will that she should come to you, but I will bring you to her." I left the grave somewhat reconciled to my lot. I believed that there was a great God, and there must be a great change in me before I could meet Him in peace — and that it depended on the life I lived. Many times under the fear of impending danger, I would say, If the Lord would let me live, I would live a better life. But as soon as danger was past, I was the same in practicing the vanities of the sinful mind; but often troubled about death, until at about the age of twenty it was suggested to my mind not to concern myself about religion, that it was an unpopular thing, and the world would slight me: wait until you are married; then would be time enough. On the 18th of January, 1855, I was married, and I passed on in the delight of the world until June 16, 1855, when in my field about a mile from home, I felt I was going to die — and eternal judgment was now what I dreaded. I left my work and went to the woods to confess to the Lord what an awful sinner I was, and to beg him to let me live to get home. I returned to my work feeling a little relieved, but in a few minutes the same trouble fell on me again. I went home, wanting to see my wife before I died. When I reached home, she came to the door. Her appearances pierced me, for she knew I was a poor condemned sinner. I burst into tears, and went to search for some secret place to pray. I did not want anyone to know I was in such deep distress: I felt I had committed the unpardonable sin, that the day of grace was past, and the door of mercy was forever closed against me. Sometimes my heart was so hard that I could not shed a tear, and yet I felt sensible that I was a dreadful sinner. In a moment I would be in tears; and my cry was, Oh Lord, have mercy on me a poor sinner. My words seemed to fall to the ground. I viewed myself to be so sinful that I became afraid to

lie down for fear the Lord would smite me with death. I felt that I had some fatal disease that would soon take me away. I thought everyone knew I was in this condition: I had not told anyone, but condemnation must be visible to all.

On September 16, 1856, I was impressed with the attempt that I had made to pray, and my words did not go above my head; and that Jesus was above all heavens — my words could not reach him. No comfort could I find; nothing but condemnation for me in the Bible. Oh, that it had been my lot to live when Jesus was in the world, when I could have fallen at his feet, and beg for mercy — there might have been some chance for me; but wicked men had crucified him. If I had been there I would have fought for him until I lost my life to rescue him. But in a moment I viewed him on the cross with his hands and feet expanded. I felt I could hear the hammer driving the nails in his hands and feet; and the words sounded in my poor soul, "Your sins helped nail him there."

My poor sinful body fell to the ground. I know not how long I lay there, but when strength returned, I went to the house. I wanted to see some of God's children. I loved them; and the great grief with me was that I had sinned against such a good and merciful God — and now to be cast off from him and his beloved children, was more that I could bear.

The next morning was Sunday, and mother Barnard was coming to visit our house. I wanted her to come, and I felt that I wanted to beg her to pray for me. But when she came in sight with her two little twin boys in her arms, my beloved and much esteemed brethren, E. M. and E. P. Barnard, I felt to be too great a sinner to be in her presence. I left and went into the woods, remaining there for some time. In the evening I concluded I would go with her, and help her carry her babies, and ask her to pray for her poor, wicked and sinful son. I went a short way, when I suddenly felt that I was not worthy to be where

she was. I made a moan, and she turned and looked at me. I handed her the babies, and her look at me sounded in my soul: Farewell, poor condemned sinner.

I walked a short distance, and fell to the ground. I wanted to see some way to be saved, if it could be without God changing from his perfect holiness. I could not see how that could be. All that evening and when the sun set, I bade farewell to it in my feelings. I lay down that night, whether asleep or awake I know not, and viewed my life as a candle dazzling in the air. I felt I was dying, and called my wife; and told her that without a change I could not live; and not to sin against a good and merciful God, as I had done. I begged her to go after her father and mother to come and pray for me. She cried aloud and said that she could not leave me, but for me to go with her. I arranged to go, but was pierced with the feeling that I would commit a sin in disturbing those good people. I told her to lie down: I sat by the bed side; and walked the floor that night. When day broke I felt thankful that the Lord had let me live to see another day. I went to the woods to beg, — I remained until called for breakfast. I went to the table with my hat on to conceal my grief, and made an effort to eat, but felt that I was not worthy to partake of the smallest of God's blessings, and burst into tears, and left, going to the woods again. I fell on my face, and wanted to be more humble. Oh, that I had never been born, was my cry. I wanted to be anything of God's creatures, but that sinner. I remained there until about 9 o'clock in the morning, when I felt to go in the field in sight of my wife for her comfort. When I came in sight of her she was looking after me. In a moment I felt that I was sinking, and turned to tell her that I was gone: **But the burden was gone**, and I felt that I was changed soul and body. I cried, "As far as the East is from the West, so far hast thou separated me from my sins, O God." There were a few minutes that it seem-

ed everything was praising the Lord for his blessed salvation.

It was here, if the Lord has ever called me to the work of the ministry in these words, "Blow the trumpet in Zion, sound an alarm in my holy mountain." In a moment the depravity and helplessness of a sinner was presented to me. I cried, Lord, I cannot do them any good. In a moment, I sensibly felt and saw that all power is in Jesus, and that every sinner that ever would be saved must be by Him, and that none that mourned on account of sin would be turned empty away.

I stood amazed, and wondered what it all meant. I went back to the woods to try to pray again, and when I got on my knees as before, to my surprise, I asked the Lord to pardon my sins; if he had not pardoned them. I was amazed at my request; so I paused, and aimed to leave out the "if", but it was the same thing again. And the same love that I had in the beginning flowed over me again, and I found myself praying for a lady relative who came out of a Methodist family: In less than two years she professed a hope in Christ, and joined the church. I loved the brotherhood; and my soul was weighted with prayer and supplication for sinners, and to try to comfort the mourner.

Unfortunately at that time all the churches in this country were in confusion, which gave me a great deal of trouble. In consequence thereof, and owing to my impressions to preach, I remained out of the church until July 5th. My distress during that time, I cannot express. I concluded that if I would join the church, my mind would be relieved in regard to preaching. I joined at State Line, and was baptized the 2nd Sunday in September by Brother S. J. Lackey. When he raised me out of the water my soul leaped with joy. As I reached the bank, the text came again with great force, "Blow the trumpet in Zion, sound an alarm in my holy mountain." It was of such weight that I burst into tears, — I hope that I felt the unction of the Holy Ghost. We

returned to the house, and at the close of the meeting, there were eleven persons came and asked Brother Lackey to pray for them. Among them was the companion of my youth who had been in trouble for a long time.

I returned home joyful in part; but, owing to my impressions, I was cast down when I would view the perfect holiness of God, and compare it with my sinfulness. Oh, how I would shrink; and one Scripture after another would come to my mind. "Let the dead bury the dead, but go thou and preach the kingdom of God." Let me be where I might, it was so. I was almost continually begging the Lord to send some other, and release me. I was not eloquent, and had no learning. I roved in the mountain to try to ease my mind in regard to preaching, but could not. I think I have realized as loud preaching between my plow handles as I ever heard. I lived in rebellion against my impressions, to the sorrow of my soul. I could not help fearing that it was imaginary, or that Satan was endeavoring to entangle me. I tried to beg the Lord to give me some sign whether he had called me or not, and to take me out of the world rather than I should attempt to preach uncalled. Many times did I feel that death would be sweet to me.

When the war broke out, I felt that I would rather go to the war than to the pulpit, for I would be in obedience to the law of our country, but could not know that the Lord had called me to preach. I believe the war would test the matter: If I was wounded I might know the Lord had not called me. I served three years, and was not wounded, nor even had my clothes cut with a ball, but passed through many dangers. At Resaca, Ga., I well remember, in a charge on the enemy's front, my front man was shot dead, and a cousin on my right was wounded. The line charged into their works: they were firing on me from two ways while I was within a few feet of their breast-works. I believe that the Lord was with me — I feared no danger.

It was one of the brightest times of my life. It seemed to be said to me, "Fear not, no harm shall befall you, for you shall testify of me before many people."

I turned and looked each way; and I was alone. No man, except one, was on the whole line. I went back to the line carrying with me a wounded companion, feeling humble, and I trust, meek. I felt from that time on, if the Lord would let me live to get home, I would not rebel any longer. I reached home the first of April, 1865. Oh how thankful I trust I felt to meet with my family, and the dear children of God! Our meeting time came, the brethren, Arrington and Plasters, asked me to the stand, but the cross was too great: I wanted a greater sign to satisfy and confirm me in this great matter. On Sunday evening of our July meeting, when I left the congregation, in my feelings, I bid farewell to them. I reached my father-in-law's, feeling that the Lord was going to kill me for my disobedience. There was a short time I was unconscious, and the first I knew, old mother Barnard was consoling my wife in her humble manner, telling her there was no danger of my dying until I had filled my course in the ministry.

I reached home that night feeling feeble. I lay down on the bed, my companion standing by me, and I was begging the Lord to tell me what my duty was; and I would obey. Oh what vehemence, Oh what desire of soul and mind, I felt that I could not live. In a moment I viewed Jesus and the apostles in the kingdom of glory; in a moment I viewed their obedience to the fulfillment of the Father's will. I realized my disobedience so sensibly that I was not worthy, and the Scripture came again, "Blow ye the trumpet in Zion, sound an alarm in my holy mountain." I cried aloud, and said, "Lord, let me live, and if thou wilt give me one word to say, let it be to the glory of thy name." The next meeting came, and I went to the stand with a heavy cross, begging the Lord to convince me by the feelings that followed my labor. After talking some minutes,

I sat down, and I think I felt as pleasant as I did when I received my hope.

I want to relate two events I have passed in my ministry. Just before the second Sunday in November, 1865, I dreamed I was South of my house, standing on the bank of a beautiful stream of water. Some distance in front, I saw six beautiful men walking on the water leaning on staves in their hands, and drawing a net having seven wings. One staff there had no man by it: I was taken up and carried and my hands placed on it; and it seemed to carry me with ease for a short distance, when I became weighty. I let loose, and fell into great distress.

The next morning I left for State Line where I expected to meet with Elders Cassell and Lackey on a funeral occasion. I met brother Lackey and attempted to preach, and felt well a few minutes, and soon stopped; and an awful dread came on. I went with brother Lackey to the widow Hill's, the wife of Elder James Hill, to attend some funerals the next day. My distress that night, I cannot tell. My wife and three children I felt would perish, if I did not return and provide for them. Next morning I parted with brother Lackey in tears; he went one way, and I another.

I started to the hills of Dan River to stay until the meeting was over, and then to return to my poor wife and children, to try to care for them, and never to try to preach any more. I went to the river hill, and looked for the most comfortable place, as it was cool. I made an effort to go, and fell on my face, feeling that I should die. I begged the Lord to let me go home and care for my poor wife and children. While there, I viewed my wife and the three children between the heavens and earth with a wreath of light around them; and it was said to me in my soul, "Let the dead bury the dead. Go thou and preach the kingdom of God. I will sanctify your labor to their support." I arose reconciled, and went to the house and met brother Lackey. We burst into tears, and he said, "Brother Blanset, you can't

get out of the bounds of God's power; go on and preach." I willingly went, and felt in my labors that surely I was not in this sinful world.

Just one year after the church at Bell Spur liberated me to exercise a public gift, they licensed me to preach; and the second year, to a day, they ordained me. I felt they were too hasty, and that they were putting me under greater responsibilities than I was able to fulfill to the glory of God, and the good of the church. But the Lord, I hope, has been my only trust both in preaching and in administering the ordinances in the church. Yet, owing to the perverseness of my human nature, it all seems to have been imperfectly done; and were it not for the evidences received in my labors in preaching and baptizing, and for the dreams and visions of those whom I esteem as being children of God, I should have sunk in despondency long ago.

I have served five churches as pastor, and have baptized three hundred and forty-five persons; and most of them have expressed in their experiences, in some way or another, some relation to me or my labors. I now have the care, in the true sense, I hope, of four churches. I would never accept the care of a church until it had been made known to me that the church was a unit in the choice made.

What a joy and consolation we find when we meet all of the brethren and sisters in peace and fellowship, filling their seats and manifesting their love one to another. But how discouraging it is to find them in confusion and striving one against another.

I now relate one of the most consoling and blessed seasons of my ministerial life. My only son, who was afflicted with a serious lung trouble, and the Lord having blessed him with a good hope, sent for me on Saturday of our July meeting, to have preaching at his house that evening; and that he wanted to see all of the church. He had not been able to speak for sometime above a whisper. I made the appointment, and served in preaching. And when I closed, he said,

"Pa, I want to talk to the church, if I can be heard." The church assembled about his bed, and in a few minutes he received strength to speak so that those in the yard could hear him. The brethren united in singing "Amazing Grace", and then my dear niece, whom we raised, Molly L. Hall, came forward and was received. It was a time of inexpressible joy for all present. Next Sunday was set for their baptism. When the time came, my son had not stood alone for about five weeks. Some brethren visited him in the morning, and felt he would not be able to go to the church. He said with power, "I want to go to meeting." He arose from his bed and walked alone to the door, and was put on a buggy with his father-in-law, Brother Simmons. He was very feeble, but was strong in faith.

After a joyful service, and after hearing the experience of Brother Ambros Jessup, I said to my son, "Do you want to be baptized?" He answered, "I do." He was lying on a spring couch, and was picked up and borne to the water; while the brethren and sisters sang. It seemed that their singing entered heaven, while the holy unction from the blessed Lord filled my soul. Brother E. P. Barnard helped me carry him, with several others, into the water, and I baptized them all; four of Brother Sanders Jessup's children and a daughter-in-law were of that number. That was one of the most heavenly days of my life.

I have now given some of the reasons why I hope the Lord has called me to the ministry, and some of the blessed seasons I have enjoyed, which have encouraged me to continue to labor for these forty-five years. I have merited none of the blessings of God, and can truly adopt the language of Jacob, "Few and evil have been the days of the years on my life." (Gen. 47:9) I live only by hope. For over fifty-six years election, predestination, sanctification, and holy calling, unmerited by the sinner, has been my meat and drink, believing it to be the doctrine of Christ and the Apostles.

Brother Branscome, . . . I have given some of my reasons for trying to preach, and would say to all who may profess a call to the ministry, that they should weigh their impressions by the Scriptures, and take the advice of Paul, who said, "Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth."

I feel unworthy to ask you to publish anything that I have written in your worthy and highly esteemed paper, the **Messenger of Truth**, which is so worthy of its title. Consider this, and if it goes to the waste basket, you will not hurt me; for I want your valuable paper maintained.

Yours in hope of eternal life,
Elder James M. Blanset,
Mayberry, Va.

(The above is re-published at the request of Elder and Sister S. E. Terry of Meadows of Dan, Virginia, and is taken from the **Messenger of Truth** of May, 1910. The exercises of the Lord's servants in their calling, and in their ministry, are many and varied. It is good to live with them a little while as they give a brief account of their lives among the brethren. — J. D. W.)

CIRCULAR LETTER

The Lexington-Roxbury Old School Baptist Association, now in session with the 1st and 2nd Churches of Roxbury at Holcottsville, N. Y., Wednesday and Thursday, September 12 and 13, 1962: Greetings:

Beloved Brethren:

In accordance with a usual custom, and through the abounding goodness and mercy of Israel's God, we have been spared to meet once again. So, beloved brethren, in this our annual Circular Letter, we have no new doctrine to present, but would commend to you a portion of the testimony of God, our Saviour Christ Jesus, and the Holy Spirit, which is in that inexhaustible store-

house, as found in I Corinthians 2:9, 10, which reads, "But as it is written, eye hath not seen, nor ear heard; neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." Why should we repeat these sacred assurances from the Scriptures? Is it because we have not known them? No, brethren, it is only to stir up your pure minds by way of remembrance.

The Lord said, "I will put my laws in their inward parts and write them in their hearts, and I will be their God, and they shall be my people."

In Isaiah 52, we read in part, "For that which had not been told them, shall they see, and that which they had not heard, shall they consider." In Isaiah 64, we read, "For since the beginning of the world men have not heard nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." What God had in his mercy appointed for his people, were not only unknown, but inconceivable; for the Spirit, who alone fathoms the depths of divine counsels, only can teach. In I Corinthians 2:10, 11, the word says, "But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." We have the Spirit from God, as measured to each of us, and by His teaching we both know and speak, as verse 13 reads, "which things also we speak, not in words which man's wisdom teacheth, but what the Holy Ghost teacheth, comparing spiritual things with spiritual." "Eye hath not seen, nor ear heard": seems like all this is God's hidden mystery; as written in Col. 1:26, "Even the mystery which has been hid for ages and for generations, but is now made manifest to his saints."

Let us consider some more, for it says in I Corinthians, 1st chapter, "For the preaching of the cross is to them that perish, foolishness, but unto us, which are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." And Paul further tells us, "For the Jews require a sign, and the Greeks seek after wisdom, but we preach Christ crucified; unto the Jew a stumbling block, and unto the Greek foolishness. But unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God."

Now, brethren, observe the privileges of those who enjoy the gospel revelations, those things which God hath prepared for them that love him. To them types are unveiled, mysteries made plain, prophecies interpreted, and secret counsels made known, as they search His holy word, and given by the Spirit to understand.

Now you can see, brethren, as Paul says, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; God hath chosen the weak things of the world to confound the things that are mighty." We know the reason, do we not brethren? — That no flesh should glory in his presence; and that, according as it is written, "He that glorieth, let him glory in the Lord."

Think of it, brethren! Let us read this verse again, "Eye hath not seen, nor ear heard; neither hath entered into the heart of man, the things which God hath prepared for them that love him." The counsels of God concerning your redemption are dated from eternity, and designed for the happiness and glory of the saints; displayed in time to make us glory both here and hereafter. Can we praise our Lord enough? No, never! For the Word says, "For ye are the temple of the living God." And, "To whom God would make known what is the riches of the glory of this mystery

among the Gentiles: which is Christ in you the hope of glory." — the things which God hath prepared for them that love him.

"Eye hath not seen." What a source of pleasure is the eye! Can you possibly think of nature without eyes; without eyes to see the flowers, how beautiful they are? The birds, like the little sparrows and the great eagle? Then there are the mountains, with their hues and colors, in Winter, in Spring, and in Autumn? The natural eye does not even see deity in Christ Jesus, for when Jesus came into the world, who was the Truth and the Life, in the body which God had prepared for him, he came not in the glory of form. He was a root out of dry ground; he had not form nor comeliness when they saw him; there was no beauty that they should desire him. The eye did not behold, even in Christ, the things which God had prepared. Pilot looked; but did he see? And what about Thomas, who said, "Unless I see . . .?"

Even the truths of the Holy Scriptures, brethren, the human mind cannot cross the threshold of that treasury of truth, for great minds do not see the glories that we see — even in the cross. There were two thieves on the cross — one was given a glimpse through spiritual eyes.

"Ear hath not heard." Now the apostles also speak of realities that are beyond the hearing of the natural ear. Here is a field of pleasure. We have heard a few recordings of great singers, have we not? and of great symphonies; but there is a heavenly chorus eternal that ears have not heard. Also, brethren, we have heard the gospel preached, but until it becomes "power unto salvation" by the Holy Spirit's anointing, did we really hear it? When it does, the doctrine is the sweetest music this side of heaven. The message then becomes divine love, and we know the meaning of, "Man shall not live by bread (natural) alone, but by my word (that spiritual bread)," and a feast of fat things. Also, brethren, we have heard from

childhood the hymns which tell about Christ, but they never thrilled or inspired us until the felt presence was applied to our hearts like a cleansing stream.

The brethren heard it on the road to Emmaus; and Mary Magdalene heard it at the tomb, whom she thought was the gardener, when He spoke her name, "Mary." And Paul speaks of many divine experiences which have never entered the natural unregenerate heart. So then we can say, "neither hath it entered into the heart of man," for it was exclusively for the child of God.

Today we look into the heavens with powerful telescopes, but we see only a fraction of the immensity of the universe. Even man has entered into so-called space a few hundred miles, and the world cries aloud, and we seem amazed: we glory in the man, and not in the God who gave it. "The heart is deceitful above all things."

Now, brethren, the secret — what is it? It is love. In John's gospel we read, "As the Father hath loved me so have I loved you." Beloved, continue in that love. The word also says, "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

How wonderful have those words become! We can now say our hope is increased and our assurance strengthened, and take joy in tribulation; for, indeed, brethren, we can better understand the 23rd Psalm in that love prepared, which says, "The Lord is my shepherd, I shall not want," and feel a manifest knowledge of it. "He maketh me to lie down in green pastures," the truths of his holy written word to feed you. "And he leadeth me beside the still waters." How sweet to the taste! as a sweet morsel under the tongue, or the giving of a cup of cold water. "Yea though I walk through the valley of the shadow of death, I will fear no evil." So surely, then we can say that his goodness and

mercy has followed me, and we now declare his blessed name in honour, praise, and glory.

"Ye that know the Lord, praise him; all ye the seed of Jacob, glorify him; and fear him all ye the seed of Israel; for he hath not despised, nor abhorred the afflictions of the afflicted, neither hath he hid his face from him, but when he cried unto him, he heard."

O, blessed brethren, these are only some things which God hath prepared for them that love him. May we all be blest to continue in that love. Selah.

Edward K. Adsit

HYMN AND TUNE BOOKS

The Durand and Lester Hymn and Tune Book is now available in the shaped notes. Prices are \$3.00 each, or \$33.00 per dozen, delivered. Send orders to P. G. Lester, Jr., 2246 Memorial Ave., S.W. Roanoke, Va.

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SPECIAL NOTICE

Due to extension of rural route, our subscribers and correspondents will please notice that the new address of the *Signs of the Times, Inc.*, and of Elder Spangler, is R.F.D. 5, Box 539, Beechwood Lane, Danville, Virginia.

Please use the new address in all correspondence.

STAUNTON RIVER UNION

The Staunton River Primitive Baptist Union Meeting is appointed to be held at Cane Creek Church the 5th Saturday and Sunday in December, (December 29 and 30, 1962).

Cane Creek Church is on Highway 726, near Ringgold, Virginia. All who love the truth are invited to meet with us.

Fannie D. Wiles, Clerk

Danville, Virginia December, 1962

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BUSINESS OFFICE

R. F. D. 5, Box 539, Beechwood Lane
Danville, Va.

EDITORS

Elder David V. Spangler

R. F. D. 5, Box 539, Beechwood Lane
Danville, Virginia

Elder John D. Wood

P. O. Box 186, Manassas, Va.

ASSOCIATE EDITORS

Elder W. D. Griffin

39 Welsh Tract Road, Newark, Delaware

Elder E. J. Lambert

306 Richardson St., Winnsboro, Texas

Elder George Ruston

Dutton, Ontario, Canada

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**COMPLETION OF
ONE HUNDRED AND THIRTY
YEARS OF PUBLICATION**

We might well set a stone, and call it "Evezzer", as Samuel did when the Lord discomfited the Philistines; for, indeed, "Hitherto hath the Lord helped us."

We think that none among those who rejoice in the doctrine of God our Saviour, would presume to feel otherwise than that the Lord has sustained the publication of the *Signs of the Times* during these many years. It is evident that He did this because He had a people, (and yet has a people,) whom He would nourish and sustain in this manner; and give them a means of communication with each other for their mutual comfort and edification. And also that His truth should be published abroad, and errors and false doctrines exposed. Would any dare say that it

has not served its purpose!

For our part, we are glad we love the things the *Signs* boldly stands for; so it is a delight to send out such things to our brethren. We know that our publication has no appeal to those who have not been quickened and brought to the knowledge of the truth. But we know also that "The Lord knoweth them that are his", and that He alone does the quickening which brings them out of vain traditions into the knowledge and love of the truth. It is a glorious thing to have "the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power which he wrought in Christ, when he raised him from the dead, . . ."

Our love and joy in these things was expressed by the Apostle when speaking to Agrippa, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."

May our brethren be given the spirit of prayer and thanksgiving for the mercy and longsuffering of our God, which he has ever had towards his people.

J. D. W.

EDITORIAL

HEBREWS 10:26-27

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

A dear brother has a request in the September *Signs* for someone to comment on the above Scripture. It is with

much fear and trembling that we make the attempt. Some would say that all sins are wilful. Sin is the transgression of the law, and there are many sins done by people who are not conscious of what they are doing. Paul, speaking of himself in his former days, said he was a blasphemer, and a persecutor, and injurious: "But I obtained mercy, because I did it ignorantly in unbelief." I Timothy 1:13. In unbelief he had a will of his own, which was the will of the natural man, "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." I Corinthians 2:14.

The subjects unto whom Paul is addressing this epistle to the Hebrews were believers through the work of God's Spirit within them. Verses 32-34 should not be overlooked when approaching our subject. "But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance." To these lovely brethren, who had given such proof of divine love swaying their affections that they had walked in the fellowship of God's only begotten Son, our Lord Jesus Christ, was this solemn warning given in verses 26 and 27. May God the Holy Ghost give us eyes to see clearly what is implied therein. Jesus died for all that God gave him in a covenant ordered in all things and sure. There is therefore no more sacrifice for sin, "For by one offering he hath perfected for ever them that are sanctified." Toplady's words are: — "Could my zeal no respite know, Could my tears for ever flow, All for sin could not atone; Thou must save, and thou alone." Yet God has so ordained that those who

are his, wilful as they may be, shall learn obedience as they suffer, being conformed to the image of his Son, it is in this way, and this way alone, that they learn to put on the Lord Jesus Christ and to make no provision for the flesh, to fulfill the lusts thereof. None but God's flock can say, "All we like sheep have gone astray; we have turned EVERY ONE TO HIS OWN WAY: and the Lord hath laid on him the iniquity of us all." Isaiah 53:6.

God's children are judged here, not hereafter. True, they will stand before that "great white throne," Revelation 20:11, but they will be on his right hand there. Matthew 25:31-40. From the moment that the Spirit of God begins a work in the heart of a poor sinner, judgment begins, yet some experience a deeper law work than others, as it is written, "Some men's sins are open beforehand, going before to judgment; and some men's they follow after." I Timothy 5:24. From experience the writer of this article was shown the wickedness in which he had taken pleasure, and when reformation became his chief desire, he was shown, though he had been a moral man, he could not appear in such a righteousness before God, like one of old, who said, "If I wash myself with snow water, and make my hands never so clean; yet shalt thou (God) plunge me in the ditch, and mine own clothes shall abhor me." Job 9:30-31. Thus it was with the writer until he came to the place where he felt he was lost, and, like the leper, his cry was, "Unclean, Unclean." The Lord took pity on him there and gave him the words, thy sins, which are many, are all forgiven thee. From that time, he could call God his Father. It seemed to him that he, a wretch undone, had received the Spirit of Adoption, whereby he could cry, "Abba Father." Many of our brethren have had a similar experience, while others that we have known, seem to be given to love the cause of truth, and know that they are sinners, but are not led so deeply into the knowledge of their own depravity. The same

love that led him to the Church of God brought them, and they were received as joyfully as he was, yet ere long they were led to see themselves, and taking such a low view of themselves, they almost felt that they had deceived their brethren. These are they whose sins follow after, and they are found writing bitter things against themselves. Such precious ones are seldom out of their place on meeting-day, no, they are not forsaking the assembling of themselves together as the manner of some is. They can sing, "I love to meet among them now before thy gracious feet to bow, though vilest of them all." The flesh is not changed, for that which was born of the flesh is still flesh and that which is born of the Spirit is Spirit. Our Lord said, "For judgment I am come into this world, that they that see not might see; and that they which see might be made blind." John 9:39. He who is the judge of all had come: "But who may abide the day of his coming? and who shall stand when he appeareth?" Malachi 3:2. The time had come, as another writer, Peter, said to his scattered, believing brethren, "For THE TIME is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" I Peter 4:17.

There are many wilful sins, both of individuals and churches who do not abide by the Word of God. Our judge said, "I am the vine, ye are the branches: He that abideth in me and I in him, the same bringeth forth much fruit: for without me ye can do nothing." John 15:5.

It was not an easy matter for those brethren to confess Christ, we see how Paul was hated when he was given the excellent knowledge of Jesus Christ our Lord, which enabled him to esteem the things that he had lost for Christ as dung. Our Lord was exceedingly gracious to him, he even gave him a sight of the Paradise of God, yet he, of himself, could not pull out a thorn in the flesh. In that experience he learned that

when he was weak, then he was strong in the Lord and in the power of his might.

The wilful sin referred to in our subject was the forsaking of the assembling of themselves together, as the manner of some was and is. This was a wilful sin, one of the many which God's children commit when they are left to their fleshly minds. The flesh and its lusts are the adversaries. Brethren are sometimes blest to labour with one another, and, by example, others are blest with a mind to consider one another to provoke unto love and to good works. Exhortation is not confined to the pulpit, brethren in this day, as in Paul's day, need exhortation. To deny any of God's word is a wilful sin. Paul charges his son Timothy before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." Who can tell how or when our Lord, who is present even with the twos and threes who meet in his name, will bless the word spoken to the hearer, and if he does not, we can say that the skirt of the messenger is clean. Self-examination in the looking-glass of God's word is good for all of God's dear children. Paul told the Corinthians, who were very wilful, "For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." I Corinthians 11:31-32. When the wilful sin is such that it would defile the whole body of the Church of God, Paul, even in such a case, does not say that such an one is an apostate, but admonishes the Corinthians "to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." I Corinthians 5:5.

In the subject that we are considering, Paul links himself with all the brethren, "For if WE sin wilfully," showing that he is speaking of brethren

ren, who, like himself, had died to Moses' law, which was a ministration of death. Those who believed in Jesus were delivered from the Law of Moses by the death of Christ, and Jesus Christ was born in their hearts the hope of glory, for the law of the Spirit of life in Christ Jesus had made them free from the law of sin and death. Romans 8:2. This law of the Lord is spoken of in Psalm 19:7. "The law of the Lord is perfect, converting the soul." The law of Moses does not convert, but it does condemn, it is spoken of as weak through the flesh, therefore, God's own Son 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. The regenerated soul with a renewed spirit, which is the work of the Holy Ghost, Titus 3:5, which every one that is born of God possesses, finds to its sorrow that the flesh profiteth nothing, and possessing a higher and holier life from above, they, when left to sin wilfully, will have a more distressing sense of their wrongdoing than it is possible for a natural man to feel. Some might link this Scripture with what Peter has reference to in 2 Peter 2:13, characters who were apostates and hypocrites from the beginning of their profession, but there can be no final apostasy of those for whom Jesus died. God's children, being in a body of flesh and in a world of trouble, are often left to themselves, and wilfully do those things for which, when judged by God's Spirit within, they suffer much more acutely than ever the natural man can, because of them being in possession of spiritual life. Consider the terrible persecution, from both Jew and Gentile, that those early Christians had to endure. True, some loved not their lives unto the death, but others were afraid to associate with the saints as the persecution became more bitter, and they forsook the cause, and Paul, knowing the terror of the Lord, would persuade men.

After Peter's wilful sin of denying his Lord, he must have known and felt

very keenly THIS CERTAIN fearful looking for of judgment and fiery indignation, and did it not devour the adversaries, i.e. the fleshly pride of his nature? No more could he say "I am ready to go with thee both into prison and to death." Nor could he, after feeling the terror of the Lord, sing, as some do today, "Faith of our fathers', holy faith, we will be true to thee till death." No, that was burnt out of him, and our beloved Peter wrote later, "Kept by the power of God through faith unto salvation ready to be REVEALED in the last time."

There is much wilful sin amongst us today, so that shame and confusion of faces belong unto us. The primitive church was not alone, as though the word spoken by the apostles fitted only that day. James' testimony fits this day as does Paul's. "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with weakness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work." James 3:13-16. We live in a world that seems more tolerant than in the primitive days, a world in which there is much to captivate the natural mind and to please the senses, but this world is not a friend to grace. O, how many neglect the assembly of the saints of God. Company, a wet day, or perhaps they have their own special preachers and so they say, "It is only so and so, I don't think I will go today." Shame upon such wickedness. No! The King of kings and Lord of lords said, "Where two or three are gathered together in my name, there am I in the midst of them." To a child of God, who has felt the love of God in his heart and has tasted a sweet foretaste of a heaven to come, in the assembly of the saints, to stay away from that assembly for what God's blessed word shows to be insufficient reason, brings the offender

under reproof from the judge of all. There is no sacrifice that one can make for such a sin, and when true knowledge is brought to the guilty conscience, there is a certain fearful looking for of judgment and fiery indignation, but it will not consume what religion they had when they found their meat and their drink, the joy and rejoicing among the despised few, no, they will be thankful to God that the word of their king burns like a fire, "Whose fire is in Zion, and his furnace in Jerusalem." Isaiah 31:9.

The flesh, with all its affections and lusts, as long as they are a plague and a cross to us, will keep us on our guard, praying always and desiring, by our walk and conversation, to be kept from being a reproach to the cause of truth. It is not a just reason to cease to be in our place because we may not be able to hear the preaching, our place is to be there with a desire that we might receive the "Well done" from our Lord. We can go back in our memory many, many years to those who, through deafness, heard not a word, yet found sweet comfort in sitting quietly with those they loved, and who could tell of times when, under the shadow of his presence, Jesus had whispered a word of his love in their souls.

We can thank God that there are still a faithful few, who, unless providentially hindered, are always in the assembly of the saints, to the comfort and encouragement of their brethren and their pastor.

G. R.

CIRCULAR LETTER

The churches composing the Virginia Corresponding Meeting, while in session at the Mt. Zion Meeting House October 17, 18, and 19, 1962, send greetings in the Lord to our correspondents and sister churches:

Dear Brethren:

It has long been the custom of the brethren of the various churches when they meet in an associated capacity, to send greetings to their brethren of other

churches and associations, and give an account of their faith and order, that there might be a mutual thanksgiving for the evidences of God's mercy and long-suffering among them.

When we remember that we are as brands plucked from the burning, and that it is wholly of the mercy of God that we are not as those who are blown about with every wind of doctrine, but are firmly embedded in that which the Lord teaches, we walk softly as becometh those who receive so great a blessing. We cannot boast as if we have received a reward, but must humbly acknowledge our poverty and our unworthiness in receiving such great things, which are beyond the reach of mortal men themselves.

So our present theme will be centered around the questions of the Apostle to the Corinthians: "For who maketh thee to differ from another? and what hast thou that thou hast not received? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"

The very foundation of God's dealings with us, is his grace and mercy, which are prompted by his great love for us; — and this is apparent throughout all his dealings with us, and our relations with him. In our penury we have received bountiful gifts. We were dead in sin, and unworthy of his notice, but he made known his great love towards us. We need not remind our brethren that our salvation and redemption comes this way. And it would seem that the weight and importance of it would keep us mindful of it, to the exclusion of any thought of pretense or boasting.

But we deal with realities, — we do become exalted, we do sometimes boast, as we and many of our brethren in the Scriptures prove. Even the apostle who wrote the above to the Corinthians, was given a thorn in the flesh, a messenger of Satan to buffet him, lest he become exalted above measure; that he might learn that only the grace of God was sufficient for him in all things; and that, though he was weak, God was strong.

Thus we find Peter strengthening his

brethren after he was made aware of his weakness; and we find Paul doing the same out of the depths of his experience. The true minister of the things of the Lord is taught in the school of grace, and learns his weakness by actual experience, and also his only source of strength, that he may strengthen his brethren; and on occasion reprove and rebuke with all longsuffering and doctrine. These things are food for the children of God, and they grow in the grace thus manifested.

Though these brethren composed the church at Corinth, being sanctified in Christ Jesus, and called to be saints; and had received the grace of God, for which the apostle expressed his thanks, saying, "I thank my God always on your behalf, for the grace of God which is given you by Christ Jesus", yet there were contentions among them, envy, strife, and divisions, which made manifest their carnality, and their walk as men. Paul and Apollos were only their ministers, even as the Lord gave to them. Some among them affected wisdom, but to such Paul said, "Let him become a fool, that he may be wise." And said also, ". . . let no man glory in men. For all things are yours; whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come: all are yours; and ye are Christ's; and Christ is God's."

Thus, required to be faithful as a steward, Paul brings them again to recall from whence they had received their call and sanctification; and to consider the truth which was in their hearts, as to the source of all their blessings. How startling is the truth of Peter's query when it is brought home: "If the righteous scarcely be saved, where will the ungodly and the sinner appear?"

"Who maketh thee to differ from another?", the apostles wrote. And he might have answered by asking, Who called you out of darkness into light? Who shined in your hearts? Who revealed to you that Jesus was the Christ? Who is it that shall confirm you to the

end, that ye may be blameless in the day of our Lord Jesus Christ? Who? Yes, who brought you into the knowledge of the glorious truth as it is in Jesus, and distinguished you as a light in darkness?

Then he asked, "What hast thou that thou hast not received?" And he would have answered by asking, Is there anything pertaining to Jesus, the church, your hope, your joy, that you did not receive solely by the grace of God? You know there is not! Then why do you glory as if it were your own doing? Why do you act one toward another as if these things were of yourselves, giving you advantage one above another?

These are things which sometimes bring us abruptly to see ourselves in a true light — when they are applied in our souls with power; and bring us to confess our faults and short-comings one to another, and to walk in true humbleness. When such is the case, we are glad to be blessed to be a little one among the brethren.

The apostle said of these Corinthians, "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" The carnality that is in each of us, when it takes form as manifested among those brethren, is the cause of divisions and strife. Without it such would not be. The carnality in brethren cause them to follow men, and this same carnality causes men to want others to follow them. Without a following, no new thing would get far. So it behooves us, as we are given to be concerned in these matters, to prayerfully consider before we follow this or that; before we lend support to anything that would break the fellowship and peace of those we love.

The same Spirit that gave rise to the language of our text, also caused the following to be recorded a thousand years before: "These six things doth the Lord hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked

imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." A faithful steward will declare these things unto his brethren.

We value your love and fellowship, brethren, and are glad to have your correspondence; and are glad to have all of you who were able to visit us this year. May the God of all grace ever keep us mindful that it is by His grace that we are what we are; and keep us little in our own feelings, that we may behold the image of Christ in our brethren.

John D. Wood

VOICES OF THE PAST

"He being dead yet speaketh"

Little Red, Ark., July 31, 1884

W. J. Purington, Hopewell, N. J. — Dear Brother in the Lord: — It is contended by some in this country that when God first made man, he did not know that there would be certain men that now exist, nor that Satan would put such wickedness into man as he did, or has put into him; and that God did not know what would occur until the same took place. Now, brother Purington, if you can take the time, will you take up the subject of the foreknowledge of God, and discuss it according to the teachings of the Bible, and expose heresy, or the opposite of truth, and let the brethren and sisters read it in the *Signs of the Times*?

Your brother in hope of eternal life,

E. S. LEGGETT

REPLY

My Dear Brother: — In compliance with your request I feel to pen a brief reply to your desire; and, in my prefatory remarks, would state that persons making such statements concerning the eternal God either make willfully false statements, or else show an absolute blindness of the majesty, power and wisdom of Jehovah, and an unpardonable ignorance of the written Scriptures. But alas! we are living in an age of the world when plain, positive and cogent Bible truth is set aside, and what men call "science" is now taken, instead

of the truth of God, given to his ancient servants, and recorded in both the Old and New Testaments. The God of heaven and earth says to and of such characters, "Thou thoughtest that I was altogether such an one as thyself, but I will reprove thee," &c. When mortals, in the plenitude of their vain wisdom, undertake to advocate that blasphemous sentiment that God did not foreknow all events, it is the placing of the Infinite on an equal footing with the finite, and no sentiment can be more antisciptural and God-dishonoring than that; and Israel's God said, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

"Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it." If these declarations do not show foreknowledge and perfect knowledge, then terms have no meaning, and there is no possible way to represent realities. As the word "altogether" has been in two of the quotations, it may not be amiss to give its force and meaning. It is in these passages from *yachad*, together, and admits of no separation comparatively or in the aggregate, but binds all in one form, *echad*, one; and the noun "foreknowledge" is from the verb or active participle *progno*, to begin to know beforehand. So much for technical terms; and those perfections belong to no being in heaven or on the earth except the "I am that I am."

Now a quotation shall be brought forward to show the infinity of Jehovah, and that nothing ever has transpired nor ever can come to pass so as

to frustrate one iota of God's purpose. "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient (Hebrew *olam*, indefinite time, and also *quedem*, what is before, or *ad*, eternity, duration, continuity, each of which words shows God's eternal purpose) times the things that are not yet done, saying, My counsel (Hebrew *etsah*, advice, not the assembly to give it) shall stand, and I will do all my pleasure: calling a ravenous bird from the east (doubtless Cyrus), the man that executeth my (not our) counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." These momentous declarations show perfect foreknowledge of every event, eternal purpose, absolute predestination and almighty power, and that everything is ordered by unerring wisdom, and that there is not "a sparrow nor a worm not found in his decrees;" and it requires a mind intoxicated with rationalism, and under the baneful influence of atheism, and led far astray by avowed infidelity, to set aside such God-honoring truth as the inspired prophet Isaiah penned.

Now Scripture testimony shall be given to show that our God raised up wicked men to carry out his purpose; but it has been said, "O you make out that wicked men and devils, then, are God's ministers." But, by the grace of God sustaining me, I do not intend that caviling men, who are not willing to take Scripture testimony in such momentous matters, shall put words into my mouth in order to make me say what I never did, nor distort what my pen has recorded, and attempt to pervert the same. The writer of this hopes that he is willing to take what inspired men have recorded, and cavilers may put what construction they please upon Scripture testimony. "For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth.

For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

And in very deed for this (cause) have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth." "The Lord hath made all (things) for himself; yea, even the wicked for the day of evil." "I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things." "Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy." Yet of his dear servants, his children, he says, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord." Were not Joseph's brethren determined that his dreams should not be fulfilled? Certainly they were; but when they had exactly carried out the design of God, and their brother made himself known to them, his words were, "And Joseph said unto his brethren, Come near to me, I pray you. And they they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send (Hebrew *shalach*, to send, admits of no volition, but absolute sending) me before you to preserve life."

"And Joseph said unto them, Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant (Hebrew *chashab*, to think, devise, reckon, &c., or in simple plain English, purposed) it unto good, to bring to pass, as it is this day, to save much people alive." A vast amount more of Scripture testimony might be adduced from the Old Testament, were it necessary, to corroborate the great, the important truth that Jehovah raised up wicked men to fulfill his purpose, as well

as upright men to praise and adore him. In the case of Joseph's brethren, every act and thought were determined in Jehovah's counsel before he stretched "out the heavens like a curtain."

We will now turn to the New Testament Scriptures, and see if the same awfully momentous truths are not therein recorded. The record made by the inspired penmen, Matthew, Mark, Luke and John, concerning the betrayal and crucifixion of the Son of God, ought to convince any one that our God raised up the very characters to do the dreadful work; but it was no less wickedness on their part. In prophecy, some seven hundred years before the mocking, spitting upon and smiting of the dear Redeemer took place, the declarations made were, "The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed." Now the record made by Matthew is, "And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him." See also Mark xv. 1-39; Luke xxii. 63-71; John xix. 1-11. In the terrible agony of our Redeemer, one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. — See Matthew xxvii. 47-49; John xix. 28-30. In the sixty-ninth Psalm, long before the advent of the Messiah, it is declared, "They gave me also gall for my meat: and in my thirst they gave me vinegar

to drink." And the pieces of silver were numbered in Zechariah xi. 12.

With what awe, wonder, delight and rapture the humble child of God at times contemplates the glorious truth that prophecy and fulfillment harmonize exactly. And now we will quote from an inspired apostle, who had given him the wisdom, after the crucifixion, resurrection and ascension of Immanuel, to set forth in awful majesty the reason of such perfect agreement between prophecy and its fulfillment. "And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou (art) God, which hast made heaven, and earth, and the sea, and all that in them is: who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his (not their) Christ. 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 (Greek *proorizo*, to mark out beforehand) before to be done." Also, said the inspired judge, "Ye men of Israel, hear these words: Jesus of Nazareth, a man (not Deity) approved of God among you by miracles and wonders and signs, which God did (not simply the man, but God) by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom (the very man, 'approved of God') God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it."

My dear brother, a sufficient number of quotations have been made to show the divine concatenation of the record made in the New and Old Testament Scriptures, and that there is no such thing as incongruity found in the record given by inspiration of God, and now

some remarks will be made on the subjects embraced in your questions. As stated in a reply to a dear brother not long since, it ought to cause no surprise when the non-professing world and carnal religionists are found caviling with the written Scriptures, showing that rationalism is all the religion they know anything about, which is leading directly to pantheism, and filling our land with openly avowed infidelity, deism and atheism; but when dear brethren and sisters begin to cavil with the letter of the word, it certainly must give them who have stood like "an iron pillar and brazen walls against the whole" of the modern metaphysical teachers of carnal creeds and dogmas, a gloomy feeling; and one of the sure indications is when any of our brethren are not willing to abide by what the prophets and apostles have recorded concerning the purpose of our God. Some of the sure indications of a departure from the record are when the following can be heard: "O, God certainly predestinated all good things, (they in the meantime judging what are good and what are bad); but as to wicked deeds, they come to pass by permission, or happen so; yet we believe that God foreknew all events," &c. Could anything be absolutely foreknown that was not eternally purposed? Leaving out that portion of the Bible denominated the Apocrypha, there are about eight hundred thousand words; and in that recorded number of words no mortal can lay his finger on the passage that says God's foreknowledge and predestination are ever separated, neither can the passage be found where Satan has ever deceived God or thwarted Jehovah's purpose, nor that any "wicked man" happened along by chance, and did not exactly fill up the "niche" in the building of God's purpose which he designed he should. But there are an abundance of "wise, learned, modern authors," who tell us "what might have been if so and so had been done;" but such utterances are vanity, and they who declare the same have one difficulty to surmount, and that is, they cannot find a "Thus

saith the Lord." All such sophistry **avails nothing**; for the Lord said, "Who would set the briers and thorns against me in battle? I would go through them, I would burn them together."

The writer of this reply, years ago, while attending an association, providentially tarried all night with a gentleman, and such he was in the strictest sense of the term; but early in the evening, in the presence of quite a number of brethren and sisters, he stated to me how much he thought of the Primitive Baptists, yet he had one objection against them, viz., they did not believe in a self-existent devil. As the remarks were directed to me, he was requested to produce the Scripture authority for a self-existent devil, and the answer was, "I can readily do that;" but he examined the Bible until nearly midnight, but could not find the passage, yet was sure it was "somewhere." He slept none that night, his nerves were so wrought up, because he could not find in the Scriptures what he wished. What a sad thing for a professed Bible reader and believer, to undertake to find what is not recorded therein. Christ said of his visible followers, "Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot (the son) of Simon: for he it was that should betray him, being one of the twelve."

No other person could do what Judas was chosen to do; neither could any other man do the part Pilate was appointed for; nor could any one take the place of Herod; and so with every wicked man connected with the crucifixion of Christ. Every "step" taken, from the slaying of the young children by that hellish monster Herod, to the nailing of Christ to the cross, was according to the determinate counsel and foreknowledge of God; and so with every event to transpire in this world until the mystery of our God is accomplished and the last trumpet sounds. O God! if according to thy will, deliver the writer and the readers of this communication from caviling with thy written word, and clothe our minds with humility, reverential awe

and childlike simplicity.

(By Elder William J. Purington in the Signs of September 1, 1884.)

OBITUARIES

MRS. DELLA JOHNSON

As it has pleased our Heavenly Father to take from our midst our beloved sister, Della Johnson, we bow in humble submission to his gracious and holy will. She suffered much during her prolonged illness, but seemed to bear her afflictions with patience.

She was the daughter of Joshua T. and Annie Serman Powell. She leaves to mourn her passing her husband, M. Carl Johnson; three sons: Clifton, Hadden Field, N. J.; Rodney, Merchantsville, N. J.; and George, Cincinnati, Ohio; also four grandchildren and five great grandchildren; two sisters: Mrs. Ethel Covington and Mrs. Frances Richardson; and one brother, Herman Powell, of Salisbury, Maryland.

She was born October 15, 1884, and died April 15, 1962; and was united in marriage to M. Carl Johnson November 18, 1903, in Nassaongo Primitive Baptist Meeting House by Elder T. M. Poulston. She was baptized by her pastor, Elder D. V. Spangler, and her membership was at Nassaongo Church. She was a loving wife and mother, and was much loved and highly esteemed by her church.

Funeral services were conducted by Elder Arthur Warren at the Holloway Funeral Home.

“Why should we weep for those who sleep
On Jesus’ loving breast;
Far from life’s din,
Far from earth’s sin,
In Paradise they rest.
There angels dwell and anthems swell:
There’s joy that cannot cease.
They know no night,
God is their light,
No grief can mar their peace.”

M. E. Fooks

SISTER BETSY DELIAH SIMMONS

Sister Betsy Deliah Simmons, aged seventy-eight, of Elora, Tennessee, passed away at her residence August 8, 1962.

She was united in holy matrimony to O. F. Simmons, and to this union were born seven children, five of which remain to mourn her departure: 2 sons, R. O. and S. O. Simmons, Elora, Tenn.; three daughters, Mrs. J. C. Shelton, Mrs. J. R. Perry, and Mrs. R. L. Jacks, all of Elora. Surviving also are twelve grandchildren, and eleven great grandchildren.

Sister Simmons united with the church of the Lord Jesus Christ known as Mt. Fork Primitive Baptist, the third Sunday in August, 1928; to which, by the grace of God, she

remained faithful until the Lord saw fit to call her home. Mother was faithful to her children, and to her church; and loved the doctrine of salvation by grace. We will all miss her, but we believe that our loss is her eternal gain. We hope that we have been made to say with the servant Job, “The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.”

Her funeral was conducted at her home church, Mt. Fork, by Elder R. H. Hale and Elder R. L. Biggs, in the presence of a large congregation of brethren, sisters and friends. Both elders were blessed to speak comforting words.

Written by her son at the request of Mt. Fork Church.

R. O. Simmons

MRS. ADA PYRTLE

Sister Pyrtle was born May 25, 1885, and died April 24, 1962; making her stay on earth almost 77 years. She was the daughter of James A. and Mary Moran Slawter, of Stokes County, N. C.; and was married to W. V. Pyrtle December 25, 1904. To this union ten children were born; one son, Carl, preceded her in death. Surviving, besides her husband, are W. V., Jr. and Joe, of Asheboro, N. C.; David, of Washington, D. C.; Mrs. Lelia Littleton, Cheverley, Maryland; Mrs. Grace Edman, Miami, Florida; Mrs. Gloria Staub, Winter Haven, Florida; Mrs. Irene Dickens, Asheboro, N. C.; Mrs. Roxie Hall, Baltimore; and Mrs. Mary Zimmerman, St. Petersburg, Florida; also eighteen grandchildren, and twelve great grandchildren.

Sister Pyrtle spent her entire life in Stokes County, N. C.; and united with Rock House Primitive Baptist Church in early life. She later moved her membership to Bunker Hill Church, where she was a faithful member until her death. She attended her church on Saturday and Sunday April 21st and 22nd, and was heard expressing her great love for her church and the people of God; and she passed away on April 24th. She will be missed by her church, and her many friends and neighbors; but we feel that our loss is her eternal gain.

Her funeral was conducted by her pastor, Elder Z. L. Rhue, assisted by Elder D. R. Pyrtle, at Bunker Hill Church; and her body was laid to rest in the church cemetery beneath a mound of beautiful flowers, to await the coming of our Lord Jesus Christ, who shall bid her sleeping dust to arise, and she will ever be with Him.

This memorial was approved by Bunker Hill Church while in conference in August, 1962; and a copy was ordered put on our Record Book; one given her husband; and one sent to the Signs of the Times for publication.

Written by the Clerk by order of the church.

Z. L. Rhue, Moderator
G. B. Hawks, Clerk

JUNIUS STILL LIVES IN SPIRIT

Junius Wesley Gilliam, the son of John W. and Mary Idol Gilliam, was born September 3, 1915, and died on August 3, 1962. At the urgent request of Gilliam's Church I agreed to write a few lines about Junius W. Gilliam to be read before the Church. It might seem more fitting for any one else rather than me, as his father, to write these lines, but I hope you can overlook that, and just remember that perhaps I knew Junius and his life about as well as any one. He has now passed from this time world and will know nothing more of the troubles and sorrows appointed unto men here below. Junius bore his afflictions without a complaint and his most frequent answer, when his friends would say, Junius, how are you, would be "all right". He was cheerful and seemed never discouraged. He didn't look for troubles, but if they came he met them cheerfully. He seemed ready at all times and would say when my time comes to go I'm ready. He lived beautifully, and he met death with the same sweet composure. He seemed unafraid. He believed in God and seemed to express in his feelings, Lord, thy will be done with me.

Junius Gilliam was honest, and he tried to be fair with his fellow man. He would not take the advantage of any one. He loved his family, his neighbors and friends. He was kind and charitable and had a lovely personality. Junius loved our church at Gilliam's, and Gilliam's Church never had, perhaps, a lovelier and sweeter friend than Junius. He served Gilliam's Church, as Church Treasurer, and until his death the Church never felt a financial worry. He said to me many times, we intend to see that Gilliam's Church doesn't lack for anything she needs. Junius proved his love for Gilliam's Church, and I believe every member of Gilliam's Church loved Junius. Junius was Chairman of Gilliam's Church Cemetery Committee, and his toil, labor and interest for our Church cemetery, where his body lies sleeping, I trust will not be forgotten by those of us who feel our great loss in his death and passing.

The passing of Junius has been almost more than I could bear. He was not only a lovely son and wonderful person, but he has been close to me in everyway. We counseled together, we walked together; our interest in the cause of Christ and his kingdom seemed to grow stronger and stronger. Junius was always anxious to know about our meetings, and if for any cause we had troubles, he was hurt, and when we had good meetings and seasons of joy his heart was lifted up and he was

made glad. Junius enjoyed our different gifts, and he loved good preaching, and I believe he looked forward to our meetings with sweet hope of enjoying same. His memory will be sweet to me while I live, and it will be to every member of Gilliam's Church, and to his family and our family, and to all who have known him.

Now in conclusion, may I say, though our loss has been great, I believe that Junius in spirit is in heaven, and that he has gone home to that eternal city of God, and may we not weep as they that have no hope. Blessed be the name of the Lord.

Submitted in love,
Elder J. W. Gilliam

LUCY NEAL CAMPBELL

Sister Lucy Neal Campbell was born in August, 1884, and departed this life June 2, 1962, making her stay on earth seventy-two years, ten months. She had been a member of the Primitive Baptist Church of Christ for twenty-eight years, to which she remained faithful until death.

She was married to J. M. Campbell September 14, 1902, and to this union were born five children: Mrs. Laura Bell Maple, Miss Nannie Campbell, Jessie James Campbell (deceased), Mrs. Annie May Tant, and Clinton Campbell.

Sister Campbell's funeral was conducted at Mt. Fork Church, in Madison County, Alabama. Her membership was at Bethany Church in the Flint River Association. Elders R. O. Simmons and R. H. Hale preached the funeral in the presence of a large congregation of brethren, sisters, and friends.

Sister Campbell manifested time and time again, her humbleness, meekness, and love for her kindred in Christ, that she was fighting the good fight of faith. We believe she shall receive the crown of righteousness at that day, when the Lord returns again to raise the dead, and change these vile bodies that they may be fashioned like unto His. Often at the preaching of Christ and him crucified she would become so overjoyed that she would shout aloud.

May the God of love and consolation comfort all those that mourn her departure; and may He reconcile us to his will, that we may all feel that our loss is her eternal gain.

Written at the request of the family.

Elder R. H. Hale

BROTHER MARION SMITH

Brother Marion Smith was born May 30, 1878, in Oakland, La., and died July 25, 1962, in Monroe, La. He was buried in Liberty Hill Cemetery.

He is survived by four sons: Woodie C. Smith, West Monroe, La.; John E. Smith, Marion, La.; Lovie D. Smith, Marion La.; Marion James Smith, West Monroe, La.; two daughters, Mrs. Nora Phillips, West Monroe, La., and Mrs. Christene Cartlidge, Rayville, La.; three sisters, Mrs. Etta Boehme, Fresno, Calif.; Mrs. Alice Phillips, Hutting, Arkansas; and Mrs. Ozella Alexander, Fresno, Calif. Also by twenty-one grandchildren, twenty-nine great grandchildren, and one great grandchild.

It was not my privilege to know Brother Smith many years, but the Lord was pleased to call him out of nature's darkness, and deliver him into His glorious light, and added him to the militant kingdom. In a few years, the brethren having seen a gift in him, he was ordained a deacon. In all of his afflictions he never seemed to become weak in the faith. I would that we might remember Paul's words inspired by our God, "If in this life only we have hope, we are of all men most miserable." Our hope reaches far beyond this natural life: it goes beyond death. When our time comes to leave the walks of life, may it be our Father's good pleasure to lay us down in this sweet hope; and raise us up in a glorious resurrection, to see God as he is, be like him, and be satisfied.

His funeral was conducted by the writer, Elder R. W. Rhodes, and Elder John Lee Smith.

Yours in hope,
David E. Turner

DEACON LUTHER CAMPBELL

Luther Campbell was born in Henry County, Tennessee, September 20, 1889, and died April 5, 1962. He was united in marriage to Carrie M. Anderson November 11, 1917, and to this union nine children were born, two dying in infancy. Surviving are, besides his companion, two sons: Richard and James C.; five daughters: Montey, Maggie Lee, Allie M., May Lucille, and Agnes; and twelve grandchildren.

Brother Campbell joined old Mud Creek Church in Fulton County, Kentucky, near Cayce, in 1922, and was baptized by Elder O. W. Perkins. In 1942 he moved to Memphis, Tenn., and soon placed his letter in the Memphis Church, a lovely band of Old Baptists. He was ordained a deacon in 1923, and we feel that he filled that office well. Soon after becoming a member at Memphis, he was elected Clerk of the church. The last four months of his life he was not able to attend his meetings. He loved his church and his brethren and sisters, and his home was a lovely place to visit. He and Sister Campbell always made the Old Baptists so welcome in their lovely home. To know Brother Campbell was to love him. He was sound in the doctrine of God our

Saviour, and was a good counselor in doctrine and practice. I feel that a true soldier of the cross has fallen asleep in Jesus, to rest from his labours. He lived to see one of his sons ordained a deacon in his church, Richard H. Campbell, a young and gifted brother. Brother and Sister Campbell reared a lovely family of children, who seem to be greatly devoted to each other and their father and mother. Brother Campbell fought a good fight and kept the faith, and his Captain has given him an honourable discharge: He is sleeping in Jesus; and though he sleep a thousand years, it will be only one night of rest.

Elder Grady Brown preached his funeral in the presence of his brethren and sorrowing friends, who grieved at his going. May the God of all comfort and peace be with Sister Campbell and her lovely children, and bless them to be reconciled to his will. Written at the request of Sister Campbell.

Elder O. W. Perkins

ROBERT CAMPBELL

Robert Campbell was born in Dunwich Township, Ontario, on October 29th, 1883. He was the eldest son of the late Archie C. and Regina (Pollard) Campbell, and a grandson of the late Elder Pollard.

He was united in marriage on November 6th, 1912, to Jessie Gentleman, to which union were born two sons, William J., of Dunwich Township and David R., of London, Ontario; also one daughter, Mrs. Mary E. Anderson, of Shedden, Ontario. He is also survived by eight grandchildren and two brothers, Alexander and Humphrey, and two sisters, (Jennie) Mrs. Archie T. McCallum, and (Mary) Mrs. William A. McCallum, all of Dunwich Township. A brother, William, predeceased him in 1904.

Robert was a firm believer in the truth, and showed it for many years by his regular attendance at our gatherings. His low estimate of himself was such that he never was able to claim a place in the visible church, but he was ready at all times to render service to the Church of Christ. Such men are greatly missed when God takes them home, but to those who remain there is a sweet fragrance surrounding their memory. May God bless his dear ones and us to realize that

"It is not death to die,
To leave this weary road,
And 'midst the brotherhood on high,
To be at home with God."

May a gracious God reconcile his dear companion and family to His will and bless them to feel that their dear one is "Forever with the Lord."

G. R.

TRIBUTE OF RESPECT

Having lost by death one of our highly esteemed brethren, Brother B. J. Whitfield, we have been requested to write a tribute of respect to his memory.

Brother Whitfield was born March 23, 1880, and departed this life October 27, 1961. He was married in 1918 to Miss Tempie Gupton, who preceded him in death June 12, 1954.

Brother Whitfield joined the Primitive Baptist Church at Nashville, N. C., on Saturday before the fourth Sunday in July, 1935, and was baptized the following day by his pastor, Elder R. H. Boswell. He believed in and loved the doctrine of Salvation by Grace. He lived a faithful and consistent member and was one of the most humble men among us, often expressing his love and unworthiness by shedding tears and stating he was unworthy to be a member or brother. He was so dutiful to his church, always attended his services unless providentially hindered. We are to judge a tree by the fruit it bears.

After the death of his wife he lived alone until a short time prior to his death, when his brother, J. W. Whitfield and wife, took him into their home and cared for and administered to his every need in a most kindly manner.

Brother Whitfield is survived by the one brother, J. W. Whitfield; and one sister, Mrs. Bessie Denson; and several nieces and nephews.

His funeral was conducted by his pastor, Elder W. E. Turner and Elder L. H. Stephenson from the funeral home in Rocky Mount, N. C.; and his body was laid to rest in the family cemetery at Red Oak, N. C.

Having known brother Whitfield as we have and the life he lived, we do not feel to mourn his departure as one who had no hope, but rather feel thankful for having such a man among us, — for to know him, was to love him.

Written by D. W. Hales
Wilson, N. C.

MARY ELLIE BROWN
and
A. J. BROWN

Mother passed away December 28, 1956, and was seventy-nine years of age. Father lived until March 16, 1962, and was eighty-nine years old. They were married January 25, 1900, and are survived by three sons and three daughters; one son dying in infancy:

Mrs. Chas. Bailey, H. G. Brown, W. U. Brown, J. W. Brown, Mrs. H. H. Russell, and Miss Evelyn Brown. There are also several grandchildren and great grandchildren.

We feel to thank the Lord for their lives. Mother was kind, and everyone loved her. She was a member of the Memphis Church; Father never united with the church, but was a strong believer in predestination and salvation by grace, and I am convinced he was a member of the invisible church. He was an able fire-side contender for the Old Baptist doctrine, and I miss asking him questions so much; but realize these things must be before we can meet our Maker face to face.

They were laid side by side. Both funerals were conducted by Elder H. R. Prince; with Brother Toney assisting in father's. A large congregation of relatives and friends were present, and there was a large display of flowers.

Written by his son,
H. G. Brown

RESOLUTIONS OF RESPECT

Again God, in his love and mercy, has seen fit to call from the church another of our most beloved brothers, L. J. Kinsey. He died in Johnson County Memorial Hospital, Smithfield, N. C., June 25, 1962. He leaves to mourn his passing, his devoted wife, eight children — five boys and three girls, one sister, and fourteen grandchildren.

Brother Kinsey was born September 9, 1892, and was received into the church by experience and baptism in August, 1953. He was appointed Clerk of Hickory Grove Church in August, 1957, and ordained a deacon in June, 1960. He served faithfully as long as his health permitted. He was a successful farmer, very highly respected, and a friend to all.

We, the Church, wish to express our heartfelt sympathy to the family. The Church feels a great loss in his passing, but God saw fit to call him. Our loss is his eternal gain.

His funeral was conducted by his pastor, Elder Lester E. Lee, assisted by Elder W. D. Godwin and Mr. Niles Compton at Hickory Grove Church; and burial followed in Banner Chapel Cemetery, near Benson.

BE IT RESOLVED, That we bow in humble submission to Him who doeth all things well; and that a copy of this writing be sent to the family, and a copy be put on our church records, and a copy be sent to the *Signs of the Times* for publication.

Done by order of the church while in conference on Saturday before the third Sunday in July, 1962.

Elder Lester E. Lee
Sister Georgia Hill
Sister Azelle Lee
Committee